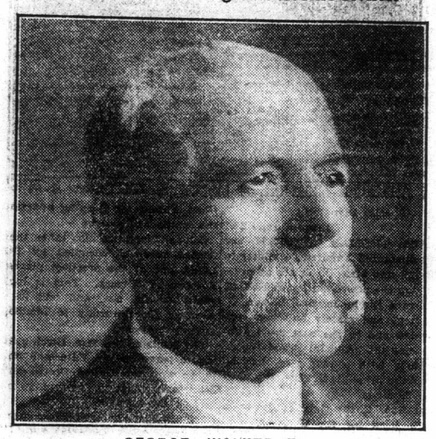
FOUGHT WITH LORD ROBERTS

Veteran of Crimean War and Indian Mutiny Suffered Horribly With Rheumatism, Until "Fruit-a-tives" Brought Welcome Relief.



GEORGE WALKER, Esq.

Chatham, Ont., April 3rd., 1913

"I am a veteran of the Crimean War and the Indian Mutiny, volunteering from the Royal Artillery into the Royal Engineers, and served under Lord Roberts during the Indian Mutiny, and am a pensioner of the British Government. Fierce hand-to-hand fighting and continual exposure, left me a great sufferer from Rheumatism, so much so that my legs swelled up making it impossible for me to walk. My bowels were so constipated that I only had one passage a week until I got to using "Fruit-a-tives." They cured me of both the Constipation and Rheumatism. To-day, my bowels move immediately after breakfast, and in my regular employment, I walk thirty miles a day and enjoy perfect health. No more Rheumatism or Constipation.

You are at perfect liberty to publish this letter and my photo if it will be advantageous to "Fruit-a-tives." GEO. WALKER

This letter of Mr. Walker tells how to cure Rheumatism, but does not tell WHY "Fruit-a-tives" cures this trouble. Rheumatism is the result of poisoned blood, due to weakness or faulty action of the bowels, kidneys or skin. In Mr Walker's case, Rheumatism was the result of excessive Constipation. Waste matter remained too long in the system, was absorbed by the blood and inflammed the nerves and membranes in his legs. When he started to take "Fruit-a-tives," these tablets immediately acted on the liver. More bile was given up to move the bowels. As the bowels were cleaned, the poisonous waste matter was removed, the blood became clear and the nerves were no longer irritated. To-day, Mr. Walker is enjoying vigorous health that was his when he fought with Lord Roberts and helped to plant the British Flag firmly in our Over-Seas Possessions. He is as active as a man of forty and cannot praise "Fruit-a-tives" too highly. Try them yourself, 50c. a box, 6 for $2.50, trial size 25c., at all dealers or from Fruit-a-tives Limited, Ottawa.

Enquiry Today Into the Disaster

QUEBEC, June 26.—Counsel, acting for the owners of the Empress of Ireland and the Storstad and for the Dominion Government were this morning busy preparing the addresses that are to be delivered by them before the wreck commission which has been in session here since June 16.

This afternoon at 2.30 Butler Aspinall, K.C., leading lawyer for the C.P.R. will open with an address which is expected to take about two hours and a half.

An adjournment till to-morrow will then be taken when C. S. Haight of counsel for the collier's owners, will speak, after which Mr. Aspinall will be allowed to reply.

Edmund L. Newcombs, K.C., who has conducted the Dominion government's end of the enquiry will conclude the counsel address some time on Saturday afternoon, it is thought. It has now been practically decided by the members of the commission to deliver the finding in Quebec and to call a special session for this purpose. The judgment should be ready in about two weeks. During this time the commission's admiralty experts may pay a visit to Montreal to examine the injuries to the Storstad themselves.

Why He Couldn't Do It.

'You claim that you love me,' said Gladys.

'And so I do,' responded Clarence fervently.

'Do you love me enough to die for me?' she continued.

'Well, hardly that,' said Clarence 'because mine, you see, is undying love.'

Mrs. Athome—'I thought you were taking electrical treatment?' Mrs. Gadd—'They charged me too much.' —Judge.

'Is your husband pleased with his appointment to the bench?' 'I'm afraid not. He says its a very trying situation.'—Buffalo Express.

Stingless bees have been invented. Before long the country will be robbed of half its charm.

Children Cry for Fletcher's

CASTORIA

The Kind You Have Always Bought, and which has been in use for over 30 years, has borne the signature of Chas. H. Fletcher and has been made under his personal supervision since its infancy. Allow no one to deceive you in this. All Counterfeits, Imitations and "Just-as-good" are but Experiments that trifle with and endanger the health of Infants and Children—Experience against Experiment.

What is CASTORIA

Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. For more than thirty years it has been in constant use for the relief of Constipation, Flatulency, Wind Colic, all Teething Troubles and Diarrhœa. It regulates the Stomach and Bowels, assimilates the Food, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

GENUINE CASTORIA ALWAYS

Bears the Signature of

Chas. H. Fletcher.

In Use For Over 30 Years

The Kind You Have Always Bought

THE CENTAUR COMPANY, NEW YORK CITY.

A SUNDAY SERMON BY PASTOR RUSSELL

DEAD IN ADAM, ALIVE IN CHRIST

Our First Parents Were Created Perfect.

PASTOR RUSSELL ON THE SEA

All God's Work Is Perfect—Adam Alone Tried For Life or Death—Adam's Family Born In a Dying Condition — Difference Between Permitting Sin and Causing Sin —Human Depravity a Test to the Angels—The Purpose of Israel's Law Covenant—The Purpose of Jesus' Death—The Church Alive In Christ—In Training For the Work of the Next Age.

PASTOR RUSSELL

On the Atlantic, homeward bound, June 21.—After successfully launching his famous Creation Drama in the Princess Theatre in London last Sunday—the first of a series of exhibitions that will extend throughout the principal cities of the United Kingdom and the Continent—Pastor Russell is on the Atlantic homeward bound. While abroad the Pastor also lectured in many cities, and was the principal speaker at a General Convention of the International Bible Students Association held in the British Metropolis. To-day the Pastor's text was, "Even when we were dead in sins, God hath quickened us together with Christ." —Ephesians 2:5.

The Pastor began with a review of the trial of Adam in Eden. He proved conclusively that our first parents were created perfect, in the image and likeness of their Creator. Adam disobeyed God, and thus brought upon himself and all of his posterity the sentence of death, "Dying, thou shalt die." "So death passed upon all men"; for all men are members of the race of Adam. All are under the curse of death, which came upon the world as the result of sin.

The speaker also showed that we were not condemned personally, for we were not on trial personally. Father Adam alone was on trial, and when he failed he was sentenced to death. God's great Law declares that "all unrighteousness is sin"; that "the wages of sin is death"; and that "the soul that sins shall die." Adam's children were born in sin—born after his fall from perfection. Therefore it naturally follows that they partake of imperfection; and if the perfect man did not keep God's perfect Law, how could imperfect men keep it?

Having demonstrated that all mankind are under the curse of death by reason of Father Adam's disobedience, the Pastor next discussed the proposition which the Bible sets before the race. That proposition is not a question of Heaven or Hell, but one of life or death eternal. To those who are in harmony with God, who delight to do His will, He is pleased to give life everlasting. But to those who are not in harmony with Him He has decreed to give death eternal—they shall not have any place whatever in all His Universe.

For instance, God's provision for the angels was that since they were perfect, they should, if they maintained their perfection, live everlastingly. From God's standpoint, to live everlastingly—the only way that He would have His intelligent creatures live at all—is to live happily, to enjoy life, to live in pleasure. All the holy angels are happy, perfect and blessed; for they have not transgressed the Law of God. So then, the speaker continued, we see why the Scriptures teach that mankind are under the sentence of death. In fact, the Bible speaks of all mankind, the world in general, as a dead world—not that there are no people who are active, not that all have gone down into the tomb, but that those who have entered the grave have merely preceded the others to the place whither all are going, because of the one sentence upon all.

The Pastor next showed that, according to God's righteous Law, mankind are now unfit to live under the perfect conditions which He has prepared. Even with the best of intentions, imperfect beings continually make trouble for themselves and others. In the present imperfect condition of the race, humanity would make trouble wherever they might be. This is contrary to the Divine will; God purposes to have a Universe in which everybody shall be happy, everybody good, everybody perfect.

With some the question might arise, "Why did God make us imperfect?" The speaker, after propounding the question, then answered it: The Bible declares that God's work is perfect. (Deuteronomy 32:4.) Humanity in their present condition are not God's work. God made Father Adam perfect. After Adam had become a sinner and had brought the curse of death upon himself, he propagated a race by the law of nature. Therefore all of his posterity were born in sin, and for six thousand years have been falling, sinking lower in degradation. This is the Scriptural explanation of human imperfection; this is why the very best of the race cannot do perfectly.

The Pastor then declared that God does not expect humanity to do perfectly now, in their present fallen condition. The Creator gave the Law to Israel for the very purpose of showing them, and incidentally proving to all men, that "by the deeds of the Law no flesh can be justified in His sight." God has decreed that none but the perfect shall have everlasting life, for none but the perfect can keep His righteous Law. He has proved conclusively that no fallen human being can keep that Law. Therefore none of us could have everlasting life if God had not done something for us. The story of what our gracious Creator has done is the "old, old story, of Jesus and His love"—and the Heavenly Father's love, also.

In the past we have failed to realize that God is Love, even though we read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him might not perish, but have everlasting life." The proper thought is not that which is frequently given to children, and frequently held by elder persons—that God is angry with us, and that He was about to send the entire race to eternal torment, when Jesus stepped in and saved us from so terrible a fate. This view makes our Heavenly Father appear most unloving and unjust, in that when He knew that we were imperfect and therefore could not do perfectly, He held us accountable for what we could not do. All Bible students are getting rid of this wrong conception of the Almighty Jehovah.

The right thought is that from the very foundation of the world God had a loving purpose in respect to mankind. He knew that the race would sin, but He also knew how in His great Wisdom He could overrule the experience of these six thousand years of sin and death, so that good would ultimately result. If God had not permitted sin, men would not have known how wrong it is and what evil conditions it promotes. Adam probably had no idea what would be the result of his disobedience. He did not know that it would bring sin, sorrow, and mental and moral depravity into the world. He could not foresee the insane asylum, the prisons, etc. Not even the angels would have known the effect of sin if God had not permitted it to enter the Universe.

The Pastor then showed the wide difference between permitting sin and causing sin. He declared that for God to have caused sin would have been for God to do evil. God does no evil; He tempts no man. He was not responsible for the entrance of sin into the world. God permitted Satan to have his own way and become a rebel against the Divine Government. He permitted him to pursue his downward course, in order to let the angels see the result of sin. Therefore He did not hinder Satan from misrepresenting the Divine character.

When Mother Eve came under temptation, God did not interfere. He let her alone. She knew His command; she had her full testing; she ate, and disobeyed. Thus the reign of Sin and Death came into the world, with their tremendous influences for evil. Then He also permitted the angels to be tempted to sin in connection with mankind. After the Deluge, God started a new order of things and let mankind and angels try again under somewhat difference conditions.

Next the Pastor declared that this reign of Sin and Death has illustrated certain principles. It has demonstrated what righteousness is, and and has showed the necessity for obedience to God. It has also proved that there can be no happiness aside from perfect harmony with the Creator. Both men and angels have learned that whoever sins will suffer.

The Pastor next traced the history of Israel, and showed the purpose of the Covenant made at Sinai, with Moses as mediator. Two thousand years after man's fall, God made a Covenant with Abraham that some day He would bless the world through Abraham's posterity. Still the angels had room to doubt; for Abraham was old and as yet had no child. Years passed by, and finally Isaac was born. Still the world was not blessed. In due time God declared that the blessing would come through Jacob. When he died, God indicated that Jacob's posterity would be heirs of the Promise. But instead of blessing the world, they became a nation of slaves. At length God raised up Moses, who led the nation through the wilderness to Mount Sinai, where they entered into covenant relationship with God. The terms of their Covenant were that if they would obey the Law, they would become great, and all the world would come under their sway.

But it was only a little while before they found that they were sinners, for they could not keep His commandments. Then God arranged for them an annual Day of Atonement, on which sacrifices were offered to cover their sins for one year. So they tried year by year to live without sin so that they would not die, but be worthy to be the people of God. Yet they died, generation after generation. At last they realized that the fault was with themselves; they had entered into a contract which they could not keep. They had agreed to keep the Law of God, and were not able to do so.

That was the very lesson which God desired them to learn, the Pastor declared, and not only Israel, but all humanity. The Apostle explains explains that in dealing with Israel God was dealing typically, so that His people of the Gospel Age would get the lesson by seeing wherein Israel failed, and by realizing that had we been in their place we would have failed for the same reason.

By and by, through the Prophets, God promised to give Israel another Covenant, at some future day. This New Covenant will be more favorable to them. The difference between the Old Law Covenant and the New Law Covenant will not be in regard to God's Law, for His Law is perfect. The Scriptures declare that the difference will be in regard to the Mediator. Although Moses was faithful in all his House, yet he was a member of the fallen race of Adam, and therefore imperfect. He could not give the people life; for he had no real life-rights to give any more than had any one else. As a typical mediator he offered typical sacrifices, which could not really take way sin. But the Mediator of the New Covenant will be empowered to lift the curse of death and to restore, not only Israel, but all mankind, to the image and likeness of God, from which they fell.

The Pastor next discussed the work of the Gospel Age. About two thousand years after the Covenant made with Abraham, the Logos was made flesh, in order to become the Seed of Abraham and bless all the families of the earth. Throughout the Gospel Age a most important work has been carried out. The New Law Covenant cannot be inaugurated until there is a Mediator of that Covenant. This Mediator, the speaker showed, is to be Christ the Head, and the Church His Body.

In the typical ceremony, Moses could not institute the Law Covenant until first he had sacrificed bulls and goats. In the antitype, the great antitypical Moses must first offer the "better sacrifices." Jesus first of all sacrificed Himself; now He must sacrifice the Church. This work requires all of the Gospel Age. At Jordan, when He offered Himself in consecration, He killed the antitypical bullock; and later, He was "led like a lamb to the slaughter," At Pentecost our Lord began to deal with the antitypical-goat class—the Church. When the offering of the members of the Church which is Christ's Body is ended, then the Body of the antitypical Moses will be complete. As St. Peter declares, "For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you."

The time for the New Covenant, the Pastor believes, is near at hand. When the antitypical Moses brings in this Covenant, He will remove the the curse of death. According to the Scriptures, it will take Him exactly one thousand years to accomplish this work, to overcome sin, to dissolve the hard hearts of humanity, and to give instead the warm, tender, gentle, sympathetic heart that was lost in Eden six thousand years ago.

The Church, the Pastor declared, were dead in trespasses and sins, like the rest of the world. But God has quickened them—made them alive—through the imputation of the merit of Christ, in advance of the world. God's purpose in so doing is that He wishes now to select a special class from amongst mankind. But not everybody has been invited to be of this class. Millions in heathen lands have never heard of Jesus Christ; and all over the civilized world, there are people who have heard with their ears, but not with their minds. They do not comprehend that they are sinners, that God has provided a Saviour and that He is now inviting some to come into covenant relationship with Himself. Prejudice, superstition, false teaching and false theories prevent many from receiving the Truth.

The Pastor holds that all of the creeds of Christendom contain false doctrines. The Bible, he maintains, says that the Devil put these erroneous doctrines into the creeds. Should any one ask why it is that the Devil could have part in the making of our creeds the Pastor replies that the Adversary misled our forefathers through his wiles; for he is deceitful. Whenever they thought to do something very zealously for God, Satan would lead them past the right mark, into something very much to God's discredit and to their own deception.

Looking over the pages of history, the speaker can see that the Devil has been working hard with all who have ever tried to get out of darkness into light. Therefore it behooves the people of God to watch continually. The only safe course is to try to walk very near to the Lord, in humility of mind, in full confidence in His Power, trusting only in His Word. If anything seem to lead off into guessing for ourselves, the only thing to do would be to say, "I have the Word of God; I will stand by what is written."

In conclusion, the Pastor reminded his hearers that the Bible urges God's people to walk circumspectly; that is, to look well around. It does not mean to be in abject fear and dread, for to be so would mean lack of faith in God. The people of God are not hoping to come off conquerors and to win the great prize by any strength or power of their own. On the contrary, their confidence is in God. He who has begun a good work in them is well able to finish it. But each one is to walk in fear in the sense of having such respect for God and His promises and such anticipation of the grand outcome, that each will be very careful to avoid transgression. If coming days should bring severe trials, then coming days will also bring increased joy; for as the Apostle says, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

Now, Will You Be Good?

Mrs. Pankhurst was talking to a reporter not long ago about the comparative deceitfulness of men and women.

"Women," said the reporter, "are the more deceitful."

"No," said Mrs. Pankhurst, "men are the worst. Look at the way they deceive their wives."

"Do you claim," the reporter asked, "that men should never deceive their wives?"

Mrs. Pankhurst smiled and tossed her head.

"Oh, no!" she said. "How could the average man ever get a wife if he didn't deceive her?"

A Mean Man.

Tommy—Pop, a man is a bachelor until he gets married, isn't he?

Tommy's Pop—Yes, my son.

Tommy — And what does he call himself afterward?

Tommy's Pop—I'd hate to tell you, my son.

Time and Tide.

What is the difference between time and tide? Time levels everything; tide finds only its own level.

SUNDAY SCHOOL.

Lesson XIII.—Second Quarter, For June 28, 1914.

THE INTERNATIONAL SERIES.

Text of the Lesson, Heb. iv, 14 to v, 10. Quarterly Review—Golden Text, Luke xix, 10—Commentary Prepared by Rev. D. M. Stearns.

LESSON I.—Christ's Table Talk, Luke xiv, 7-24. Golden Text, Luke xiv, 11, "Every one that exalteth himself shall be humbled, and he that humbleth himself shall be exalted"—a threefold message in the house or one of the chief Pharisees who had invited Him to eat bread on the Sabbath day; a message on humility for the guests, on recompense at the resurrection for the host and man's indifference to God's provision and invitation for one of the guests who spoke of the kingdom.

LESSON II.—The Journey to Emmaus, Luke xxiv, 13-35. Golden Text, Rom. viii, 34, "It is Christ Jesus that died—yea, rather, that was raised from the dead." Here we see the reality of Christ's, resurrection body having the nail wounds in hands and feet, a tangible body of flesh and bones, that could be handled, that could walk and eat and also pass through unopened doors and vanish at pleasure.

LESSON III.—The Cost of Discipleship, Luke xiv, 25-35. Golden Text, Matt. xvi, 25, "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake shall find it." The difference between being a Christian and a disciple is very marked, the cost of our salvation falling wholly on Christ, but the cost of discipleship on the believer, salvation being a gift, but reward in proportion to service.

LESSON IV.—The Lost Sheep and the Lost Coin, Luke xv, 1-10. Golden Text, Luke xv, 10, "There is joy in the presence of the angels of God over one sinner that repenteth"—a threefold parable concerning the love of the Father, the Son and the Holy Spirit. This lesson concerns the Son and the Spirit. The sinner's helplessness and proneness to stray is seen in the sheep, and his deadness in the piece of money.

LESSON V.—The Lost Son, Luke xv, 11-24. Golden Text, Luke xv, 18, "I will arise and go to my father and will say unto him, Father, I have sinned against heaven and in thy sight." That was not all he intended to say (verses 18, 19), but it was nearly all that he did say (verse 21). The father's welcome cut it short. The whole parable teaches us what God thinks of lost ones and how unwilling He is that any should perish.

LESSON VI.—The Unjust Steward, Luke xvi, 1-13. Golden Text, Luke xvi, 10, "He that is faithful in a very little is faithful also in much, and he that is unrighteous in a very little is unrighteous also in much." We are stewards of all that with which the Lord has intrusted us, whether it be the gospel or talents or time or money, and we are using it either for ourselves or for Him, for time or eternity.

LESSON VII.—The Rich Man and Lazarus, Luke xvi, 19-31. Golden Text, Prov. xxi, 13, "Whoso stoppeth his ears at the cry of the poor, he shall also cry, but shall not be heard." This is a story of the rich poor and the poor rich. The rich man lived only for himself and had no use for God or His word and no belief in a future till he found himself in torment.

LESSON VIII.—Unprofitable Servants, Luke xvii, 1-10. Golden Text, I Cor. i, 31, "He that glorieth, let him glory in the Lord." If we do only what seems to be our duty, what we think we ought to do, we are unprofitable, but when the love of Christ constraineth us and we are so occupied with Him and His kingdom and glory as to be above being offended with people or even with Himself, whatever He may do, we shall better glorify Him.

LESSON IX.—The Grateful Samaritan, xvii, 11-19. Golden Text, Luke xvii, 18, "Were there none found that returned to give glory to God save this stranger." We wrote on the Holy Spirit lesson in I Cor. ii, as well as on the leper lesson, and saw that all unbelievers as well as Israel are spiritually lepers and unclean, but when the Holy Spirit, who alone can convince of sin, shines in us by His word, then come cleansing and real gratitude.

LESSON X.—The Coming of the Kingdom, Luke xvii, 20-37. Golden Text, Luke xvii, 21, "Lo, the kingdom of God is within you"—more correctly, as in the margin, "among you." The kingdom which was at hand did not come as He said in Luke xix, 11, 12. The kingdom is postponed and will not come till He shall return in glory with His church, now being gathered.

LESSON XI.—The Friend of Sinners, Luke xviii, 9-14; xix, 1-10. Golden Text, Mark ii, 17, "I came not to call the righteous, but sinners." There is no Saviour nor salvation for such as think that they are good enough, but for such as the publican in the temple or Zaccheus, for poor or rich, there is abundant mercy and a welcome from Him who came to seek and to save the lost.

LESSON XII.—The Great Refusal, Mark x, 17-31. Golden Text, Luke xvi, 13, "Ye cannot serve God and mammon." The great contrast is between the empty helpless little children who came to His arms and were blessed and the rich young ruler, full of his riches and his own righteousness, who went away empty because he was not willing to be emptied.

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GRAND TRUNK RAILWAY SYSTEM

TIME TABLE CHANGES

A change of time will be made June 28th, 1914. Time Tables containing full particulars and all information may be had on application to Agents.

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