

ENJOY A Vacation Trip

At the Expense of The Standard and New Star

Do Not Delay a Moment--Get in and Win. No such Opportunity ever before Offered.

SUCCESS

Means that the fortunate ladies will be enabled to witness of great sights of a lifetime. They experience one continuous round of pleasure from the very moment they start on these grand tours, until they return to their homes. Enfolded in the warmth of the Gulf Stream they experience all the joys and pleasures of Summer as the Beautiful Bermudas, upon whom Nature has lavished all her bounties, unrolls a never ending panorama before their eyes.

Not a dull moment, not a second without pleasure of some kind. Not the smallest amusement will be missed. To our "Tourists" it will be a case of on the go all the time; and such arrangements have been made, in transporting the ladies from one place of interest to another, that they will suffer no fatigue and will enjoy the panorama constantly being unfolded, with all the comforts of travel that money and influence can possibly procure.

The ST. JOHN STANDARD AND NEW STAR will send nine women and a chaperone to New York City and the Bermuda Islands in October and every cent of expense from the time of leaving home until the return will be paid by these papers. The party will be chaperoned by a competent lady, and the contestant obtaining the greatest number of subscriptions to the STANDARD and NEW STAR will be accorded the privilege of selecting the chaperone for the party. The party will be accompanied, too, by representatives, who will look after their comfort and pleasure.

PLAN OF CONTEST.—The Province of New Brunswick has been divided into nine districts, as described below. The lady in each district receiving the highest number of votes will be entitled to the splendid trip. A coupon will be printed in each issue and will entitle the holder to vote when properly filled out. Paid in advance subscriptions will be entitled to votes in proportion to the length of time subscriptions are paid.

PLAN OF NOMINATION.—Any woman over 16, who lives in the Province of New Brunswick, is entitled to compete in the contest. She must be endorsed by three reliable citizens, who will vouch for the candidate's good character. Candidates may nominate themselves or their friends may do so for them. Read over the list of the nine districts, determine which one you or your friend is in, and send in your nomination. The rules of the contest are very simple. The list of nominations will soon be published and the voting will then begin. Get an early start for the trip is going to be worth while.

DISTRICTS

- DISTRICT No. 1.—Wards Lorne, Lansdowne, Stanley and Dufferin, City of St. John.
DISTRICT No. 2.—All that section of the city north of Union street, City of St. John, and east of Dufferin ward.
DISTRICT No. 3.—All that section of the city south of Union street, City of St. John.
DISTRICT No. 4.—Carleton and Fairville.
DISTRICT No. 5.—Charlotte, York and Carleton Counties.
DISTRICT No. 6.—Kings and St. John's Counties, outside the City of St. John and town of Fairville.
DISTRICT No. 7.—Queens and Sunbury Counties.
DISTRICT No. 8.—Westmoreland and Albert Counties, N. B., and Cumberland County, N. S.
DISTRICT No. 9.—All the remainder of the Province of New Brunswick.

NOTE.—This apportionment of districts is based on population of the different districts. It is the aim of the contest manager to have the voting strength of each district as near as possible equal.

Orders for paid-in-advance subscriptions under this Contest must be for three months or more on the STANDARD; six months or more on the NEW STAR, and one year or more on the WEEKLY STANDARD, and upon receipt at THE STANDARD and NEW STAR office, the contestant will be credited with the following proportion of votes:—

Subscription Prices and Vote Values in Contest

Subscription Rates.		Number of Votes Allowed	
THE STANDARD. By Carrier at \$5.00 per year.		On Old	On New
Three months	.....\$1.25	125	250
Six Months	.....2.50	375	750
Twelve Months	.....5.00	1125	2250
Two Years	.....10.00	2800	5600
THE STANDARD. By Mail at \$3.00 per year			
Six Months	.....\$1.50	225	450
Twelve Months	.....3.00	675	1350
Two Years	.....6.00	1675	3350
THE WEEKLY STANDARD. By Mail only \$1.00 per year			
One Year	.....\$1.00	100	200
Two Years	.....2.00	300	600
THE NEW STAR. By Carrier or Mail \$3.00 per year			
Six Months	.....\$1.50	225	450
Twelve Months	.....3.00	675	1350
Two Years	.....6.00	1675	3350

Votes on longer subscriptions than two years will be allowed at the same rate up to ten years.

RULES, REGULATIONS AND CONDITIONS

RULE NO. 1.—Any lady over SIXTEEN years of age in St. John or vicinity, may enter the great Bermuda Islands and New York City Young Ladies' contest by having one of the application for membership blanks (ask for blank) filled out and endorsed by three reputable citizens of her district.

RULE NO. 2.—There will be NINE separate districts from which to enter, described in this prospectus. All coupons clipped from the STANDARD and NEW STAR will be known as "SINGLES," and in order to be voted must be neatly trimmed for filing.

All coupons issued on paid subscriptions will be known as "SPECIALS," and must bear the receipt number from which it was issued for the proper recording of same in vote ledger. No coupon, either "SINGLE" or "SPECIAL" will be sold for money or other consideration, but shall be obtained only by being clipped from the STANDARD and NEW STAR, or be secured through the regular subscription channels. No vote coupons will be issued on subscriptions to the STANDARD and NEW STAR during the life of this contest, unless paid in advance, and for no shorter period than three months, on the STANDARD, six months on the NEW STAR, and twelve months on the WEEKLY STANDARD.

RULE NO. 3.—First publication of names of candidates will be made Monday, August 22. Voting will commence Tuesday, August 23. First publication of names of candidates and vote exhibit will be made Thursday, August 25, 1910. After Thursday, August 25, all Single and Special coupons will be void unless voted within seven days of date of issuance. Address all communications relating to the contest to CONTEST MANAGER, ST. JOHN, N. B., STANDARD AND NEW STAR

BE ONE OF THE PARTY

And why not be one of the party? The trip is yours for the mere reaching out and embracing this wonderful offer. All you will have to do is to enroll and ask your acquaintances to help you. They will appreciate and welcome the opportunity to do so. There is plenty of time, and the prizes are surely worth the "going after." Your chances are just as good as any one else. The main qualification to win is "stick-to-it-iveness." You can do it. GET IN AND WIN.

EVANGELINE ON S. S. LESSON

The King inognito is travelling with his aides to the capital where the greatest tragedy of the ages was about to take place. As He turns aside from the dusty road He reveals to them every detail of His assassination. Does He look like one resigned to His fate? Is He quaking with fear? Does His hand shake with nervous apprehension? Not at all.

There is a manly resoluteness about Him—a brave undaunted eagerness to plunge into the depths of it, break the power of Satan and open the kingdom of heaven to all believers. Do not imagine for a moment that the "Man of Sorrows" was morose, gloomy, or broken spirited. No, no, He possessed the cheerfulness born of pluck, nerve, which enabled Him to calmly talk over the impending calamity just as a brave officer who would march deliberately into the jaws of death impelled by a noble purpose.

The Captain of our salvation was no coward. He was no "quitter." He was a man—an all round man. Three times since His wonderful experience on the Mount He told them what was going to happen. First He threw out a hint of it in Matthew 16, 21, when He said, "The Son of Man must suffer many things and be killed." Then in chapter 17 He said He would "be betrayed into the hands of men and they would kill Him." But He said much more into particular, predicting that He would be "condemned," "delivered to the Gentiles," and that they would "mock Him," and "scourge" Him, and "crucify" Him. That the chief priests and scribes would be the principal actors in the frightful drama.

You do not believe in Christ or the Bible, tell me, how do you account for fulfilled prophecy? This was by no means the first prediction in the Scriptures verified in profane history. The Bible is full of it. Four thousand years before the tragedy here predicted came to pass God from heaven foretold it to Adam, Gen. 3, 15. He told you account for the fact that the whole programme of the world's history predicted in the Grand Old Book has been verified in history in every particular up to the present day.

Then came the mother of Zebedee's children with her sons (James and John) worshipping Him and desiring a certain thing of Him. What was the certain thing? That her boys might be premier and speaker of the House.

What a comedy: On the one side One whose chief end and aim in life was not self but others. On the other side, three whose chief end and aim in life was not others but self.

Just look at them. In how many ways did self show itself. We see hypocritical self giving utterance to that of which he knew nothing by actual experience, covetous self, self drawn who sank so long as he could swim, ambitious self who would never be satisfied until he sat either on the right hand or the left of the King in His coming kingdom; conceited self, religious self who thought himself holier than all the rest. There is an awful lot of this type of Christianity, falsely so, called in the present day—the capital "I" and little "you" type whose "Gloria in excelsis" is ever "Gloria be to me."

The most marvellous revelation that ever came from heaven to earth fell flat because their minds were so occupied with self as to be incapable of appreciation. "Ye know what ye ask," He said, "Are you not to drink of the cup that I shall drink of?"

Like the urbane Englishman who pronounces himself "Quite Fit," the religious self of Zebedee had such unbounded confidence in self as to reply "we are able." "Quite Fit," Jesus took them at their word and showed them that the only greatness in God's kingdom is the meekness of service. "Whosoever would be great among you shall be your minister, and whosoever would be first among you shall be your servant, even as the Son of Man, but to minister and to give His life a ransom for many."

Then follows That Mass of Contradictions. The story of the healing of the blind man of Jericho who has been told for many a year. Matthew says, that as they proceeded on their way after leaving Jericho, that a great multitude followed Him, and behold two blind men sitting by the wayside when they heard that Jesus was passing by, cried out saying, "Lord, have mercy upon us, Thou Son of David."

Mark 10: 46-52, says: "As He went out of Jericho with His disciples and a great number of people, blind Bartimeus sat by the wayside begging." While Luke says (18: 35-43) "And it came to pass that as He came nigh to Jericho that a certain blind man sat by the wayside begging."

Torrey says "It is not necessarily a contradiction for Jesus evidently healed one blind man as He entered Jericho, and this one probably told two others, one of whom was Bartimeus, who for some reason regarded as worthy of special mention, who waited for Jesus as He should depart from the city."

The accounts of the opening of the eyes of these men seemed prophetic of the work which He would continue to do down through the centuries. How many a Bartimeus blind to the realities of the higher realm of the Spirit, blind in the eyes of self have called upon Him while He was near and had His eyes open to see Jesus as he never saw Him before. How many a one born blind has felt the touch of Jesus and looked upon Him with eyes that were opened to see beyond their highest conception.

Are you a poor beggar who needs the touch of Jesus Christ to make a whole man of you? Stir yourself! Move on! It was Bartimeus' last chance, for Jesus never passed that way again.

Are you a poor beggar who needs the touch of Jesus Christ to make a whole man of you? Stir yourself! Move on! It was Bartimeus' last chance, for Jesus never passed that way again.

Are you a poor beggar who needs the touch of Jesus Christ to make a whole man of you? Stir yourself! Move on! It was Bartimeus' last chance, for Jesus never passed that way again.

Are you a poor beggar who needs the touch of Jesus Christ to make a whole man of you? Stir yourself! Move on! It was Bartimeus' last chance, for Jesus never passed that way again.

Are you a poor beggar who needs the touch of Jesus Christ to make a whole man of you? Stir yourself! Move on! It was Bartimeus' last chance, for Jesus never passed that way again.

PEOPLE'S PULPIT

SERMON BY CHARLES T. RUSSELL, PASTOR BROOKLYN TABERNACLE.

THE VENGEANCE OF ETERNAL FIRE

"Even as Sodom and Gomorrah and the cities about them... are set forth for an example, suffering the vengeance of eternal fire" (Jude 7).

Lynn, Mass., August 14.—Pastor Russell of Brooklyn Tabernacle spoke here twice today to large and attentive audiences. We report on his discourses from the above. He said in part:—

My text is one of the strongest of those which once we erroneously misunderstood to teach the eternal torment of the non-elect. Coming to the text with our minds filled with the wrong impressions respecting the character of the Almighty Creator and respecting His purposes toward humanity it is easy for us to misunderstand the words of St. Jude. So deeply were the erroneous thoughts impressed upon our minds from childhood that, irrational though they were, we considered them fundamental theology. In like manner we wrested to our own confusion and injury many Scriptures, reading into them what they do not say and ignoring what they do say. As, for instance, the messages of Holy Writ to the effect that "all the wicked will God destroy," that the "wages of sin is death," that "the soul that sinneth, it shall die," that there is no eternal life out of Christ. All these and others we warped and twisted away from their beautiful and simple teaching, and made out of them "doctrines of devils" which we alarmed ourselves and those committed to our instruction.

We thank God that gradually the eyes of our understanding are opening to discern the great Truth that the teaching of the Church in the present Age and the teaching of the Bible in the coming Age will be as to worthiness to eternal life or worthiness of eternal death—everlasting destruction—will be no redemption, no resurrection, no recovery. As St. Peter declares, Those who enter into it will be, like brute beasts, made to be taken and destroyed—annihilated.

Sodom's Guilt and Punishment.

Sodom and surrounding cities were profligate and licentious to the extreme and Divine Justice decreed that their curse must not continue, but that they should be made an example to a lesson to others of the Divine displeasure against all such licentiousness. Accordingly we read that fire and brimstone were rained from heaven to the utter destruction of those cities, the place of which is now marked by the Dead Sea. The Sodomites were obliterated and only their name and history have come down to us. Their utter destruction by eternal fire or heavenly fire rained upon them was a complete destruction. Their experience pictures from the utter destruction of all whom God will finally reject as unworthy of eternal life. Not that fire and brimstone would be rained upon all, but that utter destruction will come upon all disapproved by the Almighty. Who thinks that St. Jude meant that the fire that destroyed the Sodomites was an eternal one? Who thinks that it is still burning and still a literal blaze should take a look at the picture of the Dead Sea and note that there are no fires there. The thought is that the fire, which is a symbol of destruction, did its work thoroughly, completely, leaving not a vestige of these condemned to destruction.

The Sodomites all went to hell—to the Bible hell—to the state of death. But they did not go to the hell which was manufactured by our forefathers during the dark ages—a hell of eternal torture. We have Bible testimony on the subject, which we will produce. They are unconscious now like the remainder of the dead, waiting for the resurrection. And the resurrection opportunity will come to them, as well as to all the remainder of Adam's race; because they, as well as all others are redeemed by the precious blood of Christ—by the sacrifice which He finished Calvary. This is our great privilege. We have the words of the Master Himself on the subject. Let us take our information, our wisdom from the proper quarter. Then our doubts and fears will speedily flee away.

Not a Second Chance.

We will produce the Bible testimony showing that the Sodomites will be released and come forth during the mediatorial reign of Messiah to enjoy a share of the blessings then to be poured out upon Israel and the world; and to have an opportunity of coming into harmony with God and gaining eternal life. But we know that straightway somebody will say, No, Pastor Russell that would be a second chance, and God has nowhere promised a second chance to any. Furthermore, it would be belittling to the Divine Government to suppose that God, after giving one fair trial to a man and reaching a decision would conclude to give him another trial, as though Divine Justice were unable to determine the worthiness or unworthiness of the individual for eternal life in one trial or testing.

We fully agree with this sentiment, but call attention to the fact that the Sodomites did not enjoy one trial for life. They had all mankind were "born in sin, shapen in iniquity; in sin did their mothers conceive them." They were born under the sentence, "Dying thou shalt die." Neither they nor anyone else, therefore, could be placed upon trial for a future life everlasting or death everlasting, until released from the original sentence of death under which all were born. And release from that death sentence was granted to anybody until the Redeemer came and died, "the Just for the unjust," that, "as by a man came death, by a man also might come the resurrection of the dead."

Only those, therefore, who have been born since Jesus' day could be released from the original penalty, or could be placed on trial for life or death eternal. Only the Church, therefore, accepts the proposition. To this agrees the words of the Apostle, "If any man willfully after that we have come to a knowledge of the Truth, there remaineth no more sacrifice for sin (such having enjoyed and misused their share of the original sacrifice)—nothing but a joyful looking forward to judgment (sentence) and fiery indignation which will devour the adversaries of God—in the Second Death (Hebrews x, 26). The Sodomites, therefore, did not enjoy any chance of eternal life. They knew not "the only name given under heaven or amongst men whereby we must be saved." Not only so, but the majority of mankind since Jesus' day have never heard the Gospel in the true sense of the word hearing—They

have never understood, never appreciated, it fully, rightly.

More Tolerable For Sodomites.

It may astonish some to know that Jesus, speaking of the judgment or trial of the world during the coming age, during His Mediatorial Kingdom, declared that that trial would be less severe upon the Sodomites than upon some of those people to whom He preached, who would also have a share in the opportunity, that great epoch—and opportunity, with the Sodomites, of reconciliation to God and the attainment of eternal life. His words were, Woe unto you Chorazin and Bethsaida, for the mighty works which have been done in you have been done in Sodom and Gomorrah, they would have repented long ago in sackcloth and ashes. Therefore I say unto you, It shall be more tolerable for Tyre and Sidon in the day of judgment (the world's trial time the Millennium) than for you (Matthew 11, 22, 23). What more could we ask upon this subject? What higher authority could be invoked than the Great Judge Himself?

"Thus It Is Written."

This Gospel Age which began with our Lord's sufferings and trying experiences, and which has continued those experiences with His followers, has for its object the preparation, the qualification, of those who will be the Judges of the world in the coming Age. They must all be developed in the fruits and graces of the Holy Spirit—"meekness, patience, brotherly kindness, love," else that will not be fit to be the Judges of mankind by and by. It is required that all become copies of the Redeemer, God's dear Son. St. Paul tells us this, saying, "Know ye not that the saints shall judge the world?" and that God has foreordained that all of these judges must be copies of His Son? (Romans viii, 29; I Corinthians vi, 2).

Come back with me to the Old Testament Scriptures and note how the Divine Spirit dictated this matter of the future trial of the Sodomites to one of the prophets and caused it to be written for our instruction. Alas! as Jesus said, we have been "slow of heart to believe all that the prophets have spoken" (Luke xix, 45). Through Ezekiel the Prophet, the Lord explains that when the restitution time shall come at the Second Advent of our Lord in the glory of His Kingdom, then the Divine blessing will come upon Israel now cast off. Nor will the blessing of Messiah's Kingdom come upon Israel only! It will extend to all the families of the earth. Through the Prophet the Lord specially emphasized to Israel her two sister nations, Sodom and Samaria. The Lord pointed out that in the day of their pride and prosperity they disdained these sister nations as being far beneath them and unworthy of their notice in every way. But in the restitution time (Acts iii, 19) they will be glad to have a share of the Divine favor in conjunction with those nations formerly despised.

The Lord declares that it is not because of the worthiness of any of these countries that they shall be restored, but because of His glorious character, for which His namesake, Let me quote to you this remarkably clear statement of the Divine purposes future; and let us notice that it is emphatically declared that those who are restored and blessed are the very ones who perished in the days of Lot. We read,—"Sodom thy sister hath not done as thou hast done."

Behold, this was the iniquity of thy sister, Sodom, pride, fulness of bread, and abundance of idleness was to her, "neither did she strengthen the hand of the poor and the needy. And they were haughty, and committed abominations before Me; therefore I took them away as I saw fit. (God did not see good to take them to a hell of eternal torture; but He did see good to destroy them and to make them an example of destruction of all unrighteousness to the world after enjoying a knowledge of His grace and an opportunity for eternal life.)

Thou also which hast condemned thy sister nations, base Israel, be righteous than thou (as Jesus declared). When I shall bring again their captivity (bring them from the prison-house of death) "then will I bring again the captivity of thy Sodom, and will cause them to inherit the land in the midst of them; that thou mayest bear thine own shame and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters Sodom and Samaria shall return to their former estate, and Samaria and her daughters return to their former estate, then thou and thy daughters shalt return to your former estate. "I will remember my Covenant with thee in the days of thy youth and I will establish unto them an everlasting Covenant (the New Law Covenant of which Messiah is the Mediator and which, under His Mediatorial Kingdom, shall bless Israel and all who will come into Israel under the glorious terms of that New Covenant) (Jeremiah xxxi, 31).

"Then thou shalt remember thy ways and be ashamed when thou shalt receive thy sisters, thine elder and thy younger; and I will give them unto thee for daughters, but not by thy Covenant (not under your present Law Covenant, but under the New Law Covenant, and its better Mediator) "that thou mayest remember and be confounded and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God" (Ezekiel xvi, 45-49). Length and Breadth—Height and Depth. How wonderful it at first seems to

us to find that we really have a good kind, loving God, and not an unmerciful and vengeful one! So grossly were we deceived respecting His character by the traditions handed down from the past, that we gave Him the reverence of fear, rather than that of love and devotion. The clearer light comes to us as a fresh revelation of the meaning of the Apostle's words when he wrote about "lengths and breadths and heights and depths of love of God, which passeth all understanding."

The words of the Lord through the prophet comes to our minds, "Fear not their fear, neither be afraid." "Their fear of Me is not of Me, but is taught by the precepts of man." "As the heavens are higher than the earth, so are My ways higher than your ways and My plans higher than your plans." Oh! Thank God that it is so! To all eternity we shall praise God that He did not allow our forefathers to make Him or change His character. Yes, and He is the same yesterday, today and forever. He changes not. The great wise, just, loving plan for the salvation of mankind which He is now carrying out was the very one "which He purposed in Himself before the world was created." The plan of selecting the Church through fiery trials, through the straight gate and narrow way, for nineteen centuries, was what He purposed in advance; for the Apostle says that He foreknew the Church in Christ.

Likewise the times of restitution soon to come for the world of mankind he foreknew and predestinated, and made all the arrangements for, just as they are being carried out now. The human plan will be glorious. His name will shine resplendently when the mists have cleared away, and when the Sun of Righteousness shall arise with healing in His beams, scattering all the darkness and degradation of sin and superstition.

"Then we'll see what God hath wrought! Then we'll praise Him, praise Him as we ought."

"To You It Is Given."

We are well aware that only the few can see the beauties of this subject as we see them. We are aware that only those to whom "it is given to know" will understand in the sense of fully appreciating the depth of the Divine message. But we are sure that all such will rejoice more and more in the God of our salvation, as they come to appreciate His worthiness of our love and confidence and devotion.

As for those who shall under Divine tests prove themselves sympathetic with iniquity, we are glad that the Divine sentence is that they shall have from the Eternal One a destruction total, complete—one from which there will be no recovery, no redemption, no resurrection. "They shall be as though they had not been." But all the willing and the obedient shall have the blessing of the Lord unto life eternal—either on the spirit plane as members of the Church of the firstborn or on the human plane as members of the saved Israel restored to human perfection.

WELLMAN AND HIS DIRIGIBLE BALLOON

Gloucester, August 16.—Walter Wellman expects that his dirigible balloon "America" will be ready for its trial trip by the first of next week, and immediately after that he will start in his attempt to make the first transatlantic aerial trip. The "America" is about all put together now and needs only the smaller touches and tightening of bolts before she is ready for inflation. Melvin Vaniman of Paris who was associated with Mr. Wellman on one of his Arctic trips is superintending the work on the craft in the great shed at Atlantic City. He will be one of the party on the trip. Others will be Mr. Irwin, formerly wireless operator on the St. Louis, who has been detailed by the Marconi company to accompany Mr. Wellman, Louis Lord and two mechanics. The ship will be equipped with non-sinkable lifeboats, a telephone system and a wireless outfit.

"My purpose in making this trip," he said, "is to demonstrate the value in war times of a motor propelled air ship, and of course I want the honor of being the first to make this sort of a trip. I have no objective point on the other side, and am anxious to know whether the landing shall be in Norway or the northern coast of Africa. I shall endeavor, as far as possible, to hold to the steamship lane, so that should we have an adverse sea, we can drop to the water and summon aid by our wireless outfit. My ship is capable of carrying seventy passengers a crew of six and gasoline sufficient to last a full day. I shall have sufficient gasoline aboard so there will be no danger of losing our power if the trip is made within any reasonable time. My engines are of eighty horsepower. There are two of them and which are capable of securing the ship along at a twenty-mile speed."

Mushroom hat of black satin, edged with full shirring of cerise colored chiffon and topped by a large stiff black egret. The hat very large and deep drooping—unusually so, even for a mushroom.

