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OBITUARY

THOMAS GERALD WILLIAMS

Lindsay citizens will sympathize with Mr. and Mrs. G. G. Williams, of Ops, whose infant son, Thomas Gerald Williams died on Friday, aged eight months.

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SALE REGISTER

WEDNESDAY, OCT. 27.—By Elias Bows, auctioneer, credit sale farm stock and implements, the property of John A. McKay, lot 13, con. 15, Mariposa. Sale at one o'clock.

THURSDAY, OCT. 28.—By Thomas Cashore, auctioneer. Sale of farm stock and implements, the property of Jas. Quinn, lot 16, con. 12, Somerville. Sale at one o'clock.

FOR SALE.—ONE HEAVY COLT coming three years old. Apply John J. McMillan, lot 15, con. 15, Mariposa, or Grass Hill P.O.

LOST.—BETWEEN PRESBYTERIAN church and Albert-st., on Peel-st., a gold brooch, with amethyst surrounded by pearls. Finder will please leave at this office.

FARM FOR SALE OR TO RENT.—Near to town. Apply at this office.

FOUND.—A PAIR OF NEW BLACK kid gloves. Owner may claim the same at The Watchman.

FOR SALE.—300 ACRES OF LAND in the township of Monmouth, the property of the late Thos. Clarke, 60 acres cleared, balance in good hardwood bush, beech and maple. There are on this farm a good new house, roofed with metallic, and a good log barn, and same is only half mile from school and two miles from church. It is 2 1/2 miles from Tory Hill, 6 miles from Gooderham, 6 miles from Essonville, and one mile from Burnt River. For full particulars apply on premises to Miss Eliza Clarke, Hotspur P.O., owner of above property.

FARM FOR SALE

Improved farm of one hundred and fifty acres, more or less, being composed of the south half of lot twenty (20), in the tenth and the west part of lot twenty (20), in the eleventh concession of the township of Ops.

This land is good clay loam, suitable for any kind of grain, drained, and all cleared but about fifteen (15) acres of pasturage through which there is running water.

Situated three miles east of Lindsay, on good gravel road. There is a frame dwelling, kitchen and woodshed. Large frame barn, 45 x 75 feet, with stone foundation and stabling for all kinds of stock. Apply to Moore & Jackson, solicitors, Lindsay, Ont., or A. Blackwell, 1 Notre Dame-st. west, Montreal.

Christian Socialism

Where it Differs From Anti-Christian Sort

Text: "Godliness With Contentment is Great Gain" (I. Timothy vi, 6) —Pastor Russell Says That Time is Not Yet Ready For a Self-Controlled World—Earth is a Rebellious Province In Universe.

Sunday, Oct. 17.—Pastor Russell, of Brooklyn Tabernacle, preached to-day from the text, "Godliness with contentment is great gain" (I. Timothy vi, 6). He said: "The only proper contentment is that which combines with godliness and which sees from the standpoint of God's Word the Divine power able to correct the difficulties which assail us and all mankind. The godly believer thus instructed is able to appropriate to himself the Divine promises of providential care and thus to be content with conditions which are not satisfactory."

On the other hand, those who either do not know of the Divine power, or have lost their faith in Divine wisdom, chafe more and more under present conditions. And the more discontented they become, the greater is their tendency toward ungodliness—doubt of Divine love, wisdom and power. Self-dependence is a poor substitute and, as disappointments come, the combative find anger, malice, hatred, envy and strife surging through their minds. Then they become rabid socialists and are in the way to eventually become rabid anarchists.

Again we have those who term themselves Christian Socialists. These well-meaning souls perceive the situation of their brethren and say, Yes, the world should be socially transformed. Its riches should not flow, as at present, into the favored channels, but should be scattered everywhere where for the general refreshment and comfort of mankind as a whole. They philosophize on what God surely would and surely would not approve amongst men, and then declare that all Christians should at once set about to secure to the world of mankind a just division of God's bounties. Their love and zeal for right principles we should and do admire and commend. But we cannot commend their course, their hopes, their preaching, by which they seek to obtain the ends desired. Recognizing the principles of Divine Justice they seek to apply these, forgetful of the fact that they have not the Divine Wisdom necessary to a proper application.

They seem to forget also that justice has been the same for several thousand years past, and that Divine Wisdom has not yet seen fit to establish Divine Justice amongst men. If they think that this is a neglect on God's part which they are wise enough to rectify, the thought is evidently an erroneous one. If they believe, on the contrary, that the time for the establishment of justice was not in the past, but has now come, they should be able to find and point us to a Divine revelation to this effect, practically authorizing them to take their stand now for socialism and explaining that the due time for the prosperity of justice has now come and how they shall proceed and what shall be the outcome. But do they offer us such evidences from the Bible? Do they offer us such proofs as these? Nay, verily. Like the other socialists they are merely discontented and become discontented seeking a remedy.

From the Bible standpoint the world is not properly ready for its own control under any form of government. It is a rebellious province in the Divine Empire—one in which sin and selfishness and death constitute the ruling elements. The Bible declares that what the world needs is a monarchy—a strong, centralized government in which the masses must not be allowed to have a voice at all, because, in their fallen condition, they know not what is for their own highest good. The Bible tells us that present institutions, under the power of selfishness, driving the wealthy in one direction and the masses in the opposite direction, is about to bring a universal crash—anarchy. This and atheistic socialism and Christian socialism, and, in a larger sense, general selfishness and discontent are urging upon the two great combatants, both of whom will fall in the struggle, never to rise again. However, according to the Scriptures, they will be succeeded by the Kingdom of God's dear Son.

That strong Government, that obedience to which every knee must bow and every tongue confess to the glory of God, is the Kingdom that the world needs. Its rule of righteousness alone will bring to mankind the joy and peace and blessing which all crave, but which none of us are wise enough to know how to bring about—not even our socialist friends. The part of faith and the part of wisdom is to look unto the Lord from whom cometh our help. Nor should we look to him to approve our methods, but rather to be informed respecting his methods and to be proved them and to co-operate to the extent of our abilities.

At a church congress recently held in Boston a day was given to the discussion of Christian Socialism. Both sides of the question were permitted to be presented. One minister, Rev. Eliot White, is reported in The Christian Socialist as having made the following statement: "Let us answer, 'Hasten the day'

when Labor unions shall shake off its chains!" Our part as Christians is to help men out of every bondage! We are not perturbed that Socialism, in its eagerness to rid Labor of material bonds, has not yet realized the weight of bonds spiritual. That realization will come in good time, and Christianity must be ready to show the workers of the world how to be rid of all those fetters of the soul which material emancipation will but render more apparent. But for Christianity, as too often now, to profess a desire to free men of spiritual bondage, while repudiating any call or need to strike fearless blows at their material prison bars, is to lay itself open to justifiable charges of hypocrisy. This must yield to braver counsels, though the striving be even unto blood against the sin of slavery which still defiles modern industrialism.

"With widest meaning, then—inclusive of all that the most ardent and uncompromising Socialist lover of liberty has demanded, and embracing besides all that the Christian means when he proclaims the glory of spiritual freedom, Christianity must now take up the challenge and cry with world-wide voice like the sound of many waters and a mighty thunder—'Amen! even so, unite, ye workers; you have but your chains to lose, and you have a world to gain!'"

Brother White and the other dear souls who propose to get Labor out of the "slavery of modern industrialism" should be willing to concede that if now is the proper time for release as they or we or others could possibly be—yes, much more so. If, then, Brother White and others have received some special commission authorizing them to preach a new Gospel or a new edition to the old Gospel they should produce the proofs of this authorization. Until we see the proofs we must doubt their sincerity.

On the contrary, the Scriptures declare that there is out the one hope set before us in the Gospel, even as there is but the one Lord, the one Faith and the one Baptism. Brother White and his coadjutors have not succeeded and will not succeed in making the world more happy by preaching to them the Gospel of discontent. Labor to-day is a hundred-fold better fed, better clothed and better housed than in the days of Brother White's grandfather, and it is safe to say that it is a hundred-fold more discontented. And Brother White, with doubtless the very best and noblest of intentions, neglecting the Word of God, the "wisdom that cometh from above" (James iii, 17), is really doing injury by his gospel of socialism. Our Lord was surrounded by conditions of sickness, sorrow, poverty, etc., so that he had properly declare, "The poor ye have always with you" (Matthew xxvi, 11). The apostles were similarly situated. Yet have we any evidence whatever that any of these attempted to break the chains of the "slavery of Labor?" Most assuredly not.

While our Lord went about doing good, and healed many of the sick, he by no means healed all of the sick nor comforted all the mourning ones. His favors were specialized, as in the case of the impotent man at Bethesda. "There were multitudes of impotent folks there" (John v, 3). But only the one was miraculously healed by our Lord's Word. Many widows were bereft of their sons, but only the widow of Nain had her son restored to her by the all-powerful Word of our Saviour. He came not into the world to heal the sick, but to die for the world as its Redeemer. He left the great work, the important work of healing all the sick—the mental, morally and physically sick, and of awakening all the dead, until the establishment of his Millennial Kingdom.

We likewise may do good unto all men as we have opportunity and especially to the "household of faith." But we likewise must wait for God's time and manner for the general healing of the world's sorrows and troubles. When in fulfillment of the prayer our Lord taught us, God's Kingdom shall come and his will be done on earth as it is done in heaven, then all the blessing, all the helpfulness necessary to the full recovery of our race will be brought into operation. And it is not possible for any man or set of men, Christians or otherwise, either to improve upon God's great Plan of the Ages nor to hasten his Plan.

It is urged that the early Church at its beginning established a communistic society? We answer that this was not a worldly establishment, nor with those who recognized worldly principles. It was merely a social arrangement whereby the Church at Jerusalem only sought to deal with each other as one family. It was not successful. It did not persist. It did not have apostolic commendation to other Churches. We may suppose, therefore, that the arrangement was Divinely permitted so as to show the Lord's people throughout the age the impracticability of such an arrangement at the present time.

Brother White and others would probably tell us that socialists are crying out that heavenly hopes are not satisfactory—that what they want is earthly riches and comforts and that these they intend to have; and that what the people want is what

the pupils must supply—otherwise the influence of religion will wane in the world and its ministers will become back numbers, whom no one will care to hear or heed.

We answer that this is all very true, but that the difficulty lies in the fact that the Gospel message is not properly presented to the people. The message which our Lord and the apostles presented is a consistent one, whereas the message from the majority of pulpits to-day is an inconsistent one. The people are told, by both Catholics and Protestants, that there is a heaven for the saintly who before dying shall become firmly established in the graces of the holy Spirit. As for the masses, they are told by Catholics that they must expect centuries of torment to be prepared for them. And by Protestants they are told that they will have an eternity of torment without hope of a release. And then both Catholics and Protestants unite in telling the poor world that such an arrangement for the future is the provision of a just and loving God, for which they should be deeply thankful, and that the troubles of this present life are partial penances for sin.

The Truth is so much more reasonable, so much more just, so much more wise and loving, that to every ear that hears it there comes a satisfaction, a harmony, which error can never produce. God's Word tells us that our race is a convict race—condemned to death because of father Adam's disobedience—because, as his children, we have inherited a share in his death sentence—not an eternal torment sentence. The Bible tells that Satan, who misled our first parents by misrepresenting God and his Word, has since misrepresented him to mankind and that he it is who is responsible for the "doctrine of devils" (I. Timothy iv, 1), respecting the tortures of the dead, whom the Scriptures declare "know not anything" (Ecclesiastes ix, 5). The Bible tells us that God, seeing that many of our race dying because of Adam's transgression, would be glad to return to fellowship with their Creator, and to be recovered from sin and death conditions, has made a provision for them. Our Lord Jesus has purchased the lives and liberties of Adam and his entire race. "The Just for the unjust, that he might bring us back to God" (I. Peter iii, 18).

But why must we wait? Why must we pray, Thy Kingdom come? Why the delay? The Bible answers again that the Kingdom class must first be found—"the little flock" to whom it is the Father's good pleasure to give the Kingdom (Luke xii, 32). This Kingdom class is to be composed of the saintly few who form positive characters for righteousness by faithfully following in the footsteps of their Redeemer; by being taught of him in the School of Christ. These faithful few of present selection, or election, are symbolically spoken of as the "members of the Body of Christ," which is the church of glory; and again, as members of the Body of Christ, his Joint-Heirs in his Kingdom. The Kingdom will not be established until this elect Kingdom class is completed. These must share in the sufferings of Christ and then the glory will immediately follow.

The Lord declares that the desire of all peoples shall come. The people of the world in general would desire the coming of the Lord's glorious Kingdom and would rejoice in it, if they knew about it. The Divine provision would satisfy their longings as nothing else could do. Brother White and all ministers of God should hold up before them the glorious message of the Divine Word. This would bring them joy and peace and rest of heart, notwithstanding the incidental trials and difficulties and weaknesses of this present time of distress. Socialism stirs up the minds of men to dissatisfaction and to worry and to fear and to strife and to words of anarchy and trouble. The Gospel message, on the contrary, would be helpful, comforting, sustaining.

True it is not all men who are able to receive the Gospel message; but those who cannot receive it would be far better off without the distracting Gospel of socialism, which merely arouses them to greater dissatisfaction. The Bible tells that in mercy God has hidden his Plan from the world and intends that only the saintly believers in the Lord Jesus Christ shall understand the secrets of it. "The secret of the Lord is with them that reverence him and he will show them his Covenant" (Psalm xxv, 14).

So then the Divinely appointed is to let a world alone to be dealt with in God's due time, and to comfort and sustain and instruct merely those whom they find to have the hearing ear of faith. These are to know the Truth and the Truth must make them free from errors and superstitions and bring them to the place of full consecration to God—sanctification. Such are to be informed respecting the Kingdom of which they are invited to become members, by becoming members of the Body of Christ through faith, consecration and obedience unto death. The world in due time will have the good blessing which God intends for it.

Socialism amongst men will be the Divine arrangement following the Millennial Age—following the lifting up of the race to perfection by the Redeemer—King. Then socialism will be a grand success, because of the perfection of all mankind then living, the unworthy having all been cut off in the Second Death.

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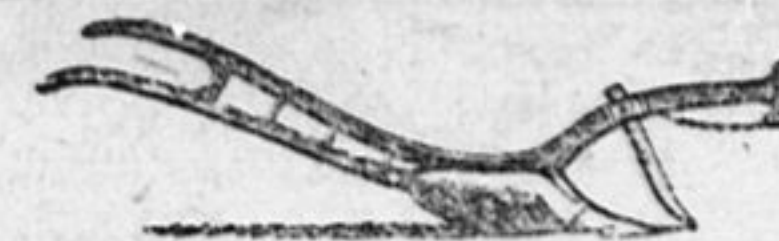
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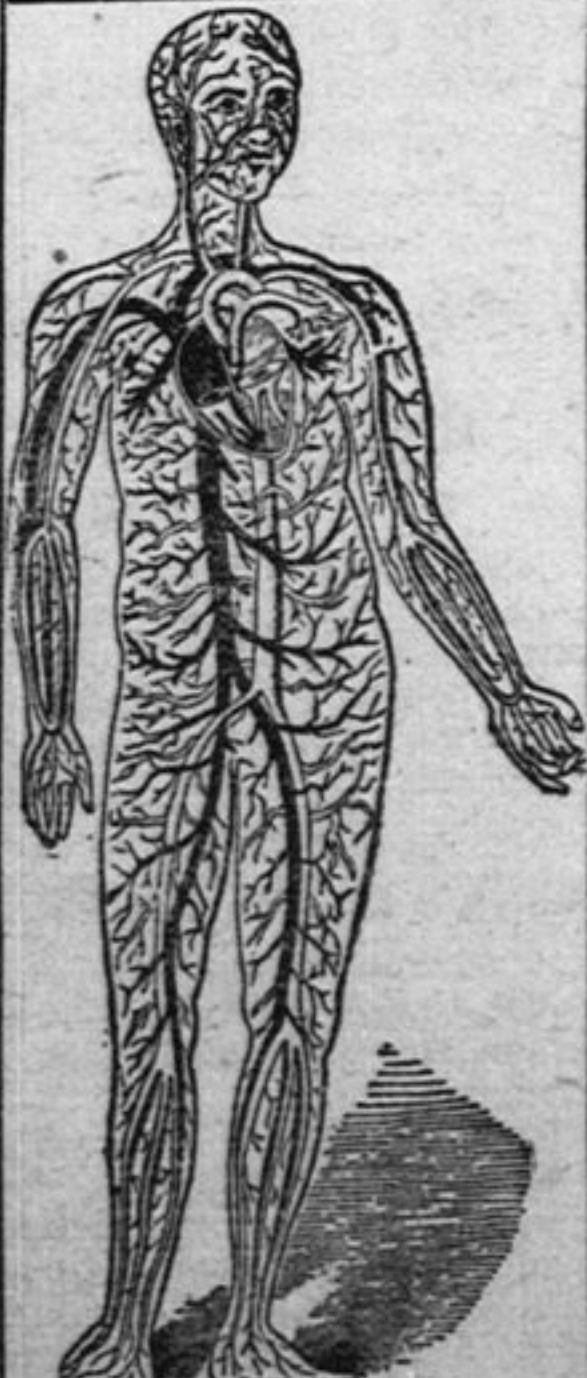
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