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AND INSTITUTE OF

Shorthand and Typewriting

Reopens on Tuesday, Aug. 17, for Business

Intending students should try and get in as early in the term as possible, especially those who have decided to take up the full courses.

We ask this purely in the interests of students, for we can do more for them in assisting them to positions. The reason is plain, for we will have them ready for positions just when there is a keen demand. This term we have ample accommodation for **THREE HUNDRED** students, and we believe we shall require all the space at our command, because **Young Men and Women** find that those who have been educated at the C. B. C. get the cream of paying positions; others have to content themselves with the skim milk.

Our teaching staff is large and experienced. Our system of individual instruction is the **BEST** devised for every student—regardless of qualification—gets a **SQUARE** show. No pets at the C. B. C.

Remember! We can handle Three hundred students as easily as Thirty. The larger the number the more active is business with the students, for this is a **Practical Business Training Institution**, where all are engaged in business. No copying from Text books no reference to keys. It's the **REAL THING, BUSINESS as BUSINESS IS DONE**. Before joining an Institution, ask for the names of its teachers and their experience as such. It is due you to know.

Our Shorthand department will continue during the last four years—to produce results not attained by ANY OTHER school in the Provinces. When it is considered such a wonderful thing for a system of shorthand that it is advertised throughout America that a man has succeeded in reporting a trial by it, what must be said of a system when a girl is taken from a class-room and reports by it one of the most important trials ever held in this Province? Such work only can be done by the **Pen Pitman System**, as taught in the Shorthand Department of the C. B. C.

Our Typewriting Department is being supplied with the very latest and best typewriting machine made. Nothing but the **BEST** at the C. B. C.

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8—12dtf

THE GUARDIAN'S WEEK END SERMON

Sermon preached by Rev. J. W. Aikens.

The rich and poor meet together the Lord is the maker of them all.—Prov. 22-2.

There are several things in this world which cause divisions between people. The fact of wealth or poverty is one of these, for it is written, "Wealth maketh many friends, but the poor man is separated from his neighbor." Many a man has friends because he has money. In many circles a man is not excluded because he is poor. The unpardonable sin in the eyes of some people is to be poor and wherever such a sentiment prevails there is bound to be separation. Wealth has a tendency to make people exclusive. The poor people come to this country packed together in the steerage, like sardines in a box while the rich man has his private suite of rooms, private table and private servants. Hence it often happens that the rich know nothing about the real sorrows and struggles of the poor, simply because they avoid all contact with them. There are those who shed tears of humanity often occupy positions presented on the stage, who have no tears to shed over the real sorrows of life.

Pride of position sometimes separates people. Nebuchadrezzar was much lifted up by pride when he said, "Is not this great Babylon that I have built by the might of my power and the honor of my majesty?" He occupied a great position and persuaded himself that he was a great man, but it is a sad fact that very poor specimens of humanity often occupy high positions and having a false idea of their own importance they separate themselves from greater people who may occupy more humble positions.

Differences of opinion divide people. Paul and Barnabas were good men but they differed in their opinions about taking Mark with them on their journey, and the contention was so sharp that they departed one from another. It is impossible to avoid this so long as we are constituted with different temperaments. Training and temperament account for much of the differences between the various denominations but these are only incidental; beneath the surface humanity is one and when we pray we all talk the same language.

But in spite of the many things that cause differences, the rich and poor meet together at many points. They meet together in the world's work. A rich man should not have people working for him but with him and there are many important industries where master and servant work together and each studies the interests of the other. So far as the work of the world is concerned, the poor need the rich and the rich need the poor. It is the man of means who can start and continue an industry that employs hundreds of laborers, and on the other hand how helps the rich man without the poor man. Wealth alone cannot build and sail ships, construct and operate railways, manufacture and distribute goods and this common need is bound in time to drive rich and poor together. We are never more than a few months from famine and this fact alone settles many difficulties.

Rich and poor meet together in the government of the nation. It was not always so. About half a century ago the poor man had little to say about who was to govern him, or how it should be done but on election day the rich and poor now meet together and one ballot counts as much as another. When we see the candidates for office, wearing a genial smile enquiring about all the members of the family, chucking the baby under the chin and extending the glad hand to everybody, we should remember that behind all this is the fact that the people are the rulers of the country. Whittier refers to the poor man on election day as follows:—

"To-day shall simple manhood try
The strength of gold and land
The wide world has not wealth to buy
The power in my right hand,
Where there's a right to need my vote.

A wrong to sweep away,
Up clouted knee and ragged coat
A man's a man to-day."

And any man who tampers with the free expression of opinion by bribery or otherwise is a traitor to his country, for he is sapping the foundations of responsible government. No true man can be bought. As some one has said, "You can buy horses and cattle and donkeys but you cannot buy men. When a person sells his vote the purchaser has bought a donkey."

In fulfilling the conditions of the Gospel rich and poor meet together. The Lord is no respecter of persons, but in every nation he who fears God and works righteousness is accepted of Him. Dr. Campbell Morgan tells of a certain meeting that he conducted in which a judge and a beggar knelt at the same altar seeking pardon for their sins. He learned later that only a few days before the beggar had been sentenced by the judge for some offence, but now all earthly differences were swept away, and they both knelt as sinners before the Cross of Christ. When a man of high rank knelt beside a poor man at the communion table the poor man began to move away as if he had no right to kneel beside such a distinguished person, but the titled gentleman said "Do not move away, friend, we are all one here." If any person has the advantage in entering the kingdom of Heaven it is the poor man, for did not Jesus say, "Blessed are the poor, for theirs is the Kingdom of Heaven," and again, "How hardly shall they who have riches enter into the Kingdom of Heaven." The poor beggar rushed to Jesus, glad to fulfil the conditions of the Gospel but the rich young ruler went sorrowfully away. You cannot drive into Christ's Kingdom in a coach and

par. Everybody must go in on their knees. Do not expect recognition from God because you are rich, for that which is highly esteemed among men is an abomination in the sight of God.

The wise man says, "All go unto one place, all are of dust and all turn to dust again, so that rich and poor meet together in the grave. The first funeral that I ever conducted was that of a poor man. A rough box covered with black cloth constituted the coffin. There was no hearse and the grave was only a shallow spot among the rocks. Shortly afterwards I was called upon to assist in conducting the burial services in connection with the death of a rich lady. The house was a mansion, the casket was costly, a plumed hearse and liveried servants were in attendance, the cemetery was all that could be desired, but when the grave was closed the only difference between the rich woman and the poor fisherman was the difference in character. "We brought nothing into this world and it is certain we can take nothing out." The grave is a great leveler.

John says "I saw the dead, small and great stand before God and the books were opened and another book was opened which is the book of life and the dead were judged out of those things which were written in the books." Small and great, rich and poor meet together in the judgment. "It came to pass that the beggar died and was carried by the angels into Abraham's bosom. The rich man also died and was buried and in hell he lifted up his eyes, being in torments." The poor man did not go to Heaven because he was poor and the rich man did not land in hell because he was rich, nevertheless his circumstances were a temptation to selfishness, while the poor man's needs of a friend encouraged him to seek a refuge in God. It is not a sinful thing to be rich, but it is exceedingly dangerous.

Notice some closing lessons. A rich man may in reality be a poor man. We read:—"Charge them that are rich in this world that they be not high minded, but that they be rich in good works," is it possible for a rich man to do much good with his money, but the earth is full of illustrations of those whose riches begat covetousness and pride. A wealthy man took a preacher up to the top of his house in order to show him his possessions. Pointing to broad acres in one direction he said:—"I own all the fields in this direction." Then pointing to an immense track of woodland he said "I own all the woods in this direction." Then turning to pastures covered with flocks and herds he said "I own all the sheep and cattle in this direction."

Looking away toward another section the preacher said—"Who owns the land in this direction?" The rich man replied,—"I own everything in all directions from this house."

"My friend," said the preacher, as he pointed his finger heavenward, "how much do you own up in this direction?" The rich man's face fell, for he had not laid up any treasure in the land where moth and rust do not corrupt and where thieves do not break through and steal.

Again, a poor man may in reality be very rich. Paul said that he was "poor, yet making many rich." As a matter of fact the great leaders of the world have generally come from among the poor. John Bunyan was a poor tinker, Haydn the great composer was the son of a carpenter, Luther was the son of a poor miner. The father of George Fox was a shoemaker. Peter could say, "Silver and gold have I none," and Jesus had not where to lay His head, yet how rich they all were. In the circumstances that develop the qualities that make for leadership among men, the rich man's son is badly handicapped. Campbell White has said that "he hoped that his people would be born poor for a thousand generation."

"Let the brother of low degree rejoice in that he is exalted, but the rich in that he is made low, because as the flower of the grass he shall pass away."

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