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THE STEAMER

"City of London"

Will until further notice leave foot Great George Street, Charlottetown, on Tuesday and Wednesday, at 3.00 p. m., or Orwell. Thursday, at 3.30 p. m., for West River Bridge. Friday, at 3.30 p. m., for East River. Saturday, at 3.00 p. m., for Grandpad. For freight rates and other information address—

T. J. CRAIG,

Manager, Charlottetown.

April 25 d 1f

EASTERN STEAMSHIP COMPANY

International Division.

Three Trips a Week

Commencing Wednesday, May 6th, 1903, steamers leave St. John, Mondays, Wednesdays and Fridays at 8.00 a.m. Standard for Lunenburg, Eastport, Portland and Boston.

RETURNING

From Boston, via Portland, Eastport and Lunenburg, Mondays, Wednesdays and Fridays at 9.00 a.m.

Through tickets on sale at principal Railway Stations and Baggies checked to destination.

Passengers arriving at St. John on evening previous to sailing can go direct to the steamer and take cabin berth or stateroom for the trip. All freight via this line insured against Fire and Marine risk.

WILLIAM G. LEE, Agent, St. John, N. B. A. H. HANCOCK, G. P. & T. A. CALVIN AUSTIN, V. P. & Gen'l Manager, 6d, w.t.

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Beginning Wednesday, April 15th, 1903, the trains of this railway will run daily (Sunday excepted) as follows:—

Table with columns: Read Down, Stations, Trains Inward, No. No., Stations, Trains Outward. Lists various routes and times between stations like St. John, Charlottetown, and Summerside.

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Had a severe pain in the small of the back.

Was treated in the Hotel Dieu, Kingston, but not cured.

Kidney trouble was the trouble.

Doan's Kidney Pills

Cured Mr. George Graves, Pitts Ferry, Ont., of a very bad case of kidney trouble.

He tells about the cure in the following words: "I cannot recommend Doan's Kidney Pills too highly. I never took anything that did me so much good. I had a severe pain in the small of my back and could scarcely get up or down without help. I could hardly urinate, but when I did the pain was terrible. I was in the Hotel Dieu, Kingston, last winter and when I came out I was some better but not cured. It was then I saw Doan's Kidney Pills advertised. Since taking them I have been completely cured and have not had any trouble with my kidneys since."

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John Hopkins

St. John, N.B.

THE SUNDAY SCHOOL.

LESSON IX, SECOND QUARTER, INTERNATIONAL SERIES, MAY 31, 1903

Text of the Lesson, Rom. viii, 1-14. Memory Verse, 1 - Golden Text, Rom. viii, 14 - Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1903, by American Free Association.] 1, 2. There is therefore now no condemnation to them that are in Christ Jesus for the law of the Spirit of life in Christ Jesus made us free from the law of sin and of death.

We may be very thankful for one lesson from this glorious portion of Scripture, but we trust that no teacher will be content with the verses assigned as a lesson, but will not only read the whole chapter, as suggested, but will study the whole chapter. Dr. David Brown says, "In this surpassing chapter the several streams of the preceding argument meet and flow in one river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb' until it seems to lose itself in the ocean of a blissful eternity." I have quoted these two verses from the R. V., and they state the complete abolition from condemnation of all believers in Christ. The sting of death is sin, and the strength of sin is the law, but thanks be to God, who giveth us the victory through our Lord Jesus, Christ (I Cor. xv, 56, 57). That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

The law of God is holy and just and good; it is perfect as God Himself, but because of our sinfulness and inability to keep it it becomes to the sinner the ministration of condemnation and of death, shutting our mouths if we would attempt to plead anything but our guilt and pointing us to Christ, who was made a sin offering for us, the end of the law for righteousness to every one that believeth (II Cor. iii, 7, 9; v, 21; Rom. iii, 19; vii, 12; x, 4; Gal. iii, 23, 22). Coming as sinners, having nothing but sin and receiving Christ as our Saviour, He is made unto us righteousness, and thus we are accepted in His presence only, but that we may be righteous before men, command God to men (I Cor. i, 30; Eph. i, 6; Matt. v, 16; Tit. iii, 9); that people reading us may see God.

5, 6. For they that are after the flesh do mind the things of the flesh, but they that are after the Spirit, the things of the Spirit. . . . But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you.

Flesh and spirit, carnally minded and spiritually minded or (as in Eph. iv, 22, 24; Col. iii, 9, 10) the old man and the new man are other ways of saying unsaved and saved, unrighteous and righteous. The unsaved live unto themselves, enjoying the pleasures of sin for a season. They are in bondage to the world, the flesh and the devil. The saved live no more unto themselves, but unto Him who has redeemed us by His blood and has given us His Spirit to live in us, making us temples of the Holy Spirit (I Cor. vi, 19, 20; II Cor. iv, 14, 15). This is the way that it should be, but it is often not so, because after we receive Christ the flesh, or old man, is still in us, and instead of being reckoned dead, put off, denied, it is yielded to, indulged, pampered, and thus the Spirit is grieved and God dishonored. We are taught in these verses that the old sinful nature never can be improved, never can be subject to the law of God, but when we receive Christ we receive a new nature, a divine nature, are born from above, and we must let Christ have full control.

10, 11. But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you.

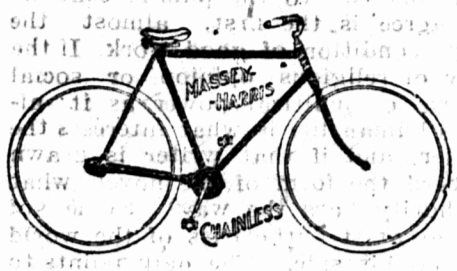
The words "in Christ" and "Christ in you" describe the believer, the justified person who has passed from death to life and shall not come into judgment for sin (John v, 24), but in the resurrection body shall appear before the judgment seat of Christ to be judged for service, our works as saints tried and either approved and rewarded or else rejected (Rom. xiv, 10; Cor. v, 10; I Cor. iii, 14, 15; ix, 27, R. V.). The body that becomes a temple of the Holy Spirit shall by the Spirit in due time become an immortal body like unto Christ's glorious body, and for this we wait and groan (verse 23; Phil. iii, 20, 21; I John iii, 2), but it seems to me that there is in this eleventh verse some reference to the present body in which the Spirit has come to dwell and His power and willingness to keep it if only we will be willing and obedient.

14, 14. For as many as are led by the Spirit of God they are the sons of God.

The spirit of adoption, which we have received beareth witness that we are the children of God. Some ask, How does the Spirit bear witness? And they long for the witness of the Spirit, supposing it to be some feeling or peculiar experience. It is made so plain in I John v, 10-13, that any one who is willing to be taught by the Spirit cannot fail to see it. God says that He who He made and gave His only Son for me that I might not perish (John iii, 16). I believe this and receive Christ and then take His word for it that it is all true. He says it is; that by His sacrifice for me, I receiving Him, am a child of God (John i, 12). Thus I, receiving and resting on the word of the Spirit, have the Spirit's testimony or witness, for the Spirit bears witness by His word. Feelings may come and go, but the word abides and changes not. God's word through this chapter and just believing God, we receive that in Christ we are born again with His Spirit in us. He is able to do all things unto them that love His voice and keep His commandments.

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