Prominent Manufacturer Drops Dead From Uraemic Poisoning.

Without Warning Mr. F. Tiffany is Swept Into Eternity by Kidney Disease.

Doctors Said It Need Not Have Been Had He Kept His Kidneys Healthy by Using Warner's Safe Cure.

In apparent perfect health, Mr. Tiffany, a well-to-do New England manufacturer of knit goods, had been attending to his business right along, but suddenly he dropped dead. The case was announced later as an accumulation of uric acid in the blood—one of the last and most fatal stages of kidney disease.

Doctors claim that of late years there has been a startling increase in kidney troubles, and that one-third of all deaths results from this cause.

Thousands of men and women are afflicted and do not realize it is their kidneys until death is near.

If there is the tiniest quantity of uric acid in the blood it is an absolutely certain sign that your kidneys are diseased, because it is the duty of the kidneys to remove this deadly acid completely from the system, and, of course, if the kidneys are not healthy they cannot perform their work properly, and the longer they run without treatment the worse they become—kidney disease never cures itself.

Uric acid eats into the tissues and the diseased parts pass off in the urine. Therefore, it is very easy for every one to keep perfect watch over the kidneys by making the following

SIMPLE URIC ACID TEST.

From time to time let a little morning urine stand in a glass or bottle 24 hours. If it becomes cloudy, a sediment forms, or if minute particles float around in it, your kidneys have been diseased for months. At any moment you may be attackkd by convulsions, Bright's disease, blood poisoning and death, unless you at once arrest the inflammation and purify the kidneys with Warner's Safe Cure, which is the only remedy that will safely and effectively restore the kidneys, liver, bladder and urinary organs to their original healthy condition, and keep them in shape to do the work God has given them to do.

Warner's Safe Cure has been used for over 30 years by leading physicians and in hospitals. It is guaranteed absolutely free from narcotics, and cures without any bad after effect.

Make no mistake, there is only one medicine that will cure you, and it is Warner's Safe Cure. Sold by all druggists or direct, $1.00 a bottle.

TRIAL BOTTLE FREE.

To convince every sufferer from diseases of the kidneys, liver, bladder and blood, that Warner's Safe Cure will cure them, a trial bottle will be sent absolutely free, postpaid to any address. Also free doctor's advice, and a medical booklet which tells all about these diseases with a prescription for each, and contains many of the thousands of testimonials received daily from grateful patients who have been cured by Safe Cure. All you have to do is write Warner's Safe Cure Co., 44 Lombard St., Toronto, Ont., and mention name of this paper. The genuineness of this offer is guaranteed by the publisher.

Woman's Truest Friend

PSYCHINE

(PRONOUNCED SI-KEEN)

The Greatest of Tonics

Psychine Tones up the System However Run Down

Miss Maggie Munn, 98 Wellington street north, Hamilton, Ont., writes July 7th, 1904: "Three years ago I was run down, thin, nervous, and unfit to meet the duties of life. Was always catching cold. Psychine stopped the cough, the pains and aches, gave me new strength, a ravenous appetite, and restored me to perfect health. I have not been sick a day since that time. Psychine is a wonderful tonic, strength, and flesh producer."

The happiest results are always obtained with the use of Dr. Slocum's famous remedy Psychine. Psychine has a direct action on the blood and nerves. The many ills of the female organism are due to thin, watery blood, poor circulation, or waste of nerve force. Loss of appetite, weakness, feelings of faintness or depression, nervous prostration, anaemia, early decline, and the most varied female troubles disappear with the use of Psychine. Thousands of women and girls in Canada have found hearty, bracing health in Psychine. Psychine relieves, soothes, and strengthens the entire system. No tired, overworked woman in the land should be without Psychine.

Psychine is pronounced Si-Keen

For sale by all druggists. For further advice and information, write Dr. Slocum, Limited, 179 King street west, Toronto, Canada. Through an enlarged laboratory, new labor-saving facilities, and recent ability to purchase raw products in Canada, Psychine, sold for years at $1.50 per bottle, is

Now Sold at $1.00

Artificial Teeth!

The best of satisfaction, moderate prices.

Extraction free of charge at

DR. J. P. MURRAY,

Queen Street. Opp. Prowse Bros.

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"LIGHT OF THE WORLD"

How to Distinguish the True From World's False Religions---Christ's Infallible Test.

"Ye Shall Know Them By Their Fruits—Do Men Gather Grapes of Thorns or Figs of Thistles? Even so Every Good Tree Bringeth Forth Good Fruit, But a Corrupt Tree Bringeth Forth Evil Fruit."

Entered according to Act of Parliament of Canada, in the year 1905, by William Baily, of Toronto, at the Dep't of Agriculture, Ottawa.

Los Angeles, Cal., Jan., 15.—For these times of multiplied and conflicting religious beliefs that vex and confuse the earnest soul the preacher in this sermon supplies the only test whereby the truth or falsehood of any religion is to be discovered. The text is Matthew v, 14, "Ye are the light of the world."

At no time since the beginning of the world has man been confronted with such a multiplicity of diverse and even conflicting systems of religious belief as now. Yet all of these systems appeal with more or less force for his acceptance and support. In the east Mohammedanism, Confucianism, Buddhism and similar beliefs maintain the ancient vigor of their creed in the appeal of human credulity and superstition, while Europe and the western world have their numerous systems of creeds and "cults," each presenting its claims for man's belief and allegiance. Thus the great problem presents itself: Are these systems of religious belief and worship really efficacious? Are their dogmas, tenets and creeds, their ways of thinking and living, their social, fraternal or religious spirit as organizations—are these things what they ought to be or what they claim to be? Are their teachings true? And how may we distinguish beyond all doubt the true from the false?

An infallible test is supplied to us by Christ himself by which we are enabled to decide as to the real value of any religious system. He tells us that we may know whether its claims are valid by its effect on the lives of its adherents. "Ye shall know them by their fruits. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."

An illustration of this test is furnished by the fakirs of India. The principle of self denial is commendable, and we admire men who sacrifice their comfort and devote themselves to service for the world. But the principle ceases to be admirable when it produces voluntary squalor and filth such as is exhibited by the fakirs. It must be a corrupt tree that produces specimens of humanity so debased and disgusting as these men.

I have seen these fakirs. They did not seem to me to be men or even wild beasts. They were a lower creation. They seemed to have crawled out of the darkest caverns of an inferno. I have seen them with their matted hair and filthy bodies; I have seen them with uncut finger nails six inches long and twisted about in all shapes; I have seen them, as John L. Stoddard describes them in one of his lectures: "A combination of beggar, fanatic, impostor and spy. In disgusting surroundings resembling a garbage heap, a score of these men were seated, entirely naked, upon a mound of ashes, in which they rolled repeatedly. They even rubbed the dirt all over their bodies, which had been previously greased in order to retain it. Their hair, matted with filth, reached nearly to their waists and was painted yellow, and on this they threw occasionally handfuls of dust and ashes. A sickening feeling came over me at the sight of this human degradation, especially when I remembered that there are in India more than a million of these half crazed mendicants and frauds, who are revered and almost worshiped by multitudes of men and women, who will actually stoop and kiss their feet." "Are these the fruits of India fakirism?" you ask. "Is that the result of the oath of poverty under which some Hindoos worship? Then I want none of it. Away with it. Its fruits are worm eaten and filthily diseased and bad." By the fruits found in the lives of the believers ye must judge the result of a creed or system of belief.

Why do you not worship God as do the dancing dervishes of the east? "How do they worship him?" you ask. Instead of entering a little church, as you or I, to kneel in prayer, they begin to move around in a circle. They keep on circling around and around until your brain gets dizzy with looking at them. They dance on and on, more and more furiously, until after awhile some work themselves into the most violent forms of physical hysteria or in utter bodily exhaustion drop in their tracks in a dead swoon. "Oh," you say to me, "that is no true worship of God. The holy God does not expect any devotee to make an imbecile out of himself. Away with the worship of the dancing dervishes!" By the fruits of a creed or a cult, studied in the lives of the men and women who believe in and practice it, you can judge the truth or the falsity of the teachings.

By the same criterion according to which we judge the failures of the false religions the world is to judge the failure or the efficacy of the gospel of Jesus Christ. The Saviour, in the words of my text, is practically saying: "Men, women, it is to you I look to exhibit the principles of my religion to the world. My life will be short, my teaching will soon be forgotten, unless you, my followers, embody it in your lives. The only way in which the world can know the grandeur and purity of the truths I have taught must be in the lives you lead. Ye are the light of the world. Ye are my representatives upon earth. Ye are the flaming torches to guide sinners to the foot of the cross. Hear me, men! Hear me, women! Hear me, children, who profess to be my disciples! Ye are the light of the world, by which the world may judge whether or no my gospel is a saving gospel." Ye members of Christian churches, is it not an overwhelming fact that it depends on our lives what is the estimate the world will form of the religion we profess?

Christ's disciples, in the first place, must have a divine light. Their fires must be ignited at the great altars of God's mercy. They must so live and act that they shall feel God has pardoned and cleansed them from all sin. They must so live and act that other people will feel that spiritual fires are burning within them and that those spiritual fires are cleansing the impurities out of our lives. The greatest purifier on earth is fire. As we are appointed to lead others to the Christian altars we must guide them by a flame which is pure, because Christ's fires have burned and are burning within us.

Only the divine light can produce the true light of life. "One day the lantern was talking to the candles which stood upon the mantel," wrote an imaginative author. "Oh, how much my master thinks of me," it said. "He has often told me it would be impossible for him to go out into the dark nights if I did not go with him to point out the way." "Aye, aye," answered a candle, "that may be all true. But your master would sing a different song if it were not for my bright eye in your socket, shining through your windows of glass. Did it never occur to you, O lantern, that you would amount to naught unless my light shone within you and through you?" Christian disciples, does it not occur to you that you are as nothing and will continue to be as nothing as a divine light unless Christ's light is in you and shines through you? We must have a divine flame burning within us before we can be a divine light to a sinful and a dying world.

But, though the divine flame within us is absolutely essential for the sending forth of a divine light out of our lives, how many of Christ's professed disciples neglect imparting the holy fires within themselves which are always burning at God's mercy seat! In one of the heathen temples of the east I saw a fire which, the priest told me, had been in existence hundreds of years. Those priests never allow that fire to go out. Have we always kept the divine flame burning within us? By diligent and unceasing prayer, by continual reading of God's word, by holy communications with God's saints, by a pure, gentle, true, forgiving spirit, have we always fed the necessary fuel to the fires of our spiritual life. Like Enoch, have we been continually walking hand in hand with God? Do not think for one instant that you can impose upon the world an earthly flame as a heavenly light.

Did you ever stop to think that spiritual seeds are a great deal like the common seeds we plant in our gardens? Their development depends not more upon the soil than the sunbeams which kiss them. "What is the matter with my garden?" I ask a neighbor. "I have bought exactly the same kind of seed as you. I have faithfully watered the ground every morning and evening. I have dug out all my weeds as soon as they poked their green heads above the surface of the earth. Yet here am I with a few straggling plants looking for all the world as though they were dying from a fatal attack of typhoid in a 'hospital of flowers,' while you have roses galore and great, sturdy floral beauties that are scattering their incense every whither." "Ah," answers my neighbor, "you have starved your plants for light. You have not given them the sun's rays. Make your garden not under the shadow of a wall. Dig it in a place where the first sunbeam which dances over the eastern hills can play hide and seek among your roses. Give them sunlight! Flowers, like vegetables and harvest fields, must have light. They must have light!" All men have their spiritual seeds within them, even the lowest of social outcasts. These seeds may be developed. But what they need is spiritual light. If you are the light of the world, it may be your privilege by the grace of God to quicken them into life. They are dormant now, but when the light implanted in your soul shines upon them they may awake into vigorous life and bear fruit to the glory of God. What sinful man needs is gospel light, divine light, spiritual light.

If this deduction is true, I would be careful how your spiritual light touches that drunkard or that beggar or that woman with a faded shawl who goes down under the gaslight. I would be careful how you speak to that man who cheats you in business and has lied about you. The ancient Romans had a custom of placing a lighted lamp in the coffins of their dead. During the pontificate of Paul III., when the coffin was dug up containing the body of Tullia, the daughter of Cicero, the famous orator, such a lamp was found among her bones. It was a strange idea to give the dead a light on their path beyond the grave. Better far is the Christian hope that the divine light, kindled during life in their souls, will shed its rays on their path to the heavenly haven.

Our divine light is a quickening and transforming light. It is also a guiding light. It not only calls into spiritual activity those human seeds buried in the quagmires of sin; it guides to Christ those wandering souls which, like a mariner who has lost his reckoning, are drifting toward the rocks of destruction. How many a weary soul tossed in the storm, with hope and courage failing, may find strength and spirit revive as it sees the divine light kindled by the grace of God in your soul shining out clear and true, as the sailor is cheered by the sight of the Diamond Shoal light, which signals year in and year out fifteen miles to seaward off Cape Hatteras, or the Cape Charles light burns upon the waterfront of old Virginia, or the Hog Island Shoal lighthouse burns off Rhode Island, or the Braddock Point lighthouse stands sentinel upon the banks of Lake Ontario!

How necessary that the Christian's light should be always bright and shining! How many souls there may be looking to it for guidance through the storms of life! If it failed to burn, those souls might lose their way as, were the Barnegat light snuffed out, some noble ship freighted with precious lives might in the darkness go crashing on the reefs. Near Michigan City I enter a lighthouse established there many years ago by the United States Government. I see there an old woman, over eighty years of age, of the name of Miss Harriet E. Colfax. For forty years she has cared for that precious light. I say to her, "Come let us take a night off and go see some friends. You have been a faithful servant to our Government long enough. Take just one night to yourself in forty years." "Oh, no," she would answer. "I cannot go. To-night there might come up a storm. A ship driven before the wind might head toward these dangerous rocks. The captain, standing upon the bridge, would peer out into the darkness, saying, 'Where am I? Michigan City lighthouse must be near at hand. Harriet Colfax has never failed me in the past.' If I failed him to-night, perhaps that captain and all his crew might find a watery grave. I cannot go to-night. I must attend to the light. I cannot go to-night."

But I find the divine light in man looks after God's weaklings in a temporal as well as in a spiritual sense. It strives to lift the iron heel of tyranny from the prostrate neck of the helpless. It labors to prevent injustice and crime and evil temptations of all sorts from walking unchallenged through our streets to be a menace to the lives of our boys and girls. It sees that one class of men shall not be allowed to quench this fiendish thirst for the blood of another's arteries. Darkness is the symbol of sin. Light is the symbol of the gospel. The one mission of the gospel light is to develop men for Christ. The other mission is to burn out sin wherever found. In the light of the gospel we, as Christian men and women, must go forth to plead for Christ with men in a spiritual sense. With the white slip of paper at the ballot box we also must place the protecting guards about them in a legal sense.

But I bethink myself as I come to the close of this sermon on "Transcendant Light" that I have two duties. The one is to the servant of Jesus Christ; the second is to the man and the woman who have not yet been willing to accept the Saviour's love. The one is to the disciple of the Christian light; the second is to the child of Satan, who is living in the darkness of sin. These are the two classes of my audience. There is no third group, for "he that is not with me is against me, and he that gathereth not with me scattereth abroad." As I come to this closing part of my sermon I tremble with excitement. I know, as you ought to know, the tremendous results of your decision. Why do I tremble? Because your father, your mother, your wife, your child or the preacher of this morning cannot make you become a "child of light" if you are not willing to do so of your own accord.

The gospel light, like that of the sun's light, with all of its creating, saving power, is the easiest of all great influences to be resisted. The lightnings strike everywhere. They cut to the right and to the left. With one blow they can split rocks and wreck homes and dismantle trees. The sun's heat cannot be ignored, even if one would. When the hot summer months come, all who can do so flee from the cities and hie themselves away to the woods or the seashore. Closed doors and windows make the stifling air only the more oppressive. The poor little children moan and cry. The sick, if they are not taken away to the seashore or the high mountains, often die.

You cannot escape if you would the sounds of the cannonading of the elements when the thunderstorm begins to growl and to crash. The frightened girl may run to her bedroom and close the windows and draw the shades and bury her ears in the pillows. The booming discharges of the heavenly artilleries send their echoes even through stone walls. But the sunlight can be overcome so easily that all one has to do is to close the eyelids and tie a bandage over the face, and as a blind man he will have to grope his way along the darkness. All one has to do is to plant your flowers under the shadows of a wall, and you can see them pale and droop and wither and die. Light may have a creating, a developing, a protecting, a saving influence, but light will never force its way through a blocked vestibule or through a thick obstruction which has been erected to keep it out. Thus the gospel light will never enter your heart unless you wish it to come. Christ said, "I am the light." What is your answer? Will you accept that light? Will you reject it and live in eternal darkness?

What is your life to be? What is your death to be? What is your eternity to be? When King Philip III. of France, called "the Hardy," returned from his war against the Moors and his conquest over the Bey of Tunis, it is said that he brought back in his train five coffins. He came back to Paris, bringing the dead bodies of his father, his wife, his son, his brother-in-law and his brother. Can it be, O God, that after our gospel campaign in thy name we must give to thee dead, the eternally dead, spirits; the souls dead to all gospel light, of any of these thy dear ones? God forbid. Open your eyes and your hearts to Him who is the "light of the world." To-day become children of light, messengers of light and conquerors in and through the light. "Ye are the light of the world."

That Whoop!

Have you had it in your house? It's cough and cough and cough, and then that terrible whoop! Don't upset the stomach more by giving nauseous medicine. Just let the child breathe in the soothing vapor of Vapo-Cresolene. It goes right to the spot that's diseased. Relief is immediate, and in a very few days the cure is complete. You can't say the same of any other treatment. For asthma, catarrh, and colds it's equally good. 66

Vapo-Cresolene is sold by druggists, or sent express prepaid on receipt of price. A Vapo-Cresolene outfit including a bottle of Cresolene, complete $1.50. Send for free illustrated booklet. Leeming, Miles Co., Ltd., Agents, 288 St. James St. Montreal.

SANITARY PLUMBING.

How often disease and sickness comes in the home, and very often the cause is with the plumbing.

We always pay particular attention to the sanitary laws, as this is very important to the maintenance of health.

Our plumber is a first-class man, and can be relied upon in fitting up this class of work in the most up-to-date and sanitary manner.

We use none but the very best quality of goods on the market and we can guarantee entire satisfaction in every respect.

Give us a call when in need of any plumbing work done.

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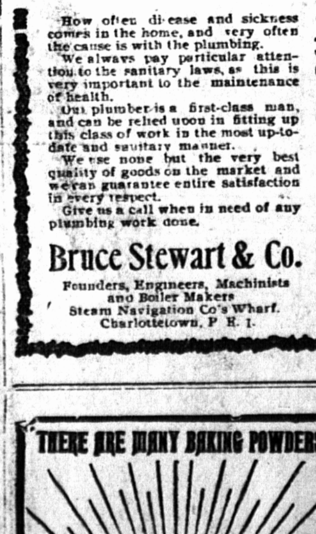
THERE ARE MANY BAKING POWDERS



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MAGIC BAKING POWDER

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Every Breath of Chester's Cure You take is Curing your Catarrh.

Chester's Cure is composed of Nature's herbs. Ignite a small quantity and inhale the smoke. As you breathe, the vapor searches out the diseased tissues, fills nostrils, throat and lungs with its soothing, healing medication, and reaches every part of the affected surfaces. It contains no alcohol, no cocaine, and is so harmless that a child may use it. Many mothers rely on Chester's Cure to cure their babies of croup. 50c and $1.00.

If your druggist hasn't it in stock, write the Canadian agents,

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A definite preparation of Spruce Gum, Wild Cherry, Hoarhound and Tar.

Scientifically combined in the form of agreeable and palatable Syrup.

One of the most reliable preparations yet introduced to the public for the immediate Relief and Cure of *Coughs, Colds, Bronchitis, Hoarseness, Whooping Cough, Croup, Asthma,* and all diseases of the Throat and Lungs.

Taken with Cod Liver Oil in the first stages of Consumption, it will be found invaluable.

For sale everywhere. Price 25 cts, or by mail on receipt of price.

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McGALE'S BUTTERNUT PILLS FOR YOUR LIVER AND BOWELS.

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ANOUNCE OF PREVENTION IS WORTH A POUND OF CURE.

A PAIR OF CITY BOOTS AFFORD PROTECTION AGAINST DAMPNESS FROM DEEP SNOW AND WET SKIRTS.

THE BEST ARE STAMPED WITH THE ABOVE TRADE-MARK.

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Sure of Success

when you start with Beaver Flour. It's the home cook's main reliance on baking days. It's always the same—the best flour milled for home use.

Beaver Flour

blends the white, delicately flavored Ontario Fall Wheat with the nutritious Manitoba Spring Wheat. It is the flour of the family, as it is the best family flour.

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Davis & Lawrence Co., Ltd., Montreal.

Government Hay.

Notice to Agents of Government Hay.

All Agents are requested to strictly comply with printed instructions sent and to obtain in every case properly signed receipts from farmers for hay sold them

The receipts must be taken at the time of delivery, no matter how small a quantity is delivered.

ARTHUR PETERS.

1.3. dw tf Pat & Ex.

P. E. I. RAILWAY

Commencing Monday, January 2nd, 1905, the trains of this Railway will run as follows.

Trains Outward Read Down		Stations.	Trains Inward Read Up	
No. 5	No. 1		No. 2	No. 6
P.M.	A.M.		P.M.	A.M.
40	7.00	lv. Ch'town ar.	7.30	11.35
1.56	7.14	Royalty Junc.	7.12	11.0
2	7 44	N. Wiltshire	6 33	10 50
3 40	7.55	Hunter River	6 9	10 40
4 24	8 26	Emerald Jct.	5 35	10 11
4.58	8 52	Kensington	4.58	9.48
5.25	9.15	ar. Summerside lv.	4.30	9.25
No. 3	No. 7		No. 8	No. 4
P.M.	A.M.		P.M.	A.M.
5 00	11 05	lv. Summerside ar.	4.00	5.10
5 33	11 .52	Wellington	3.10	8.36
7.01	12 31 P.M.	Port Hill	2 29	8 08
7 5	1.41	O'Leary	1.13	7 16
.35	2.41	Alberton	12 09	6 55
9.01	3.35	ar Tignish lv	11.20	6 00
P.M.	P.M.		A.M.	A.M.

No. 13	No. 11	No. *15		No. 14	No. 12	No. *6
P.M.	P.M.	A.M.		A.M.	A.M.	P.M.
4.10	4.00	7.23	lv. Ch'town ar.	10.45	10 00	5 05
4.49	5 05	9 00	Mt. Stewart Jc.	9.15	8 5	3.23
	5 33	9 35	Morell		8.27	2.44
	5.54	10 08	St. Peters		8 06	2 15
	7 00	11.45	ar. Souris lv		7 00	12 50
	P.M.	A.M.			A.M.	P.M.

No. 15		No. 14
P.M.		A.M.
5.05	lv Mt. Stewart Jc. ar	8 50
6 7	Cardigan	7.37
6.25	ar. Geo'town lv	7 15
P.M.		A.M.

No. 9		No. 10
P.M.		A.M.
5 35	lv Emerald Junc ar	8.20
6 40	ar C. Traverse lv	7.30
P.M.		A.M.

Trains are run by Atlantic Standard Time. *Numbers 15 and 16 Trains run Monday, Wednesday and Friday. All other trains run daily (Sunday excepted).

D. POTTINGER, Gen. Mgr. Gov't. Rys. Moncton, N. B.

G. A. SHARP, Superintendent, P. E. I. Railway. Charlottetown, P. E. I. December 30th, 1904.

TENDERS

DEPARTMENT OF PUBLIC WORKS, Charlottetown, January 13th, 1905

Sealed tenders will be received at this office until noon on

Saturday, February 4, 1905

From any person or persons willing to contract for the repairing of Indian River Bridge, Lot 18, Prince County, according to specification to be seen at the residence of Alexander McLellan, Indian River, and at this office.

The names of two responsible persons willing to become bound for the faithful performance of the contract, must accompany each tender.

The department does not bind itself to accept the lowest or any tender.

Tenders to be addressed to the undersigned, and marked Tenders for Indian River Bridge.

L. B. McMILLAN, Sec'y Public Work.

13 Tu sa & wld

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For Sale—A Rare Chance

Comprising a New Store, 70x27, with Frost-proof Cellar; large Wharf and Warehouse thereon.

Also one Lot, 120x90, with New Ware house thereon, 50x30 feet.

A good Dwelling House, with one half acre of land attached.

This is one of the best business stands in the country, and one of the best shipping ports in the province.

Terms easy. Possession given after March 1st next.

Apply to W. S. Stewart, Barrister, Charlottetown, or to

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G. L. MURPHY & CO.

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