

Autumn 1903

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The well known Steamers of the PLANT LINE will leave Charlottetown and Boston via Hawkesbury and Halifax.

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EVERY TUESDAY AT 1 P. M.
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Passengers via Picton on Tuesdays and Saturdays make connections at Halifax for Boston direct.
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Coats, white drill, for cooks, waiters, butchers, barbers.
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Never Sticks Requires no Cooking.
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Spring wheat makes strong flour suitable for bread only—lacks the delicacy and flavor of the Fall Wheat.

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It is the best family flour. Makes light nutritious bread; delicious pastry.

1/3 of a cent a glass
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Sovereign Lime Juice
A 25 cent bottle contains 144 teaspoonfuls and two of those to a glass of water makes a perfect summer drink. No other luxury is so cheap.
10c., 15c., 25c., 50c. bottles.
At all Grocers.
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This is a soap which is very highly recommended.
Will wash everything washable, clean everything cleanable, and hurt nothing.
7c per cake.
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I have instructed Benj. Carter & Co., auctioneers to sell by Public Auction at our store, Sunnyside, Grafton St., every Saturday night until further notice a large stock of jewellery, glassware, silverware and fancy goods. Sales to commence July 4th at 8 o'clock, p.m. On account of poor health for the last twelve months, money is very much needed, therefore bargains may be expected.
Terms cash.
JURY & CO.
SUNNYSIDE.

TALMAGE'S SERMON.

Continued from page 11.
ed pastor to a struggling young clergyman!

But a step farther: You must not only serve your employer aright during the hours you work for him within the four walls of the store, but you must also consecrate to good service the other fourteen hours when you are away from his watching eye. He has a right to expect that you will spend your leisure in a way that will render you more efficient in his service. That means your employer does not hire you for eight or ten or twelve hours' service. He hires you for every twenty-four hours out of every twenty-four. He does not say, "Sell me your time from 8 a.m. until 6 p.m.," but he says: "Sell me your time from 12 o'clock noon until 12 o'clock noon. I will then give you fourteen hours of every twenty-four in which to eat and sleep, recreate and improve your mind and body for the duties of the following day."

Some time ago I was talking with a hard headed and yet a clear minded farmer upon this subject. He said: "You are right. I do not hire my farm hands from chores to chores, but I hire them for twenty-four hours out of twenty-four. I expect them at night to take eight hours' sound sleep, so that they are in a fit condition for my work. Some time ago I had a young man working for me who was a fine fellow. But he would go to town every night. After the chores were done he would get with the boys and drink and gamble until 1 or 2 o'clock in the morning. The result was that I have seen that young man actually nodding and sleeping over the plow handle. I had to discharge him."

Young men, how are you going to spend your evenings during the coming winter? What books are you going to read? What night school and course of lectures are you going to attend? How are you going to improve your mind? What is that bit of paste-board sticking out of your vest pocket? Is it a policy ticket or an admission to one of the low variety shows that are crowded every night with young men who are trifling away the precious moments of youth? Is it a ticket to our great circulating library, filled with the noble thoughts of the noblest writers who have ever lived? As Napoleon Bonaparte once declared that every soldier who was recruited in the French army carried the possibility of a marshal's baton in his knapsack, so every young man carries the possibility of future success in his makeup if he rightly improves his leisure. Matthew Arnold, the son of the great Dr. Arnold, of Rugby, asserted this when he visited America some years ago. He was standing at the time in the great Boston library, looking at a little ragged boy, with his bare feet perched upon the chair rung, while he was reading and absorbing a "Life of George Washington." Matthew Arnold said: "In this great country every young man can make a success if, like your unknown boy, he will improve his spare moments." Are you going to dissipate and fritter away your evenings during the coming winter? But there is still one more great essential for true success. It is the quality to which we give the name of magnetism. The rewards of success come to men who not only do their own work well, but inspire others to do their best. During our school days we recognized this influence in college sports. We elected the captains of our baseball nines not only because they could play ball well, but also because they had the right kind of influence over their men. They could personally set them the right kind of examples and would allow no drinking or carousing. When on the diamond their mere presence, as we boys used to say, "would steady the team."

We have lately had the example of what this personal influence could do in business. A young man yet in his thirties has just been elected president of the great steel trust. Why? Because when Mr. Corey was placed in any position of responsibility he could not only decrease expenses, but by his personal example got better work out of the men than any one else. As personal influence amounts to so much, how can we have a better influence for good than by a public profession of Jesus Christ? It pays to let your fellow men know that you are living for God. Why, the enemies of Christ have again and again proved that from a mere selfish standpoint it always pays to be a Christian. Some time ago the owner of a large brewery of this country wrote to a prominent Sunday school teacher asking him to recommend one of his young men for a responsible position in his establishment. He wanted him because he knew that that young man would not drink and carouse and that he would have a good influence over his men. Oh, my young friends, I have often heard young men say, "It does not pay to be a Christian." From every standpoint it pays. It pays on account of your own happiness. It pays in dollars and cents on account of your faithfulness and work, and it pays on account of your influence over others. Let us one and all to-day enter into our first great partnership. Let us sign ourselves as humble servants and coworkers with Jesus Christ. Let the Saviour be the head, the great head, of that firm and Jesus Christ be the director of our lives.

The cross is the most honored of all earthly and heavenly signs in more ways than one. Therefore, as we began this sermon with the scene of the foolish race of Ahimaaz, I would close it with the glorious race of Paul, who always served under that cross whether he was preaching or tentmaking. "This one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." May God help you to start in that gospel race here and now. For in that glorious race, O young man, you will find the only triumphs, temporal and spiritual, which will satisfy you and which will endure!

THE SUNDAY SCHOOL.

LESSON XII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 20.

Text of the Lesson, 1 Pet. iv, 1-11.
Memory Verses, 1, 2—Golden Text.
Eph. v, 18—Commentary Prepared by Rev. D. M. Stearns.

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1. 2 For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.

In this epistle the Spirit has much to say to the elect concerning a holy life (I, 15, 16; II, 9, 10; III, 15), because of redemption by the precious blood and the inheritance to which we are thus born again (I, 2-5, 19-25). He emphasizes Christ's death for us bearing our sins (II, 24; III, 18), and in these opening words of our lesson confirms what He had also said through Paul, that all who by faith in Christ have died with Him should no longer live unto themselves, but unto Him who died for them and rose again (Rom. vi, 4, 11; II Cor. v, 15). The believer is no longer to consider his own will, but in all things the will of God, even as Christ never sought His own will nor His own glory, but always the will of Him who sent Him (Rom. xii, 1, 2; John vi, 38; viii, 50). Being born of God we have now a divine nature which cannot sin (I John iii, 9), and while this nature controls we cease from sin. There is, however, a self life remaining in the believer which might sin, and to this we are to die always (II Cor. iv, 10, 11).

3-5 For the time past of our life may suffice us to have wrought the will of the Gentiles.
We were servants of sin all too long, for to whom we yield ourselves servants to obey his servants we are to whom we obey, but now as servants to God we seek fruit unto holiness, walking in newness of life (Rom. vi, 4, 16, 22). The unsaved think it strange to see a companion turn away from the old life, for they know not the love of God and are wholly self centered. The redeemed, seeing the love of God manifested in the gift of His dear Son (I John iii, 16) and that it was for their sins He died on the cross, suffering the wrath of God due to them for sin, have learned to hate sin and renounce it and all their former life. They see also that while they shall not come into judgment for their sins (John v, 24; Isa. xlii, 25) they must appear at the judgment seat of Christ as His redeemed to be judged for their works since they became His—and be rewarded accordingly (Rom. xiv, 10-12).

6, 7 The end of all things is at hand. Be ye therefore sober and watch unto prayer.

The gospel preached to the dead, of which verse 6 speaks, can only mean one of two things in the sight of all Scripture. All unbelievers are said to be dead in sins (Eph. ii, 5), and during this hour or age all such who truly hear the gospel live, all who receive Christ have life (John v, 25; I John v, 12). Again, all who ever heard of the way of redemption by the blood of the sacrifice (all true sacrifices pointed to Christ) heard the gospel, so it is written that the gospel was preached to Abraham (Gal. iii, 8), and in chapter I, 10, 11, of this epistle it is said that the Spirit of Christ in the prophets testified beforehand the sufferings of Christ and the glory that should follow. The antediluvians, and doubtless all others who heard the gospel and rejected it, were, when Peter wrote this epistle, "spirits in prison" (chapter iii, 19). All who hear the gospel and receive the Lord Jesus are expected to be filled with the Spirit and live the gospel (Eph. v, 18; II Cor. iv, 10, 11). It is a small thing to be judged of men, but to remember that we must appear before Him who will bring every work into judgment (Eccl. xii, 14) will greatly help us to live uprightly. The thought that our sojourn in the mortal body may end any day and that the end of this present age is surely fast approaching should lead us to great holiness of life.

8, 9 And above all things have fervent charity among yourselves, for charity shall cover the multitude of sins.

The word charity here, as in I Cor. xiii, should be "love," and while no amount of love on our part will cover any of our sins, for only the precious blood of Christ can take away sins, true love will cover up many sins from the eyes of others and will take all to Him who alone can forgive. He who turns a sinner from the error of his way (Jas. v, 20) does not cover his own sins thereby, but the sins of him whom he thus turns to God. The love of God who by the sacrifice of His Son puts away all the sins of all who receive Him should constrain all the redeemed to live to make known such love, that all who will may have the forgiveness of sins. Not only so, but as all we have is from God we should remember the words of our Lord, "Freely ye have received, freely give" (Matt. x, 8).

10, 11 That God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen!

The grace of God is manifold and each believer becomes a steward of the same. The Spirit gives to each one severally as He will (I Cor. xii, 11); not that the receiver may enjoy the gifts of the Spirit, but that we may be channels through which the Spirit may minister to others and all that God may be glorified through Jesus Christ (I Cor. vi, 20; x, 31). The devil hates all that is of God and will resist the godly and their works, but by humility and patience, by watchfulness and prayer, by being willing to be partakers of Christ's sufferings we can resist and overcome the devil and glorify God. See carefully the rest of the epistle and also Rom. i, 20; Col. i, 24.

CONSUL FOR QUEBEC.

LONDON, Sept. 16.—The King has approved the appointment of Dr. Don Juan Antonio Senulosa as Consul-General for Canada for the Argentine Republic at Quebec.

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While this ointment is best known on account of its extraordinary success in curing the most torturing skin diseases and the most distressing forms of piles, it is also useful in scores of ways in every home for the cure of scalds, burns, wounds, old sores, chafing, skin irritation, sore feet, pimples, rough skin and everything for which an antiseptic, soothing treatment is needed.
Dr. Chase's Ointment, 60 cents a box, at all dealers, or Elmanson, Bates & Company, Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box of his remedies.

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