GEORGETOWN MARKETS

Turnips, per bus	0 12—0 14
Potatoes per bus	0 23—0 25
Cabbage, per doz	0 35—0 50
Eggs, per doz	0 20—0 22
Chickens, per pair	0 35—0 40
Apples, per pk	0 15—0 65
Butter per lb	0 22—0 25
Beets per bus	0 35—0 40
Oats, per bus	0 30—0 32
Oatmeal, per cwt	2 50—3 00
Hides per lb	0 05½—0 00
Parsnips per bus	0 35 —0 40
Barley per bus	0 48 —0 50
Wild ducks per pair	0 50 —0 00
Geese per lb	0 00—0 12
Turkeys per lb	0 14—0 15
Herring per bbl	4 50—6 00
Hay per ton	0 —$12.00

SUMMERSIDE MARKETS.

(Farmers' Prices—Corrected Daily.)

Barley ,per bus e	0 40 to 0 45
Beef (carcass)per lb	0 5½ to 0 00
Buckwheat	0 40 to 0 00
Butter, per lb	0 16 to 0 17
Calfskins lb	0 04 to 0 00
Eggs, per doz	0 18 to 0 00
Hay, per. ton	10.00 to 10.50
Hides per lb	0 5½ to 0 00
Roller Mills Flour, per cwt lbs	1.80 to 1.90
Island Flour, per 100 lbs	1 50 to 1 60
Oatmeal, per 100 lbs	2 25 to 0 05
Oats,(black) per bushel	0 31 to 0 00
Oats(white) per bushel	0 30 to 0 00
Wheat per bushel	0 75 to 0 80
Pork	0 05 to 0 5[illegible]
Potatoes, per bus	0 21 to 0 0[illegible]
Turnips	0 14 to 0 00

CHARLOTTETOWN MARKETS.

(Corrected every Tuesday and Friday.)

Beef (quarter) per lb	0 4½ to 0 6½
Beef (small)per lb	0 08 to 0 12
Pork	0 5½ to 0 6
Mutton per carcass	0 06 to 0 07
Cattle Dressed	0 05 to 0 06
Butter fresh per lb	0 23 to 0 25
Eggs	0 22 to 0 24
Flour per cwt	2 00 to 0 00
Flour, per obl (imp.)	0 00 to 5 00
Oatmea. new, per lb	0 2½ to 0 03
Potatoes, bus	0 27 to 0 30
Cabbage	0 00 to 0 03
Parsley	0 00 to 0 05
Hay per cwt	0 60 to 0 65
Hay per ton (pressed)	$10.50 to 11.50
Straw per cwt	0 00 to 0 25
Straw per ton (pressed	$5.00 to 6.00
Oats	0 30 to 0 34
Turnips bus	0 12 to 0 14
Onions per lb	0 05 to 0 00
Celery per bunch	0 05 to 0 00
Geese per lb	0 09 to 0 11
Chickens per lb	0 08 to 0 10
Rabbits per pair	0 25 to 0 35
Ducks per lb	0 08 to 0 10
Beets per bus	0 45 to 0 00
Carrots per bus	0. 50 to 0 00
Parsnips per bus	0 60 to 0 00
Turkey per lb	0 12 to 0 14

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The bile is Nature's cathartic. So long as the liver filters the bile from the blood and passes it into the intestines, the bowels will be regular and active.

Constipation can never be permanently cured until the liver is set right.

Because they act directly on the liver as well as the bowels Dr. Chase's Kidney Liver Pills are wonderfully successful as a cure for constipation and liver troubles.

They rid the system of accumulated poisons, thoroughly cleanse the system and invigorate the organs of digestion and excretion.

No family medicine was ever so universally used by the people of Canada, and none so generally endorsed.

Constipation, biliousness, kidney disease, liver complaint, backache and stomach troubles are among the ailments which are promptly cured by this treatment.

Mrs. H. S. Moar, Montague Bridge, P. E. I., writes:—"I have used Dr. Chase's Liver Cure and five or six boxes of his Kidney-Liver Pills, and can say that this is the only treatment that I ever got to do me good. For eight or ten years I was a terrible sufferer from biliousness and liver trouble, and though I went to a doctor until I was tired and discouraged he could not do me any good. I can truthfully say that I believe Dr. Chase's Liver Cure has saved my life. I found it a little strong at first but was very glad to get a cure."

Dr. Chase's Kidney-Liver Pills, one pill a dose, 25c a box, at all dealers or Edmanson, Bates & Co. Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every bob.

CALLED HOME.

LONDON, Feb. 13.—A despatch to the Standard from Brussels, says that Prince Louis Napoleon, who is visiting his brother at Geneva, has been recalled by telegraph to St. Petersburg, he having been appointed to chief command of the cavalry in Manchuria.

TENDENCY OF THE TIMES.

The tendency of medical science is toward preventive measures. The best thought of the world is being given to the subject. It is easier and better to prevent than to cure. It has been fully demonstrated that pneumonia, one of the most dangerous diseases that medical men have to contend with, can be prevented by the use of Chamberlain's Cough Remedy. Pneumonia always results from a cold or from an attack of influenza (grip), and it has been observed that this remedy counteracts any tendency of these diseases toward pneumonia. This has been fully proven in many thousands of cases in which this remedy has been used during the great prevalence of colds and grip in recent years, and can be relied upon with implicit confidence. Pneumonia often results from a slight cold when no danger is apprehended until it is suddenly discovered that there is fever and difficulty in breathing and pains in the chest, then it is announced that the patient has pneumonia. Be on the safe side and take Chamberlain's Cough Remedy as soon as the cold is contracted. It always cures. For sale by all druggists.

TALMAGE'S SERMON.

[Continued from page 3.]

well as he did. In those few words we realize the results of Lincoln's patience with those so called friends who kept publicly criticising their chief. He once said to Leonard Swett, "I may not have made as great a president as some other men, but I believe I have kept the discordant elements together as well as any one could." Like Abraham Lincoln, are we as Christians ready to let men criticise us and find fault with us if only we can use them for the cause of Christ, as Lincoln was able to use Stanton and Seward and Simon Cameron and Hooker and McClellan and Thaddeus Stevens and Greeley and Bennett to help save the Union?

As the twilight is the most beautiful part of the day, so we find that the mellowing sunset of Lincoln's life was even more glorious in its golden reflections than when he was accomplishing the great purpose of his life—the preservation of the Union. Like Moses of old, he was able to lead his people through the dark wanderings in the wilderness; but, also, like Moses, he was not to be allowed to plant his foot in the promised land. The Jordan which separated him from his southern people in the reconstructive period was to be a great river whose waters came from the falling tears that millions of eyes shed over his bier and by his coffin lid. In those few days that led up to Appomattox and thereafter we may know what fruit the patience of Lincoln would have borne. His purpose was to bind up the nation's bleeding wounds and make the "boy in gray" and the "boy in blue" clasp hands as brothers.

How, then, did he want to reach out the hand of reconciliation? On Feb. 5, 1865, after the outcome of the war was practically decided, he drafted a bill by which, if Congress consented, $400,000,000 was to be paid on account of the liberation of the slaves. He presented this proposed bill to his Cabinet, and when they unanimously rejected it the president, as Norman Hapgood tells us, "sadly folded it up and laid it away." As soon as Richmond had been evacuated he got on the cars and started south. He went not as a conqueror, but as a messenger of peace. In his plain, simple way he practically said to the old Virginians: "I am your brother. I am your friend. Come, be my brother and my friend." When that other messenger of peace, Ulysses S. Grant, practically said to the officers and men of the disbanding southern armies alike: "Go home. Take your horses and plow your fields. Go home and be our friends and comrades instead of our foes," what was Lincoln's comment? "Good! Good! All right! Exactly the thing!" Admiral Porter gives these as Lincoln's words, which he heard him repeat a dozen times.

To-day, if I had it in my power, I would start a pilgrimage to the Springfield tomb. I would have the southerner as well as the northerner, easterner and the westerner go there and learn the lesson of gentle and glorious love. "What," some cynic cries, "would you have the southerner go there as to a shrine?" Yes, my brother, I would have the southerner go to Lincoln's tomb and kneel, the same as I would have the northerner go to the sacred tomb of Lexington, Va., and bow reverently before the dust of honored, gentle Robert E. Lee. Both of these men were conquerors. Both have subdued and by their example will yet subdue great hosts whose numbers, in the dim future, will be counted by the millions. Both have won and will win their greatest victories not by the sword, but by love. When the civil war was closing these two great leaders were able to say to each other, "Thou art my brother." Both are enshrined in their nation's love and admiration.

Therefore, fellow countrymen, with the universal affections of the American people, cannot the north come with her sacred dust of Springfield, Ill., and the south come with her sacred dust of Lexington, Va.; then after the north and south with their precious burdens have both met at the national capitol at Washington cannot the two different sections which once stood face to face in battle now stand side by side and bury their two sacred dead in one grave? Then over this one grave, entombing the commingling dust of the two sacred dead, cannot and will not the reconciled north and south chisel one single God given epitaph, such as old Kentucky placed upon her memorial shaft, erected upon the once blood soaked field of Chickamauga to her "boys in gray" and to her "boys in blue:" "As we are united in life and they united in death, let one monument perpetuate their deeds and one people, forgetful of all asperities, forever hold in grateful remembrances all the glories of that terrible conflict which made all men free and retained every star upon the nation's flag."

Abraham Lincoln's parting words to his fellow townsmen when for the last time he left Springfield depot for the national capital were these: "To-day I leave you. I go to assume a task more difficult than that which devolved upon Washington. Unless the great God who assisted him shall be with and aid me I must fail, but if the same omniscient mind and Almighty arm that directed and protected him shall guide and support me I shall not fail, I shall succeed. Let us all pray that the God of our fathers may not forsake us now. To him I commend you all. Permit me to ask that with equal sincerity and faith you will invoke his wisdom and guidance for me." This was the keynote of his whole gentle, loving, patient, forgiving life. Trust in God and patient dependence upon the divine will. To Abraham Lincoln's God I commend you. May that God forever guide us all!

Spectacles.

There has been considerable discussion as to who invented spectacles and who had the pleasure of wearing the first pair. The honor is generally awarded to an Italian named Salvino Armati, who died in 1317.

RED CROSS AT WORK.

ST. PETERSBURG, Feb. 12.—The Dowager Empress has issued a rescript to the Red Cross organization, directing them to make provision to alleviate the sufferings of the wounded in the war with Japan. A branch of the Red Cross has been established in the New Hermitage of the Winter Palace. The offers of services have been so numerous that no more will be entertained at present.

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Cures Grip and

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If you've a Cold,
"77" will break it up.
If you've the Grip,
"77" will knock it out.
If you Cough,
"77" will stop it.
If your throat hurts,
"77" will help it.
If it is on your chest,
"77" will cure it.

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THE SUNDAY SCHOOL.

LESSON VIII, FIRST QUARTER, INTERNATIONAL SERIES, FEB. 21.

Text of the Lesson, Matt. xii, 1-13. Memory Verses, 6-8—Golden Text, Matt. xii, 12—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1903, by American Press Association.]

After the healing of the paralytic, who came down through the opening in the roof, the order of events seems to have been the call of Matthew and the feast given by him in his own house, then a visit to Jerusalem and the healing and discourse at Bethesda (John v). We recently had the record of a Sabbath day at Capernaum, the healing at Bethesda was on a Sabbath day, and now the cornfield incident and the healing of the withered hand in today's lesson are both Sabbath day events. Note also the healing of the blind man in John ix.

Why all these Sabbath day doings when they so stirred and angered the Jews? Probably for the same reason that Hezekiah destroyed the brazen serpent which Moses had made. The children of Israel made an idol of it and burned incense to it. When the Lord Jesus was on earth the Sabbath day was a Jewish idol, they worshiped it rather than Jehovah, and the Lord of the Sabbath was seeking to draw them to Himself.

Dr. Weston says that the Sabbath was the Jewish national flag and that by it they claimed a peculiar relation to God as their Creator, Redeemer and rest. They were thinking of their national honor rather than the honor of their God and His word. The bone of contention on this occasion was that, passing through cornfields on the Sabbath day, His disciples had plucked and eaten ears of corn. The Pharisees said it was not lawful to do so. The Lord Jesus justified His disciples on four grounds—the example of David, the law of Moses, the testimony of the Spirit through the prophets (Hos. vi, 6; Mic. vi, 6-8) and His own authority as Son of Man.

Professing to honor the Sabbath, they had no Sabbath stillness in their souls, but full of evil purposes they go their own ways, find their own desires and speak words out of their own hearts. Contrast Isa. lviii, 13. They did not understand the significance of either the Sabbath or sacrifice; hence our Lord said, "Go ye and learn what that meaneth, I will have mercy and not sacrifice" (compare verse 7 and chapter ix, 13). The design of both Sabbath and sacrifice is not that men should do or bring something meritorious to God to win His favor, but that God might show favor and blessing to us. God desires to give to us as sinners His mercy and compassion.

The very first sacrifice on record (Gen. iii, 21) sets forth God giving to helpless sinners redemption clothing; they having nothing to bring Him but their naked, sinful, helpless selves. The first Sabbath sets before us man, in the image of God, resting in and enjoying the works of God, with which he had nothing whatever to do but to accept and gratefully enjoy. These Pharisees were supposed to be well versed in the Scriptures, but our Lord had to say to them: Have ye not read, have ye not read? If ye had known (verses 3, 5, 7). And He is saying that same still, for mere religiousness is always ignorant of the Scriptures.

The second incident of our lesson is the healing of a man with a withered hand in a synagogue, the scribes and Pharisees watching Him that they might accuse Him. He referred them to the law which taught that they were to help creatures not their own if they saw them in trouble (Deut. xxii, 4). He also reminded them that a man was better than a sheep and assured them that it was lawful to do well on the Sabbath day, He being Lord even of the Sabbath day (verses 11, 12, 8). Then He healed the man, and the Pharisees became so enraged that they went out and held a council against Him how they might destroy Him (verse 14). The impotence of the man was very suggestive of the spiritual condition of the nation, but he knew his condition and they did not. They were blind and deaf and lame and palsied and leprous and thought that nothing ailed them, but that, on the contrary, they were the only righteous nation on earth. They were really as helpless as this helpless man, and the Lord was as ready to help them as him, but they would take nothing from such as they considered Him to be, and why should they, for in their own estimation they had everything and needed nothing. Rev. iii, 17, describes them, as it also does multitudes today.

In reference to His saying about a sheep some one has well said that He did not say "see a sheep," but "have a sheep." The point is that of ownership. He owned them, they were His sheep, at least professedly, and He owned the Sabbath day, which He had given to man for man's benefit, but while He could control it and gave special blessing in it they would not let Him control them. They persisted in going astray (Isa. liii, 6).

Their determination to kill Him explains some changes in His teaching, or, rather, His manner of teaching, from this time on. He will not yet break these bruised reeds, but the time will come (verse 20). Henceforth He taught the multitude only in parables, that seeing they might not see and hearing they might not understand (Luke viii, 10; Matt. xiii, 13, 14). They had blasphemed one who was greater than Jonah, greater than Solomon, greater than the temple, and the people of Nineveh and the queen of Sheba would rise up against them in judgment and condemn them (verses 6, 31, 32, 39, 42). They had violently turned against Him and His kingdom, and now their house is to be desolate till He shall come again (Matt. xxiii, 37-39).

Miss Laura Eiler

Weak and Emaciated Was Fast Nearing The Grave.

Miss Laura Eiler, Shakespeare, Ont., tells of her rescue from death as follows:—"I was in a weak and emaciated condition for over five years. My heart was so weak that I had to be propped up with pillows; I had pains all through my body and limbs, and often did not sleep for a week. The doctors told me I had Bright's disease. In spite of all they did for me, I failed every day. I then commenced to use Paine's Celery Compound, and had not used it more than two days when I could sleep well. After a time I was able to do work, and could walk two miles a day. I am now stronger than for years past. I have used several medicines, but Paine's Celery Compound is the best of all."

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If you are sick and desire free medical advice write to "Consulting Physician," The Wells & Richardson Co., Limited, 200 Mountain St., Montreal, P. Q.

LAMBERT GENERAL MANAGER.

MONTREAL, Feb. 12.—H. Lambert as been appointed General Manager in Canada for the Guardian Insurance Company. Mr. Lambert has been manager for Canada of the National of Ireland since 1901. He is a Scotchman by birth and commenced his insurance career twenty years ago in Edinburgh.

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