INTENSIFIED FRUIT JUICES AN IMPROVEMENT ON NATURE

A Discovery that is Revolutionizing Medicine.

Remarkable Success Attends the Finding of a New Medicinal Compound by Combining the Juices of Apples, Oranges, Figs and Prunes.

Fruit helps to keep one healthy. Fruit, in itself, will not cure disease. The medicinal principle—or that part of fruit which has a curative effect—is in such infinitesimal quantities, that it is unable to overcome a diseased condition of the stomach, liver, bowels, kidneys or skin.

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This, in short, is the method of making "Fruit-a-tives"—these wonderful tablets — the most reliable cure for Constipation, Billiousness, Stomach Troubles, Kidney and Bladder Disease and Skin Affections. Being made from fruit, "Fruit-a-tives" may be taken by women and children without fear of ill-effect.

Don't take a substitute. If your druggist does not handle them, send 50c for a box to Fruit-a-tives Limited, Ottawa.

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$500.00 Prize Contest

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NREIGA; RPNCEERABILT;

From the letters in each of the above four words can be made the name of a large and important city in Western Canada. Can you tell what they are? Rearrange the letters and send the names to us, and you may win a large sum of money. In each word a letter may be used as often as it appears in that word. Among the persons sending us the correct names we will divide equally the sum of $500.00. It will cost you nothing to try. We do not ask you for a cent of money. We are simply doing this to advertise our medicine. All we ask is that you will give us a few moments of your time. This contest closes on March 31st. So make out the names of the cities at once, and mail to

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FOR SALE—At a bargain, large office desk, also two jaunting sleighs as good as new. Apply at this office. 1-21dtf.

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HORSE SHOEING, all kinds, while you wait, at J. A. Henderson's, Euston St.

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TO LET.—Two offices in new Prowse Block. Apply to Prowse Bros. Ltd 12d tf

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WANTED—A couple of gentlemen can be comfortably accommodated with board and modern conveniences in Central part of city, by applying at this office. 2—1d3i

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LOST.—A silver medal pin with monogram on back. Finder please leave at this office. 1-31d3ipd.

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WORTH'S LIVERY Stables Prince Street high class single and double teams. Fine turnouts for weddings and private parties PHONE 52 dlyr

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NEW WINE INTO NEW BOTTLES AND BOTH PRESERVED

Continued from page 1.

lect is a moral action, and every moral action is a deliverance of the judgment, a consciously rational verdict.

The soul of man is an indissoluble unit where the intellect and conscience continuously inter-penetrate each other. This being so, it follows that there is nothing rational which is not right, and nothing right that is not rational and still further, the relation between God and the soul is such that nothing can be rational and right for God, and nothing can be divinely rational which does not command a prompt response from the human soul. I do not believe a thing simply on authority, no matter what that authority may be, but because it appeals to my conscience and rational being. That is to say, I cannot believe in the existence of a round square, or that there exists a plank with only one end. It matters not by whom stated, no authority will compel my belief—not because I do not want to believe it—but because faith in such a statement is an intellectual impossibility. It cannot be construed into thought. I can form no intellectual picture of it, it is not rational.

This, however, is not saying that I cannot believe what I cannot understand or what I cannot comprehend; this is another question altogether. But what is irrational cannot be believed by any man so long as human intellect is what it is.

I have been saying these things that you may be the better able to fix your attention upon this statement. It is the same rationalism of Jesus of Nazareth that overpowers my intellect, and compels it to feel that there is nothing unreasonable or unmanly in accepting His statements and acting upon them in every day affairs of life. Personally I believe in the divinity of Jesus Christ and that every principle He uttered is essentially and eternally true. I believe His whole life was transcendental, that is, was far above the ordinary plane of humanity; but at no point were His life and teachings irrational. This is true everywhere, when He uttered those sayings on the Mount or raised Lazarus from the dead, it is true of His death, His resurrection and ascension. While far above the plane of human living they never became irrational.

So much by way of prelude. Let us follow this Man of Nazareth for a few months. He is passing through the streets of His own city, finds Matthew sitting at the receipt of Custom and calls him. So delighted was the Publican with the invitation that he not only forsook all and followed Him but made for Him a great dinner, to which Jesus and His disciples were invited. Besides these, many publicans and sinners reclined at the meal with Jesus and His disciples. This was contrary to all precedent, for a religious teacher to dine with publicans and sinners was something new. It was an outrage as well upon all their social ideas, and a scowling Pharisee who took in the situation said to one of the disciples of Christ "Why eateth your Master with publicans and sinners?" Jesus either heard it or some one told Him of the question and He answered "They that are whole (or strong) need not a physician, but they that are sick; but go ye and learn what they meaneth, I will have mercy and no sacrifice; for I am not come to call the righteous but sinners to repent." See how his answer goes through the whole gross of society, right down into the essential needs of man, see how much this truth moves in all its far reaching principles. You never heard anything saner in your life. You do not ask about its inspirations, you say, that's sane, rational, and if not true, it ought to be so. It immediately appeals to one's rationality.

But again, Jesus was evidently looked upon as a leader of a new sect in Judaism. There were the Pharisees, the Sadducees, even John the Baptist had gathered around him disciples, all more or less conforming to the Jewish ritual. They had been watching Jesus, noting the difference between His teaching and the other sects, its simple sanity and sincerity and some of the disciples of John the Baptist came to him one day and said "Why do we and the Pharisees fast but Thy disciples fast not." What can be simpler, yet more profound than the answer of Jesus "Can the children of the bride chamber mourn as long as the bridegroom is with them, but the day will come when the bridegroom shall be taken away from them and they fast." How simply he tells us here that fasting is the outcome of profound sorrow. We do not require inspiration to assure us of this truth. Who does not know that intense sorrow destroys the appetite for food? What light it throws upon the Jewish economy and the Kingdom of God. The mourning and the fasting of the Jewish Economy spring naturally from the lack of fellowship with God, and as a ritualistic ordinance symbolized that sorrow. The joy of the Christian dispensation springs from fellowship with God. This He says, will be tested when I am taken away. They will require no command to fast, it will be the natural outcome of their sorrow. But he assured them on another occasion that he would not leave them orphans or comfortless. He would come to them. This was fulfilled on the Day of Pentecost: when God once more became incarnated in human nature; and it is that indwelling Christ is that the Christian's Joy. So it may be said the Christian dispensation is essentially a dispensation of joy. So the Apostle exhorts: "Rejoice evermore pray without ceasing, and in everything give thanks." "Rejoice always and I again say unto you rejoice." The indwelling spirit of the Christ is the Christian's hope, his joy, his salvation.

How simple then is Christ's answer to the disciples of John the Baptist, how rational, how far-reaching! We begin now to understand that Christianity is more than an evolution of Judaism; it is God coming down, and taking human nature up into right relations with himself so that man may even have fellowship with the Father and with the Son through the Holy Spirit. What light too, this answer throws upon much of our Lord's teaching! We sometimes wonder why he said to the Jewish doctor, "Except a man be born again he cannot see the Kingdom of God" but when we remember that Christianity is nothing more or less than God and man united so that one becomes the vine and the other the branches, we begin to appreciate the helplessness of Nicodemus, and realize as we never did before that Jesus Christ Himself is Christianity, and Christianity is Jesus Christ.

So in the parable that follows His answer to the disciples of John, He further illustrates this same truth: "No man putteth a piece of new clothing upon an old garment for that which is put in to fill up taketh from the garment and the rent is made worse." As if he had said, the Kingdom of Heaven and Judaism are two different things. Judaism was a system of types and shadows pointing forward to something yet to be. Christianity is that Something, God incarnate in human nature. To put this fact into the Jewish Ritual would be to put a piece of new cloth upon an old garment. Neither one would fit the other and the outcome would be injury to both. Perhaps one of the great mistakes of the Christian church organization has been to carry the Jewish ritual and its types and shadows, its fastings and tithing over into the Kingdom of God, which is the simple fulfilment of all that Juda knew. The next parable, which we have as our text, carries the same thought a little further. "Neither do men put new wine into old bottles else the bottles break and the wine runneth out and the bottles perish but they put new wine into new bottles and both are preserved.' To have poured out the Spirit upon the Jewish dispensation would have been to destroy the Jewish ritual with all its sublime prophecies, and to have so conditioned the Holy Spirit that his work would have become ineffective. New wine must be put into new bottles or wine-skins, so that one may be adapted to the other.

These new wine-skins are what Christ himself called the Kingdom of Heaven with its liberty and right of individual approach to God—A Kingdom containing only such as have really become partakers of the Divine nature and have the mind them that was in Christ. No Jew could understand this for "Eye hath not seen or ear heard, neither hath it entered into the heart of man the things that God hath prepared for them that love him," and the Apostle adds, "But God hath revealed them unto us by His Spirit." So we see for the effectual working of the Holy Spirit, God assumed a new relation to men in the person of Jesus Christ and in the gift of the Holy Ghost.

This is why our Lord said to His disciples on another occasion "Verily I say unto you, among them that are born of woman there hath not arisen a greater than John the Baptist, yet he that is little in the Kingdom of Heaven is greater than He." The new relation which God sustained to man in the incarnation lifts the Christain dispensation into a higher, holier atmosphere than was ever occupied by men since the fall. He can now call God his Father, call Jesus Christ, the Eternal son of God, his Elder Brother, and live under the assurance that it is God's great purpose to conform every Christian to the image of his Son, so that by-and-by "when He shall appear, we shall be like him, for we shall see him as He is."

While the teaching of these two parables refers primarily to the difference between the Jewish and Christian Economies, it is doing no violence to the principle to apply to individual life. That is to say it is no use to attempt to put a patch of Christianity upon an old degenerate life nor put the new wine of the Holy Spirit into a nature not in harmony with God. This is why, it seems to me our Lord Himself laid such tremendous emphasis upon being born again. A reformation will not save a man. It is putting new cloth upon an old garment and the outcome will be disastrous. Victor Hugo once said that France before the Reign of Terror was to be reformed, nothing but a revolution could save her. Whether this be true or not, it certainly is true that both Jesus and His Apostles taught that human nature is too bad for reform, nothing but a new creation will save it. "The carnal mind is enmity against God, it is not subject to the law of God neither indeed can be." We are taught again that "if any man be in Christ, he is a new creation; old things have passed away and behold all things have become new.' It is into this new creation that the wine is poured, New, elastic, free, but governed by Eternal principles. To put this new divine power into the old nature would be to destroy it, would be to burst the bottle and to spill the wine, but to have the new of the Kingdom poured into a new nature where it is completely adapted to the other, both then may do the work which they were intended to do.

There are two practical thoughts suggested by the discussion of these subjects; first, the system of ethics adjusted to the old economy could not be fully adapted to the new. This grows out of the fact that God and man sustain new relations to one another under the Christian Economy. This is why so much of the moral code of Juda was re-set by Christ. While Moses said thou shalt not murder, our Lord says that to hate one's brother partakes of all the moral guilt of murder. Again, "Ye have heard that it hath been said, Thou shalt love thy neighbor and hate thy enemy, but I say unto you, Love your enemies, bless them that curse you, do good them that hate you, and pray for them that despitefully use you and persecute you." In fact our Lord summoned up the whole ethical system of the Christian dispensation by saying, "Thou shalt love the Lord thy God with all thy heart and thy neighbor as thyself." This you see is to be governed from within, it is to have the eternal principles of righteousness and truth dominate our whole being so that we grow to love what God loves and hate what God hates. It is to imitate God as dear children. The second thing it suggests to us for practical life is the guarantee given by the truth of the incarnation and the gift of the Holy Ghost. God has promised to come into such relations to us that He can teach our lives from within with His life and thus "strengthen us with all might by His spirit in the inner man," so that we may be enabled to completely overcome the evil that is within us and the evil that is without us. No matter how great the evil if we will only allow God to come into our lives and thus dominate us we can come off more than conquerers through Him that loved us. Let us no longer try to put new cloth upon an old garment, new wine into old bottles, but allow God to create us anew in Christ Jesus and then pour into our lives the love of God by the Holy Ghost that is given unto us.

RHEUMATIC AGONY

Nothing Reached the Root of the Trouble Until Dr. Williams Pink Pills Were Used.

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Dr. Williams Pink Pills cured Mrs. Morrill by driving the rheumatic poison out of her blood. They actually make new blood. They don't act on the bowels. They don't bother with mere symptoms. They go right to the root of the trouble in the blood. That is why they have cured the worst cases of anaemia (bloodlessness) headaches and backaches, kidney trouble, indigestion, neuralgia, nervousness and the special ailments of girls and women whose blood supply becomes weak, scanty or irregular. Sold by all medicine dealers or by mail at 50c a box or six boxes for $2.50 from the Dr. Williams Medicine Co., Brockville, Ont.

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Can cure your Cough or Cold, no question about that, but—why go to all the trouble and inconvenience of looking him up, and then of having his prescription filled, when you can step into any drug store in Canada and obtain a bottle of SHILOH'S CURE for a quarter.

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Why not do as hundreds of thousands of Canadians have done for the past thirty-four years: let SHILOH be your doctor whenever a Cough or Cold appears.

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These Trains reach all points in Canadian Northwest and British Columbia.

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Call on J. E. MATTHEWS, Ch'town P. E. I. or write W. B. HOWARD, Acting D.P.A., C.P.R. St. John, N. B.

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Attractive, and Costs but Little.

We have goods that will open your eyes to their widest capacity, our trouserings, suitings, and overcoatings are really beauties, and will cost you very little. Come and see for yourselves.

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—IN THE—

Arena Rink CHARLOTTETOWN, P.E. Island

Wednesday Evening, February 6th, 1907

Under the Management of the
ABEGWEIT-CRESCENT ATHLETIC CLUB

PROGRAMME

Open Events	Championship Events
1 Mile (16 years and under)	440 Yards
Obstacle Race	880 Yards
	1 Mile
2 Mile Novice	3 Miles

Special Reduced Fares and Train Arrangements on February 6th, as follows:

Stations	Train Departs	Fare	Stations	Train Departs	Fare
Summerside	2.15 P. M.	$1.00	Montague	2.35 P. M.	$1.00
Kensington	2.46 "	1.00	Cardigan	2.55 "	1.00
Freetown	3.09 "	1.00	Mount Stewart	3.55 "	.65
Emerald	3.23 "	.95	Bedford	4.20 "	.40
Bradalbane	3.32 "	.90	Ch'Town Arrive	5.00 "	
Hunter River	4.07 "	.60	Murray Harbor	2.00 "	1.00
North Wiltshire	4.20 "	.50	Murray River	2.13 "	1.00
Royalty Junction	4.57 "	.15	Wood Island	2.35 "	1.00
Ch'Town Arrive	5.15 "		Melville	2.48 "	.95
Souris	2.00 "	1.00	Grandview	3.11 "	.70
Bear River	2.31 "	1.00	Vernon River	3.31 "	.50
St. Peters	3.06 "	1.00	Vernon	3.53 "	.50
Morell	3.27 "	.95	Mt. Albion	4.17 "	.25
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