

Our Big Misfortune

In the Sydney fire last week, our great departmental store being burnt flat to the ground with ninety thousand dollars' worth of stock. We know we have your sympathy and that you'll do all in your power to help us.

It's a Heavy Blow

And forces us to admit that we are badly in need of money. We are going to build again and will need every cent we can lay hands on.

Now! We Ask You

to help us get on to our feet again. We don't ask for charity, but we do ask and will esteem it a great favor, if everybody who owes us any amount, be it one dollar or one hundred dollars, will make an extra effort to pay us at once. It's a little early we know, but we also know that our friends will stand by us now as they have done so nobly in the past.

You'll Admit

that in the past at any call from the people of P. E. I., we were ever ready to put our hands in our pockets and do our share. Now we ask you to return the compliment by paying your bills at once.

You Will Find Us

Selling good goods in the same old way, a little lower than others. Hoping to see you soon, we are your true friends.

Prowse Bros.,

The Farmers' Boys and the Wonderful Cheap Men.

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The usual Discounts to Students and Teachers. Open evenings till 9 o'clock, till every one served. **Mitchell's Bookstore** QUERRYN T. OPPOSITE PROWSE BROS.

THE WORD

"COME"

"Come" May be Found 678 Times in Scriptures.

MIGHTIEST SOLICITANT

Imperial But Tender, it is Found at the Front Door of the Bible.

In this discourse Dr. Talmage calls all people to gladness and opens all the doors of expectancy: texts, Genesis vi. 18, "Come." Revelation xxii. 17 "Come." Imperial, tender and all persuasive is the word "come." Six hundred and seventy-eight times it is found in the scriptures. It stands at the front gate of the Bible, as in my first text, inviting antediluvians into Noah's ark, and it stands at the other gate of the Bible, as in my second text, inviting the post-diluvians of all later ages into the ark of a Saviour's mercy. "Come" is only a word of four letters, but it is the queen of words, and nearly the entire nation of English vocabulary bows to its sceptre. It is an ocean into which empties ten thousand rivers of meaning. It is the heiress of most of the past and the almoner of most of the future. "Come" You may pronounce it so that all the heavens will be heard in its cadences or pronounce it so that all the woes of time and eternity shall reverberate in its one syllable. It is on the lip of saint and profligate. It is the mightiest of all solicitants either for good or bad.

To day I weigh anchor and haul in the planks and set sail on that great word, although I am sure I will not be able to reach the farther shore. I will let down the fathoming line into this sea and try to measure its depths, and, though I tie together all the cables and cordage I have on board. I will not be able to reach bottom. All the power of the Christian religion is in that word "come". The dictatorial and commendatory in religion are of no avail. The imperative mood is not the appropriate mood when we would have people savingly impressed. They may be coerced, but they cannot be driven. Our hearts are like our homes at a friendly knock the door will be opened, but an attempt to force open our door would land the assailant in prison. That man who has such efficiency in Christian work and that woman who has such power to persuade people to quit the wrong and begin the right want through a series of losses bereavements, persecutions and the trials of twenty or thirty years before they could make it a triumph of grace every time they uttered the word "come."

You must remember that in many cases our "come" has a mightier "come" to conquer before it has any effect at all. Just give me the accurate census, the statistics of how many are down in fraud, in drunkenness in gambling, in impurity or in vice of any sort, and I will give you the accurate census for statistics of how many have been slain by the word "come." Come and click wineglasses with me at this ivory bar. "Come and see what we can win at this gambling table." "Come, enter with me this doubtful speculation." "Come with me and read those infidel tracts on Christianity." "Come with me to a place of bad amusement." "Come with me in gay bout through the underground life of the city." If in this city there are twenty thousand who are down in moral character, then twenty thousand fell under the power of the word "come." I was reading of a wife whose husband had been overthrown by strong drink, and she went to the saloon where he was ruined, and she said, "Give me back my husband." And the bartender, pointing to a maudlin and battered man drowsing in the corner of a barroom, said: "There he is, Jim, wake up. Here's your wife come for you." And the woman said: Do you call that my husband? What have you been doing with him? Is that the manly brow, is that the clear eye, is that the noble heart, that I married? What vile drug have you given him that has turned him into a fiend? Take your tiger claws off of him. Uncoil those serpent folds of evil habit that are crushing him. Give me back my husband, the one with whom I stood at the altar ten years ago. Give him back to me." Victim was he, as millions of others have been, of the word "come."

With that word which has done so much for others I approach you today. Are you all right with God? "No" you say "I think not. I am sometimes alarmed when I think of him. I fear I will not be ready to meet him in the last day. My heart is not right with God." Come then, and have it made right. Through the Christ who died to save you, come! What is the use in waiting? The longer you wait the farther off you are and the deeper you are down. Strike out for heaven! You remember that a few years ago a steamer called the Princess Alice, with a crowd of excursionists on board, sank in the Thames, and there was an awful sacrifice of life. A boatman from the shore put out for the rescue, and he had a big boat, and he got it so full it would not hold another person, and as he laid hold of the oars to pull for the shore, leaving hundreds helpless and drowning, he cried out, "Oh, that I had a bigger boat!" Thank God I am not thus limited and that

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I can promise room for all in this gospel boat. Room in the heart of a pardoning God. Room in heaven.

What we all need, whether up or down in life or half way between, is the intimate solace of the Christian religion. And so we employ the word "come." It will take all eternity to find out the number of business men who have been strengthened by the promises of God and the people who have been fed by the ravens when other resources gave out and the men and women who, going into this battle armed only with needle or saw or ax or yardstick or pen or type or shovel or shoe last, have gained a victory that made the heavens resound. With all the resources of God promised for every exigency no one need be left in the lurch.

But the word "come" applied to those who need solace will amount to nothing unless it be uttered by some one who has experienced that solace. That spread the responsibility of giving this gospel call among a great many. Those who

have lost property and been consoled by religion in that trial are the ones to invite those who have failed in business. Those who have lost their health and been consoled by religion are the ones to invite those who are in poor health. Those who have had bereavements are the ones to sympathize with those who have lost father or mother or companion or child or friend. What multitudes of us are alive today and in good health and buoyant in this journey of life who would have broken down or dead long ago but for the sustaining and cheering help of our holy religion! So we say, "Come!" The well is not dry. The buckets are not empty. The supply is not exhausted.

The stroke of one bell in a tower may be sweet, but a score of bells well tuned and rightly lifted and skillfully swung in one great chime fill the heavens with music almost celestial. And no one who has heard the mighty chimes in the towers of Amsterdam or Ghent or Copenhagen can forget them. Now, it seems to me that in

this Sabbath hour all heaven is chiming, and the voices of departed friends and kindred ring down the sky, saying, "Come!" The angels who never fell, bending from sapphire thrones, are chanting, "Come!" Yea, all the towers of heaven, tower of martyrs, tower of prophets, tower of apostles, tower of evangelists, tower of the temple of the Lord God and the Lamb are chiming "Come! Come!" Pardon for all, and peace for all, and heaven for all who come.

When Russia was in one of her great wars, the suffering of the soldiers had been long and bitter, and they were waiting for the end of the strife. One day a messenger in great excitement ran among the tents of the army shouting "Peace! Peace!" The sentinel on guard asked, "Who says 'peace'?" And the sick soldier turned on his hospital mattress and asked, "Who says 'peace'?" And all up and down the encampment of the Russians went the question, "Who says 'peace'?" Then the messenger responded, "The Czar says 'peace'." That was enough. That meant going home. That meant the war was over. No more wounds and no more long marches. So today, as one of the Lord's messengers. I move through these great encampments of souls and cry, "Peace between earth and heaven! Peace between God and man! Peace between you and repenting soul and a pardoning Lord! If you ask me, 'Who says peace?' I answer, 'Christ, our King, declares it.' 'My peace I give unto you!' 'Peace of God that passeth all understanding!' Everlasting peace!"

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