

### 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. Just here is where science stepped in. An Ottawa physician did what nature could not do. He first found that some fruits were stronger medicinally than others—and that apples, oranges, figs and prunes contained all the healing properties of other fruits. There are two principles in fruit juices—bitter and sweet. After extracting the juices of the four fruits mentioned, this physician succeeded in replacing one atom of the sweet principle by one of the bitter. This resulted in an entirely new combination being formed. This new compound was many times more active medicinally than the fruit juices. Where eating fruit only helped to keep one well, this compound actually cured disease. To make it more valuable still, this physician added the finest tonics and antiseptics, and then, by evaporating the entire compound to a powder, made it into tablets. This, in short, is the method of making "Fruit-a-tives"—these wonderful tablets—the most reliable cure for Constipation, Biliousness, 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 you druggist does not handle them, send for a box to Fruit-a-tives Limited, Ottawa.

Talk No. 9

### A Tweed Suit for Business



is about the most sensible wardrobe-investment a man can make—provided he chooses Hewson Tweed.

Hewson Tweeds are of the purest, best wool and make up into suits that look well from first to last—and that last is a long way off from the day the suit is delivered. Of such firm, soft, beautiful texture, they have always the right hang. There's not the dragging out of shape, the bagging of elbows and knees, or the slouchiness about the coat, which is incidental to cheap, shoddy clothes.

Shabbiness and Hewson Tweeds don't move in the same circle of things—no matter how worn the Hewson Tweeds get—there's no room for shabbiness in pure wool, woven in the way Hewson Tweeds are made.

There's always an "air"—a tone of quality—about these pure-wool, all-wool fabrics, that means much to the man who realizes how appearances count in business.

Before ordering that new suit, ask your dealer to give you samples of Hewson Tweeds. If he doesn't keep them, send to us, mentioning dealer's name, and we'll take pleasure in mailing you samples.

Make a note of the trademark, and see that it is on the goods—for the sake of economy and good looks in clothing.

Hewson Woolen Mills, Ltd.

The Big New Mill.



AMHERST, N.S.

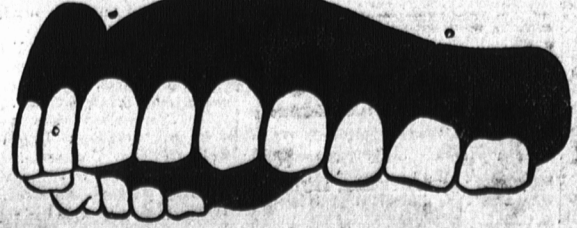


### LOST

Has the pleasure of cooking without a Royal Grand Range. Every one fully guaranteed. Sold only by

FENNELL & CHANDLER, The Stove Leaders.

### METAL PLATES



Get your little more than an old time rubber plate and are a HUNDRED TIMES BETT! They are lighter, stronger, cleaner, better fit, take up less room and are in every way more satisfactory than any other kind of plate known to dentistry today. VITALIZED AIR for Painless Extraction, Safe, Sure and Pleasant. Has no after effects. By this method we can extract one or twenty teeth and not hurt you any at all. Ask your friends and they will tell you that this is a fact. BERLIN DENTAL PARLORS, C.H. BEER, D.D.S. All work guaranteed. Over Frowse Bros. Proprietor.

### THE LIGHT WHICH LIGHTENETH EVERY MAN THAT COMETH INTO WORLD

Sermon by Rev. Wm. Dobson, Pastor of First Methodist Church.

A Text in the Presence of Which We Fell Subdued—Man Has An Advocate With the Father and Can Walk in the Light.

(Reported by The Guardian Stenographer.)

Text: That was the true Light which lighteneth every man that cometh into the world. John 1, 9.

There are certain passages in Scripture that it is not safe to take as texts, they are too grand. Any attempt to illustrate them would be like a palmer attempting to paint the sunlight—every stroke would be to mar. No man would care to pre-empt from "God is Light," "God is love," "It is finished." Such texts we stand in the presence of, feel subdued, but dare not attempt to expound. Our text this evening sounds like one of them, though it belongs to another class. It is dealing wholly with another side of truth. Whatever the mystery of Jesus Christ may be in itself, He is the Light that lighteneth the world. It is the effect of this Light upon the world that I want us to study this evening. Perhaps we can understand it better if we remind ourselves that the natural state of this world is cold and all the heat of its surface is the result of the direct rays of the sun dispelling the coldness. The natural state of the earth is death and all life is the result of direct energy exerted upon it from without. The natural state of the earth is darkness; all the light we possess we owe to outside energy. Remembering these things we can readily see how much our earth and all upon it are indebted to the sun. If we had the heat and chemical rays of the sun without the light rays, our condition would still be a sad one, for by means of the sunlight we obtain nearly all the knowledge of the outside world that we possess. If we will only remember that all our knowledge consists in knowledge of relations and not in knowledge of things in themselves we can readily see how much of our knowledge we owe to the sunlight. I do not just know how much knowledge of relations the senses of feeling and hearing would give us, but certainly it is the greatest amount of our knowledge of the world and its surroundings is obtained through the eye. Through the eye we get our knowledge of the stars, the planets and the sun himself. Through the eye we obtain the knowledge of those minute relations so essential to accurate knowledge. Shut out if it were possible for the moment every ray of light from the church in which we are now worshipping. What a hopeless task it would be to ascertain the relations of one part of the interior of the church to another part, the pews to the pulpit, the pulpit to the ceiling, the ceiling to the galleries and so forth. It is said that Miss Keller has succeeded in obtaining some knowledge of the relations of things, though she is deaf and dumb and blind; but certain it is that to must be a very limited knowledge, and I have some doubts about its being accurate. Her knowledge must be about that which we could obtain of the church in absolute darkness. But let the light into the church and how easily we discern the relations of one thing to another. If the light be very dim, our knowledge is limited and unsafe, we can only see the stronger relations; but if a full flood of sunlight is poured in through the windows, we can not only see the relations of those things that are large and prominent, but the most minute relations existing among things so small that the eye can only take in their dimensions. This is what we mean when we say sometimes, "I want more light upon this subject." Some-times a question bothers us. We cannot see all its relations to known truth, and when we asked our opinion about it, we hesitate and say we want more light upon the subject. So in this way we owe much of our knowledge to the sunlight. But besides the intellectual in man there is that which has been called the aesthetical side—the side that lies open to the beautiful; and when we remember that all color and shades of color, the green of the fields and forests, as well as the glory of the heavens above us, are all the results of light, we can see what a loss it would be to have the world in which relations are as perfect as those of the physical. Of this world Jesus Christ is the Light, just as the sun is the light of the physical world in which we live. "That was the true light that lighteneth every man that cometh into the world." Without Him we could see no moral distinctions, nor moral relations. Reason and instinct have their lights, but they are not safe lights. Jesus is the true Light that lighteneth every man. From this true Light Abraham lighted his torch for the Patriarchal dispensation; here Moses and the Prophets lighted theirs. John the Baptist was a burning and a shining light, but he was not the Light because that he might bear witness of the Light. It was the uncertainty of these lights in the older dispensations that led men to see moral relations so imperfectly and think of moral relations so wrongly. This is why polygamy and slavery were practised in the old times, this is why drunkenness and war are so prominent in Jewish history. This is the explanation of a hundred things which shook our sense of right and wrong to-day. But Jesus was the true Light which lighteneth every man that cometh into the world. His light shines down into the deepest and most subtle moral relations giving everything its right relation and exact moral value. This is why He reset the Jewish law. "Ye have heard that it was said to them of old time, Thou shalt not kill and whosoever shall kill be in danger of the judgment; but I say unto you that everyone who is angry with his brother shall be in danger of the judgment." Again: "Ye have heard that it was said to them of old time, Thou shalt not forswear thyself, but I say unto you, swear not at all but let your speech be yea, yea, nay, nay." And again: "Ye have heard it was said, an eye for an eye and a tooth for a tooth, but I say unto you, resist not evil but whoever smiteth thee on the right cheek turn to him the other also." This is not a resetting of Jewish tradition—The Sermon on the Mount is a resetting of the whole Jewish law. It is the Light of Jesus Christ shining upon the moral order as it exists. This Light has come to us not only through the teachings of Jesus Christ, but principally through the life which He lived, for His life was a perfect adjustment to the true moral of God. So you see it is not so difficult after all to understand the moral teachings of the New Testament. We may not be scholars as to turn words to their finest meanings, or theologians to harmonize all known truth, but one thing we can do, we can take the great trend of our lives and lay it alongside the life of that man of Nazareth as we have the record of it given in the Gospels, and see how our lives harmonize with His. If they harmonize in all things, our lives are moral wherein they differ from His they are immoral. More than this, we can judge the details of our lives by His life, and thus determine the moral value of particular thoughts, words, and actions, and where such do not correspond with our conception of Christ as we have seen Him in the Gospels, to that extent we are on dangerous ground. "That was the true Light which lighteneth every man that cometh into the world." Only when in this Light can we really appreciate moral distinctions; as we shrink back into the darkness we are unable to see the distinctions between right and wrong, between the good and the bad. This is why we so frequently say that we do not see any particular action—actions that Christ could never do, could never sanction. When we say that we see no wrong in that which Christ has declared to be wrong, it only proves that we have gone back into the darkness until the Light has become so dim that we are unable to see fine moral distinctions. When standing in the darkness though Christ has said "Swear not at all," we can swear, pray and take the sacrament seeing no at-all wrong in such actions; we can defend in business, and yet suppose ourselves to be followers of the Christ; we can be proud, vicious, hypocritical, and yet repeat the Lord's Prayer with a good conscience. It is a fearful thing, brethren, to get so far away from the Light of Jesus Christ as to be able to see fine distinctions between that which is right and that which is wrong. And what aggravates the situation is that it is wholly our own fault. "This is the condemnation," said Jesus, "that Light is come into the world and men love darkness rather than the Light." We do not want to come to the Light lest we see the ugliness of these things we love so well. But when we walk in the Light as He is in the Light, as Christians we have a common and accurate knowledge of right and wrong. Then it naturally follows, "If we walk in the Light, as He is in the Light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." Before passing just let me say this, if we walk in the Light, open our hearts so that it can shine into the depths of our nature, it will so illuminate our whole being that it will become a lamp unto our feet and a light unto our path to guide us into the Way, the Truth and the Life.

Following upon these thoughts is another which I want to talk to you for a few moments. It is the relation of conscience to these things we have just been speaking of. Perhaps there is nothing about which we are more misty than the office of conscience, what it does and where it is a guide. It is something uncommon to hear men say, after doing things positively forbidden by the life and teachings of Jesus Christ, that their conscience is clear in the matter, and what is the pity at such a statement as this, that nobody who knows the function of conscience would doubt the statement, so true is it that a man may do in manner of desperate things and his conscience be clear in the matter. For my own thinking I would press it further than this, and say that a man may commit murder in the first degree and yet his conscience not trouble him. If this be so, then a definition of conscience is needed. Try this, "Conscience is that in the soul which determines the rightness and wrongness of a motive," at least, this definition, meets a lot of the facts of the case so far as I know. If the definition be correct, conscience confines itself wholly to motive and has nothing whatever to do with action. It speaks with authority and says you ought to do right. What is right in action it never professes to determine, this is purely a question of knowledge. If conscience tell us what is right and what is wrong, there is no necessity for a science or a revelation, but this it does not profess to do, it only commands us to do right in all circumstances, and leaves us to determine what is right and what is wrong from other sources. Further this conscience is as clear in the Hotentot as it is in the Christian philosopher and can never be cultivated in either one, and the reason why the two act differently is to be found in the difference in their knowledge of right and wrong. This the difference between Abraham and the Apostle Paul. Abraham's conscience was as good as that of the Apostle. It is lack of knowledge and not conscience explains the birth Ishmael, Moses killing the Egyptian and Solomon's multitude of wives. It was lack of knowledge and not conscience that lighted the great Smithfield, represented the histories and buried Servetus. This is why we apologize for slavery, drunkenness and war, for Whitefield holding slaves, and ministers drinking strong drink. This is Paul's own apology for his own conduct. Though he nodded assent to the death of Stephen, and persecuting the saints, compelled them to blaspheme, his conscience never troubled him. He himself said "I verily thought I did God service." So you see we have not said much when we said our arms and piously say, "Well my conscience doesn't trouble me about the matter." My dear brother nobody says it does unless you know the thing you are doing is wrong. And what is more, your conscience never will trouble you for wrong doing until you come out into the

### Sun Life Assurance Company of Canada

Evidence Before the Royal Commission Has Proved Best Advertisement Company Ever Had COMMENT BY THE MANAGEMENT.

The four months which have elapsed since the close of the sessions of the Royal Commission have shown that the enquiry has been of untold value to the Sun Life of Canada. The evidence brought out as never before its great strength, the high quality and absolute safety of its investments, its profitable character, the large profits paid to its policy-holders, and the good faith of its directors and officers. Now that the full report has been issued, the management notes with satisfaction that the criticisms of the company are few. It is true that the Commission felt compelled to find some fault, but most of the points mentioned are of very minor import.

The Commissioners do not find any necessity for the increase of capital stock in 1897 from \$500,000 subscribed, \$75,000 paid up, to \$700,000 subscribed, \$100,000 paid up, as at present.

Several of the states which we desired to enter required a minimum paid-up capital of \$100,000. Even apart from this however, and even if it were granted that the increase was not absolutely necessary, that it was highly desirable can hardly be doubted. In 1897 the company had policy liabilities of about \$7,000,000 and today these liabilities are about \$23,000,000. The disparity between liabilities of \$23,000,000 and a capital of \$75,000 need not be dwelt on. Few will, we think, agree with the Commissioners in considering the increase to \$100,000 unwelcome. The management does not favor excessive capitalization, but it is of opinion that if the capital of the company be open to criticism, it is because it is too small rather than too large.

Reference is made to the fact that the company pays dividends to its shareholders of fifteen per cent. True. But that this may be seen in its full proportion it is only necessary to state that these yearly dividends since 1897 have been but \$15,750, and as the capital itself earned at least five per cent profit earned last year was \$947,721.34. Was \$10,500 an excessive sum to pay for another \$170,000 of subscribed but uncollected stock, and all this has cost the policyholders for the ten years—ABSOLUTELY NOTHING!

Another point that might in fairness have been mentioned is that although the charter leaves the decision of what amounts shall be paid to shareholders absolutely to the discretion of the directors, that proportion has been voluntarily reduced to five per cent, the policyholders, receiving 95 per cent, although the usual proportions are to and 95. The interests of the policyholders have always been first with the Sun Life of Canada.

A few other unimportant matters are also referred to. The so-called "corporate" expenses, consist principally of small expenses connected with certain securities which were, as we consider correctly, deducted from the profit made from the sale of the securities. This is certainly the course which nine out of ten bookkeepers would consider right. However, these matters were all explained in detail, and we think satisfactorily, at the meetings of the Commission, and were fully reported in the press. The public are the real judges in this matter, and that the public were eminently satisfied with the company's evidence, has been shown by showers of congratulations. The investigation has, in fact proved a huge advertisement for the company—the best in its entire history—because the facts brought out met with the approval of the public. Under these circumstances we are well satisfied that the Commission have not seen eye to eye with us on some minor points.

Light that lighteneth every man that cometh into the world, and are thus able to see clearly the distinction between right and wrong. For this purpose we have the Bible, the life of Jesus Christ and His teaching, that our minds may be so instructed that we shall ever have been distinctions between the right and the wrong, the good and the bad. Conscience may tell us a thousand times to do right but, if we know not what is right, we are helpless as before its commands. Yes, more, we may do what is actually wrong in itself while following the dictates of conscience. But submitting to the dictates of conscience with all the light we can gather from the life and teaching of Jesus, if we should then err in our judgment the atonement of Christ covers such a sin, for it is written, "If any man sin he had an advocate with the Father, Jesus Christ the righteous." Let us then walk in the Light so that the moral nature and value of things may be clearly seen and appreciated, and following the dictates of conscience, "shun every species of evil and cleave to that which is good."

### WEAK AND WORN OUT.

Dr. Williams' Pink Pills Give New Strength to Overworked Women.

The life of a domestic is a hard one. She rises from early morning till late at night; her work is never done. Often she is too busy to get out of doors for a breath of fresh air. Unless her blood is kept rich and pure this close confinement wears on her health. Her strength will fall; she may lose her appetite, become pale and dyspeptic. In fact she is in danger of a general breakdown. Such a number of years ago Miss Marie Ann Fleury, of Ste Anne de la Perade, Que., before she used Dr. Williams' Pink Pills, she says: "For a number of years I have been a servant. Up to a year ago I always enjoyed the best of health, but suddenly I was seized with pain in my side, my appetite left me, I became dyspeptic and lost all strength. I consulted a doctor who told me I was suffering from general debility. I was forced to stop work and for three months I followed the doctor's treatment, but without benefit. I was advised to try Dr. Williams' Pink Pills and I had often read of the cases they cured. I decided to do so. I only took eight boxes before I was cured and today I am stronger than I ever was. My digestion is good and I can now go about my work without fatigue. I owe a debt of gratitude to Dr. Williams' Pink Pills for what they have done for me and I strongly advise other weak sickly girls to give them a trial." Miss Fleury's case is one of many that Dr. Williams' Pink Pills have cured after doctors' help had failed. The success of these pills lies in the fact that they strike right at the root of the trouble—the blood. Other medicines simply act on the symptoms, they do not cure, and may relieve, but they do not cure. Dr. Williams' Pink Pills make new rich blood—that is why they cure dyspepsia, rheumatism, anæmia, heart palpitation, headache, backache and the ill-effects of women; all these are caused by bad blood. Dr. Williams' Pink Pills cure them all because they make new blood. For sale at all druggists or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

Monday, March 11th will be the last day for receiving discounts on Electric Lighting for February. Pay today and save money. 3-7d41.

Rapid Business Penmanship, taught by a rapid business writer, and a thoroughly COMPETENT and EXPERIENCED teacher at the Charlottetown Business College. Remember that we do not claim anything in order to get a student. Investigate before entering, and get a reference. "The C. B. O.'s get there." 1-7d1.

### Baby Was Choking With Cold in Chest

PARENTS IN GREAT ANXIETY BUT QUICK RELIEF AND CURE RESULTED FROM USE OF

DR. CHASE'S SYRUP OF LINSEED AND TURPENTINE

Mr. W. F. Smith, 304 Nepean street, Ottawa, Ont., writes: "My sister's little baby, Albert McDermott, four months of age, was so bad with a cold on the chest that we were afraid he would choke to death. Dr. Chase's Syrup of Linseed and Turpentine was obtained, and I am happy to say that it brought relief almost at once. "The baby was completely cured by the use of three bottles, and my sister and her husband are very grateful for this cure. We shall all recommend this great medicine."

Under few circumstances does a mother feel herself so anxious, and so helpless as when the child in whom her hopes are centered is seized with croup or bronchitis and struggles in vain to get its breath.

It is then she asks, "What is the most effective treatment I can buy?" and probably remembers what her friends have told her about keeping Dr. Chase's Syrup of Linseed and Turpentine in the house for use in just such emergencies.

Any cough mixture the dealer may offer is not good enough in the face of serious illness. You insist on having Dr. Chase's Syrup of Linseed and Turpentine because it has been proven by the test of time to be the most certain cure for croup, bronchitis and severe chest colds.

Children like to take Dr. Chase's Syrup of Linseed and Turpentine, and being composed of simple vegetable ingredients it is well suited for their use. 25 cents a bottle, family size 60 cents. At all dealers or Edmondson, Bates & Co., Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are an every bottle.

### Herring!

Nova Scotia and Labrador Herring in Bulk and Half Barrels. Choice quality, sold low. 3-7dttst AUDD BROS.

### Vaccination Notice

At a meeting of the Charlottetown Board of Health, held in the Council Chamber March 4th, a resolution was passed requesting all persons not vaccinated to have the same attended to at once. By order of the Board of Health. W. W. CLARKE, Secretary. 3-6d1w

### Telephone Meeting NOTICE

The Annual General Meeting of the Shareholders of The Telephone Company of Prince Edward Island will be held at the head office of this Company, Lower Queen Street, Charlottetown on Wednesday the 13th day of March (instant 1907) at the hour of 8 o'clock p.m. for election of Directors and the transaction of general business. A resolution will be submitted at such meeting to increase the capital stock of said Company. A large attendance of the shareholders is therefore particularly requested. W. W. CLARKE, General Manager. Charlottetown. 3-10d1w

### Another Step in Advance

I am pleased to inform my patrons that I have added 16 my already up-to-date equipment twenty dozen folding chairs, which are very neat and comfortable. They are at their disposal FREE should occasion require.

G. D. WRIGHT. 10-6d1w

### "A Stitch in Time Saves Nine" Always keep on hand

Empire Liniment The Strangest, Smoothest, Purest LINIMENT in the market. The best for man or beast. 2 RV IT. Sold Everywhere

### L. O. A.

The Grand Orange Lodge of Prince Edward Island will meet at Murray River McPherson Lodge Room, Wednesday March 13. Arrangements are being made with the Railway Department for round trip tickets from all stations to Murray River to be issued on the 13th and 14th, good to return up to and on March 15th. Delegates will present certificates of attendance on return. Lodge will open on arrival of evening train from Charlottetown. J. W. DUNCAN, Grand Secretary. 3-6d1w

### FOR SALE Business Stand

Lower Montague Opposite Georgetown

One of the very best business and shipping places, also in connection a dwelling house containing 16 rooms splendidly adapted for Summer with barn and other outouses, 3 acres of land, part of which is planted with good orchard. Also one Lobster Factory at Gasperaux. For further particulars apply to BENJ. AITKEN, Lower Montague. 2-10d1w2m

### TENDERS

S. S. "TURRET BELL"

The undersigned will receive tenders from persons willing to contract for the floating and delivery in dry dock at Halifax or elsewhere as may be agreed upon, of the above named steamship now stranded at Cable Head, North side of this Island. The contract will be on the principle of "no cure, no pay", and the remuneration a percentage of the value saved. Tenders must be lodged in our office not later than noon on Saturday 30th. March next. The lowest or any tender not necessarily accepted. Further particulars may be obtained on enquiry at the office of the undersigned, Queen Street, Charlottetown during business hours. HYNDMAN & CO., Lloyd's Agents. Charlottetown, P. E. I., 22nd. February, 1907. 2-23d1w1mch29.