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5000 Aurora Extension G'd. \$.07
 100000000 Invest. 7 1/2 % .. \$.50
 10000 Dominion Consolidated .. \$.15
 10000 East'n Control Oil .. \$.35
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 Will buy and pay cash for all or any part.

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Change of Time Table.

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 Tuesday and Wednesday at 2.00
 p. m. for Orwell.
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 Friday at 2.00 p. m. for East River.
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Sept. 30, '03

WAS IN A CRITICAL CONDITION.

System was Run Down.

**FELT DROWSY AND
MISERABLE.**

Burdock Blood Bitters

**BUILT UP THE SYSTEM
AND ADDED TEN POUNDS
IN WEIGHT.**

Mr. Ed. J. Harris, Newbridge, Ont.,
 was in poor health, but has now been
 restored to full health and vigor. Here is
 what he writes us: "Last spring I was
 in a very critical condition, my system was
 all run down. I felt drowsy and miser-
 able, and thought I would surely die if I
 did not get something to build me up.
 After reading one of your almanacs I
 decided to try Burdock Blood Bitters, and
 before I had taken two bottles I had
 gained ten pounds in weight, and am now
 in perfect health, and I can certainly
 recommend Burdock Blood Bitters to
 build up the system."

BURDOCK BLOOD BITTERS

Is the best Spring medicine on the market
 to-day. You may need one this Spring.
 So, get B.B.B.

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Barristers, Solicitors, etc., etc., etc.
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 E. BAYFIELD WILLIAMS.
 Office—Cameron Block, Charlottetown
 Money to loan on Real Estate.
 July 17 1903 wt vt

TALMAGE'S SERMON.

(Continued from Page 10.)

have given them. By the very sacri-
 fices which you have made for their
 physical, intellectual and spiritual
 development I congratulate you upon
 the heights and depths and intensi-
 ties of your maternal affections. It
 is one joy to plant a garden within
 a stone wall inclosure for your own
 eyes to see. It is a greater and
 holier happiness to plant a flower
 garden that others may enjoy also.

The consecrated widow is rich be-
 cause she has been able by personal
 experience to prove the certainty and
 faithfulness of God's promises. A
 lifeboat is sometimes used as a pleas-
 ure craft along the shores of Mas-
 sachusetts and Long Island. You can
 see the fishermen take and rig in it
 a small sail and go spinning over the
 waters, while they laugh and joke as
 they draw in the bluefish or the
 shad. So people sometimes use the
 gospel lifeboat merely for a pleasure
 craft. When the sky is clear and the
 sea smooth they set sail for a frolic.
 But, oh, my friends, the lifeboat is
 far different craft when on a stormy
 night the life saving men launch it
 into the surf to fight their way out
 to the ship aground in the offing,
 where it is being shattered to pieces
 by the ceaseless bombardment of the
 mighty seas. And the promises of
 God, out of which the gospel life-
 boat is made, mean far more to a
 widowed mariner sailing the seas of
 life alone than they do to the young
 daughter who has always been shielded
 from every storm. And yet, moth-
 er, I would ask you a pertinent
 question, which I know you will
 answer well. Though you may have
 buried your husband many years
 ago, was there ever a time when if
 you trusted in God his love and pro-
 tection and care failed you? Was
 there ever a time when Christ was
 not willing to stand by the cradle of
 your living child, as in olden times
 he once stood by the bier of one who
 was the only son of his mother, and
 she was a widow.

Oh, the blessed enjoyment of hav-
 ing had the opportunity of fully test-
 ing the love and care and the gentle-
 ness of a protecting God! Many
 years ago at a large infidel meeting
 in England, at which Charles Brad-
 laugh, the noted English agnostic,
 was speaking, an old, gray haired
 woman arose. As she looked about
 her she slowly said to the speaker:
 "Sir, it is very easy for you to at-
 tack the Best Friend I ever had. You
 do not know him as I know him. I
 once knew him merely as an acquaint-
 ance, but after my husband died he
 was more to me than an acquaintance
 —he was a friend, a blood friend. Sir,
 that friend helped me to feed and
 clothe my babies. That friend gave
 me physical strength to go on when
 I thought I must die. That friend,
 sir, is my dear Saviour. That is
 what my Christ has done for me.
 Now, sir, what has your infidelity
 been able to do for you?" O mother,
 bereft of your husband, it has been a
 blessed opportunity for you to test
 the greatness and goodness of God!
 Do not tell me you are poor. You
 are rich; rich nemispherically and
 celestially rich; rich as God is rich.

But though in a divine sense the
 consecrated widow is rich, yet she
 shall be far richer in the next world.
 Woman, whom have you loved of all
 human beings the best on earth?
 "Well," you say, "that is a hard
 question to answer. I loved my
 mother and father in one way and
 my children in another way and my
 sisters and brothers in another
 way. But, taking it all in all, I
 think I loved my husband best, truly
 best. We were one in thought, one
 in life and one in everything. My
 one ambition in life was to please
 him." Yes, I think your answer is
 correct. The relations between a hus-
 band and a wife are so close that
 you were one, and your one desire
 was to live for him and to please
 him. Now, my sister bereft of her
 husband, when you reach heaven and
 meet the long separated father of
 your babies, do you not feel he will
 be pleased to know how you have
 worked and slaved for his flesh and
 blood? When you reach heaven, will
 you not be rich in the knowledge
 that he appreciates all you have done
 for your children and his? You have
 done your task well. It has been a
 hard journey to travel alone, but at
 the end of the journey you will be
 rich in his blessing as well as that
 of your Saviour, the dear Christ.

Most of us know what the rapture
 of an earthly reunion means, but
 such a welcome will pale into insignifi-
 cance before the heavenly embrace
 of a risen father and a long separa-
 ted wife. After the famous battle of
 Five Forks General George E. Pickett
 of Gettysburg fame was reported
 to have been killed. Day after day his
 wife sat with her baby in her arms
 in the silence of despair. But one
 day there rode up the lane of the
 Virginia home a familiar figure. He
 cried to his horse: "Whoa, Lucy!
 Whoa!" With that the mother, with
 a wild cry of joy, arose, and said:
 "George! George! Is that you?"
 "I do not know how to describe it,"
 wrote Mrs. Pickett, "the peace, the
 bliss of that moment! It was too
 deep and too sacred to be translated
 into words." And so, my widowed
 friend, when in the heavenly reunion
 you shall greet your dear one, carry-
 ing with you your children and his,
 the sacredness of that moment will
 be too deep and holy to be translated
 into words.

Thus, widows of Nain and widows
 of Europe and America and widows
 wherever you may be, I call you
 rich. Go ahead bravely and truly,
 fighting the battles that are before
 you. Christ shall be your protector
 in this world. Your rewards for
 duties well done await you in the
 next. The truest way for you to be
 true to your dear husband is for you
 to be true to the noble tasks God
 has given to you to do here. Re-
 member that Christ knows all about
 a widow's troubles. He sympathized
 with the sorrowing widow of Nain.
 In his great heart there is sympathy
 for all who struggle and suffer, and
 the divine help and consolation are
 never more generously bestowed than
 upon those who bear the heaviest of
 human bereavement—widowhood.
 This love and all the blessings it
 brings will make you rich indeed.

THE SUNDAY SCHOOL.

LESSON VI, FOURTH QUARTER, INTER-
 NATIONAL SERIES, NOV. 8.

Text of the Lesson, II Sam. xviii, 24-
 33—Memory Verses, 31-33—Golden
 Text, Prov. xvii, 25—Commentary
 Prepared by Rev. D. M. Stearns.

[Copyright, 1903, by American Press Association.]
 The prominent feature of this lesson
 is the grief of a loving father over an
 erring son, and it cannot but suggest
 the loving Father of Luke xv and the
 welcome given to the prodigal son,
 while both carry us back to the record
 in Gen. iii of the Lord seeking His
 wandering ones, who by listening to
 the serpent had turned away from Him
 who had created them and had given
 them all things richly to enjoy. David
 would gladly have died for his son, but
 it is written, "Hereby perceive we the
 love of God because He laid down His
 life for us," and "God commendeth His
 love toward us in that while we were
 yet sinners Christ died for us" (I John
 iii, 16; Rom. v, 8). David did what he
 could to prevent his soldiers from kill-
 ing Absalom (verse 5), but his pride was
 his ruin (verse 9 with xiv, 26), and the
 Lord permitted him to be slain (xvii,
 14). God our Father is not willing that
 any should perish and has made such
 provision by the sacrifice of His Son
 that none who hear of it need perish
 (II Pet. iii, 9; John iii, 16).

Absalom represents those who at all
 costs are determined to live unto them-
 selves, even though they kill father or
 mother in so doing. The coming anti-
 christ will be a more fully developed
 Absalom, for "he shall do according to
 his will, and he shall exalt himself and
 magnify himself above every god and
 shall speak marvelous things against
 the God of gods" (Dan. xi, 36). Yet he
 shall come to his end and none shall
 help him (Dan. xi, 45).

The words stand ever true: "Say ye
 to the righteous that it shall be well
 with him. * * * Woe unto the wicked;
 it shall be ill with him." * * * (Isa. iii,
 10, 11.) Yet the conflict between light
 and darkness, between Christ and
 Satan, will continue with increasing
 enmity and vigor on Satan's part until
 the coming of our Lord to overthrow
 the devil and his followers and to es-
 tablish His kingdom (II Thess. ii, 8;
 Rev. xvii, 14; xix, 19, 20; xx, 1-3, 10).

While the thousands of David's fol-
 lowers, under the leadership of Joab
 and Abishai and Ittai, contended with
 the followers of Absalom (verses 1-5),
 David eagerly, and no doubt prayer-
 fully, awaited the result (verse 24).
 The title "watchman," used here five
 times, and the word "tidings," used at
 least nine times in this chapter, sug-
 gest two very helpful lines of study.
 In this case it is the king's watchman
 looking for tidings from the field for
 the king, but the great contrast with
 the gospel story is that here the king
 is fearful lest his son shall be slain,
 whereas in the gospel the King, our
 Father in heaven, gave His only Son
 to be slain for His enemies. David's
 love centered upon Absalom, but God
 so loved the world that He gave His
 only begotten Son that sinners who
 deserve to perish might not perish, but
 be saved and share the glory of His
 kingdom. He is seeking for those who
 are willing to be bearers of the good
 tidings of great joy which He desires
 all people to hear (Luke ii, 10), but there
 are few who, like Ahimaaz, say, "Let
 me now run and bear tidings" (verse
 19), although the Lord's call still is,
 "Whom shall I send and who will go
 for us?" (Isa. vi, 8.) The gospel of
 the blessed God (Acts xx, 24; I Tim.
 i, 11), is the greatest good news that
 mortals ever heard, yet few seem to
 believe it even among those who pro-
 fess to, for good news makes people
 glad, and often so glad that they must
 tell it to some one, but in how many
 do we see the gospel act that way?
 Then, may the question not well be
 asked of the majority of professing
 Christians, "Have you really heard
 the gospel?" The watchman brings to
 mind Isa. lxii, 6, 7; xli, 11, 12, and
 points us to the time when the true
 Son of David shall sit on David's
 throne and reign in righteousness. All
 kings shall fall down before Him, all
 nations shall serve Him (Isa. xxxii, 1,
 17; Ps. lxxii, 11). David's grief over
 Absalom (verse 33) suggests the Lord
 Jesus weeping over Jerusalem, and re-
 calls the words: "If thou hadst known,
 even thou, at least in this thy day,
 the things which belong unto thy peace!
 But now they are hid from thine eyes."
 "O Jerusalem, Jerusalem, thou that
 killest the prophets and stonest them
 which are sent unto thee, how often
 would I have gathered thy children to-
 gether even as a hen gathereth her
 chickens under her wings, and ye
 would not!" (Luke xix, 42; Matt. xxiii,
 37).

He who uttered those words of
 lamentation also said, "O Israel, thou
 hast destroyed thyself; but in me is
 thy help." "O Israel, return unto the
 Lord thy God, for thou hast fallen
 by thine iniquity" (Hos. xiii, 9; xiv,
 1). He is still saying, "Come unto Me"
 and "Him that cometh unto Me I will
 in nowise cast out" (Matt. xi, 28; John
 vi, 37). We must beware lest under
 any circumstances we seem to take
 sides against God, for whatever God
 permits we must stand with Him even
 though it be against ourselves and
 against those dearest to us, for it is
 possible to honor our loved ones more
 than God (I Sam. ii, 29; Luke xiv, 26).
 It is possible also to be more interested
 in what is called the Lord's work than
 in the Lord Himself, and the question
 of chapter xix, 11, might well be put
 to many, "Why are ye the last to bring
 the king back to his house?" If the
 whole church would "honestly cry,
 'Come, Lord Jesus'" (chapter xix, 14;
 Rev. xxii, 20) who can tell how soon
 the kingdom might come? I mean by
 "honestly," acting as if they meant it
 by living to give the gospel as quickly
 as possible to every creature.

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45	2,000	1,685	3,685	1,466 04	2,218 96	2,326 00
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27	10,000	7,291	17,291	4,662 00	12,629 00	8,607 88
34	1,000	416	1,416	367 21	1,048 79	1,366 21
38	2,000	1,449	3,449	1,185 60	2,263 40	2,140 74
32	2,500	1,622	4,122	1,187 50	2,934 50	2,365 60
39	1,000	1,064	2,064	1,337 30	1,026 70	1,026 70
39	1,000	1,867	2,867	1,401 98	1,465 04	00 00
27	5,000	7,473	12,473	4,450 98	8,022 02	753 00
37	1,000	1,324	2,324	783 00	1,541 00	04 00
35	2,500	1,506	4,006	1,237 50	2,768 50	2,681 96
34	1,500	2,237	3,737	1,025 60	2,711 40	2,191 00
40	5,000	7,120	12,120	4,320 00	7,800 00	2,191 00
44	2,000	2,481	4,481	1,960 20	2,520 80	1,137 00
41	500	573	1,073	427 18	645 82	200 00
32	1,000	1,364	2,364	881 50	1,482 50	00 00
36	3,000	2,250	5,250	1,688 46	3,561 54	668 46
40	10,000	14,582	24,582	10,788 30	13,793 70	491 00
39	5,000	3,016	8,016	3,017 39	4,998 61	3,200 00
33	1,500	1,732	3,232	1,318 00	1,914 00	00 00
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