

Why Suffer With Your Corns?

You have no excuse for going about like a cripple, afraid to put your foot squarely on the ground.

If your boots are too small and you can't get them stretched give them away.

Your Feet Are Worth More Than The Boots

Then spend 15c for a bottle of Foster's Liquid Corn Cure and get relief. It removes the corn in a very short time.

E. A. Foster Central Drugstore Sunnyside

A VETERAN WHO WAS WITH LORD ROBERTS

Laid Low With Rheumatism—But Cured by "Fruit-a-Lives".

CHATHAM, Ont., April 23, 1915. "I am a veteran of the Crimean War and the Indian Mutiny, volunteering from the Royal Artillery into the Royal Engineers, and served under Lord Roberts during the Indian Mutiny, and am a pensioner of the British Government. Pierce hand-to-hand fighting and continual exposure left me a great sufferer from Rheumatism, so much so that my legs swelled up, making it impossible for me to walk. "Fruit-a-lives" cured me of both the Rheumatism and Constipation. In my regular employment, I walk thirty miles a day and enjoy perfect health."

GEORGE WALKER. Soc. a box, 6 for \$2.50, trial size, 25c. At all dealers or sent on receipt of price by Fruit-a-lives Limited, Ottawa.

PERSONALS

Messrs W. Bert, H. Wood, Bruce Wood and S. Wood, Mt. Herbert were visitors to the City Saturday.

Mrs. Thomas Doyle, North Rustico, recently returned from a visit to Ottawa.—T.

Miss Delite Jenkins has returned to Mt. Allison, after a pleasant visit to friends in Cherry Valley and Earncliffe.—

Mr. Felix Martin formerly of Martin, Lot 23, but now of Hebron, Maine, is visiting friends and relatives in his native place and in Rustico.—T.

The friends of Miss Ethel Jenkins, Cherry Valley, will be pleased to know of her improvement after a severe attack of rheumatic fever.—

Miss Georgie Simpson, Bay View, who has been visiting her sister, Mrs. W. A. Stewart, Greenfield avenue, Brighton, for the month, returned to her home this morning.

Mr. E. L. Phillips, fire insurance adjuster, crossed to the mainland by the Minto on Saturday morning. Mr. Phillips was here in connection with the transfer of the Royal Insurance Company formerly represented by the late Mr. John McEachern.

HOTEL ARRIVALS

REVERE.

J. B. McCormack, Moncton; M. C. Emery, Wood Islands; P. G. Conway, Montreal; S. B. McNeill, J. M. Watson, Halifax; J. Haydon, Vernon; Mr. and Mrs. Hines, Montreal; J. J. Smallwood, Sydney; Maynard Fraser, Elmira; J. W. Regen, St. John.

ODDFELLOWS PARADE TO BAPTIST CHURCH

(Continued from page one)

within their gates, but it got covered up amidst the rubbish of traditionalism. There is no more tragic thing in Jewish history than this gradual investing of the Jewish heart in the lone citadel of unneighborliness. Outpost after outpost was surrendered until the view of life was narrowed and cramped. Then Jesus Christ came to broaden out their vision and to stretch out their horizon. If a man follows the teaching of Jesus Christ he will be able to answer the question: Who is my neighbor? He will find himself in the atmosphere and neighborhood of neighborliness.

The priest and the Levite were hastening down the road to Jericho. They had finished their religious duties and the odour of the incense was still upon them. They had gone through the rites of religion until this work seemed to be religion itself. There was nothing for them to do outside the temple. Their religious ideas had become narrow and rigid. With a sense of having done their duty they could pass by their brother in need on the other side. So mistaken an idea did they have of official religion that they left the wounded man to perish by the wayside. They magnified their office and forgot their humanity. The priest would not defile his garments with contact with this poor man. He did not even look where he was. The Levite looked, but that was all. He too passed by. We shall have to go outside the conventionalities of the Jewish religion to find neighborliness. We find it in the despised Samaritan. He taught what pure and undefiled religion is in its exercise towards our fellow-men. He brushed aside everything with which he was encumbered, pouring in his hand the oil and wine. Lovingly he bound up the gaping wounds and then tenderly put the man on his own beast of burden and steered him from as many jars as he could until he brought him to the nearest inn. He sat up all night and nursed the wounded stranger, and when business called him in the morning he told the landlord to care for him tenderly and that he would bear all expense. The Good Samaritan has found the neighborhood of neighborliness. The priest and the Levite had theirs, but they were wrong. They found it in the performance of religious rites and official duty. This plain honest Samaritan found it right along the path of his ordinary duties. It met him as he travelled on business. He did not have to turn aside from his ordinary way, as the path from Jerusalem to Jericho was called. He acted the neighbor along the pathway of life and we know he was right. That is just what you are doing as Oddfellows. You care for the sick, bury the dead and educate the orphan. It is a good work and in line with the teaching of Jesus Christ in this parable.

II.—The Nationality of Neighborliness. This is the second lesson on Neighborliness which the parable teaches. The Jew in the time of Jesus recognized the neighborhood when he came in contact with those whom he picked out as his neighbors of his own nationality. Within this narrow circle he kept up the idea of a very limited and constantly becoming less. The streams of sympathy which were constantly seeking an entrance into their hearts became dried up and parched. Their point of contact was confined to the Jews alone. No others were real neighbors. It is a good neighborliness the contact must be as wide as the needs of humanity. Need is the only nationality of neighborliness.

How strongly this is all brought out in the parable. The priest and the Levite would have spared a wounded Samaritan, now they spared a wounded Jew. They simply said, poor fellow, why did he get into such an unfortunate condition. He must help himself out for we must hasten to our home to enjoy our leisure. How frequently these robberies are on this road. I must be careful about myself. Then Jesus with one rapid stroke extends the bounds of neighborliness. It is not the Jew that shows mercy to this man, but the hated Samaritan. Here is a man who steps over the wall of prejudice and nationality and helps a fallen brother. He forgot everything except that his brother was in need. I repeat it, need is the only nationality recognized by Jesus Christ.

III.—The Master Motive of Neighborliness. Nothing great is ever obtained without self-sacrifice. The priest and the Levite in the parable consulted their own feelings and convenience, but the Samaritan got above these. They were in too great a hurry to care for a wounded brother. They stopped their ears to his cry. The Samaritan stooped to stanch his wounds. They ran away from a hard problem, he grappled with it and found the solution. There was a great difference in these people. What was the cause? There is only one answer. They worked from different motives. The priest and the Levite had official religion, but the Samaritan had heart religion. The priest and the Levite lacked love. The Samaritan was moved by nothing else. There is no other possible motive that we can find for his action. He had nothing to gain by exposing himself to the robbers by caring so tenderly for this man of a hated race. But he was under the law of love and so must obey its dictates. How clear it all is now. We indicate the way to the thirteenth chapter of First Corinthians and read again. We remember that pure religion and undefiled before our God and Father is this, to visit the fatherless and the widows in their affliction and to keep ourselves unspotted from the world.

This corresponds with the fundamental principles of your order, "You believe in friendship, and love." In so far as you put these principles into practice you are following the teachings of Jesus Christ. But it must be love according to the truth. That is what your order stands for and that is what the parable teaches. You will remember that the parable of the Good Samaritan is an answer by Jesus to the question: "What shall I do to inherit eternal life?" The trifling lawyer was compelled to answer his own question and Jesus said he answered correctly. But still he had the quibbling spirit and said, "Who is my neighbor?" You see neighborliness and eternal life are brought into very close contact in this parable. In other words, friendship and love must be according to the truth as it is revealed in Jesus Christ. I wish you well. The only way you can please God is to show ourselves neighborly to everyone in need. That is the only kind of holiness that is genuine. I hope you will all live in the neighborhood of neighborliness, on the street that is called Straight, and in the house that is filled with the love of God.

Citizens of this mighty Empire, followers of the Christ children of the living God, rise up in your sovereign strength and make this principle of self-denial the guide of your conduct, for thus alone will you realize the stature of the Man, Christ Jesus.

FIRST METHODIST CHURCH. In the First Methodist Church last evening the pastor, Rev. J. L. Dawson, gave an excellent sermon on Temperance, dealing especially with the recently inaugurated Patriotic Abstinence movement.

He stated at the outset that the province would be much better off if every one in it pledged himself never to drink again and the nearer they could get to that stage the better it would be for the province as a whole. He took up the criticism offered by some that the pledge is only for the duration of the war. There was nothing in the pledge to prevent anyone who chose to do so continuing it for life, and the hope was very generally entertained that those who pledged themselves for the time specified in the pledge would see from their own experience the benefit of abstaining for all time.

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KING'S SUNDAY IN THE CHURCHES

(Continued from page one)

many so-called moral reformers to-day. That is the perversion of a great law of life. Self-denial for its own sake is of no value. The man who abstains from the Pharisees, abstains in eating and drinking was an indulgence, a most real and delicious form of spiritual pride. To eat and drink with publicans and sinners, as Christ did, was an act of moral heroism which we fear to repeat today, when for our weaker brethren's sake, we deny ourselves the use of wine. In His day, in fulfillment of the principle of self-denial, that others might be blessed, He turned water into wine. Times have changed, and there is no clearer way of doing the Master's example than by our turning the social wine into water.

We have both the right and power to use the intoxicating liquor if we please. Jesus had the right and power to laden the pangs of the crucifixion by the use of the antidote of alcohol and mandragora, but He used His liberty in refusing that He might have fellowship with humanity in its suffering. We may exercise our right to use intoxicants, but if we do so we are hoodwinked in demanding abstinence from the engineers, the mechanics and the dockers, some of whose members are blamed for aggravating the dangers of the nation by the use of liquor. From them we are asking a great sacrifice, and if we would bid them to give themselves up to us, we must and cruelly the faster, then we must unfetter our hearts and cleanse our hands by first bearing the cross we are asking them to take up. This should appeal to our sense of justice. It may not be logic, but it is infinitely more, it is love, and love lies at the heart of the Christian religion and redeems humanity. The sphere of self-denial is to be found in the daily task of living. Christ ate and drank with publicans and sinners, though His soul shrank from it, for the brother's cry in His day was against the false pharisees and that raised a religious wall of separation between the brother and brother and drove the sinner into a deeper hell. The swift and piercing cry of our day as it passes on its way to heaven is the cry of the drunkard and his children and the imperious cry of the nation in its great emergency when its very existence trembles in the balance.

We must rise as one man to use our influence against the curse. Under normal conditions there is no conviction, but the exigencies of the present there is great conviction, unless we are prepared to bear the stigma of being patriots only in name. Under all conditions it is imperative in this crisis on all who believe that salvation is not the immoral mockery of the Pharisees, but the character of the evolution of the Kingdom of Heaven within.

The magnificent and unparalleled action of our Parliament is, after all, only duty accepted and carried out. This is not abnormal. It is not a movement of the churches, it rises above politics and is no rival of the excellent temperance organizations in our midst. It is an Empire-wide movement of citizens. Some men are sneering at the action of those pledged themselves who have never been abstainers. They must surely share in the obloquy of the Phariseic derelicts who have heaped scorn on every soul striving to do its best. What are we to do? First, even if we have been lifelong temperance men, let us take this pledge. It will be advantageous from a physiological standpoint, influential from a philanthropic standpoint, Christlike from an ethical standpoint. If we can do more let us be active in this crusade. Surely we are willing to alter our habits by the denial of personal indulgence for the sake of our weak and suffering brethren and to unite ourselves more actively in this holy crusade against our nation's greatest foe in this hour of her greatest danger. It is not the will of our God that men should go under in misery and despair, that the nation which champions liberty and the ideals for which our Saviour died, in the interests of humanity, should be overthrown.

Citizens of this mighty Empire, followers of the Christ children of the living God, rise up in your sovereign strength and make this principle of self-denial the guide of your conduct, for thus alone will you realize the stature of the Man, Christ Jesus.

PARIS OFFICIAL. (Special to the Guardian.) PARIS, April 25.—An official communication issued from the War Office to-night says: "To the north of Ypres the battle continues under conditions favourable to the Allies. The Germans attacked at several points along British front from various directions, north, north-east and south-east, but were unable to gain ground. On our side we progressed to the right bank of the canal through vigorous counter-attacks. On the rest of the front there is nothing to report."

RUSSIAN OFFICIAL. (Special to the Guardian.) PETROGRAD, April 25.—An official statement Saturday night says: In the Carpathians during April 22 and the night of April 23 the Austrians after long preparations with heavy guns delivered a series of attacks against the heights occupied by us in the region of Polen, but were repulsed

Picture Framing Beer & Weeks Picture Framing

Linen Sale Ends Shortly

Take advantage of the big Bargains afforded by this event

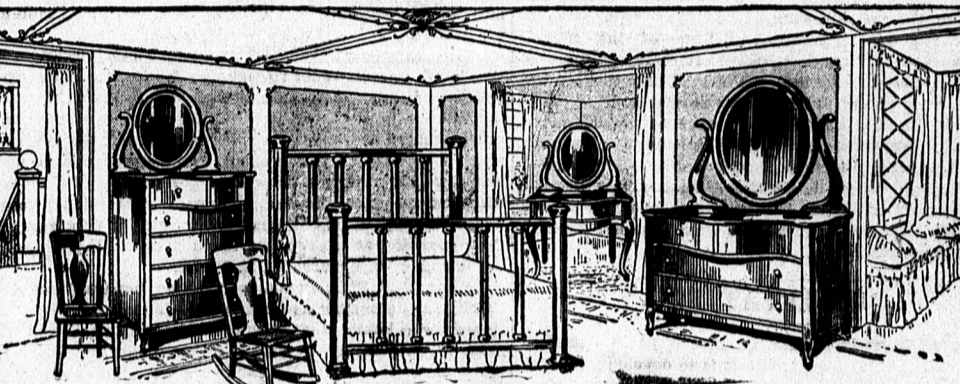
Hundreds have profited by this opportunity—have secured supplies of household necessities which will protect them from the coming high prices.

NOW IS YOUR CHANCE when present stocks are exhausted, these prices will be impossible.

20 per cent off all table linens, napkins, towels, sheetings, pillow cottons, bedspreads, etc. FREE HEMMING

- Toweling—5 1-2c yard
Blankets—89c pr.
Long Cloth—8 1-2
Slips per pair—25c
White Spreads—75c

Engage the "Vacuum Cleaner" ahead



Magnificent Showing of the Newest and Best FURNITURE

Every day brings along something new and attractive. Come in and walk around—we're pleased to see you.

- Brass Beds \$10.80 up
Handsome Bedroom Dressers
Swell Dining-room Suits
Elegant Parlor Furniture
PICTURES

It was insinuated in some quarters that it was a political move. To this the would say that both the Government and Opposition supported it. If it would benefit one party it would equally benefit the other and it was certain that it would benefit the people at large no matter to what party they belonged. That was the object of the pledge.

(Special to the Guardian.) OTTAWA, April 25.—Word was received that Major Hart McHarg, Vancouver, was killed in action.

DRURY ISLAND, Scotland, April 25.—The crews of the Norwegian barks Oscar and Eva were landed here yesterday by the steamer Anna, flying a Danish flag. A German submarine overhauled the barks about 70 miles Northeast of Longstone, and allowed their crews ten minutes to lower their life-boats. The submarine then shelled the abandoned vessels.

Eczema Was Cured Twelve Years Ago

DR. CHASE'S OINTMENT PROVED TO BE A PERMANENT CURE.

The old idea of eczema being a disease of the blood has been pretty well exploded by the record of cures made by Dr. Chase's Ointment. Some doctors still advise internal treatment, but the results are slow and uncertain, and too often a lamentable failure. With Dr. Chase's Ointment it is different. You apply the ointment to the sore parts. It cleanses the sores and soon sets up the healing process. In a few days you can see with your own eyes the wonderful change that is taking place and are encouraged to keep up the treatment until the cure is complete and the sores replaced by smooth natural skin. It is wise to look after your general health, to keep the bowels regular and the blood rich, but you can depend on Dr. Chase's Ointment to cure the eczema if you will do your part and apply it regularly.

eczema on my leg and suffered terribly from the itching. I had a doctor treat me for four months without relief, and I was getting worse all the time. A second doctor gave some relief for a time, but made no cure. I tried several advertised treatments, but without relief until I used Dr. Chase's Ointment. This ointment cured me in a month. That was twelve years ago, and I have never had a sign of the old trouble since.

"Since then we have always kept Dr. Chase's Ointment in the house, and find it invaluable for chafing, chilblains, insect stings and burns. I would not be without it if it cost \$5 a box."

P. E. I. RAILWAY

TIME TABLE IN EFFECT DEC. 21st, 1914. Table with columns for Mon, Tues, Wed, Thurs, Fri, Sat, Sun and various train routes like Charlottetown, Hunter River, Emerald Jct., Kensington, Summerside, Port Hill, O'Leary, Tignish, Mt. Stewart, St. Peter's, Souris, Elmira, St. John's, Murray Harbor.

MARBLE AND GRANITE WORKS

Marble and Granite Works. A large shipment of Marble Monuments of the 1915 designs in different colors, were purchased from the Vermont Marble Co. at their works in Proctor Vt. This selection was personally selected by the Company and have been shipped and will arrive by the Winter Boats any day, and will be placed in our show rooms Revere Hotel Building, Kent Street, lately occupied by Acorn & Brown.

The public are invited to inspect our stock. All kinds of Cemetery work promptly attended to. Lettering a specialty. The P. C. BROWN & CO. Marble and Granite Works

BENDEY The "steady smoke" of more men than any other ten cent cigar on the market. Why just smoke one!