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GOOD PAULINE IDEA
 APOSTLE SAID: "LET YOUR MODERATION BE KNOWN UNTO ALL MEN."
TALMAGE READS ITS MEANING
 Plea For Tolerance and Forbearance Between Man and Man—Become a Well-Rounded Man—Do Not Condemn in Others Faults and Weaknesses That May Be Fatalistic in Ourselves—Wisdom in Moderation.
 Entered according to Act of Parliament of Canada, in the year 1903, by William Baily, of Toronto at the Dept. of Agriculture, Ottawa.
 Chicago, Oct. 4.—In this sermon the preacher teaches a timely lesson on the wisdom of exercising tolerance and forbearance between man and man and reminds us that the faults and weaknesses which we condemn in others may find a parallel in ourselves. The text is Philippians iv, 5, "Let your moderation be known unto all men."
 What does the Pauline word "moderation" mean? "I know," says one. "It means: Do not be an extremist. Do not ride a hobby to death. Do not focus your eyes upon one truth so long that you become blinded to the relative importance of other truths, nor upon one error until you lose sight of the evil effects of all other errors. 'Virtue is a road which has a hedge and a ditch on both sides,' once wrote a famous writer. A man may be moderate in one thing and not in another."
 "Let your moderation be known unto all men," means: Do not be a fanatic, a one-sided monstrosity, like a dove with one wing cropped, flapping about in the barnyard and yet unable to rise ten feet into God's great heaven of blue. Do not expend all your energies preaching against the evils of intoxication and at the same time be a glutton. Do not preach against gambling with cards when you gamble with railroad stocks. Do not berate the thief who steals a loaf of bread and honor the thief who cheats his neighbor in a real estate deal. Be a well rounded man. Be like a plant with leaves and petals and stems and sepals and petals growing upon a supple stem, able to bend every whither yet with roots anchored in the solid earth, and not like a balloon filled with a noxious gas, tossed about in the air, the plaything of every stray wind.
 That the Pauline idea? No, my friend, you are wrong. When Paul said, "Let your moderation be known unto all men," he was not, as Bishop Villiers once expressed it, "alluding to the gratification of our desires generally, but especially temperance or self restraint in our relation to others, in our abstemiousness from anger and harshness and vengeance." He is saying, as the revised version translates the sentence, "Let your forbearance or gentleness be known unto all men." To-day instead of preaching upon what you should eat and drink and wherewith you be clothed and how much exercise you should take I shall preach upon how you should smile and talk and shake hands and forgive and love. This sermonic theme is not how we should live, but how we should be willing to let others live.
 Be patient, in the first place, even with the irritating idiosyncrasies and the offensive mannerisms that are found in almost every one with whom we come in contact. Be patient with their peculiarities, especially if they are nonessentials in reference to the honesty and noble characteristics of a man. Be patient especially because wrong types of marked individuality, if harnessed in the right way, will often mean great success for us and for those whom it is our privilege to influence.
 A strange law decrees that insanity is sometimes the handmaid of genius. The inspired eye, which afar off can discover a star, is often so nearsighted that it cannot see a diamond glittering close at hand. Joseph Cook was the intellectual and the mental and spiritual Hercules who stood year after year in old Boston forging Scriptural thunderbolts and damming back the pernicious and dangerous teachings of the leaders of anti-Christian doctrines. Yet Joseph Cook, great as he was, would have been utterly unfitted for an ordinary pastorate. His last days were passed in a sanitarium, in a place consecrated to the work of caring for mental incompetents. Joseph Cook's brain was a magnificent piece of mental machinery, that like other delicate machinery, was easily thrown out of gear. Thus we find that the greatest poets and musicians and artists and sculptors, statesmen, dramatists, lawyers, physicians and ministers have sometimes been men of startling strength.
 The startling characteristics, good or bad, which can be found in the ten talent men on a big scale can also be found in the one talent men on a small scale. In the ordinary walks of life everywhere are people cursed or marred with various imperfections. They are good people in one sense, but bad in another. We define them as "peculiar" people. We call them "peculiar" because through each runs a mental or physical weakness, as a mineral vein runs through the rocks of a mighty mountain. We say: "I like So-and-so, but he has one fearfully irritating characteristic. He will mope up a room every time he enters it." Or you say: "I like Mrs. So-and-so, but every time she calls she makes some nettlesome remark that stings like a briar bush. When she comes to visit me I am always glad to welcome her. When she leaves I am always gladder to see her go. She is never with me ten minutes without making me unhappy. She says something disagreeable about my dress, my house, my children or my husband. And I feel and know that Mrs. So-and-so is a good woman and that she loves me, but she has the tantalizing faculty of always unintentionally saying something bitter experiences as these from the irritating peculiarities of our friends. So Paul comes to us to-day in the words of my text. He says: 'My brother, you must be lenient and gentle in your dealings with the faults and failings of others. You must be yielding, as the wave of an incoming tide is yielding. It first breaks itself into pieces and then crawls up and fits itself into all the nooks and crannies of the seashore. You must be yielding in the nonessentials, so that you can cause your life to be successfully fitted into the peculiarities of others; as one factory wheel will fit into the cogs of another wheel.'
 Would that we might always practice Benjamin Franklin's gospel of moderation! His toleration of the nonessentials of life was never more grandly demonstrated than in the last great public service which he rendered to his country. When over eighty years of age he made the peroration of his life in pleading for the adoption of the constitution of the United States in the great constitutional convention which met in Philadelphia in 1787. He admitted, during his address, that the constitution under discussion did not satisfy him in toto. He wanted one legislative assembly, not two. He wanted an executive council, with the president at the head, instead of all executive power being invested in one man. He wanted the president of the United States to serve without salary. "But," said the grand old sage of Philadelphia, "the older I grow the more I doubt my own infallibility and the more I believe that others may occasionally be right. I am not like the French lady who one day said to her sister, 'I do not know how it happens, sister, but I meet with nobody but myself that is always in the right.' Therefore, though I may not like this constitution in toto, I do feel that it is the best for all parties upon which we could ever agree. And, Mr. President, I cannot help expressing a wish that every member of this convention who may still have objections to it would with me on this occasion doubt a little of his own infallibility, and to make manifest our unanimity put his name to this instrument." That plea of Benjamin Franklin is a good exposition of what Paul's moderation means. It means giving up a little in order to fit your life into the nonessential peculiarities of other people.
 Blood should be thicker than water. Blood should be a potent factor in the making or unmaking of a man. I am in no sense a fatalist. I am not one of those indifferent, never may care men who try to excuse their sloth and laziness by advocating the doctrine, "What is to be will be, and what is not to be will not be." I am not foolish enough to think that "a man can be born to be eternally destroyed, no matter how he may try to prevent it or what he may do or say." But I am one of those believing people who are ready to grant that, by reason of the operation of the laws of heredity, it is harder for some people to do right than for others, and to grant also that, because of heredity, it is easier for some to do wrong than for others. Blood thicker than water? Of course it is. All of us should believe what our eyes everywhere behold. Baldwin apples do not grow upon fall pippa trees unless grafted. In the spiritual as well as in the vegetable and animal kingdoms, "like always produces like."
 The heredity law in all its different aspects being agreed upon, why should you not be patient in your dealings with those whose ancestors were not good and true and pure Christian, as were your fathers and grandfathers and great-grandfathers? Have you the right to expect the child of an Aztec sun worshiper, within the first year of his conversion, to have as beautiful a conception of the cross as the child of that Indian missionary who last year gave up his life for Christ within sight of a horrible ghastly burning upon the banks of the Ganges? Have you a right to expect that young boy whom you took from the founding home and adopted to have as easy a time living the Christian life as your own flesh and blood? Perhaps that boy is the son of two thieves, while your child is the son of a good mother. Remember, as a spiritualist occultist, you cannot in a day open the visual windows of one born blind. Oh, my brother, do not fret and worry and lose your patience in your dealings with those of bad spiritual ancestry. Be gentle! Be forbearing! Be forgiving! Be kind! Be merciful! Be moderate in all things. Forgive not only seven times, but seventy times seven.
 Be patient, in the next place, with the Peters of the three denials. There are many, very many, of them. They are not the sinners who mean to do wrong, but they are the sanguine temperaments who overestimate their own abilities. They at times love the Lord with all their strength, but, then, underestimating the strength of evil, they deliberately run into temptation, to be overthrown not once, but twice and thrice.
 The Peters of the three denials! Perhaps that young man whom you discharged only last week was one of them. He was a fine young fellow. Everybody who came in touch with him liked him. Bright? There was no brighter boy in your store. He was not only bright, but he was the son of a good Christian father. He knew better, but he would drink. He came into your office drunk about one year ago. You forgave him once. You forgave him twice. When he did it the third time you said, "Out you go!" And out of the store last week he went. You loved him for his own sake. You liked him on account of his father and mother. Then, my brother, if you like that lad, if you think he has even yet the making of a good man in him, if he can overcome that one fault, why not take him back again? Why not give him another chance? "No, no," you answer. "I have given him three dis-

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Age at Issue	Amount	Dividend Additions to Policies	Total of Claims Paid	Net Premiums paid to Company	Return Over Cost	Dividend Additions as per Premiums
43	\$3,000	\$ 3,121	\$ 6,121	\$ 3,481.72	\$ 2,639.28	\$ 3,180.00
45	2,000	1,885	3,885	1,885.04	2,014.96	2,018.98
31	2,500	4,766	7,266	2,854.40	4,411.60	3,338.00
37	10,000	7,291	17,291	4,602.00	12,689.00	8,507.50
38	1,000	436	1,436	967.21	1,048.79	1,200.21
38	2,000	1,416	3,416	1,185.00	2,231.00	2,149.74
32	2,500	1,622	4,122	1,187.50	2,934.50	2,308.89
39	1,000	1,064	2,064	1,337.30	1,626.70	1,626.70
39	1,000	1,067	2,067	1,401.96	1,465.04	60.00
27	5,000	7,473	12,473	4,450.98	8,022.02	762.00
37	1,000	1,584	2,584	783.00	1,541.00	604.00
35	2,500	1,508	4,008	1,237.50	2,770.50	2,591.00
34	1,500	3,267	4,767	1,623.60	2,833.40	2,591.00
40	5,000	7,120	12,120	4,320.00	7,800.00	2,101.00
44	2,000	2,481	4,481	1,980.20	2,500.80	1,157.00
41	500	579	1,079	427.18	651.82	230.00
38	1,000	1,384	2,384	821.50	1,432.50	968.00
38	3,000	2,256	5,256	1,658.46	3,600.54	421.00
40	10,000	13,832	23,832	10,788.20	12,793.80	3,200.00
39	5,000	3,016	8,016	1,318.00	6,700.00	3,200.00
33	1,500	1,732	3,232	1,318.00	1,914.00	1,914.00
29	5,000	5,220	10,220	3,700.00	6,520.00	1,061.00
37	1,000	968	1,968	636.37	1,061.63	470.00
35	500	539	1,039	440.64	598.36	598.36
31	2,500	1,708	4,208	1,661.24	2,546.76	2,546.76
On 25 Policies	\$72,000	\$77,992	\$149,992	\$86,047.49	\$63,944.51	\$38,000.00

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 Printed notices containing further information as to conditions of proposed contract may be seen, and blank forms of tender may be obtained at the Post Offices of Hunter River and other offices on route, and at the office of the Post Office Inspector at Charlottetown.
 G. C. ANDERSON, Superintendent, Mail Contract Branch, Ottawa, Sept. 28, 1903. 3a 3l.

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 Journey, and you will travel via **YOUR OWN LINE.**
 Write for rates and time tables to G. A. SHARP, Supt. P. E. I. Railway, Charlottetown, P. E. I.
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A Few Comparisons
 A few figures compiled from the Government blue book, which demonstrates clearly the **SUN LIFE OF CANADA** is leader in the front ranks. To be safe always insure with a representative of the above Company as it is prosperous and progressive and its agents are positively reliable. For rates and other information apply to
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 Many of these mills are now in use in this Province and are pronounced a necessity in every well equipped farm as they furnish power free of cost to drive thrasher, grain crusher, pump, folder cutter saw, pump, etc.
 They are under complete control of operator on the barn floor and are fitted with a new automatic governing device which gives an even speed in gusty winds, and regulates power from half men to four horses in a twenty mile wind.
 We also sell the celebrated FROST FENCE as well as the Maple Leaf Grain Crusher.
 For terms and further particulars apply east of Summerside to James Pickering of Clinton, Summerside and West of Summerside to D. A. Pickering of Linkletter.
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 Trains Outward
 Read Down
 No. No. Stations. Read Up
 No. No. No. No. No. No.
 21 5 1 2 6 8
 P.M. P.M. A.M. P.M. A.M. P.M.
 5.00 3.30 8.00 Iv. Ch'town ar. 9.15 11.55 2.25
 5.30 3.37 8.15 Royalty, Junc 9.02 11.39 2.07
 6.00 4.14 8.44 N. Wilshire 8.31 11.03 1.27
 6.14 4.27 8.54 Hunter River 8.21 10.51 1.13
 7.00 5.04 9.24 Emerald Junc. 7.52 10.17 12.29
 No. 7
 A.M.
 7.25 Iv. Emerald Junc.
 8.00 5.38 9.48 Kensington 7.28 9.48 11.28
 8.35 6.10 10.10 ar. Summerside Iv. 7.05 9.15 11.20
 No. 5 No. 11
 No. 4 No. 12
 P.M. A.M. A.M. P.M.
 7.10 10.35 Iv. Summerside ar. 9.00 5.35
 7.48 11.10 Wellington 8.27 4.48
 8.00 11.18 Port Hill 8.01 4.08
 8.58 1.16 O'Leary 7.12 2.53
 9.36 1.23 Alberton 6.34 1.34
 10.10 1.20 ar. Tisbury Iv. 6.00 1.20
 P.M. P.M.
 No. 13 No. 15 No. 14 No. 16
 P.M. A.M. A.M. P.M.
 5.50 6.55 Iv. Ch'town ar. 9.30 5.40
 4.49 8.23 Mt. Stewart 8.26 4.07
 Junction
 5.16 9.00 Morell 7.59 3.27
 5.36 9.28 St. Peter's 7.39 3.00
 6.35 10.55 ar. Souris Iv. 6.40 1.25
 P.M. A.M.
 No. 17 No. 19 No. 13 No. 20
 P.M. A.M. A.M. P.M.
 4.50 8.25 Iv. June ar. 8.20 3.55
 5.38 9.37 Cardigan 7.38 2.43
 5.55 10.00 ar. Georgetown Iv. 7.45 2.20
 P.M. A.M.
 No. 9 No. 10
 P.M. A.M.
 7.55 Iv. Emerald Junc. ar. 8.20
 8.45 ar. C. Traverser Iv. 6.30
 P.M. A.M.
 Trains are run by Atlantic Standard time
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