MANY DON'T KNOW HEART AFFECTED.

More People than Aware of It Have Heart Disease.

"If examinations were made of everyone, people would be surprised at the number of persons walking about suffering from heart disease."

This startling statement was made by a doctor at a recent inquest. "I should not like to say that heart disease is as common as this would imply," said the expert, "but I am sure that the number of persons going about with weak hearts must be very large."

"Hundreds of people go about their daily work on the verge of death, and yet do not know it. It is only when the shock comes that kills them that the unsuspected weakness of the heart is made apparent."

"But undoubtedly heart weakness, not disease, is more prevalent nowadays. I should think that the stress of living, the wear and rush of modern business life, have a lot to do with heart trouble."

There is no doubt but that this is correct, and we would strongly advise any one suffering in any way from heart trouble to try a course of Milburn's Heart and Nerve Pills.

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FLUTTERING OF THE HEART.

Mrs. G. M. White, Williamstown, N.B., writes: "I was troubled with weak spells and fluttering of the heart. I was so bad I could scarcely lie down in bed. I procured a box of Milburn's Heart and Nerve Pills and they helped me so much I got another box and it has made a final cure. I cannot speak too highly of them. I think they are worth their weight in gold."

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wtf

THE GUARDIAN'S WEEK END SERMON

Pastor Russell preached in Cleveland, O., recently to an audience of about five thousand. The speaker spoke from Heb. 2-11 "He is not ashamed to call them brethren."

No novel, no plot ever brought upon a stage can compare with the great drama of humanity, as outlined in the Scriptures. "All the world's a stage," was perhaps a truer saying than its author appreciated. God, the great Author of all this, has staged the divine drama of the universe; has employed the families of earth as unwitting authors in various parts of the performance, and has all the angels of heaven for an audience, and with them that portion of humanity which, while taking the leading part in the acting, is also priviledged to have the most intimate association with the great Playwright and His entire program. These last are Scripturally known as the "select," "the little flock," "the saints," "the brethren." The masses who take part in the performance have practically no appreciation of what they are doing, or how great the plot will eventuate in a grand finale of "Glory to God in the highest, peace on earth, good will among men," and every voice in heaven and in earth and everywhere ascribing praise and honor and dominion and might to Him that sitteth upon the throne and to the Lamb forever.

The first act is a tragedy. Our first parents, perfect and amidst perfect surroundings, are disobedient to their creator and thereby come under the sentence of death—"Dying thou shalt die." The carrying out of the sentence involves their expulsion from Eden, their alienation from divine favor, their toiling, contention with thornes and thistles, for the maintenance of life. As sin brought sorrow more sin brought more sorrow, not only to the dying pair, but naturally to all their offspring, who have inherited only what the parents had to give—blemished conditions under a death sentence. As centuries roll by, the higher elements of character, which were in the image of God, became depraved. The reign of sin soon holds the sway. Violence fills the earth—strife, selfishness, contention. The human family scatters throughout the earth, seeking Elysian fields, but not finding them. Degradation and death continue their hold, while certain fallen angels prey upon the human family and seek to entice them into evil, and would do much more of this, if divinely permitted. Unwilling to retain God in their minds, loving sin and its momentary pleasures, God permits the sinners to take their course, and some of them go down almost to the level of the brute—and some, indeed, below that level. What a sad sight and terrible tragedy! None ever staged can compare to it, either in length or breadth or height or depth.

One lesson of this tragedy is "the exceeding sinfulness of sin" and the downwardness af its tendency. Another lesson is the inflexible justice of God and the certainty of the penalty He announces. There is nothing in the penalty to suggest eternal torment, and we should not permit that doctrine of demons to have any place in the real drama. The truth is sad enough. The reign of sin and sorrow, suffering and death, as we see them about us, is surely an awful penalty for the disobedience—the death penalty, which our Lord prescribes. In this death sentence justice is thoroughly vindicated.

For more than four thousand years this one lesson of the inflexibility of divine justice was taught to angels and to men. It emphasized the divine law, "The wages of sin is death." But now, after four thousand years, a new scene opens. The time has come for the manifestation of another of the divine attributes.

"Love divine, all love excelling."

It opens with the birth of Jesus, the sent of God, the Son of God, "the only begotten Son of the Father, full of grace and truth." True, the Jewish nation and the law covenant made with it, foreshadowed this coming mercy and favor in all the typical sacrifices commanded and kept. But the type was not the real thing, but merely its shadow. Similarly God's mercy was foreshown in the promise to Abraham. "In thy seed shall all the families of the earth be blessed." But this was merely the promise of a blessing, and not the reality. The realities began to come upon the stage when Jesus was born, when He who, in harmony with the Father's program, left the heavenly condition, was made flesh and dwelt amongst us.

Because the entire race of Adam was corrupted thru inherited sin, therefore the Redeemer of the race could not be directly taken from it, but must have an unforfeited life and be holy, harmless, separate from sinners. The Scriptures explain how this was accomplished; that the life of the only begotten was transferred, so that he might take hold of the human nature by being born a virgin. But our special interest is in the work which He has to do, and which He could not enter upon before His thirtieth year. Immediately when He began to be about thirty He went to John and symbolized His consecration to the Father's will, even unto death, by a symbolical baptism in water. This was the offering up of Himself for the sin of Adam, that he might thus purchase, redeem father Adam and all of his posterity. The offering was accepted and, at the same time, the Redeemer was begotten of the holy Spirit to the divine nature. As a new creature, during the three and one-half years of His ministry, He sacrificed His wealth, His earthly interests, according to His consecration unto death, even the death of the cross. This was guaranteed His legal right to the control of Adam and his race, when the due time should come, and Himself was highly exalted to be a prince and a deliverer for the Adamic race—exalted "far above angels and principalities and powers and every name that is named, not only in this world, but also in that which is to come."—Eph. I., 21.

* * *

What earthly mind could outline a drama of such lights and shadows, heights and depths? A glory left for mercy's sake, years of self-sacrifice, and a cruel death, for all the sake of love and obedience and for the satisfaction of justice, a high reward such as was befitting for the Creator to make to His faithful Son! Surely no height or depth of thought could transcend this Divine staging.

The next act in the Divine drama is the selection of the bride for the Great King of Glory, who redeemed the world and whom the Father hath highly exalted, as a reward, to the Divine nature, with its glory, honor and immortality. The bride must share those glories and honors. And behold another mark! Moreover, the bride in the Divine program is not one single person; but a company of One Hundred and Forty-Four Thousand shall constitute the bride.

Whom will Jehovah choose for this feature of the drama? Our thoughts naeurally go out towards the holy angels on the spirit plane. Surely from these he will make selection! Cherubim and seraphim, glorious beings, perfect sinless, holy and pure—of these surely this selection will be made! But no, a heavenly calling goes forth to the degraded members of Adam's family, announcing to them the opportunity of their justification from sin and adoption to the family of Jehovah God, and that a selection would be made from such for a change of nature like that experienced by the bridegroom, from human to Divine; and that they become the bride, the lamb's wife, his joint-heir in the kingdom glory, "Heirs of God, and joint-heirs with Christ, if so be that we suffer with Him."—Rom. viii., 17.

We watch the drama and note how testing seems to come to each one who has accepted the "call" and consecrated his life to be a footstep follower of the Redeemer. As a whole they are unpopular with the world, who understand not the situation and who think it strange that they follow not with them in the ways of the world, the flesh and the devil—speaking evil of them, called them hypocrites, etc.

Who are these, called to be the bride, the lamb's wife? Various names represent various features of their relationship to the Lord and future. They are called His "little flock," because they follow Him as their shepherd, and He calls for them as His sheep. They are called the living stones of the temple of God, because God has proposed for the future a great blessing thru for the ture a great blessing thru them for the world. These blessings will be communicated thus this antitypical temple glorified. They are called "soldiers," because in the demonstration and development of character they must "fight a good fight" against sin and selfishness in themselves, and against the adversary. In all this they are following the example of the Redeemer, who is their leader and captain. They are called the bride because this beautiful symbol so well illustrates the closeness of their relationship to the Redeemer, not only now prospectively, but by and by actually, His joint-heirs in His Kingdom. They are called the Lord's brethren, as is our text, because this picture represents them individually and emphasizes the fact that they are begotten to the higher nature as was their elder brother.—1 Pet. 1:3.

* * *

Notice carefully the personality of those "brethren" Amongst them are "not many great not many wise, not many learned, not many rich, not many noble." How strange! How different from what we would have expected! The Divine drama brings surprises to us at every turn, as none other ever did. Look more closely Note—"God hath chosen the mean things of this world (the ignoble things), to bring to naught the things that are."—1 Cor. 1:28.

Our amazement increases as we grasp the situation. What is the motive? What is the object? The answer comes to us from the stage, as an apostolic herald proclaims the words. "No flesh shall glory in His sight." Surely none of that host has ground for boasting! It would only the more particularly call attention to their shame and degradation. The great dramatist, desiring to exemplify the fixed principles of the Divine Law, has formulated the rule that "He that humbleth himself shall be exalted and he that exalteth himself shall be abased." Ah! divine wisdom, as well as divine love, are being revealed to our astonished gaze.

The next scene will be the completion of the "elect" class and their resurrection "change" to conditions of glory, honor and immortality. The bridegroom received his bride, will present her to the great Jehovah, as pictured in Psalm 45. Following her as her servants will come the less faithful, foolish virgins—so many of them as will ultimately prove their loyalty in the time of trouble.

What shall we say of these things? Are they not the grandest and best imaginable? What shall we who are invited to be "brethren" of Christ say to these things? Shall we not, as the Apostle exhorts, 'Lay aside every weight, and the sin which doth so easily beset us, and run with patience the race that is set before us?" (Heb. xii., 1.) Shall we not endure hardness as good soldiers? Shall we not be faithful, pure, as the espounced Virgin church of Christ? Is the reward not sufficient to induce us to our very best possibilities.

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Commencing Monday, December 28th, 1908 trains on this Railway will run as follows:

Trains Outward Read down	Stations	Trains Inward Read up
Mo. Dly. Tu. Mo. Wed ex. Th Wed Fri. Sun Sat. Fri		Tu Mon. Dly. Mon. Th Wed ex. Wed Sat. Fri Sun Fri
P.M. A.M. p.m. noon		A.M. P.M. P.M. A.M.
2.55 7.15 2.00 12.00	lv Ch'town a	11.30 2.05 6.15 10.10
3.14 7.34 2.15 12.17	Royalty Jc	11.15 1.47 5.57 9.53
3.24 8.12 2.44 12.50	N. Wiltshire	10.45 1.14 4.26 9.11
3.37 8.25 2.54 1.02	H. River	10.35 1.02 4.07 8.57
3.45 8.37 3.23 1.14	Emerald Jc	10.27 12.21 3.25 8.16
9.43 3.47 4.18	Kensington	9.35 11.18 2.46
10.15 4.10 2.45	ar S'side lv	9.20 11.20 2.15
P.M. A.M. P.M. P.M.		A.M. A.M. P.M. A.M.

Tues. Thurs. Sat. Fri		Tues. Mon. Thurs. Wed. Sat Fri
P.M. P.M.		A.M. A.M.
4.25 3.00	lv. S side ar	9.00 10.35
5.23 4.23	Port Hill	8.01 9.06
6.12 5.39	O'Leary	7.12 7.53
6.50 6.40	Alberton	6.34 6.33
7.25 7.35	ar Tignish lv	6.00 6.00
P.M. P.M.		A.M. A.M.

Mon. Tues. Wed Thurs Fri Sat		Daily ex. Sun.
PM P.M.		A.M.
4.45 3.25	lv. Emerald Jc ar	8.05
5.45 4.15	ar C Traverse lv	7.15
P.M. P.M.		A.M.

Mon. Tues. Wed. Thurs. Fri. Sat.		Tues. Mon. Thurs. Wed. Sat. Fri.
P.M. P.M		A.M. A.M.
3.15 3.15	lv Ch'town ar	10.00 10.55
4.40 4.20	Mt. Stewart	8.55 9.30
5.18 4.48	Morell	8.27 8.40
5.46 5.09	St. Peter's	8.05 8.21
7.05 6.15	ar Souris lv	7.00 7.00
P.M. P.M.		A.M. A.M.

Tues. Thurs. Wed. Sat. Fri.		Daily ex. Sun.
P.M. P.M.		A.M.
4.20 4.40	lv. Mt. Stewart ar	8.50
5.29 5.49	Cardigan	7.39
5.58 6.18	Montague	7.10
6.45 7.05	ar Georgetown lv	6.25
P.M. P.M.		A.M.

Mon. Tues. Wed. Thurs Fri. Sat.		Tues. Mon. Thurs. Wed. Sat. Fri.
P.M. P.M.		A.M. A.M.
3.00 [illegible]	Lv Ch'town Ar	9.25 10.15
4.20 [illegible]	Vernon River	8.11 8.26
6 [illegible]	ar Murray H. lv	6.40 6.40
P.M. P.M.		A.M. A.M.

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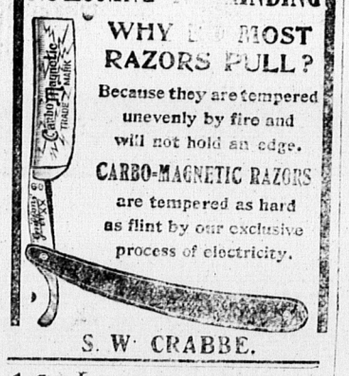

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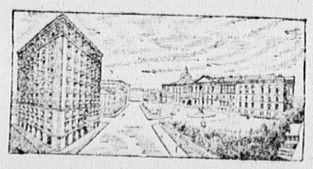

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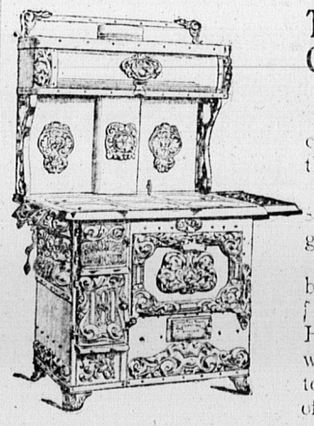

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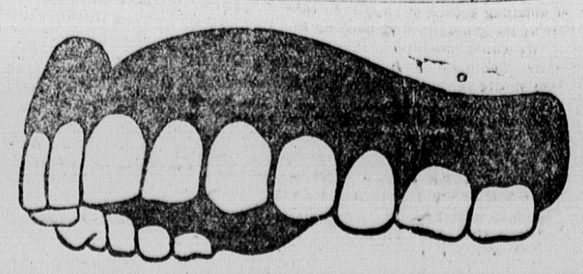

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