

PLANT LINE

COMMENCING OCTOBER 6th,

The well known steamer Halifax of the Plant Line will leave Charlotte-

town for Boston via Hawksbury and Halifax every Tuesday at 1 o'clock p. m.

W. W. CLARKE, Agent, Ch'town H. L. CHIPMAN, Manager.

Dominion Atlantic Railway

And Steamship Lines to Boston via Yarmouth. The Popular Fast Line Between Eastern Nova Scotia and Boston via Windsor Junction and Halifax.

EXPRESS TRAINS leave Halifax daily (except Sunday) at 7:35 and 9:20 a. m., for Digby and Yarmouth making connection at Yarmouth for Boston.

THE ROYAL MAIL STEAMSHIPS

"PRINCE ARTHUR"

"PRINCE GEORGE"

The Fastest and Finest Steamers plying between the Maritime Provinces and Boston. Leave Yarmouth Monday, Wednesday, Friday Saturday for Boston on arrival of Express Trains from Halifax. Returning leave Long Wharf, Boston Sunday, Tuesday, Thursday, Friday at 2 p. m.

Passengers arriving in Halifax next day 40 and 6:45 p. m. by Express Train. For all information guide books, folders, etc which will be sent free write to F. H. ARMSTRONG, General Passenger Agent, Kentville N. S. Trains run on Atlantic Standard Time.

P. GIFFKINS, General Mgr. 617 d'wan

Federal Blend

A choice Blend of Ceylon, India and China Teas, in such proportions as to insure a delicious cup of Tea.

Sold by all the principal Grocers. Wholesale by

McKINNON & McNEVIN 107 Queen St., Ch'town.

Dominion Blend Tea

Sales exceed that of any other in the Lower Provinces.

Choicest growth of India and Ceylon.

The Ch'town Steam Navigation Co., Limited.

—STEAMERS—

'Northumberland' and 'Princess'

Leave as below every day, Sundays excepted.

From POINT DU CHENE on arrival of 1:00 train from St. John for SUMMERSIDE, connecting there with express train for Charlottetown and Tignish.

From SUMMERSIDE on arrival of morning train from Charlottetown and all stations of P. E. I. R., for POINT DU CHENE, connecting with day train for ST. JOHN, BOSTON and Montreal.

Connection at Montreal with train for all stations on I. C. R. and its connections, and at St. John with C. P. R. and Railways for U. S. for all points West and South also at St. John with Steamers of Eastern S. S. Line.

From PICTOU about 4 p. m. for CHARLOTTETOWN.

From CHARLOTTETOWN for PICTOU, at 8:00 a. m. connecting there with day trains for CAPE BRETON and HALIFAX. AT NORTH SYDNEY with Steamer Bruce for Newfoundland.

At HALIFAX with C. A. & PLANT LINE for Boston.

Through Tickets to be had at Grand Trunk Canadian Pacific, Intercolonial and P. E. I. Railways and on the Company's Steamers and connecting lines in United States and Canada.

F. W. HALES, Secretary Ch'town, P. E. I.

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ROSS & ROSS, Barristers, Solicitors and Notaries. Money to Loan—Straight Loan or on Building and Loan Company. Offices in Ross Block, Sydney C.B. EUGEN ROSS, L.L.B. HOWARD S. ROSS, B.A., L.L.B.

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Correspondence relating to Cape Breton should be directed to Sydney C. B.

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Sydney C. B. General Commission Merchants

Island Produce handled on commission and promptly returned. 4-15-d'wan

HE WAS LAID UP ALL WINTER

Then Dodd's Kidney Pills Cured his Back and put him to Work.

Angus McDonald Strained his Back at the Coal Pits—Doctors Called it Acute Rheumatism—Dodd's Kidney Pills Cured Him.

INDIAN BROOK, VICTORIA CO., N. S., Oct. 16.—(Special).—Angus D. McDonald son of the postmaster here, is among the many who thank Dodd's Kidney Pills that they are able to do and enjoy a good day's work.

Young McDonald strained his back at the coal pits and was brought home in an agony of pain. A doctor who was brought twenty-five miles to attend him declared his trouble was acute Rheumatism. From October till the following spring he was laid up completely and couldn't do a hand's turn. Then he decided to try Dodd's Kidney Pills.

After he had taken one box he was called on business to Cape North and remained away till August. On his return the first question he was asked was 'Angus how is your back?' As well as ever, he replied. 'What cured it?' 'Dodd's Kidney Pills.'

Postmaster McDonald, the young man's father, states positively that these are the actual facts of the case, and that his son owes his recovery to Dodd's Kidney Pills and nothing else.

STANTON'S PAIN RELIEF. An INTERNAL and EXTERNAL Remedy for the immediate Relief and Cure of Rheumatism, Cramps, Colics, Sore Throat, Diarrhea, Faceache, Toothache, Sprains, Bruises, Neuralgia, Lumbago, etc., etc. This is an internal and external Family Remedy, carefully calculated for general use, and should be kept in every household and in every traveller's satchel—do not overlook the fact that immediate attention to any ailment will save serious trouble, worry and expense. When a medical man is not at hand STANTON will do the work. Soothe you and give you instant relief. For sale everywhere. Price, 25 cts per bottle. McGALE'S Butterfat PILLS Cures Habitual Constipation, Torpid Liver, Sick Headache, etc. For sale everywhere, 50c per box or by mail on receipt of price. Sole Proprietors, THE WINGATE CHEMICAL Co. Limited, Montreal, Canada.

Bags! Bags! Bags!

We have the best grain bags in the country. They are large enough to hold 4 1/2 bushel Oats, or 3 bushel potatoes. They are strong, clean, have hemmed tops, and are guaranteed to give satisfaction. You want some, how many?

Reid & Creighton

Wholesale dealers in Island produce, Pitt Street, Sydney, C. B.

Eastern Steamship Co.

International Division.

Autumn Excursions.

In effect September 14th to October 13th inclusive. St. John to Portland and return \$5.50 St. John to Boston and return 8.00 Good for return within 30 days. Commencing Monday, September 28, 1903, steamers leave St. John at 8 a. m. (Atlantic Standard) Mondays, Wednesdays and Fridays for Lubec, Eastport, Portland and Boston. Returning from Boston via Portland, Eastport and Lubec Mondays, Wednesdays and Fridays at 9 a. m.

Through tickets on sale at principal Railway Stations and Baggage checked to destination. Passengers arriving at St. John on evenings previous to morning sailings can go direct to steamer and take cabin berth or stateroom for the trip.

Wm. G. LEE, Agent, St. John, N. B. A. H. HANSCOM, G. P. & T. A. CALVIN AUSTIN, V. P. & Gen'l Manager. General Offices Foster's Wharf, Boston, Mass. 1-11-03.

WORTH'S LIVERY STABLES

PRINCE STREET, Charlottetown, P. E. I.

First-class single and double teams. Fine turnouts for weddings, and private parties.

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ON TRUE GREATNESS

THE PREACHER SHOWS THE MEASURE OF A MAN.

TWO GREAT POINTS OF VIEW.

Distinction Between the Worldly and the Spiritual Estimate—Training and Preparation Necessary For True Greatness—"To Become as Nothing in the Eyes of Men" Reached by John the Baptist.

Entered according to Act of Parliament of Canada, in the year 1903, by William Baily, of Toronto, at the Dep't of Agriculture, Ottawa.

Chicago, Oct. 11.—In this sermon the preacher draws the distinction between the worldly and the spiritual estimate of greatness and shows the character of the training and preparation necessary for true greatness. The text is Matthew xi., 11, "There hath not risen a greater than John the Baptist."

"Great men, great events and great epochs grow bigger and more colossal as the years pass away from them," once wrote the biographer of Robert Burns. Like the mountain shadows they increase in size and their reputations lengthen in importance as the sun of their day sets and the long night of their rest separates us from them. Man is seldom called great and truly great until he has been dead at least twenty years.

But standing to-day under the lengthening shadows of many great reputations these imminent questions naturally arise in many minds: What is true greatness? What are the elements which distinguish the truly noble from the merely selfish famous?

Can Napoleon himself truly be called a great man, great in all the elements which go to make up true greatness? When his companions in arms, Marshal Lannes, was shot on the fatal retreat from Moscow, he called the Emperor to his side and said: "Your Majesty, I am your friend. I am dying, and this is my parting advice! Give up your merciless ambitions, or they will ruin you, as they have already ruined thousands of others." Did not the dying soldier picture the French Emperor as he was? With the penetration that often comes to the dying he saw beneath the splendor and grandeur of the conqueror a man mean of soul, selfish and unscrupulous. Can Robert Burns, so morally weak that he was the victim of intemperance, be called truly a great man? Lord Byron, the licentious destroyer, or Thomas De Quincey, the opium eater; or Mark Anthony, the traitor; or Cicero, the coward; or Lord Bacon, the taker of bribes—can they be called truly great men?

"Well," you say, "instead of picking flaws in the reputations of men of commanding genius, tell us who is truly a great man. Give us one whose character is stamped with the divine approval. Describe such a one, that we may copy his life." That I will do, my friend, and do gladly. Such a character is to be found in John the Baptist. Though we may go into the richest of all palaces and stand upon the most famous of all battlefields and read the epitaphs of all the poets, philosophers, statesmen, inventors, reformers, we cannot find anywhere in any generation up to the time of Jesus Christ a name standing so high as his, of whom Jesus said, "Verily, verily, I say unto you, among them that are born of women there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he."

The purpose of this sermon is to show why John the Baptist was greater than all other men before Christ's Jordanic baptism—John the Baptist great, although he was so poor that his home was among the rocks and sands of the wilderness, lying between the capital and the Dead Sea; so poor that his only garments were the coarse skin of the wild beast, through the holes of which stretched his long limbs and hairy chest; so poor that his only food was the grasshoppers or locusts and the honey which had been hidden by the bees among the caverns and the hills.

From the world's standpoint this is a strange portrait of a great man. But how wonderful is its setting. The faded portrait was of a gold face with a silver frame, but the portrait of John the Baptist is a silver face with a gold frame. Like a ruby glowing red it is set in a circle of most precious diamonds. Like a mirror of burnished brass, pure and spotless, it reflects the light of a rising sun. It was John the Baptist's glory that he was the harbinger of a greater than himself. As the direct forerunner of the Son of God he came at the supreme crisis of the world's history.

Great men are produced only by great occasions. Great thoughts are born only amid the throes and convulsions of great agonies. Great hopes are only the rainbow colors arching the dark heavens, black with angry tempests.

There must be a training for greatness. The occasion does not create greatness; it only develops and produces it. It cannot create or make greatness out of common clay. But great needs bring great men from obscurity into prominence. The occasion furnishes the opportunity. Ulysses S. Grant would have lived and died an unknown tanner but for the Civil war. The Duke of Wellington could not have become the dictator of Europe had he not overthrown at Waterloo the little Corsican, who threatened to crush all nations. Cromwell would have been unknown to fame and his life would have been that of a simple country gentleman had not Charles I. been obstinately determined to seal his royal follies with his royal stubbornness. Great men are produced only by great emergencies. This premise be-

ing granted, what greater event is there in all history than that of the coming of the promised Messiah? How much it meant to the world and to us! What life of eternal joy have we except that which revolves about the personality of him who was once baptized by John the Baptist in the River Jordan? What hope have we of ever meeting our loved ones, our parents and our friends who have gone beyond except through the Divine Being of whom John the Baptist was the direct forerunner? Oh, my friends, as John the Baptist's name was great by being linked to the name of Jesus Christ at his first coming, will you not make your name great by doing your part toward preparing the world for Christ's second coming? Will you not carry forth the news that Christ is coming to the help of his struggling followers? As the swift footed runner from the bloody battlefield of Marathon started all Athens with the news that the Persian invaders had been hurled back, will you not spread abroad the news that the victory has been won by our Christ over sin and death and that he is coming again to rule the world in righteousness?

John the Baptist was a direct forerunner. He was more than that. He was ready to sink and submerge and entirely cover up his individuality with the personality of Jesus Christ. He was ready to let Christ be all in all. He wanted to be merely a foot-light to make the divine face shine forth the more clearly. He was willing to decrease so that the glory of his Saviour might increase. Do we, like John the Baptist, 'sink our' individualities in Christ's or do we, like some of the ancient forerunners of the east preceding the King's chariots wish to be dressed so gorgeously and to make so much noise that people will be watching us and admiring our strides instead of turning their eyes toward the royal Master whom we are proclaiming? In our work for our Divine Master are we wishing that all eyes shall be turned upon us instead of upon Jesus? Are we trying to preach so that men may say, "That is a fine sermon?" or are we trying to preach so that, as when Demosthenes harangued, his auditors cried, "Let us go and fight Philip!" our hearers may say, "Come, let us enlist under the banner of Jesus?"

But let us inquire a little more closely how John the Baptist submerged his life in Christ. Jesus was an unknown man at the time John, the hermit and recluse, was making the very palace walls at Jerusalem shake. Up to thirty years of age Jesus was an unknown dweller in a country village. The whole extent of Christ's earthly ministry extended over only a short period of three or four years. We read of Jesus when he was born. Then he disappears. We read of him twelve years later, when, as a boy, he talks with the doctors in the temple. Then he again disappears for eighteen long years. Up to thirty years of age Christ was politically and sociologically an unknown factor in eastern life.

In the meantime who was this John the Baptist? This second young man; of about the same age as Jesus, was the most famous personality in the east. He had lived as a hermit. But the voice he lifted reached, not only echoed throughout the villages, but also throughout the great capital itself. The rich and the poor, the old and the young, the Government officials and the peasant alike left their homes to sit at his feet. Great crowds swarmed about this strange teacher wherever he went. They pressed into his caves as though they were temples. As a result John built up a great school of devotees and baptized his followers by hundreds and thousands. Many of them were ready to bow down and worship him as a temporal as well as a spiritual king. Yet when Jesus appeared this illustrious man was ready, and gladly ready, to surrender all for Christ. Like John the Baptist, are we willing to lay our fame, our wealth and our entire life work at Jesus' feet?

Great was John the Baptist! At the risk of his life he was ready to denounce and attack the entrenched and the practically invulnerable sins of that day. He was not one of those men who always stop and ask, "Does it pay?" before they attempt to do what they ought to do. He preached on the duties of men and waged war against wickedness in high places. He declared against evils as mighty in his day as the liquor traffic is in ours and never condoned crime though the criminal was a king. He was ready to look the hideous monster sin squarely in the face and then hit at that sin, though his arm might seem to be as helpless and weak as the hand of a young girl striking at the wild beast leaping upon her in the Roman arena. He called a spade a spade, a lie a lie, an adultery an adultery, blasphemy blasphemy and hypocrisy hypocrisy wherever they were found. He denounced and excoriated the sins of the Jewish church. When Herod, the governor, fell in love with his own brother's wife and murdered Phillip that he might marry her, John instantly hurled the divine condemnation against the ruler. He raised such a storm of popular indignation that Herod flung him into prison and afterward, at the behest of his step-daughter, who was dancing before him at a drunken feast, he beheaded John and gave to her the bloody trophy upon a charger. Oh, my brother, dare we, with John's courage, attack entrenched sin wherever it may be found? Like John the Baptist, are we great enough and brave enough, no matter what the direct cost may be, to uphold the great principles of gospel truth in the store, the home, the factory, the city hall—aye, through the sacred aisles of the church itself? Dare we do this even though the earthly "powers that be" should unsheath the glittering sword of death and wave it over our heads and the heads of our loved ones?

But, though John the Baptist was great in life, he was also great in death. (Continued on page 11.)

ROSS & MATTHEWS. LIFE. The North American Life Assurance Co. of Toronto. ACCIDENT. The Railway Passengers Accident and Guarantee Co., of London, England. C. P. R. The Soliciting Passenger Agency for the Canadian Pacific Railway. Office, DesBrisay Block. Queen Street, Charlottetown.

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