

THE STEAMER City of London

Will until further notice leave foot Great George Street, Charlottetown on Tuesday and Wednesday at 3.00 p. m. for Orwell. Thursday, at 3.30 p. m. for West River Bridge. Friday at 3.30 p. m. for East River. Saturday at 3.00 p. m., for Crapaud. For freight and other information address—

T. J. CRAIG,
Manager, Charlottetown.

April 25 dtf

P. E. I. RAILWAY

Commencing Monday, June 15th, 1903, the trains of this railway will run daily (Sundays excepted) as follows—

Trains Outward		Trains Inward	
Read Down	Stations	Read Up	Stations
No. 1	5.00 P.M. A.M.	No. 2	5.00 P.M. A.M.
2	5.30 P.M. A.M.	3	5.30 P.M. A.M.
3	6.00 P.M. A.M.	4	6.00 P.M. A.M.
4	6.30 P.M. A.M.	5	6.30 P.M. A.M.
5	7.00 P.M. A.M.	6	7.00 P.M. A.M.
6	7.30 P.M. A.M.	7	7.30 P.M. A.M.
7	8.00 P.M. A.M.	8	8.00 P.M. A.M.
8	8.30 P.M. A.M.	9	8.30 P.M. A.M.
9	9.00 P.M. A.M.	10	9.00 P.M. A.M.
10	9.30 P.M. A.M.	11	9.30 P.M. A.M.
11	10.00 P.M. A.M.	12	10.00 P.M. A.M.
12	10.30 P.M. A.M.	13	10.30 P.M. A.M.
13	11.00 P.M. A.M.	14	11.00 P.M. A.M.
14	11.30 P.M. A.M.	15	11.30 P.M. A.M.
15	12.00 P.M. A.M.	16	12.00 P.M. A.M.
16	12.30 P.M. A.M.	17	12.30 P.M. A.M.
17	1.00 P.M. A.M.	18	1.00 P.M. A.M.
18	1.30 P.M. A.M.	19	1.30 P.M. A.M.
19	2.00 P.M. A.M.	20	2.00 P.M. A.M.
20	2.30 P.M. A.M.	21	2.30 P.M. A.M.
21	3.00 P.M. A.M.	22	3.00 P.M. A.M.
22	3.30 P.M. A.M.	23	3.30 P.M. A.M.
23	4.00 P.M. A.M.	24	4.00 P.M. A.M.
24	4.30 P.M. A.M.	25	4.30 P.M. A.M.
25	5.00 P.M. A.M.	26	5.00 P.M. A.M.
26	5.30 P.M. A.M.	27	5.30 P.M. A.M.
27	6.00 P.M. A.M.	28	6.00 P.M. A.M.
28	6.30 P.M. A.M.	29	6.30 P.M. A.M.
29	7.00 P.M. A.M.	30	7.00 P.M. A.M.
30	7.30 P.M. A.M.	31	7.30 P.M. A.M.
31	8.00 P.M. A.M.	32	8.00 P.M. A.M.
32	8.30 P.M. A.M.	33	8.30 P.M. A.M.
33	9.00 P.M. A.M.	34	9.00 P.M. A.M.
34	9.30 P.M. A.M.	35	9.30 P.M. A.M.
35	10.00 P.M. A.M.	36	10.00 P.M. A.M.
36	10.30 P.M. A.M.	37	10.30 P.M. A.M.
37	11.00 P.M. A.M.	38	11.00 P.M. A.M.
38	11.30 P.M. A.M.	39	11.30 P.M. A.M.
39	12.00 P.M. A.M.	40	12.00 P.M. A.M.
40	12.30 P.M. A.M.	41	12.30 P.M. A.M.
41	1.00 P.M. A.M.	42	1.00 P.M. A.M.
42	1.30 P.M. A.M.	43	1.30 P.M. A.M.
43	2.00 P.M. A.M.	44	2.00 P.M. A.M.
44	2.30 P.M. A.M.	45	2.30 P.M. A.M.
45	3.00 P.M. A.M.	46	3.00 P.M. A.M.
46	3.30 P.M. A.M.	47	3.30 P.M. A.M.
47	4.00 P.M. A.M.	48	4.00 P.M. A.M.
48	4.30 P.M. A.M.	49	4.30 P.M. A.M.
49	5.00 P.M. A.M.	50	5.00 P.M. A.M.
50	5.30 P.M. A.M.	51	5.30 P.M. A.M.
51	6.00 P.M. A.M.	52	6.00 P.M. A.M.
52	6.30 P.M. A.M.	53	6.30 P.M. A.M.
53	7.00 P.M. A.M.	54	7.00 P.M. A.M.
54	7.30 P.M. A.M.	55	7.30 P.M. A.M.
55	8.00 P.M. A.M.	56	8.00 P.M. A.M.
56	8.30 P.M. A.M.	57	8.30 P.M. A.M.
57	9.00 P.M. A.M.	58	9.00 P.M. A.M.
58	9.30 P.M. A.M.	59	9.30 P.M. A.M.
59	10.00 P.M. A.M.	60	10.00 P.M. A.M.
60	10.30 P.M. A.M.	61	10.30 P.M. A.M.
61	11.00 P.M. A.M.	62	11.00 P.M. A.M.
62	11.30 P.M. A.M.	63	11.30 P.M. A.M.
63	12.00 P.M. A.M.	64	12.00 P.M. A.M.
64	12.30 P.M. A.M.	65	12.30 P.M. A.M.
65	1.00 P.M. A.M.	66	1.00 P.M. A.M.
66	1.30 P.M. A.M.	67	1.30 P.M. A.M.
67	2.00 P.M. A.M.	68	2.00 P.M. A.M.
68	2.30 P.M. A.M.	69	2.30 P.M. A.M.
69	3.00 P.M. A.M.	70	3.00 P.M. A.M.
70	3.30 P.M. A.M.	71	3.30 P.M. A.M.
71	4.00 P.M. A.M.	72	4.00 P.M. A.M.
72	4.30 P.M. A.M.	73	4.30 P.M. A.M.
73	5.00 P.M. A.M.	74	5.00 P.M. A.M.
74	5.30 P.M. A.M.	75	5.30 P.M. A.M.
75	6.00 P.M. A.M.	76	6.00 P.M. A.M.
76	6.30 P.M. A.M.	77	6.30 P.M. A.M.
77	7.00 P.M. A.M.	78	7.00 P.M. A.M.
78	7.30 P.M. A.M.	79	7.30 P.M. A.M.
79	8.00 P.M. A.M.	80	8.00 P.M. A.M.
80	8.30 P.M. A.M.	81	8.30 P.M. A.M.
81	9.00 P.M. A.M.	82	9.00 P.M. A.M.
82	9.30 P.M. A.M.	83	9.30 P.M. A.M.
83	10.00 P.M. A.M.	84	10.00 P.M. A.M.
84	10.30 P.M. A.M.	85	10.30 P.M. A.M.
85	11.00 P.M. A.M.	86	11.00 P.M. A.M.
86	11.30 P.M. A.M.	87	11.30 P.M. A.M.
87	12.00 P.M. A.M.	88	12.00 P.M. A.M.
88	12.30 P.M. A.M.	89	12.30 P.M. A.M.
89	1.00 P.M. A.M.	90	1.00 P.M. A.M.
90	1.30 P.M. A.M.	91	1.30 P.M. A.M.
91	2.00 P.M. A.M.	92	2.00 P.M. A.M.
92	2.30 P.M. A.M.	93	2.30 P.M. A.M.
93	3.00 P.M. A.M.	94	3.00 P.M. A.M.
94	3.30 P.M. A.M.	95	3.30 P.M. A.M.
95	4.00 P.M. A.M.	96	4.00 P.M. A.M.
96	4.30 P.M. A.M.	97	4.30 P.M. A.M.
97	5.00 P.M. A.M.	98	5.00 P.M. A.M.
98	5.30 P.M. A.M.	99	5.30 P.M. A.M.
99	6.00 P.M. A.M.	100	6.00 P.M. A.M.



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A LABOR DAY SERMON

REV. DR. TALMAGE EMPHASIZES UNIVERSAL AMERICAN HOLIDAY.

FOR THE CHURCHLESS MILLIONS

Labor Problem Can Never Be Solved by the Laboring Man Alone, For It Is a Moral and Spiritual Question in Which All Men Are Highly Interested—Christian Co-operation the Only Plan to Unite Capital and Labor.

Entered according to Act of Parliament of Canada, in the year 1903, by Wm. B. T. Talbot, Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, Sept. 6.—An appropriate theme for the Sunday preceding Labor day, helpful and inspiring in its treatment, is this discourse, in which the preacher makes special appeal in behalf of the "churchless millions." The text is Psalm civ, 23, "Man goeth forth unto his work and to his labor until the evening."

"What time is it, mister?" the workman asked as I went through a large factory. "Twenty minutes past 5," I answered. "Ah, then," said he, "I have forty minutes more labor before I am my own boss." The workman kept on pounding—five, ten, fifteen, twenty, twenty-five, thirty, forty minutes. During this interval, while the minute hand was moving slowly around the dial toward the numerical twelve, that man and his collaborators continued at their work. But no sooner did the clock begin to strike 6 than a loud factory whistle was blown. Immediately the men and the women, the boys and the girls alike, dropped their tasks and turned their backs upon the wheels and the leather bands. They took off their aprons and donned their coats and hats. The front and the side doors of the great building were a vortex from which poured an on-rushing flood of humanity. Everywhere in our large cities "man goeth to his work and to his labor" in the morning. In the evening hour man, for the most part, has finished his daily tasks and heads towards home. My text rightly describes the social conditions of Davidic times. It is a truthfully pictures the labor conditions of the present day.

The ordinary average laboring man works from sun to sun. Now comes the practical and pertinent question, "How is he to spend his evenings?" This is to be our theme. It is to be our subject for two reasons: First, because to-morrow is Labor day. It is a day legalized as a holiday by the Government, during which all thoughtful men and women should discuss or hear speeches upon the great problems which affect the laboring classes. Such a subject as "Labor's Evenings" naturally grows out of a Labor Sunday service.

It is our theme because this imminent moral and spiritual problem can never be rightly solved by the laboring man alone. He needs the help of sympathetic men who have leisure to think and plan and who have educational appliances that will yield them a return in higher efficiency and grateful loyalty to their interests. The problem of capital and labor must be solved, if ever solved, by the Christian co-operation both of the rich and the poor; by Christian philanthropists placing in their employes' hands the means by which they can lift themselves up.

In the solution of this problem the church of Christ should take a prominent part. It cannot afford to go on its way indifferent to the social conditions which are fast becoming intolerable. The miseries of the poor cry aloud unto heaven. To whom have they a right to look for help if not to that institution which Christ established for the redemption of the world. What can the church do for them? It may do much, and first among the agencies it may employ I would place the institutional church. Do not imagine that the church will be desecrated by such use. It can never be a more sacred temple than when it provides a place in which the workman will be glad to spend his evenings. This does not mean that the future church of Christ is to be a dance or a billiard hall, a bowling alley, a lounging place for smokers or a free restaurant where tramps and beggars shall come to get something for nothing. It does mean, however, that the church of Jesus Christ is to be something more than a mere place of preaching and hearing. It is to be a place of sacred practical helpfulness. It is to become eyes for the blind and clothing for the naked and crutches for the lame and food for the hungry and a warm welcome for the friendless and a comfort for the hopeless. It is literally to be all things to all men. It is to become a place of social communion as well as of spiritual worship.

that every church which has first been baptized by the Holy Spirit and then gone forth to reach the middle or the laboring classes through the social gate has always been blessed of God in a marvelous way. A conspicuous illustration of that fact is seen in St. George's Episcopal church of New York city. This was once the famous church of the great Dr. Stephen Tyng. This church is situated in East Sixteenth street. A short time after the good Dr. Tyng died the wealthy parishioners of this church began to move away. There was great talk at one time of abandoning this site and going farther up town. Then came Dr. Raisford to this pulpit. He is a big, warm hearted, practical Christian. What did he do? Desert that magnificent downtown field to Satan, as many of our downtown churches have done? No; he made St. George's parish right about face. He made that church appeal to the masses around its very doors. He made it accomplish its work by appealing to the neighborhood through the social gate. The result is St. George's Episcopal church, great as its former pastors were, never did the good that it is doing to-day. It is now appealing to the great unchurched classes. Its parish houses and social beaches are busy Monday, Tuesday, Wednesday, Thursday, Friday and Saturday as well as having its church auditorium open on Sunday. It is a church of the "glad hand" and the "every night welcome" as well as the church of "holy prayer." What is true in reference to St. George's church is true of the Judson Memorial church of New York and of Russell Conwell's church in Philadelphia and of the Park Presbyterian Church of Newark, N. J., and in one sense of the Moody church of Chicago. Oh, why will not all of the churches, like those named learn the value of doing their work by appealing to the social instincts?

In the most congested parts of our cities the saloons have no difficulty to live. They appeal to mankind through the social gate. Upon their windows I see these words advertised everywhere: "Free Lunch." What does that mean? Have the saloon keepers suddenly become philanthropists? Are they animated with the gospel desire to feed the poor and care for the starving? O, no! The saloon keeper is a man shrewd and keen in business. He says: "If I with a sandwich can only entice my victims into my hell hole, then I can keep them here by the social instinct. I will then surround them with my hirelings and hold them in grips of steel." There is an old saying in church circles: Give the people a free lunch and there is no difficulty in collecting a crowd." If the saloon keepers can afford to give a free lunch every morning, noon and night in the service of the devil I do not believe it a poor policy once in awhile on a week night for the institutional church to give a "free lunch" in the name of Christ.

When some months ago I went through the Chicago slums in company with the officers of the law, hunting for the debauched husband of one of my church members, I found in many of these evil resorts that free vaudeville shows were given in order to decoy and draw in crowds. If the Satanic proprietor can afford to do that I do not believe it out of place for Christians on the week nights to offer refined social entertainments to gather the great unchurched masses into a church fellowship in the name of Christ.

When I go down the street on a Monday night, past church after church, tomblike and silent and dark on account of their closed doors, and find the billiard halls in full illumination and crowded with the young men of our land, I know then that there is something wrong. I know that these young men are not being appealed to in the name of Christ through the social gate. I know that the institutional church is right when, to counteract that evil influence, it throws wide open its church buildings and offers to the young men and women of its neighborhood libraries in which they can read the best books and gymnasiums in which they can develop their muscles, and places in which they can be brought into the best of Christian association.

"But," some one says, "how then do you distinguish between the work of the social settlement and the work of the 'institutional church'?" They are diametrically different. They are as far apart as the Arctic and the Antarctic poles. They have entirely different purposes. The institutional church believes that the "social gate" should be the "strait gate" leading directly to the foot of the cross. While the social settlement is in nearly every instance managed by Christians and while it is inspired by Christian principles and motives, it is compelled by the exigencies of its work to keep creed and denomination in the background. Its opportunities of getting in touch with men and women of every faith and of no faith would be restricted, if not altogether lost, if it became known as a proselyting institution. The institutional church believes in being all things to all men so that Jesus Christ can be glorified. It is trying to carry out the command of Christ which says, "And if I be lifted up will draw all men unto me." The social settlement can never take the place of the church; though it may prepare the way for it. Its work, valuable as it is, does not reach its true culmination until the people whom it strives to influence have found in the gospel of Jesus Christ the pathway for all their afflictions and in Jesus himself the bearer of all their burdens.

Another means of benefiting the workman is to insist on the observance of the Lord's day. The Sabbath day as a sacred rest day is to be a great factor in teaching the laboring classes how rightly to spend their evenings. It is not only, as William B. Gladstone once expressed it, to be "the great conservator of physical health," but also the golden gate which shall open to let the laboring man into the higher and nobler life of the Spirit. It is to be the foundation stone of the sacred church. It is also to be the foundation

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Imperial Life	11,040,585	497,509	211	20,250	275,769	40,000
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