

The Mutual Life of New York

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ACTUAL RESULTS! TWENTY-FIVE POLICIES. MATCH THEM

| Age at Issue. | Amount. | Dividend Additions to Policies. | Total of Claim Paid. | Net Premiums paid to Company. | Return Over Cost. | Dividend Additions Surrendered to pay Premiums. |
|----------------|----------|---------------------------------|----------------------|-------------------------------|-------------------|---|
| 43 | \$3,000 | \$3,121 | \$ 6,121 | \$ 2,481 72 | \$ 3,639 28 | \$ 3,121 29 |
| 45 | 2,000 | 1,885 | 3,885 | 1,566 04 | 2,018 96 | 2,326 99 |
| 31 | 2,500 | 4,796 | 7,296 | 2,854 40 | 4,441 60 | |
| 27 | 10,000 | 7,291 | 17,291 | 4,662 00 | 12,629 00 | 8,507 58 |
| 38 | 1,000 | 416 | 1,416 | 387 21 | 1,028 79 | 1,396 21 |
| 32 | 2,000 | 1,409 | 3,409 | 1,185 60 | 2,223 40 | 2,146 74 |
| 32 | 2,500 | 1,622 | 4,122 | 1,187 60 | 2,934 50 | 2,368 89 |
| 30 | 1,000 | 1,964 | 2,964 | 1,337 30 | 1,626 70 | |
| 30 | 1,000 | 1,897 | 2,897 | 1,401 96 | 1,495 04 | 69 00 |
| 27 | 3,000 | 7,473 | 10,473 | 4,550 98 | 5,922 02 | 752 09 |
| 37 | 1,000 | 1,324 | 2,324 | 738 00 | 1,586 00 | 684 00 |
| 35 | 2,500 | 1,506 | 4,006 | 1,237 30 | 2,768 70 | 421 00 |
| 34 | 1,500 | 3,257 | 4,757 | 1,623 60 | 3,133 40 | 2,591 95 |
| 40 | 5,000 | 7,120 | 12,120 | 4,320 00 | 7,800 00 | 2,191 00 |
| 44 | 2,000 | 2,481 | 4,481 | 1,920 20 | 2,560 80 | 1,137 00 |
| 41 | 500 | 573 | 1,073 | 427 18 | 645 82 | 269 00 |
| 32 | 1,000 | 1,364 | 2,364 | 881 50 | 1,482 50 | |
| 37 | 3,000 | 2,324 | 5,324 | 1,538 40 | 3,785 60 | 983 00 |
| 40 | 10,000 | 13,582 | 23,582 | 12,783 30 | 10,798 70 | |
| 39 | 5,000 | 3,016 | 8,016 | 3,017 30 | 4,998 61 | 3,200 00 |
| 33 | 1,500 | 1,732 | 3,232 | 1,318 00 | 1,914 00 | |
| 29 | 5,000 | 5,229 | 10,229 | 3,799 50 | 6,429 50 | |
| 37 | 1,000 | 998 | 1,998 | 636 37 | 1,061 63 | 470 00 |
| 35 | 500 | 539 | 1,039 | 440 64 | 598 36 | |
| 31 | 2,500 | 1,798 | 4,298 | 1,651 24 | 2,646 76 | |
| On 25 Policies | \$77,000 | \$77,992 | \$149,992 | \$56,047 49 | \$93,944 51 | \$32,600 74 |

JACOB A. JOHNSON, Halifax, N. S., Manager Maritime Provinces.
J. B. PATON, Agency Director for P. E. I., Charlottetown.
JOHN MacEACHERN, Agent Charlottetown.

TALMAGE'S SERMON

Continued from page 13.

services a great change came over your family party. One of your sisters or brothers left your side and went up to the church altar. One by one they gave their hearts to Christ and publicly confessed him at the communion table. After awhile your turn came. You can see yourself now as you came before the church session. You remember how the old minister wiped his glasses. He put his hand upon your shoulder and said: "My boy, why do you want to join the church? Do you love Jesus? Will you promise to live for him and give your life to his service?" Then you remember the great lump that stuck in your throat. You remember how between your sobs you said: "The reason I want to be a Christian is because my father and mother and brothers and sisters are all Christians. I want their Saviour to be mine. As we have a united family here I want an unbroken family circle in heaven." Aged, gray haired men that was a beautiful path over which you went to church for the first time. That was a holy drive you took on the morning you went to take your first communion. You did not speak much that morning, but your thoughts were very deep and very high. They were as deep as your sins, as high as and as great as the forgiveness of God. Oh, why have you not always kept walking in that path? Christ walked with you there twenty years ago. Jesus as guide is ready to lead you back to that path and walk with you there now. Will you seek the old path—the path over which you went for the first time to the communion table of the Lord? There is still another path which you once trod. This path is fragrant with blossoms. It is the path which once led up to your marriage altar. It is the path over which the fallen rice is strewn and where the merry laughter of the bridesmaids is trying to drown the joyful salutations some which line this pathway are orange blossoms. The silver bells are those which once played Mendelssohn's "Wedding March." Where did that path which ended at the marriage altar first lead you? "Oh," you answer, "it led me first among the briers and over the stony grounds. My courtship days were not all sunshine. For a long time I did not know whether I could win the hand of my heart love. In the first place, I was not socially her equal. Then I was penniless and had nothing to offer but my two hands and a willing heart. Then, my life was not what it ought to have been. But she had faith in me. I promised her to reform. I went to church with her. I gave up drinking, and I promised her I would surrender my heart to Christ. And, do you know, the night she gave herself to me she made me kneel with her and we both made a prayer that God would hear and help me keep my vows." Ah, yes, my brother, I know just how you feel when you think of that old path which led up to your marriage altar! When you took the trembling hand of that young girl in yours you truly felt that you wanted to be good. You promised God, then and there, for her sake as well as your own, to live a good, true, pure, noble, Christian life. Have you kept your vow? Are you willing to go to church with her now as you did when you were engaged to her? Are you helping her to set the right example before your children—your children and hers? Remember, man, you made a promise to her and to God on the night of your wedding. Will you seek the old path of consecrated love, which wound through the days of your courtship and ended on the night you took your heart love as a bride from her father's home? Besides that, my brother, have you also tried to follow out that pledge you made to God in the night when your baby was very sick? You will remember the grave faces of the physicians. You will remember how you knelt by the crib and said, "Oh, God, if you will make my baby well I pledge to you my future life." You will remember the pledge you made to God on the night your baby died. Nearly every one of us has had a child's death in our families. Have you kept that pledge? Have you kept the pledge you made to God on the old path which once led down to the cradles of your living children and now also leads down to the graves of your dead babies? But how are you going to find your way back to these old paths? Some of you have been away from these paths for many years. You are lost, completely lost. You will never find your way out from the mountains of sin unless you have a divine guide. The importance of a guide to one lost in the mountains of earth or of sin can never be overestimated. Today, ye lost and wearied sinners, Christ is ready to be your guide. He will lead you out of the mountains of sin. He will lead you to the old paths which are all converging into the one Christian path that leads to the foot of the heavenly throne. Will you let him lead you? Will you let him pardon you? Will you let Jesus save you? May the old paths of Christian love to-day become to you the new paths of Christian service. We have read that, in 1892, a party of men were encamped upon the battlefield of Pea Ridge, in northern Arkansas. While they were cooking their supper by the camp fire they exploded a buried twelve pound Parrot cannon shell which had been fired there out of a Federal gun on June 12, 1862, thirty years before. Would that this sermon, like that buried shell, might have an explosive power. May it awaken all the sweet and holy memories of the past—memories twenty, thirty, forty and even fifty years old—and start each one into a new Christian life. "Stand in the way and see and ask for the old path. The old path!"

THE SUNDAY SCHOOL

LESSON I, FOURTH QUARTER, INTERNATIONAL SERIES, OCT. 4.

Text of the Lesson, II Sam. vi, 1-12. Memory Verses, 11, 12—Golden Text, Ps. lxxiv, 4—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1903, by American Press Association.] The story of David, the king, carries our thoughts onward to the time when Jesus Christ, the son of David, the root and offspring of David, shall have the throne of his father, David, and reign over the house of Jacob forever in a kingdom that shall never end (Matt. i, 1; Rev. xxii, 16; Luke i, 32, 33). He shall reign and prosper and execute judgment and justice in the earth. He shall reign in righteousness, and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever (Jer. xxiii, 5, 6; Isa. xxxii, 1-17). The president of the United States will not need to be called on then nor The Hague tribunal appealed to, for there shall be a righteous nation on earth and all difficulties shall be settled at Jerusalem (Isa. lx, 21; Jer. iii, 17, 18).

We have seen in a previous lesson that after long years of waiting the young man whom Samuel anointed king at Bethlehem was in due time anointed king of Judah and then king of all Israel, established by the Lord, going on and growing great, for the Lord God of Hosts was with him (I Sam. xvi, 13; II Sam. ii, 4; v, 3, 10, 12). It was his custom to inquire of the Lord about everything and not to lean upon his own understanding (I Sam. xxx, 8; II Sam. v, 19, 23; Prov. iii, 5, 6), but in the lesson today he failed to do this, and consequently there was much trouble, as there always is when we fail to be obedient to the Lord and trust in our own wisdom or follow the wisdom of this world.

When Samuel was judge the ark of the covenant was returned to Israel by the Philistines, into whose hands it had fallen, on a new cart drawn by two milk cows (I Sam. vi, 7-12), and it found a resting place for twenty years in the house of Abinadab at Kirjath-jearim (I Sam. vii, 1, 2). David, being now established king, determined to have the ark brought to Jerusalem, and so pitched a tabernacle for it there (verse 17) and proceeded to bring it to its resting place in the Holy City. Now David knew that none ought to carry the ark of the Lord but the Levites, whom the Lord had chosen to carry it and to minister unto Him (I Chron. xv, 2), yet he and the people adopted the Philistine method and set it on a new cart and thus started with it from the house of Abinadab. They started with great joy, praising the Lord with harps, psalteries, timbrels, etc., and all seemed to go well till they reached the threshing floor of Nacon, when the oxen stumbled, Uzzah took hold of the ark to steady it, and God smote him and he died there by the ark of God. David was displeased and afraid and would not attempt to take the ark farther, so had it placed in the house of Obed-edom, the Gittite, where it remained for three months, bringing much blessing to the man and to all that pertained to him. After this David had it brought in due order, according to the law, to the tent he had prepared for it. The ark was the one vessel in the tabernacle which specially symbolized the presence of Jehovah, for from above the mercy seat, from between the two cherubim, the Lord had said that He would commune with Moses (Ex. xxv, 22). David's love for the presence of God and for communion with Him is seen in such soul utterances as Ps. xxvii, 4; lxxxiv, 1, 2, 10, and he knew that fellowship with God depended upon obedience to Him, yet he had no one but himself to blame for all this trouble.

If the work we are engaged in is the Lord's work the Lord must have all the say in it, as when He instructed Noah concerning the ark, Moses concerning the tabernacle and David concerning the temple. He must be the doer of it all. The churches and many missionary societies today seem to be full of new carts, having adopted the world's ways so as to please the world—like David carrying the ark of God after the manner of the Philistines. Everything in the line of fairs, festivals, lectures and entertainments to help carry on the Lord's work is the same in principle as David's new cart; so also are surplised choirs, hired singers who know not God and all that is mere outward show in the house of God, who say that all who worship Him must worship in spirit and in truth.

From beginning to end of the Bible He has taught us that His work is accomplished by His Spirit and His word in the name of His faithful servant (Isa. xlii, 1), the Messiah of Israel, the Lord God of Abraham, Isaac and Jacob, the Lord Jesus Christ our Saviour, for of Him and through Him are all things, and by Him and to Him, all things consist (Rom. xi, 36; Col. i, 17). The cause of the death of Uzzah is seen in connection with Num. iv, 15, or Ex. xix, 12, 13. The ark of God needs no steadying, the word of God needs no defense, the work of God needs no help nor advice from the people of this world. If we would please God and be of some use to Him in hastening His kingdom we must be willing to have Him work His will in us and obedient to His commands, for otherwise we may find that our works, however good in the sight of men, have been only wood, hay and stubble in the sight of God and must be burned up (I Cor. iii, 11-15).

We are to believe the Scriptures and use them, and the Lord will see to all the results. Let us say with Jean Ingelow:

I will trust in Him,
That He can hold His own, and I will
Be my chiefest work He smothered me,
To be my abiding word.

God's Country.

Do you know where God's country is located? When we were out in the territories enduring hardships and privations we used to talk of "back in the states" as "God's country." The early pioneers of the west looked toward the Atlantic seaboard and the country along the Ohio and thought of "God's country." Now those who are compelled to remain for a time in the Philippine Islands know that any part of the United States is "God's country." Nearly all of them upon returning to American shores remark, "It is good to be back in God's country once more." It is not likely that Alaska is included in the good land, for men returning from the big territory of the arctic circle upon landing at Tacoma declare they are again in "God's country." But since our colonial acquisitions the sobriquet "God's country" is fast becoming recognized as meaning the United States.

Presidential Pardons.

The president of the United States cannot pardon a person convicted under the laws of any particular state. His pardoning power refers only to crimes against the federal laws.

A Case of Eczema

No Pen Describes.

After Three Years of Terrible Suffering Little Mary Millar Was Permanently Cured by

Dr. Chase's Ointment

Many of the cures brought about by Dr. Chase's Ointment are so much like miracles that people can scarcely believe them. When Baby Millar became a victim of eczema her parents did everything that could be done to get her cured. Three doctors tried all the means in their power, but without success, and then all sorts of remedies were used, with the vain hope that something would bring relief from the disease that seemed to be burning up the living flesh. It was not until Dr. Chase's Ointment was used that relief and cure came. This case is certified to by a prominent Sunday school superintendent of St. Catharines.

Mrs. Wm. Millar, St. Catharines, Ont., writes:—"My daughter, Mary, when six months old contracted eczema and for three years this disease baffled all treatment. Her case was one of the worst that ever came to my notice, and she suffered what no pen can ever describe. I had her treated by three different doctors but all to no purpose whatever, and all sorts of ointments, soaps and lotions were tried with no beneficial results. "Finally I decided to use Dr. Chase's Ointment, and to my surprise she began to improve immediately, and after regular treatment for a time the disease of so long-standing completely disappeared. As that was four years ago, and not a symptom of this distressing ailment has ever shown itself since, the cure must certainly be a permanent one. At the time of this cure we were living in Cornwall, Ont., and the doctors there feared that if she was not cured of eczema she would go into a decline."

Dr. Chase's Ointment, 60 cents a box, at all dealers, or Edmondson Bates & Company, Toronto. To protect you against imitations the portrait and signature of Dr. A. W. Chase, the famous receipt book author, are on every box of his remedies.

CALENDAR FOR OCT. 1903

| Day of Week | Sun Rises | Sun Sets | Moon Rises | High Water |
|-------------|-----------|----------|------------|------------|
| 1st | 6:05 | 5:36 | 3:19 | 6:07 |
| 2nd | 6:06 | 5:34 | 3:49 | 6:18 |
| 3rd | 6:07 | 5:32 | 4:15 | 6:28 |
| 4th | 6:08 | 5:30 | 4:43 | 6:37 |
| 5th | 6:09 | 5:28 | 5:11 | 6:45 |
| 6th | 6:10 | 5:26 | 5:41 | 6:52 |
| 7th | 6:12 | 5:24 | 6:09 | 6:58 |
| 8th | 6:13 | 5:22 | 6:44 | 7:03 |
| 9th | 6:14 | 5:20 | 7:17 | 7:07 |
| 10th | 6:16 | 5:18 | 7:52 | 7:10 |
| 11th | 6:17 | 5:16 | 8:28 | 7:12 |
| 12th | 6:18 | 5:14 | 9:06 | 7:13 |
| 13th | 6:20 | 5:13 | 9:46 | 7:14 |
| 14th | 6:21 | 5:11 | 10:28 | 7:15 |
| 15th | 6:23 | 5:09 | 11:10 | 7:15 |
| 16th | 6:24 | 5:07 | 11:53 | 7:15 |
| 17th | 6:25 | 5:05 | 12:37 | 7:15 |
| 18th | 6:27 | 5:04 | 1:22 | 7:15 |
| 19th | 6:28 | 5:02 | 2:08 | 7:15 |
| 20th | 6:29 | 5:00 | 2:55 | 7:15 |
| 21st | 6:30 | 4:58 | 3:43 | 7:15 |
| 22nd | 6:31 | 4:57 | 4:32 | 7:15 |
| 23rd | 6:32 | 4:54 | 5:22 | 7:15 |
| 24th | 6:34 | 4:53 | 6:12 | 7:15 |
| 25th | 6:35 | 4:50 | 7:02 | 7:15 |
| 26th | 6:36 | 4:49 | 7:52 | 7:15 |
| 27th | 6:38 | 4:47 | 8:42 | 7:15 |
| 28th | 6:39 | 4:45 | 9:32 | 7:15 |
| 29th | 6:40 | 4:44 | 10:22 | 7:15 |
| 30th | 6:42 | 4:43 | 11:12 | 7:15 |
| 31st | 6:44 | 4:42 | 12:02 | 7:15 |

A REMARKABLE RECORD.

Chamberlain's Cough Remedy has a remarkable record. It has been in use for over thirty years, during which time many million bottles have been sold and used. It has long been the standard and main reliance in the treatment of croup in thousands of homes, yet during all this time no case has ever been reported to the manufacturers in which it failed to effect a cure. When given as soon as the child becomes hoarse or even as soon as the croupy cough appears, it will prevent the attack. It is pleasant to take, many children like it. It contains no opium or other harmful substance and may be given as confidently to a baby as to an adult. For sale by all druggists.

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