

Mrs. Sullivan

Could Not Walk or Raise Her Hands To Her Head.

The following letter from Mrs. S. W. Sullivan, Orillia, Ont., proves conclusively that Paine's Celery Compound cures rheumatism and nervousness:—

"Early last autumn I was so badly afflicted with rheumatism that I could not raise my hands to my head, and often could not walk owing to pain and stiffness of joints. At night I rarely slept owing to nervousness and feeling of exhaustion. I commenced to use Paine's Celery Compound, and soon found myself greatly relieved, and after use of first bottle my pain and nervous feelings were banished. In order to make the cure complete, I used the second bottle of Paine's Celery Compound, and now I am as strong as ever before: I sleep well, appetite is always good, and my diges live vigor all that I could wish for."

Paine's Celery Compound The Spring Life Giver Cured Her.

If you are sick and desire free medical advice write to "Consulting Physician," The Wells & R. Harrison Co., Limited, 200 Mountain St., Montreal, P. Q.

Eastern Steamship Co, International Division Reduced Rates in Effect until May 1st, 1904.

St. John to Portland \$3.00
St. John to Boston \$1.50
Commencing March 30th, 1904, steamer leaves St. John Wednesdays at 8 a. m. (Atlantic Standard) for Lubec, Eastport, Portland and Boston Saturdays at 6.30 P. M. for Boston direct.

RETURNING
from Boston, via Eastport and Lubec, Mondays and Fridays at 6.30 a. m.
from Portland, Mondays at 5.30 p. m.
Passengers arriving at St. John on evening previous to morning sailing 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.

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Sales exceed that of any other in the Lower Provinces.
Choicest growth of India and Ceylon.

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?

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TALMAGE'S SERMON.

[Continued from Page 9, Nine.]

was the strange peace that remained with her on her way to the grave? Did she want to leave her young husband and baby boy? Did she turn a deaf ear to the sobs that were being sounded about her dying bed? Oh, no! She was a Christian at peace because thousands of years ago God had promised, "The mountains shall depart and the hills be removed, but my loving kindness shall not depart from thee, neither shall the covenants of my peace be removed, saith the Lord that hath mercy on thee." How have God's promises been fulfilled in your own life? Have not all your past troubles been the means, through the influence of the Holy Spirit, of working together for your good? Christ was the fulfillment of prophecy in the Emmaus revelation. Christ is also the fulfillment of prophecy in our own lives.

But again I learn from these Easter afternoon lessons that Christ only appeared unto his disciples when they felt their own helplessness without his divine presence and sustenance. If these men, walking along that Emmaus road, had said to themselves, "Well, Jesus is dead; perhaps it is just as well that he is gone; we were following him too much anyhow; we can get along now perhaps better without him than with him." Jesus would never have revealed himself unto them. But what did these two men practically say? They said: "Oh, what shall we do, what shall we do? The Christ upon whom we have leaned, the Christ whom we have followed, the Christ whose words have been our meat and strength by day and by night, is gone. What shall we do? What shall we do?" Let me read to you their very words. When this stranger accosted the two disciples they told to him their story. Then in a despairing tone they said, "We trusted that it had been he who should have redeemed Israel. Yes; 'we trusted,' but now all their hope was gone. They were hopeless without Christ. But when Christ revealed himself then their despair was changed into triumphant hope.

My friend, on this hillside overlooking the little Emmaus village do you feel helpless unless you have Christ? Do you pin to him all your faith both for this world and the next? If you do Christ will reveal himself to you. If you do not he will never reveal himself. In your Easter hopes I want you to feel the absolute dependence upon the divine power which my pious ancestor did many years ago. Rev. Nathan Birdseye was among the most famous New England divines of his day. He lived in Connecticut and was not only very wealthy, but lived also in the time when the people of New England owned slaves, and he also owned them. There came during his lifetime a prolonged drought which threatened not only to destroy the crops, but also the cattle and the men and women of that region. Old Nathan Birdseye one day gathered his family and servants together and made this simple yet earnest prayer: "O God, thou knowest that without thee we can do nothing. Save me and my family and people. Save my cattle and my crops. Save us, O God, save us! Thou who didst rescue the children of Israel in the wilderness, rescue us now!"

But I cannot close without a practical application to our future work in our relationship with our fellow men and fellow Christian disciples. When Jesus revealed himself to his disciples in the little Emmaus village, what did they do? Did they rejoice? Yes; they rejoiced as gladly as did the old father in the parable of the prodigal son, who cried out in ecstasy, "It was meet that we should make merry and be glad, for this thy brother was dead and is alive again and was lost and is found!" But these two disciples did more than merely stay at home Easter evening and rejoice with each other. Their happiness over the Emmaus revelation was too great to be housed within four walls. They immediately started back to Jerusalem. They said to each other: "Come, come, come! Let us go and tell the apostles and the other disciples that we have seen the risen Christ. Come, come, come! Let us have their joy with us as we rejoice, as we have wept with them when they wept." We can now see them running back to the Jerusalem capital on Easter night, and Easter darkness was not made an excuse for laggard feet. They ran. Aye, they ran as fast as their limbs could carry them to tell of the risen Christ.

We are all ready to carry good news to our fellow men. From this church embowered with flowers, where we have seen the risen Christ in vision and heard him in song and sermon, shall we not carry the news everywhere? The news! Aye, tell the glorious news that Jesus has risen from the dead and become the first fruits of them that sleep.

But there is one other fact that I would impress upon your thoughts in this Easter afternoon revelation. As soon as Christ revealed himself unto his two disciples he vanished out of their sight. If we do not at once receive Christ when he reveals himself, in all probability we shall never receive him at all. One moment he is here, the next he is gone forever. Some of us in our past lives know when we saw him. We know that there was a certain moment of a certain service when Jesus came to us and said, "Here am I," and if we had not at that moment received him as our Lord we would never have received him. O men and women, are you this Easter day in the Emmaus village? Are you standing in the little village seven and one-half miles from Jerusalem and having a divine revelation and yet will not accept the risen Christ? God forbid that my Saviour's scarred feet and scarred brow and scarred side should in this Easter afternoon's revelation appeal to you in vain!

The ancient Romans considered it abominable to wear beards; their beards, representing the famous men of olden times, are without beards.

THE SUNDAY SCHOOL.

LESSON I, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 3.

Text of the Lesson, Mark vii, 24-37. Memory Verses, 27-29. Golden Text, Heb. xi, 6, or, Easter Lesson, John xx, 12-18—Memory Verses, 12, 19. Golden Text, John xx, 20—Commentary by Rev. D. M. Starnaah.

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As each of the lessons assigned for today has, next to our blessed Lord, a woman as the central figure, and the topic in each is faith or the necessity and power of faith, we will do well to consider both lessons. In each we see a woman in trouble, the Syrophenian because of her daughter's affliction and Mary Magdalene because of her own heart's sorrow, but in each case the Lord Jesus by His word gives rest and joy and peace, reminding us of that great word, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest" (Matt. xi, 28). Woman is a notable type of the church, the body of Christ, and throughout this age of the Bridegroom's absence sorrow is her portion; but He will come again, and she will then be glad forever more (Mark ii, 19, 20; John xvi, 22, 23; Rev. xix, 7). To the people of Nazareth Jesus was only the Son of Joseph and Mary; to His own kindred He was as one beside himself; to the religious leaders among the Jews He was a Samaritan and had a devil (Luke iv, 22; Mark iii, 21; John vii, 20; viii, 48), but there were some who had eyes opened to see Him as the Son of David, the Lord of Israel. His own received Him not.

The woman of Tyre and Sidon had a real trouble and was in great need of a deliverer. She had somehow heard of the Great Physician, so full of compassion, but probably could not go to Him. Now that He has come near to her she at once hastens to Him, and, having implicit confidence in Him, she will take no denial from Him. What a reward for her in His final word, "O woman, great is thy faith; be it unto thee even as thou wilt" (Matt. xv, 28). She who was willing to take the dog's portion received the children's bread. Consider our Lord's commendation of the centurion's faith and that of the four who brought their palsied friend, and contrast His rebuke of the disciples for their lack of faith (Matt. viii, 10; xiv, 31; xvi, 8; Mark ii, 5). Then remember His command, "Have faith in God" (Mark xi, 22; John xiv, 1). Turning for the rest or our meditation to the Easter lesson and keeping the necessity of faith as the central thought, we note that our risen Lord upbraided the disciples for their unbelief and hardness of heart because they believed not them which had seen Him after He was risen (Mark xvi, 11-14). Right here in our lesson it is written that even Peter and John as yet knew not the Scripture that He must rise again from the dead (John xx, 9), and, although He had so often said plainly that He was to be crucified and that He would rise again the third day (Matt. xvi, 21; xvii, 23; xx, 19), they had not received it.

What shall we say of the women who so loved Him, followed Him and ministered unto Him when we see them buying spices that they might anoint His dead body when the Sabbath was past? That would be on the third day (Luke xxiii, 55; xxiv, 1). Although they loved Him much, they did not believe what He said concerning His death and resurrection. The love of God is the greatest thing we ever heard of, but on our part the greatest thing is, in some respects, faith, for "without faith it is impossible to please God" (Heb. xi, 6). Faith in God is also the only way to be filled with joy and peace and have an untroubled heart (Rom. xv, 13; John xiv, 1, 27).

Mary Magdalene was so occupied with her own sorrow and with the body of a dead Christ, for which she was seeking, that she had neither eyes nor ears for angels nor even for Christ Himself till she was startled out of her stupor by hearing her own name from His lips. What a blinding, stupefying thing unbelief is! And it is just the trouble with many believers today. There are so many who accept Him truly and put all their trust in His precious blood, but by considering themselves and not taking Him at His word they lack assurance of salvation, at least continuous assurance. Then there are many assured believers, constrained by His love to serve Him gladly, whose service is like buying spices to anoint a dead Saviour—love, but not faith. It is plainly written that He is coming back again to establish a kingdom of righteousness on this earth, yet few comparatively are serving the living and true God and waiting for His Son from heaven (Acts i, 11; iii, 20, 21; I Thess. i, 9, 10), and therefore their service is not the joyous, victorious kind that glorifies Him and wins others to Him.

He is saying to us as He said to Mary, "My Father is your Father, and my God is your God; therefore go tell others." Not self occupied, but Christ occupied, and running errands for Him, with His peace filling our souls. Then, since God is our Father, how can we be anxious for food or raiment, or anything, for He who spake "at His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things and make all things work together for our good" (Matt. vi, 25-33; Rom. viii, 28, 32)? Let us lay to heart His words to Thomas: "Be not faithless, but believing." "Blessed are they that have not seen and yet have believed" (verses 27, 29), and learn to say, "Whom having not seen I love; in whom, though now I see Him not, yet believing, I rejoice" (I Pet. i, 8).

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For Ligozone—Yet We Give You a 50c. Bottle Free.

This Company, after testing Ligozone for two years in the most difficult germ diseases, paid \$100,000 for the American rights. That is by far the highest price ever paid for similar rights on any scientific discovery.

We publish this fact to show you the value of Ligozone. Most of our class don't pay a price like that save for a product of remarkable worth to humanity.

Kills Inside Germs

The reason for that price is this: Ligozone alone can kill germs in the body without killing the tissues, too. Nothing else in the world is so good for the human body; yet Ligozone is a germicide so certain that we publish on every bottle an offer of \$1,000 for a germ that it cannot kill.

Ligozone destroys at once and forever the cause of any germ disease. And there is no other way to do it. Any drug that kills germs is a poison, and it cannot be taken internally. Medicine is helpless in troubles of this kind.

Not Medicine

Ligozone is not made by compounding drugs. Its virtues are derived solely from gas, made in large part from the best oxygen producers. By a process requiring immense apparatus and 14 days' time, this gas is made part of the liquid product. Ligozone has, for more than 20 years, been the constant subject of scientific and chemical research.

The result is a product that does what oxygen does. Oxygen is the very source of all vitality, the most essential element of life. Ligozone is a vitalizing tonic with which no other known product can compare. Its effects are exhilarating and purifying. But germs are vegetables; and Ligozone—like an excess of oxygen—is deadly to vegetable matter.

Ligozone goes wherever the blood goes, destroying every germ in the body. In this way it cures diseases which medicine never cures. It will do more for sick humanity than all the drugs in the world combined.

Germ Diseases

These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Ligozone kills the germs, wherever they are, and the results are inevitable. By destroying the cause of the trouble, it invariably ends the disease, and forever.

- Asthma
- Ascites—Anemia
- Bronchitis
- Blood Poison
- Bright's Disease
- Bowel Troubles
- Coughs—Colds
- Consumption
- Croup
- Constipation
- Cataract—Cancer
- Dysentery—Diarrhea
- Dropsy
- Dyspepsia
- Hay Fever—Influenza
- Kidney Diseases
- La Grippe
- Lecorrhoea
- Liver Troubles
- Malaria—Neuralgia
- Many Heart Troubles
- Pneumonia
- Pharynx—Gastric
- Rheumatism
- Skin Diseases
- Scrofula—Syphilis
- Stomach Troubles
- Throat Troubles

Rescued—Erysipelas
Fever—Sail (Singed)
Gout—Gout
Gonorrhoea—Gleet
Tuberculosis
Typhoid
Valvular
Women's Diseases

All diseases that begin with fever—all influenza, all catarrhs—all contagious diseases—all the results of impure or poisonous blood. In nervous debility Ligozone acts as a vitalizer, accomplishing what no drugs can do.

50c. Bottle Free

If you need Ligozone, and have never tried it, please send us this coupon. We will then mail you an order on your local druggist for a full-size bottle, and we will pay your druggist ourselves for it. This is our free gift made to convince you to show you what Ligozone is, and what it can do. In justice to yourself, please accept to-day, for it places you under no obligation whatever.

Ligozone costs 50c. and 1/2.

CUT OUT THIS COUPON

For this offer may not appear again. Without the blanks and mail it to the Liquid Oxygen Co., 45-46 Washburn Ave., Chicago.

My disease is.....
I have never tried Ligozone, or I have tried Ligozone, but if you will supply me a 50c. bottle free I will take it.

W. A. G. [Signature]
Ligozone was formerly known in Canada as Druggist's Liquid Oxygen.

CREATED A SENSATION IN GALT TENDERS

The Whole Country Ringing with Praises of

PSYCHINE

(PRONOUNCED SI-KEEN)

Mr Weaver, Cured two years ago, continues to spread the good news of his recovery from Grinder's

CONSUMPTION

Publicly corroborates the history of his restoration to health, as published recently by the daily press of Canada.

Doctors and specialists despaired of a cure and gave Mr. Weaver but three months to live.



MR. L. WEAVER, GALT.

Who desires to publicly confirm the history of his remarkable recovery, as published quite recently by the daily press of Canada, Mr. Weaver, who had a case of Consumption, as might well be imagined, He was employed for five years in the grinding room of James Warnock & Co's, better known as "The Axe Factory," in Galt. Here he contracted consumption from the steel-laden dust. He persisted with local physicians' treatment for over a year, also consulted a number of lung specialists. They all did their utmost to cure; but declared Mr. Weaver's incurable case of grinder's consumption giving him but three months to live. Mr. Weaver, himself, despaired of a permanent cure, as two of his brothers, before him, had already died of consumption.

It is but seldom that any remedy receives such strong endorsement as Psychine is receiving today. Indeed, that the cured, coming forward voluntarily to state their case a second time so that all may be convinced of the truth, is a thing seldom reported from this town of Galt, Ont. As a typical instance of what is occurring in every city, town, hamlet and country-side in this broad Dominion—scores of people living in Galt, since long ago conversant with the facts of this notable case, while to others the publication of it in the daily press came as a revelation.

Scores of people recently called upon Mr. Weaver to see if all that had been published was really true. Medical men evinced a desire to see the good result with Dr. Slocum's famous remedy, Psychine, (Si-Keen). Mr. Weaver has also been the recipient of hundreds of letters from all parts of the country, expressing their interest in the first chapter of the story told by the man whose case excited the public attention.

interest of Lung Specialists and of medical men and whose cure and complete restoration to health is the talk of Galt and the wonder of the medical profession. Such, in brief, are the opening remarks of the case of Mr. Weaver, of Galt, whose portrait appears above.

Mr. Weaver is today a splendid specimen of manhood and the picture of robust health. His lungs give him no more trouble. He is strong and healthy, eats and sleeps well, and feels better than he has for ten years.

Mr. Weaver's case as given to the press, January 30th, 1904.

Dr. T. A. Slocum:—For five years I worked as a grinder in the James Warnock, better known as the Axe Factory, here. The dust from the grinding did for me what has done for many others. It gave me "grinder's consumption." I was compelled, of course, to quit work. I perspired with two local physicians, and also consulted a number of lung specialists. They all diagnosed me as alike:—"You have Grinder's consumption, and may possibly live three months, but you are liable to drop off at any time." This was over two years ago.

I then almost abandoned myself to what seemed my fate, my two brothers having died of consumption a few years previous. I was in an advanced stage of the disease. I was thin and weak, had night sweats, chills and fever, and a terrible cough.

I saw your advertisement of "Psychine" and determined to try it. Through the kind advice and assistance of REV. MR. R. H. WELLS, Methodist minister in charge here at that time, I procured your treatment. The very first bottle gave me great relief, and after taking six bottles I could walk down town and even work occasionally. I have since then entirely regained my health, and work hard every day. I eat and sleep well. I feel better to-day than I have for years. I owe my life to Psychine.

Yours truly,
LEVI WEAVER.

Mr. Weaver's second statement after the above was published.

Dr. T. A. Slocum:—The publication of the history of my case in Toronto and Galt papers has caused quite a sensation in this town. There have been scores of people ask me if such have really the case. I have also received by mail hundreds of like enquiries. Some people hardly think it possible that I was so near death's door. But I can say for certain that Psychine saved my life and I feel the day I saw Psychine advertised and became convinced of its merits enough to try it. I have spread the good news in three counties, and shall ever continue to praise Psychine. Every word published January 30th, is true to the facts of the case.

Yours truly,
LEVI WEAVER.

If you suffer from Lung Trouble, La Grippe, Asthma, Throat Diseases, Bronchitis, Catarrh of the Stomach, Pneumonia, Night Sweats, Loss of Flesh or Run-down System, or disease where a tonic is required, there is no other medicine in the world that will act more promptly or effectively.

PSYCHINE is pronounced SI-KEEN.

For sale at all drug stores, or if you have not tried it a sample can be obtained by writing to Dr. T. A. Slocum's Laboratory, 179 King Street West, Toronto, Canada. Send for Dr. Slocum's Treatise on the prevention and cure of Throat and Lung Diseases.

A sample of Psychine will be sent free of charge to all who desire to test it. Write to-day to DR. T. A. SLOCUM, Limited, Offices and Laboratories, 179 King St. W., Toronto, Can.

DEPT. PUBLIC WORKS.
Clt w/ry April 5, 1904.
Sealed Tenders will be received at this office until noon on Monday, April 18th, 1904, from any person or persons willing to contract for the rebuilding of Cass' Bridge, Covehead, according to specification to be seen at the residence of David Marshall, Esq., Stanhope, and at this office.

The names of two responsible persons willing to become bound for the faithful performance of the contract must accompany each tender.

The Department does not bind itself to accept the lowest of any tender.

Tenders to be addressed to the undersigned and marked "Tender for Cass' Bridge."
L. B. McMILLAN,
Sec'y Public Works.

82aw & wd

A Sure Cure For Eczema

It is a recognized fact that Eczema is a hard thing to cure so hard in fact that treatment seldom gives more than temporary relief. It is therefore a pleasure to us to be able to offer you a preparation that we have never known to fail in effecting a cure. It is called MacNeill's Eczema Lotion, costs but 25c a bottle and nothing if not satisfied with results. Try a bottle on this understanding, sold only by

ELLIS

The Drugist.

Ch'town, Montague.

P. E. I. RAILWAY

Commencing Monday, January 4th, 1904, the trains of this railway will run daily (Sundays excepted) as follows:—

Trains Outward	Stations	Trains Inward
No. 5 No. 4		No. 4 No. 5
7.00 A.M.		7.30 P.M.
7.10 7.15	Ch'town	7.15 7.20
7.20 7.25	Ch'town	7.25 7.30
7.30 7.35	Ch'town	7.35 7.40
7.40 7.45	Ch'town	7.45 7.50
7.50 7.55	Ch'town	7.55 8.00
8.00 8.05	Ch'town	8.05 8.10
8.10 8.15	Ch'town	8.15 8.20
8.20 8.25	Ch'town	8.25 8.30
8.30 8.35	Ch'town	8.35 8.40
8.40 8.45	Ch'town	8.45 8.50
8.50 8.55	Ch'town	8.55 9.00
9.00 9.05	Ch'town	9.05 9.10
9.10 9.15	Ch'town	9.15 9.20
9.20 9.25	Ch'town	9.25 9.30
9.30 9.35	Ch'town	9.35 9.40
9.40 9.45	Ch'town	9.45 9.50
9.50 9.55	Ch'town	9.55 10.00
10.00 10.05	Ch'town	10.05 10.10
10.10 10.15	Ch'town	10.15 10.20
10.20 10.25	Ch'town	10.25 10.30
10.30 10.35	Ch'town	10.35 10.40
10.40 10.45	Ch'town	10.45 10.50
10.50 10.55	Ch'town	10.55 11.00
11.00 11.05	Ch'town	11.05 11.10
11.10 11.15	Ch'town	11.15 11.20
11.20 11.25	Ch'town	11.25 11.30
11.30 11.35	Ch'town	11.35 11.40
11.40 11.45	Ch'town	11.45 11.50
11.50 11.55	Ch'town	11.55 12.00

Trains are run by Atlantic & P.E.I. Rwy. Co. Ltd. D. POLLOCK, Gen'l Mgr., Charlottetown, Dec. 31, 1903.