



Does it not seem more effective to breathe in a remedy, to cure disease of the breathing organs, than to take the remedy into the stomach?

Vapo-Cresolene

Established 1870.
Cures While You Sleep.
Cures because the air rendered strongly caustic is carried over the diseased surface with every breath, giving prolonged and constant treatment. It is invaluable to mothers with small children. Is a boon to asthmatics.

Whooping Cough, Bronchitis, Croup, Catarrh, Golden Coughs and Hay Fever.
The Vaporizer and Lamp, which should last a lifetime, together with a bottle of Cresolene, 50 cents. Extra supplies of Cresolene 25 cents and 50 cents. Write for descriptive booklet containing highest testimony as to its value.
Vapo-Cresolene and its use, by DR. J. H. HARRIS, M.D.
Vapo-Cresolene Co., 151 St. John Street, New York.

THE RESURRECTION.

AS MUCH A REALITY TO THOSE WHO BELIEVE AS TO THE APOSTLES.

REV. DR. TALMAGE'S SERMON

Helpful Spiritual Lessons For the Easter Season—Sacredness of the Body of a Loved One in Christian Eyes—Denunciation of Unchristian Body-Snatchers—Mary's Conduct at the Tomb Not Unnatural.

Delivered according to Act of Parliament of Great Britain in the year 1801, by William Bage, of London, at the Dept. of Agriculture, Ottawa.

Oh, how easy it is to be a Christian to die. Was not dying William Hunter's last wish? "All is well! All is well!" Was not dying John Pauson's last wish? "I know I am dying, but my death-bed is a bed of roses." Was not dying John Fletcher's last wish when he said, "Oh, how sweet to die like a bird out of its cage, to the realms of bliss!" Was not the dying Christian, A. M. French, amazed, when he turned to the watchers and said: "Oh, my wife and dear daughter, how sweet to die! How sweet to die! Oh, that I could tell you how sweet! Yes, like the disciples at the tomb, how easy it is to die, though Christ has again and again told us that death is not annihilation, but a sleep."

Then, above all, like the disciples of old, after our resurrection we shall be amazed at the infinity of Christ's sacrifice. A mother was one day talking to her little child and asked her, "Daughter, are you not often amazed at the fact that Jesus died for you?" "Why, no, mother," she answered. "You would be willing to die for me, and why should not my Saviour? It is just like Christ." But neither that little child nor any one else this side of the grave has ever had grace enough to fathom or scale or comprehend the immensities of a Saviour's sacrifice. It shall be only after we ourselves have been joined to the heavenly choristers that we shall fully realize what the Saviour's atonement means for us. Our redeemed future, as with the disciples of old, will have amazement upon amazement.

The risen Lord appeared unto Mary with the same reality that he had before the crucifixion. How do I know? Mary thought he was the gardener. Her garments were bespattered with mud. Her hands were soiled from contact with the flower stems, but I do believe that the risen Lord stood by the side of Mary as he had often done before the awful crucifixion. I do believe that the risen Christ had the same voice, the same look, the same touch of the hand and the same heart sympathy for earthly troubles that he had when he himself was compelled to go hungry and knew not where to lay his head.

It is easy, even on Easter day, to have a distorted idea of the risen Lord. I well remember when a little boy how I used to study the hideous idols which my uncle, John Talmage, the missionary, sent us from Japan. I would take a malformed and repulsive image of stone or wood to my room. Then I would say to myself: "How could any man worship such a thing as that as a God?" But the heathen bowing before such a shrine is perhaps not more in error than some Christians are in reference to their risen Lord. They suppose the resurrected Christ is uncanny in looks and actions. After having suffered for our redemption they believe he is no longer a human being, that he lives billions and billions of miles away from earth, and has no part in our everyday life. Ah, no. The Jesus who sympathized with Mary's tears when she came to seek his body at the tomb is the same Christ who sympathized with her troubles before the crucifixion.

Thus the Christ who talked to Mary in the Easter dawn preaches a practical gospel for a practical everyday life. The boy Jesus who was in the carpenter shop is the resurrected Christ who is to-day ready to bend over the shop bench and help the mechanic in his toil. The fatherless Christ who once saw Mary, the mother, struggling for her daily bread—for Joseph is supposed to have died when the divine child was very young—is the sympathizing Saviour who to-day is ready to help the widow and care for the orphans. In the plain garb of a workman going forth to help those who are in the awful struggle for a physical existence.

The risen Lord appeared first unto Mary because her great love would not allow her to desert the rifled tomb. Reading carefully St. John's account of the resurrection, you will find that Mary made two visits to the garden where Christ's body was laid. First she went as a woman. Even to this day the women of the east on the first day of the week are accustomed to do just the same as they did in Christ's time. For six long weeks at early dawn the women go to the new-made graves to weep there. With my own eyes I have seen them going and heard them with my ears. Just as the sun is peeping over the Judean hills they come forth robed in white, with faces covered with long veils, wailing and sobbing as they go. But no sooner did Mary reach the tomb and find it deserted than she ran and told the disciples. Peter and John. What then happened? Why, John and Peter came to the tomb and verified the statement with their own eyes. Then they turned and went home, but Mary, the loving Mary, would not leave. She lingered, asking every one she met practically the one question, "Where have ye laid him?" She asked it of the two angels; she asked it of the supposed gardener; then, as she still continued to linger about the tomb, Jesus revealed himself unto her.

What does the second journey of Mary to the rifled tomb of Jesus teach? Simply this: If we only go in spirit to the Easter tomb of Christ, seeking him and staying there, as Mary stayed, Christ will reveal himself unto us. He will reveal himself as he did to the noted Christian reformer of old, whose daily and hourly prayer was this simple sentence: "More light, Lord, more light, more light."

But I take the brighter and more cheerful view of the resurrection of Jesus Christ in the early dawn. I believe that Jesus Christ appeared unto Mary in the early dawn, when the birds were stretching their wings for a morning bath; when the cocks were sounding their reveille of the barnyards, when the dogs from hunger were trying to hunt around for a stray bone for their breakfast. Christ wants to teach us that just as soon as possible he shall appear to explain all our sorrows and heartaches and mystifications and trials and separations. Christ could have appeared the first Easter day at the second watch, when all Jerusalem was stirring, or at 12 o'clock noon, or even at the tenth hour, or just before sunset, and still have fulfilled the prophecy that he should rise again on the third day. But such tardy action is not like that of my Lord and King. He would not preface by a moment the great of his sorrowful friends. Just as soon as the prophecy was fulfilled he burst the bonds of death and revealed himself unto the broken-hearted Mary, and just as soon as Christ can return and we are prepared for his message he will appear again and explain away many perhaps not all, but many of the hitherto inexplicable mysteries of our lives.

Divine explanations this side of the grave as well as the other side of the river of Death! Oh, my brother, is not this to you a glorious Easter thought? I do not want to wait until I reach that heavenly land before I shall have had at least some of the reasons given why my troubles were sent to me upon earth. I want some of the reasons explained terrestrially as well as celestially. By these earthly explanations I want to be spiritually strengthened to do the work which has been given me to do, even though to do my bleeding feet must pass over blistering and thorny pathways. Oh, my brother and sister, in the early dawn of the morning could you not like Christ to come and reveal himself to you? By divine inspiration do you not wish, like this Christian lady, to be able to hopelessly and blessedly explain many of the earthly troubles which now seem ready to overwhelm you?

The risen Lord appeared unto Mary so that she might go and tell the disciples that she had seen the living Saviour. This was no small mission upon which to be sent. Must not the transporting news of a resurrected Christ be carried to the farthestmost parts of the world? Must not this news naturally first be spread broadcast by the testimony of those who had lived nearest and closest to Jesus? If Mary Magdalene and Peter and John and James and Mary, the mother of Christ, would not be true and announce to the world a risen Saviour, would the Pharisees or the Roman guard that had been bribed or the blatant blasphemers, who hated Christ and his doctrines, do so? And if we, who are the professed followers of Jesus, will not bear testimony to his divine power, will that gospel testimony be scattered by those who know him not?

And why should not we, the professing followers of Jesus, be willing to announce to the world the glad tidings of a risen Christ? Supposing that to-day your wife was sick and had to undergo a very serious operation would you not notify her mother and father and brothers and sisters of the impending danger? And if that operation was a success would you not make the telegraph wires thrill with the news, "The doctors say the operation was a success and that she will get well." If you would thus hasten to send the news that your wife had been saved from the jaws of death, how much more should every one who realizes what the resurrection of the Lord means to our dying race join in the effort to send broadcast through a perishing world the glad news that Christ has risen from the dead?

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But there is one result of Mary's message to the disciples upon which I would like to touch before I close. She carried that news to doubting Thomas. Even with all the testimony that Mary brought, Thomas would not believe that Christ had risen again until he had thrust his finger into his pierced side. Even after Jesus had appeared among his disciples and Thomas saw Christ face to face he would not believe until he had touched Jesus. Is there any doubting Thomas here to-day among us? Is there any one who is trying to believe the Bible and the gospel without believing the divine birth and the divine resurrection of Jesus Christ? Oh, my beloved, among the beautiful flowers of Easter morn, do not try to exhume a corpse and call it a living Christ. Look to-day at a living Jesus. Look to-day at a resurrected Christ, who is ready to show you his scars, the results of suffering for your sins. Look to-day at a living Jesus, who demands that you shall not only call him master, but Rabboni, which is to say "Great Master." Look to-day at an Easter Christ, who has ascended unto the Father, with whom you may be able, through his blood, to pass an endless Easter.

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Conroy's Shoe Store. Moran's Old Stand. GRAFTON STREET. All varieties of The Ames Holden and latest styles of footwear. Prices the lowest in the city. P. O. Box 64.

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We have just opened our new spring and summer clothing. We want to say right here—we can offer you greater inducements than ever, bring your money with you and you can look forward to getting the best value in Charlottetown. 500 pairs men's pants, these are separate from suits and will be sold cheap. Price from 90c a pair up.

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The Berliner Gram-o-phone is the only Talking Machine made in Canada, and is guaranteed for five years. Prices from \$15 to \$45. Can be bought on the installment plan, \$5.00 cash and \$2.00 per month for 8 months. If you would like to test it before buying, you may. Write for illustrated catalogue and easy payment plan.

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In the olden days was the shelf on shelf of plates, platters and pans. Well, there's no reason why the belle of the kitchen to-day need be ashamed of the culinary department, if her utensils were purchased from us—for we have all the good old things, all the modern utensils, appliances, conveniences.

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The late Sir Dr. Norrell McKenzie, England's foremost physician, used HINROD'S ASTHMA CURE constantly in his private practice. If you are discouraged send for a generous free sample. It will not disappoint you.

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Will leave Charlottetown for Boston via Hawkesbury and Halifax EVERY TUESDAY AT NOON. Returning will leave Boston Saturdays at noon.

Passengers via Pictou on Wednesdays, make connections at Halifax. For tickets and all information apply to W. W. CLARKE, Agent Charlottetown. H. L. CHIPMAN, Manager, 4-23 St. W. St.

EASTERN STEAMSHIP COMPANY International Division. Three Trips a Week

Commencing Wednesday, May 6th, 1903, steamers leave St. John, Mondays, Wednesdays and Fridays at 8:00 a.m. for Portland, Lubec, Portland and Boston.

RETURNING From Boston, via Portland, Eastport and Lubec, Mondays, Wednesdays and Fridays at 6:00 a.m.

Through tickets on sale at principal Railway Stations and Baggage checked to destination. Passengers arriving at St. John on evening previous to sailing can go direct to the steamer and take cabin berth on the steamer and the trip. All freight, etc., in this line insured against fire and marine risk.

WILLIAM G. LEE, Agent, St. John, N. B. A. H. HANSCOM, G. F. & T. A. CALVIN ASTON, N. B. & Gen'l Manager, 64, W. St.

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