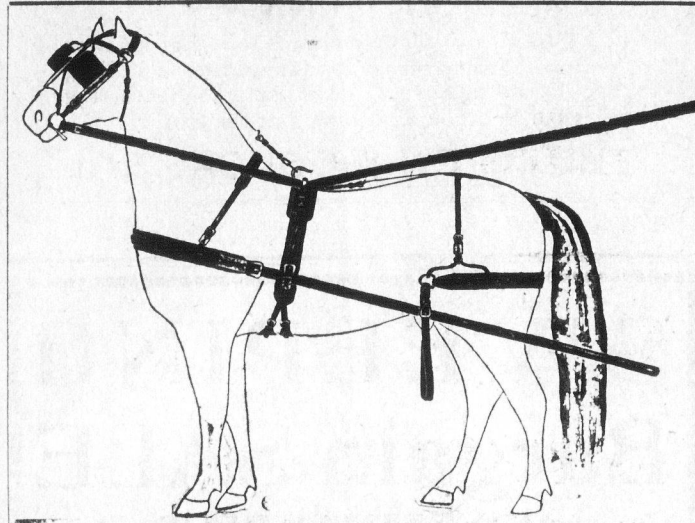


## SPECIALLY GROWN FOR JAPAN TEA DRINKERS.

# "SALADA"

Ceylon GREEN Tea is Pure, Healthful and Delicious. It is sold only in sealed lead packets the same as the well-known "SALADA" Black Teas—25c. and 40c. per lb.



## Single, Double, Light, Heavy HAND-MADE HARNESS

That wears well. Every part fully guaranteed. Why not have the Best when it costs no more than inferior harness.

GEO. STEPHENS & DOUGLAS, HARDWARE AND IMPLEMENTS.

**K&K K&K K&K K&K K&K K&K K&K K&K**

### SINFUL HABITS IN YOUTH

MAKE NERVOUS, WEAK, DISEASED MEN.

THE RESULT OF ignorance and folly in youth, overexertion of mind and body induced by lust and exposure are constantly wrecking the lives of an early age, at the blossom of manhood, while others are forced to drag out a weary, fruitless and melancholy existence. Others reach matrimony but find no solace or comfort there. The victims are found in all stations of life—the farm, the office, the workshop, the pulpit, the trades and the professions. Nervous Debility and Seminal Weakness are guaranteed cured by our New Method Treatment or No Pay. You run no risk. 25 years in Dr. Kennedy & Kergan's Bank security.

**CURED WHEN ALL ELSE FAILED.** No name used without written consent.

"I am 33 years of age and married. When young I led a gay life. Early indiscretions and later excesses made trouble for me. I became weak and nervous. My kidneys became affected and I feared Bright's Disease. Married life was unsatisfactory and my home unhappy. I tried everything—all failed till I took treatment from Drs. Kennedy & Kergan. Their New Method built me up mentally, physically and sexually. I feel and act like a man in every respect. They treated me six years ago. They are honest, skillful and responsible financially. So why patronize Quacks and Fakers when you can be cured by reliable doctors."—W. A. Bolton.

**COURES GUARANTEED OR NO PAY.** Consultation Free—Books Free—Question Blank Free for Home Treatment.

**Drs. Kennedy & Kergan,** 148 Shelby Street, Detroit, Mich.

**K&K K&K K&K K&K K&K K&K K&K K&K**

**FLOUR**

Be sure our registered brand "Kent Mills" is on every sack. It is a guarantee of best quality.

### Stevens' Breakfast Food

Is pure and wholesome. :: Your grocer sells it.

The Canada Flour Mills Co., Ltd.

**MONEY TO LOAN.**

**MONEY TO LOAN—On Land Security** at from 4-12 to 5 per cent, on borrower's own terms of payment. Apply to J. G. Kerr, barrister. Office Fifth St., Chatham. 6m

**MONEY TO LEND**

ON LAND OR TOWN, ON CHATEL MORTGAGE, OR ON NOTE.

To pay off mortgages. To buy property. Pay when desired. Very lowest rate.

**J. W. WHITE, Barrister**

Opp. Grand Opera House, Chatham

**Money to Loan**

—ON MORTGAGES—

4-12 and 5 per cent.

Liberate Terms and privileges to Borrowers. Apply to

**LEWIS & RICHARDS**

## ONE ELDER BROTHER

HE WHO WAS ANGRY AT THE KILLING OF FATTED CALF.

## NOT OUR ELDER BROTHER.

Who Suffered That We Might Live in the Smiles of the Father Forevermore—A New Light Thrown on the Gospel Parable by Rev. Dr. Talmage in His Sunday Sermon.

Entered according to Act of Parliament of Canada, in the year 1903, by William Bolly, of Toronto, at the Dept. of Agriculture, Ottawa.

Chicago, Feb. 1.—In this sermon Pastor Talmage, while not excusing the prodigal, throws a new and searching light upon the character and conduct of the elder brother of the famous parable. The text is Luke xv, 28, "And he was angry."

Who was the prodigal's elder brother? "I know who he is," answers some one. "I see him almost every day of my life. He is the honest, upright son who stays at home and gets no credit for being good; he is the respectable plodder of the family who does most of the hard work in the office, in the store and on the farm and then has the extreme pleasure of seeing all the young girls run after his dissolute younger brother merely because that brother is driving fast horses and sowing his wild oats." The elder brother is the son who is always sober and yet receives he not one extra dollar from his parents as a reward, while the drunken son of the family is continually receiving extra money to get his clothes out of pawn, so that he may have another start in life. The elder is the "good boy" upon whom the mother depends to help give his sisters new dresses for the winter parties, yet he never has a party given for him. He never had a fatted calf killed that he might entertain his friends, though for years he has cared for the cattle by day and has seen that they were properly milked at night. He is the "good boy" who never had a fine ring put on his finger. The folks laughed at his horny fingers, which were knotted from handling the plow and wielding the hoe and the scythe. His feet were never measured for dancing slippers because his sandals were always soiled and dirt-begrimed. He was always working in the fields. The drunkards, the prodigates, the midnight carousers, the libertines and the associates of lewd companions are the ones who, when they are young, have the smiles and the dancing parties given to them, not the elder brothers who have never done any wrong.

But neither of the brothers is portrayed as an example. Both were bad, though in different ways. We easily see the faults of the younger brother; they were open and scandalous; but the faults of the elder brother, being decorously covered up by dutiful conduct, are not so easily recognized. In estimating character on God's lines we have to ask not only what a man has done, but what he is. Money and unbrotherliness and cruelty in the heart deface a man's character as indelibly as open iniquity. They make men, as Christ said, like "whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and all uncleanness." The prodigal place his chief emphasis upon the sinful life of the elder brother. To show that the so-called respectable sins of self-righteousness are of all sins the most to be dreaded and that it is the duty of the preacher to warn his hearers against them.

The elder brother is the modern Pharisee, who thanks God that he is not as other men. He complacently looks upon the drunkard and the social outcast and the pauper and says to his friends: "Just look at me. I never had any more advantage than these people have had. I was of a high spirit, impetuous nature, yet I never would let my evil desires get the better of me. I have never been drunk. I have never run up a bill I was unable to pay. I never was a frequenter of the clubs, nor a convivial associate of midnight carousers."

But, my pharisaical friend, though in one sense you may never have broken the criminal code of your state, yet there are more ways than one of breaking the moral and the spiritual laws. Shylock, the outraged Jew, may have been legally an honorable man, but in the sight of God and of the community in which he lived Shylock was a fiend and a murderer at heart. Like a panther crouching among the long grasses of the African prairie, waiting for the time he could spring upon a helpless antelope, Shylock was longing for the time when he could lay Antonio a corpse at his feet.

Elder brothers, you have no ground for pride if the restraint that has kept you from prodigality is itself a defect of character. It is true that you have not gone off as a prodigal into a far country of sin. You have not given a midnight banquet and started your young friends on the path to a drunkard's grave by teaching them how to bury their lips in the red poison of the wine cup. You may have been too stingy for that. You may have been so mean and stingy that there is no fear that you would drink a glass of wine or smoke a cigar unless some one else paid for it. It is not principle that saves some men from going to destruction by the broad highway of dissoluteness, but the fear of the law. They hold on to every dollar they have and are too stingy to spend a cent. They keep their money as long as they can and never give a cent to a friend unless they make that friend give them a first class security and pay full interest. But, my so-called respectable and upright pharisaical friend, though you are not a prodigal, you may be a usurer, an extortioner and a slanderer. You may be a member of the poor widow's mite and a contemptible tyrant in your

dealings with your debtors and your employees. You may be a bedder of evil reports and a murderer of your neighbor's reputation. You may be one of those keen, cold automatons without one drop of human kindness in your heart. You may be so merciless in your dealings with mankind that you will not stop for one moment to consider the sad causes which led your friends into sin or into financial difficulty.

Satan is no nearer being a Christian gentleman by dressing himself in broadcloth. The hangman's noose is no less fatal for being deftly placed about the doomed throat by white fingers aglitter with diamond rings. Because you, oh, elder brother, stay at home and live under your father's roof, that is no reason why you may not be living 10,000 miles away from your father's love. I do not believe there is a man who has been painted in all the word pictures of the Bible than this cold blooded, unforgiving, sneering, carping elder brother, who was ready to take every advantage he could over his fellow-men if he could only do so without disobeying the letter of the law. Instead of being drunk with wine he was intoxicated with self-conceit and selfishness. Instead of being a beggar or earning his bread by tending swine he was ready to unkenel the bloodhounds of vindictive rancor, which would tear a repentant brother limb from limb.

The elder brother thinks that his Divine Father's house is not big enough to hold two sons. He feels that if his brother is allowed to come back the returning prodigal will crowd him out of some room which rightfully belongs to him. He says to himself: "There is a drunken loafer of a boy. He has taken him one-half of the property; now, he is coming back to eat up part of my half. I know that father is so kind hearted that he will give part of my rightful inheritance to this lazy spendthrift, this boon companion of dissolute characters. If he has spent his all, then let him starve. That is just what he deserves. He has no right coming back, to be a vampire upon my property." So the selfish elder brother in many of our large churches refuse to let the prodigals come among them and will not allow them to be received as equals in their Father's house. They seem to think that the advent of the poor and outcast means their own social extinction and their spiritual debasement.

Where can the despicable, pharisaical spirit of the elder brother be found more conspicuous than in some of your modern Sunday school classes? "Oh," say the well-dressed young girls of that class, "you are not going to put that poor girl in our class. Why, it will ruin the school! You can't expect the daughters of millionaires to associate with sewing girls even in a Sunday school." Where can you find a more despicable, pharisaical spirit than in the missionary life of some of our large city churches? There are many large and wealthy churches that are supporting missions to the four slums of the city, yet whose members would not for one instant allow the poor to sit in their own pews or kneel at their communion tables.

The elder brother never longs to satisfy his divine cravings of his father's love. He is not sympathetic with some of the excuses that are made for that prodigal son. I have no sympathy with those who declare that young men are led astray into the far country of sin because they have generous impulses and abnormal affectionate characters. They cannot say no to the tempter. That prodigal was an ingrate, contemptible, dissolute rake. No man is large hearted who will take a friend to a saloon or open a bottle of wine at a club when in order to do it he makes his own children go hungry and dress in rags. No generous hearted young man will go into the far country of sin and recklessly squander his money when at the same time he knows that his old father is weeping at home, with his eyes a fountain of tears, but, though that younger son was a self-righteous, despicable character, the elder brother heard the music which signaled the parental joy over the repentant prodigal's return; when he saw the eyes of his father glistening with love and his cheeks flushing with holy thankfulness, he would have rejoiced for his father's joy if he had not been selfish and would not have tried to stab the old man to the heart. Did he not say in effect: "Yes, we shall drive that dissolute debauchee back to his wine trough. Then we can have the pleasure of seeing father again restlessly pacing the floor through the long, weary hours of the night."

If that elder brother had been the right kind of a son, he would have seen what joy came into the father's heart at the return of his repentant son. He would have immediately said: "What difference does money make if I can make father happy? Away with the question of dollars and cents if my brother's return is only a true return." So every Christian today, if he is the right kind of Christian, does not think about the social conditions of his repentant fellow man. He immediately says, when the publican bows at the mercy seat: "Oh, the joy and the rapture of heaven. Oh, the look of triumphant love which is upon my brother's face. Oh, the celestial music which is in his soul. Waves of sound is rolling through the golden boulevards of the New Jerusalem. Oh, the angelic voices in heaven which are everywhere shouting the glad tidings: 'The prodigal has returned.' The prodigal has returned to his Father's house!" There ought to be joy on earth as well as joy in heaven over one sinner that repenteth. There ought to be the same joy which the good shepherd felt when he found his sheep that was lost. The same joy which the one frantic wife of the prodigal felt when she recovered her piece of silver, which was part of her wedding dowry.

The elder brother's conduct also shows a lack of faith in his father

He refuses to believe that his Divine Father's love is powerful enough to change a sinner into a saint. Indelicately often intrudes itself in the pew and behind the church pulpit. Some church members, and some ministers of the gospel, are only theorizing when they profess to believe that Jesus Christ can pardon sin. They profess to believe that Christ can transform the seven devils of the prodigal into the seven devils of the elder brother who are willing to sit at his feet and worship, but these skeptical elder brothers go forth into the great, wide, sinful world and by their practical behavior scatter their ideal spiritual theories to the four winds.

When the reformed drunkard comes home, they cry out: "What is the good of letting that unprincipled loafer into the house? He is just like other drunkards." He is only repenting for a little while so that he may get some money out of us and go forth on another spree. Drive him out at once. Let him go to the poorhouse, where he belongs." When the young girl who has led a dissolute life wants to lead a pure life, instead of finding the willing arms of forgiveness held out to her by her elder sisters she finds only the shut doors of a contemptuous rebuke. Why? Because the cynical elder sisters do not believe that a prodigal woman with a black past can ever, even by divine power, be changed into a sainted woman with a spotless future. The criminal has served his penitentiary term and is liberated from the stone cell, is the great world at large ready to forgive him and receive him back into honorable employment if he repents? Oh, no! The elder brothers and elder sisters are so bitter against the ex-convicts that many a repentant one has deliberately returned to his crimes because he could earn a living in no other way. My brothers and sisters, can it be possible that the love of God is powerful enough to save men? Can it be possible that you and I do not believe the omnipotent hand of Christ is able to lift the vilest of sinners out of their sins if they will only reach up for that saving hand?

The elder brother does not realize fully that his Divine Father is showing more magnanimity in bearing with his respectable meanness than in welcoming back the repentant prodigal boy. I feel sorry for the wife who is married to a drunkard or to a gambler or to a dissolute clubman. That must be a crushing cross for a mother to carry for the sake of her children—to feel that for the baby's welfare she must associate with a man from whom the law courts of the land would give her a divorce if she only presented her evidence. But, though this may be true, I feel almost as sorry for a wife who has to live with one of those cross grained, sneering, irritating, fault finding, jealous husbands who are wearing out and sapping away the life and happiness of many a home—I mean a wife who has to live with one of these heartless, brutal men who go around with soft voices and smiling faces and yet are as merciless as a hornet stinging a sting; I mean a wife who has to live with a man who considers every day wasted unless he is able to overreach somebody and yet will do the overreaching in such a polite and deferential way that his victim can say nothing and have no recourse to justice.

But, after all, the most impressive part of the elder brother's history is the abrupt way in which the prodigal ends. There is no doubt that the younger son was forgiven. No doubt the repentant prodigal was able to enjoy the rest and the home pleasures of the father's house. But how about that cynical, self-satisfied and complaining elder brother? Did he ask forgiveness of his father? Did he go into the banquet where the feast was being celebrated? I do not know. I cannot tell. The prodigal ends with the earnest plea of the father. We must take the rest as we will. Personally I have my doubts about the salvation of that elder brother. It is sometimes far easier for the sinner down in the slums to come to Christ than for the rich son living in a luxurious palace. A London missionary was one night called up to go to a dying girl. This wayward child at the time was living in a dissolute house. When the missionary entered the room, he found a sinful sister holding in her arms the head of the dying girl, and she was saying: "It is all right. Put stored up love and trust in Jesus. He died for just such sinful girls as we are. Jennie, put your faith in Jesus Christ." Yes, we can all feel that Christ died for the prodigal son, but it is awfully hard for some of the elder brothers and elder sisters to feel that it was necessary for Jesus Christ to die for them and their sins. My elder brother in sin, are you going to stay out of your father's house? Are you going to refuse to put your faith in Christ and come into the marriage banquet of the Lamb?

Mr. Moody tells the story of a soldier dying in one of the field hospitals of the Civil war. The soldier sent for his chaplain to come to help him in the hour of death. Mr. Moody said: "I wish I could help you die in peace, but Christ alone can help you do that." Then Mr. Moody read to him from his Bible passage after passage until he came to one of the sweetest verses of all, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have everlasting life." The dying man at that point cried: "Stop! Is that there? Oh, I did not know that was in the Bible. Please read a few words again." Then the dying man just pillowed his head on that promise and went to sleep in the arms of Christ to wake amidst the hosannas of heaven. Elder brothers and elder sisters, will you look to that cross today which I tell you will save your souls? Will you let that cross take you to one of your Father's houses? Will you be and now sit down by Christ and by the side of your repentant prodigal brother?



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 1877.

### Cures While You Sleep

It cures because the air rendered strongly antiseptic 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.

FOR—

Whooping Cough, Bronchitis, Croup, Catarrh, Croup and Hay Fever.

The Vapo-Cresolene which should be kept in every household, is a bottle of Cresolene, 50c. Extra 25c. of Cresolene 25c. and 50c. extra. Each bottle contains a complete instruction booklet containing highest testimonials to its value.

VAPOR-CRESCOLINE IS SOLD BY DRUGGISTS EVERYWHERE.

Vapo-Cresolene Co., 180 Fulton Street, New York. 115, Notre Dame Street, Montreal.

## The Garden.

The poorest, commonest garden is a place of enchantment to the true flower lover. Its possibilities are endless, even if the achieved results lack much.

## Scotland's New York.

It may not be generally known that there is a New York in Scotland and within a short distance of Glasgow. This village is marked on one of the railway maps and is situated on the west shore of Loch Awe.

## New York's Pinnacle.

The highest point in New York city is at Ocean terrace and Toad Hill road, in Richmond borough (Staten Island), 409 feet above tidewater.

## A GUARANTEED CURE FOR ALL FORMS OF KIDNEY DISEASE

We, the undersigned Druggists, are fully prepared to give the following guarantee with every 50 cent bottle of Dr. Fostering's Kidney-Wort Tablets, the only remedy in the world that positively cures all troubles arising from weak or diseased kidneys:

"Money cheerfully returned if the sufferer is not relieved and improved after use of one bottle. Three to six bottles effect astonishing and permanent cures. If not relieved and cured, you waste no money."

C. H. Gunn & Co., Druggists, Chatham, Ont.

The man who wants the earth often has to be content with a little dust in his eyes.

## NINETY-EIGHT PER CENT.

There is a fascination about big profits to a business man. But the conservative and cautious trader prefers to have the lesser per cent. of interest and the larger per cent. of safety in his investments. There is no business man who would not consider it a sound proposition to invest in an enterprise in which absolute loss was impossible and which offered ninety-eight chances in a hundred of a rich profit. The statistics of cures effected by Dr. Pierce's Golden Medical Discovery show that ninety-eight per cent. of cases of weak lungs can be absolutely cured. Almost if not all forms of physical weakness may be traced to starvation. Starvation saps the strength. The body is just as much starved when the stomach cannot extract nutrition from the food it receives as when there is no food. "Weak lungs," bronchial affections, obstinate coughs, call for nourishment. "Golden Medical Discovery" supplies that nourishment in its most condensed and assimilable form. It makes "weak lungs" strong, by strengthening the stomach and organs of digestion which digest and distribute the food, and by increasing the supply of pure blood.

Every man ought to air his opinions. If he doesn't they are apt to get musty.

## Miss Jones' Voice Greatly Improved.

A startling improvement is noticeable in Miss Jones' singing. Her voice is stronger, and sounds clearer and sweeter than before using Catarrhose, which is a wonderful aid to singers, speakers and ministers. Catarrhose, the famous throat lozenge, freedom from Colds, Coughs and Catarrh, clears the nose and throat, and prevents hoarseness. Catarrhose makes the voice brilliant and enduring, and is uncommonly well recommended by Prima Donnas, members of Parliament, Lawyers, Doctors and thousands that use it daily. Better try Catarrhose. Price \$1.00; trial size 25c. Druggists, or N. C. Polson & Co., Kingston, Ont.

The broom manufacturer makes sweeping charges when he sends in his bill.

Lever's Y-Z (Wise Head) Disinfectant Soap Powder dusted in the bath, softens the water and disinfects.

**DENTAL.**

A. A. HICKS, D. D. S.—Honorary graduate of Philadelphia Dental College and Hospital of Oral Surgery, Philadelphia, Pa., also honor graduate of Royal College of Dental Surgeons, Toronto. Office over Turner's drug store, 28 Butherford Block.

**LODGES.**

WELLINGTON Lodge No. 46, A. F. & A. M. G. R. C. meets on the first Monday of every month, in the Masonic Hall, Fifth St., at 7:30 p. m. Visiting brethren heartily welcomed.

ALEX. GREGORY, Secy.

F. D. LAURIE, W. M.

## LEGAL.

J. B. RANKIN, K. C.—Barrister, Notary Public, etc., Victoria Block, Chatham.

W. F. SMITH—Barrister, Solicitor, etc. Office, King Street, west of the Market. Money to loan on mortgages.

J. B. O'FLYNN—Barrister, Solicitor, etc., Office, King Street, opposite Merchant's Bank, Chatham, Ont.

SMITH & GOSNELL—Barristers, Solicitors, etc., Harrison, Hall, Chatham; Herbert D. Smith, County Crown Attorney; R. L. Gessell.

WILSON, PIKE & GUNDEY—Barristers, Solicitors of the Supreme Court, Notaries Public, etc. Money to loan on mortgages, at lowest rates. Offices, Fifth Street. Matthew Wilson, K. C., W. B. Gundy, J. M. Pike.

HOUSTON, STONE & SCANE—Barristers, Solicitors, Conveyancers, Notaries Public, etc. Private funds to loan at lowest current rates. Office Scane's Block, King Street. M. HOUSTON, FRID STONE, W. W. SCANE.

## Trust and Private Funds to Loan

On farm and city property. Terms to suit borrowers. Apply or write to—

THOMAS SCULLARD

Room 26, Victoria Block.

## STANDARD BANK OF CANADA

HEAD OFFICE, TORONTO.

Branches and agents at all principal points in Canada, U. S. and Great Britain. Drafts issued and notes discounted. Savings Bank Department deposits (which may be withdrawn without delay) received and interest allowed thereon at the highest current rates.

G. P. SCHOLFIELD, Manager Chatham Branch.

## BANK OF MONTREAL

ESTABLISHED 1817.

Capital (all paid up) \$12,000,000. Real Fund \$6,000,000. Drafts bought and sold. Collections made on favorable terms. Interest allowed on deposits at current rates in Savings Bank department, or on deposit receipts.

DOUGLAS GLASS, Manager Chatham Branch.

## Lime, Cement and Cut Stone.

We keep the best in stock at night prices.

## JOHN H. OLDERSHAW

Thames Street, Opposite Police Station.

## REASONS WHY

## Mapelene Syrup

## Should be Used.

1—It is absolutely a pure syrup with the flavor of maple syrup.

2—It is never rank as some maple syrup is.

3—People use it who cannot eat other syrups. After it is thoroughly canvassed it will be sold in all groceries.

Go to JOHN McCORVIE, Wholesale Agent, for information, or T. L. PARDO, Jr.

## AGENTS WANTED.

Catarrh, an excessive secretion from an inflamed mucous membrane, is radically and permanently cured by Hood's Sarsaparilla.