

* The Sunday School *

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter, 1905.

APRIL TO JUNE.

Lesson XII.—June 18.—The Heavenly Home.—Rev. 22: 1-11.

GOLDEN TEXT.

To him that overcometh shall I grant to sit with me in my throne.—Rev. 3: 21.

EXPLANATORY.

The City Gates (Rev. 21: 12, 13, 25.) In the vision there were twelve gates to the city, four on each side, and these gates were always open. The gates are open with a welcome from every direction. All people, of all kinds, of all races, of all ages, are welcome. More than this, they are open for all ideas, all good things, all true qualities of character, all art, all truths, learning, riches, culture, secular things, all that delights, helps, builds up man.

There is nothing in the city for which night stands. Every thing is in the light. Things are seen as they are. There is no more blinding, no dim feeling of our way. There are no dangers there from darkness. Restrictions are put on liberty in this world, because it is imperfect. As soon as one's nature is perfect, the liberty can be perfect, the liberty of the sons of God.

The city stands for convenience, culture, power, stimulus, fellowship, enjoyment, interest in human life, all the advantages which come from the close union of many. But in the Paradise Regained, flows (vs. 1) A PURE RIVER OF WATER OF LIFE, CLEAR AS CRYSTAL. (vs. 2) IN THE MIDST OF THE STREET OF IT. The river symbolizes all that is refreshing, life giving, thirst-quenching, cleansing, beautiful, flowing close by all that the city stands for. ON EITHER SIDE OF THE RIVER, made flourishing by it, WAS THERE THE TREE OF LIFE, yielding beauty,

A SURPRISE PARTY.

How the Authoress Turned the Tables on Her Friends.

A distinguished authoress with her husband moved to a California fruit ranch to get free from stomach and nervous troubles. She tells her food story as follows:

"The change to outdoor life, abundance of fresh fruit, etc., did help us some, but as the necessity of cutting out all indigestible foods and thus striking at the root of the trouble, had not sufficiently impressed itself on our minds, we continued to indulge our appetites, till at last I was prostrated for a long time with a serious illness, during which I was nearly starved on 'gruel and things.' One day while in this condition I demanded Grape-Nuts, merely because I wanted something I could chew. My wish was complied with, under protest at first, however, and then as no bad results followed, the crisp, nutty grains were allowed me in the way of humoring a harmless whim.

"To the surprise of everyone, the stomach which had persistently refused to retain the sloppy messes usually fed to sick folks, readily assimilated the Grape-Nuts, and I was soon able to take two spoonfuls three times a day, and when I got to that point my health and strength came back to me rapidly. On recovery, and taking up my work again, I adhered to Grape-Nuts food for breakfast and supper, eating a good, plain dinner at noon. In four weeks I gained 10 pounds in weight. I have constantly used Grape Nuts food ever since and greatly to my advantage.

"My faith in Grape-Nuts was a matter of much jesting to my family, and once when my birthday came around, I was told that a special dinner would be prepared to honor the anniversary. When I entered the dining room I was surprised to find it decorated with Grape-Nuts boxes, some empty, some full, and some filled with flowers, etc., etc., and the joke was hilariously enjoyed. My time came, however, when I returned the surprise by producing a delicious Grape-Nuts pudding, and dates stuffed with rolled grape-Nuts and cream. Then those who came to scoff remained to gorge themselves, if I may be pardoned the expression. It has not been difficult since that day to win converts to Grape-Nuts." Name given by Postum Company, Battle Creek, Mich.

Ten days' trial is proof.

and comfort, but most of all bearing TWELVE MANNER OF FRUIT for feeding the soul; a great variety in order to satisfy every hunger, every longing and desire, for sustaining and giving growth to every faculty, the whole being. THE LEAVES OF THE TREE WHERE FOR THE HEALING OF THE NATIONS. The trees are not to be isolated, but to be brought into contact with the people, even the leaves, the means by which fruit is borne are a healing power to the nations.

The Things Excluded (vs. 3, 5) 3 THERE SHALL BE NO MORE CURSE. Nothing that brings evil, nothing that injures soul or body, no barrier between the soul and God.

5. AND THERE SHALL BE NO NIGHT THERE, no ignorance, no prejudice or sin that shuts out the light, no deeds of darkness, no love of evil, no mere groping for truth and light. Nothing shall be there that is described in Rev. 21: 8, 27, for these evils and sins are contrary to the very nature of the Kingdom of God. They can no more exist there than darkness can remain in the light of the sun.

THERE SHALL BE NO MORE DEATH, NEITHER SORROW, NOR CRYING, NOR PAIN (Rev. 21: 4) These cannot exist, because sin, their cause, no longer exists. So long as sin exists in the soul, or disease in the body, there must also exist pain, as the danger signal, as the impulse to righteous living. "Pain is the protest of Today against Yesterday on its way to Tomorrow." Disease or sin without pain means death.

THINGS INCLUDED WITHIN THE CITY (vs. 3, 5) (1) THE THRONE OF GOD AND OF THE LAMB (vs. 3) Their presence, guiding providence. (2) THEY SHALL SEE HIS FACE (vs. 4) which only the poor in heart can see. The power and joy of intimate personal communion with God and Christ. (3) HIS NAME, representing all that God is in character, shall be in (on) their foreheads (vs. 4), marking them as his children, and showing in their very appearance the heavenly character. (4) THE LORD GOD GIVETH THEM LIGHT (vs. 5) Direct inspiration, the illumination of the Spirit. The light is for all without distinction, doing for us spiritually all that light does for us in nature. (5) The water of life, freely. (6) The fruits of the tree of life. (7) The kings of the earth shall bring their glory into it; all that is good and desirable in this world shall belong to the perfect state. Nothing good shall be excluded, nothing banned. HE SHALL INHERIT ALL THINGS. (8) AND THEY SHALL REIGN FOR EVER AND EVER. He shall reign over himself, no longer "a heritage of woe," but "crowned and mitred over thyself reign thou." He shall reign over all things so that everything on earth and in heaven shall minister to his service in the kingdom of heaven.

ALL'S WELL.

A traveler returning from Europe relates how, one beautiful Sunday evening on the steamship Oceanic, in mid-ocean, a group of Welshmen sung beautifully, both in Welsh and English, the great old church hymns. There were more than two thousand passengers, and nearly all were listening with delight. Just at dark they sang, "Jesus, Lover of My Soul." After singing it in Welsh, they repeated it in English. As they finished the line, "Safe into the haven guide," the captain on the bridge tapped three bells. The watchman on the first lookout repeated the three taps loudly on his larger bell, and sent out over the decks and out over the waves the cry, "All's well!" Far up in the crow's nest, nearly one hundred feet from the deck, the watchman in the second outlook caught up the cry and sent it out farther into the darkness: "All's Well!" A gentleman standing by the traveler's side on the deck remarked: "Would it not be fine if every soul on this great liner could, from the heart, and for himself echo it yet again and fling it up to the angels above: 'All's well!'"—Selected.

SPRING SONG.

Spring came dancing down the glade
Her arms with violets laden;
And Spring met Love, and Love was sad,
Love vowed he'd never more be glad,
Spring sighed—the tender maiden!
Spring scattered violets through the glade
And hid them in the blowing grass;
And Love bent down and plucked a flower
And hastened to his lady's bower,
Spring sang—the happy maiden!

Spring whispered to the waiting birds
To thrill a roundelay;
Along came Love, and Love was glad,
He vowed he never could be sad
Spring laughed—the witching maiden!
—Rita Scherman in the Reader Magazine for May.

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INTERCOLONIAL RAILWAY

On and after MONDAY, November 21st, 1904, trains will run daily (Sunday excepted) as follows:

TRAINS LEAVE ST. JOHN.

Sub. for Hampton	5.40
5—Mixed for Moncton,	6.30
2—Exp. for Point du Chene, Halifax, Sydney and Campbellton	7.00
26—Express for Point du Chene, Halifax and Pictou	12.15
4—Mixed for Moncton and Point du Chene	13.15
8 Express for Sussex	17.10
134—Express for Quebec and Montreal	18.00
10—Express for Halifax	23.25

TRAINS ARRIVE AT ST. JOHN.

9—Express from Halifax	6.30
Sub. from Hampton	7.45
7—Express from Sussex	9.00
133—Express from Montreal and Quebec	13.50
5—Mixed from Moncton	15.20
3—Express from Moncton and Point du Chene	16.50
25—Express from Halifax, Pictou and Campbellton	17.40
1—Express from Halifax	18.40
81—Express from Moncton (Sunday only)	24.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

D. POTTINGER,
General Man.

Railway Office,
Moncton, N. B., Nov. 18th, 1904.

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THE CANADIAN NORTH-WEST.

HOMESTEAD REGULATIONS.

Any even numbered section of Dominion lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situated, or, if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situated, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plans:

(1) At least six months' residence upon and cultivation of the land in each year during the term of three years.

(2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler was entitled to and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township.

A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

The privilege of a second entry is restricted by law to those settlers only who completed the duties upon their first homesteads to entitle them to patent on or before the 2nd June, 1889.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of the three years before the Local Agent, Sub Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber coal and mineral laws, as well as respecting Dominion Lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

W. W. CORY,

Deputy Minister of the Interior.

N. B.—In addition to the Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.



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