

A TERRIBLE SUFFERER FOR THREE YEARS

But Health Was Completely Restored by Dr. Williams' Pink Pills.

Extreme anguish; pains in the joints that all but drive one crazy—thus may inflammatory rheumatism be described. The victims are to be pitied—to them life is one long torture; they suffer by day and cannot sleep by night. Such was the condition of Miss A. Mercier of Ottawa, Ont. For three years she was a victim of this trouble and found no relief till she began using Dr. Williams' Pink Pills. She says:—"For three years I was a sufferer from inflammatory rheumatism. During that time I consulted and was treated by some of the best doctors in our city, but I found no relief in their treatment. I began to despair of ever being well again, when one day a friend advised me to try Dr. Williams' Pink Pills. I procured three boxes and by the time these were used there was enough improvement in my condition to encourage me to continue their use. Three more boxes completely cured me and today I am as well as ever I was. I always keep a supply of Dr. Williams' Pink Pills in the house and would recommend all who suffer as I did to give them a trial."

It was the new blood that Dr. Williams' Pink Pills actually made that restored Miss Mercier to health and strength. There is no medicine to equal them in making new blood and in this way they cure anaemia, rheumatism, heart palpitation, indigestion, neuralgia, St. Vitus dance and many other troubles. Sold by all dealers in medicine or direct at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

SENTENCE SERMONS.

Pride of wit indicates poverty of wisdom.

You cannot wound the devil of greed with the fork of envy.

It is not a sin to be rich, but it is a sin not to be enriching.

The proof of living in the light is making other lives bright.

A man is worth only as much as makes him useful to his day.

The only ideas that cannot be revised are those that are dead.

It takes more than blindness to time to give the vision of eternity.

It is always easy to be good if you can be absolutely lonesome.

The piety that slops over in meeting seldom flows over into duties.

No man is fit for good society who does not help society to goodness.

To refuse the friendship of conscience is to double the power of all your foes.

To make men good by force is to force out of them the dynamic of real goodness.

That is far from being a home where you cannot see the family for the furniture.

The streets of our cities are the only practice grounds for walking the golden streets.

Half the battle against real sins would be won if we would ignore the imaginary ones.

Many a preacher would revise his sermons on the next life if he knew more about this one.

No amount of anxiety to save the folk can make up for unwillingness to save and serve folk.

The tendency to correct all creation is often mistaken for the creation of correct character.

MOTHERS FEEL SAFE WITH BABY'S OWN TABLETS

Mothers who have used Baby's Own Tablets say they feel safe when they have this medicine in the house, as the Tablets are a never-failing cure for the ills of babyhood and childhood. And the mother has the guarantee of a government analyst that this medicine contains no poisonous opiates. Mrs. Walter Barr, Mountain Grove, Ont., says:—"My little boy suffered terribly when teething and from constipation. Nothing I gave him did the least good until I gave him Baby's Own Tablets and these brought him speedy relief. Every mother of young children should keep the Tablets in the home." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Two officials of the Austrian Government fought a duel at Vienna on Saturday, in which one of them was killed.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON, MARCH 6.

Lesson X. Jesus the Healer, Matt. 8. 2-17. Golden Text, Matt. 8. 17.

Verse 2. A leper—Leprosy is supposed to be due to improper food and unclean surroundings. It is not hereditary, and is contagious only from close personal contact. It reduces the victim to terrible emaciation. The Jews treated lepers as outcasts and pronounced over them the burial service. The disease is considered incurable, though much may be done to alleviate it.

Came to him—Violating legal restrictions, he entered the city where Jesus was.

Worshiped him—Reverence paid to kings. The fame of Jesus had spread far and wide.

Lord—A courteous form of address to one considered of superior authority; implying here, perhaps, a belief in the Messianic of Jesus.

If thou wilt—He had no doubt of the power of Jesus, but hesitated to believe he would condescend to do anything for an unclean outcast.

Thou canst make me clean—Leprosy is spoken of in the Gospels not as being "healed" but "cleansed." This was partly because the decaying flesh was made sweet again and the skin white, partly because it meant restoration of ceremonial cleanness and return to the worship of God.

3. Touched him—Contemporary rabbis would have driven him out or hidden their faces. It was considered unsafe to come within six feet of a leper. To touch one was to become polluted before the law. The supremacy of Jesus is seen in the fact that not only did he not become defiled, but he was able instantly to pronounce the leper cleansed.

4. See thou tell no man—Apparently the miracle was performed within doors (Mark 1. 43). Secrecy was possible if the man could be kept still. It was desirable, because (1) Jesus had usurped the priest's right to declare a leper clean, and (2) because he deprecated the gathering of a crowd such as that which had impelled him to leave Capernaum shortly before.

Show thyself to the priest—In that way the leper would be showing respect to authority, and would relieve Jesus of suspicions of interfering with the course of law.

The gift that Moses commanded—Two he-lambs without blemish, and one ewe-lamb of the first year without blemish.

A testimony unto them—A proof that the cure was genuine. After due examination the priests would accept his gift, thus acknowledging the cure. Of course Jesus did not contemplate the disclosure to the priests of the manner of the cure. The fact that the leper disobeyed his injunction helps to account for the opposition Jesus had to meet later (Matt. 9. 3, 34).

5. He was entered into Capernaum—Events following the leper's publication of his story were as Jesus had feared. The gaping multitudes crowded around him, forcing him into the desert places, and even there he was unable to escape. His tour of Galilee therefore came to an abrupt close, and he returned home.

Centurion—A Roman officer, in charge of one hundred men of a legion, probably under Herod Antipas. All the centurions of the New Testament seem to have been worthy men. This one had regard for the Jewish faith and customs so much so that Luke says he had built, out of love for the nation, a Jewish synagogue.

6. My servant—In this case a term of affection, throwing light upon the kindness of the centurion, and indicating his high regard for the stricken slave.

The palsy—Known now as paralysis, a wasting of muscular motor power, due to disease of the brain or nervous centers.

Grievously tormented—A feature of the case mentioned only by Matthew, and, perhaps, having no medical significance. Some think it refers to the muscular spasms and difficult breathing accompanying progressive paralysis.

8. I am not worthy—Luke represents the centurion as sending elders of the Jews, who seek the help of the Great Healer on the ground that he is worthy. A second embassy intercepts Jesus on the road and protests that the centurion, as here, feels his entire unworthiness. He remembered that he was a Gentile, and that for Jesus to

come under his roof was for him to be defiled (John 18. 28).

Only say the word—The first evidence of the man's great faith in Jesus. This distinguishes the case of the centurion from that of the nobleman in John 4. 46, who insisted that Jesus go to his house.

9. I also am a man under authority—He compares the authority of Jesus to that given to him. In each case it was an authority derived from a supreme source, and also absolute. He is not contrasting his case with that of Jesus, but declaring that their cases are similar. When they say Go and Come, they do so under the limitations imposed upon them by a higher authority.

10. He marvelled—Partly because this great display of faith was on the part of a Gentile, and even in Israel he had found nothing like it. His sense of unworthiness, his confidence in the mere word of Jesus, his belief in Jesus's control of unseen powers, all were remarkable. But they had parallels in Israel. The great thing was the centurion's recognition of the conditions under which Jesus labored. He came "to do the will of him that sent" him. His word, therefore, is the word of the supreme Spiritual Authority. When we obey it we are like the soldiers who looked beyond the word of the centurion to the will of the emperor.

11. From the east and the west—Gentiles. Jesus here makes use of the favorite image of the Messianic age being ushered in by a great feast. The rabbis taught that all Israelites were to recline (sit down) at the table together. Patriarchs, prophets, heroes would all be included, and the Gentiles shut out. Jesus startlingly reverses the order, promising that men like the centurion from every nation shall enjoy the Messianic feast, and the sons of the kingdom (12), who have sold their spiritual birthright, shall experience the terrible realities (of disappointment and anger) expressed in the lurid figurative language of outer darkness, weeping, and gnashing of teeth.

14. Peter's house—This he and his wife shared with her mother and his brother Andrew. Jesus seems to have made it an abiding place while in Capernaum.

Fever—The malarial variety common on the shores of the sea.

15. Ministered—Her attending to the table, and so on, was evidence that the fever had left her and no weakness remained.

16. Possessed with demons—It was believed that all sorts of ills were traceable to the work of evil spirits. The worst forms of possession were those of insanity and epilepsy. "With gracious condescension" Jesus accommodated himself to the prevalent ideas on this subject, but he did not share them.

17. Horace Bushnell made this verse the root idea of his conception of the redeeming work of our Lord. By taking our burdens upon his feelings, in sympathy, he bears them for us.

DEEP-SEATED COUGH CURED IN 5 HOURS.

New Home-Made Syrup. (Cut this out.) From Boston Press.

Progress in medical compounds never ceases, and now it is stated by a prominent medical man that any deep-seated cough or cold on the lungs can be actually cured in five hours by the clock. Opium and morphine have been resorted to in the past, as relief measures. But now it is learned that the system must be treated to rid it of inflammation and congestion. A tonic laxative cough syrup does the work so quickly and thoroughly as to be almost magical. What heretofore has taken weeks to cure can be accomplished in hours. Get this formula filled or mix it at home and always keep it on hand: One-half ounce fluid wild cherry bark, one ounce compound essence cardiol and three ounces syrup white pine compound. Shake the bottle and take twenty drops every half hour for four hours. Then take one-half to one teaspoonful three or four times a day until the system is purified and toned up. Give children less according to age. One filling will usually cure a whole family, as the dose is small.

UNCLE EZRA SAYS:

"Some folks' idea uv standin' up for their rights is by settin' on other people."

The frenzied financier uses the little suckers as bait to catch the big ones.

ODORS AS AIDS TO DIGESTION

Oriental Inhale Sweet Perfumes After Each Meal.

Sweet scents to aid digestion are an importation from the Orient. The influence of odors is exceedingly marked. Some people cannot remain where lilacs are in full bloom or bear the odor of jasmine. Some are given a headache by heliotrop or tuberose. Some are given the vertigo or a sinking sensation by cartharides, some are nauseated even by roses. Attacks of real illness with long trains of digestive disorders following in their wake may be brought on by odors.

The fact can be explained only as a pathological phenomenon says Dr. George M. Niles, exerting its influence on the most vulnerable point in the human economy, the gastro-intestinal tract. As offending scents may set in motion a train of morbid digestive symptoms, so, on the contrary, those that are sweet and agreeable may exercise a highly beneficial effect. The Orientals have developed to a notable degree the faculty of deriving the most enjoyment from inhaling fragrant odors.

The most beautiful creations pictured in the imagination of Mohammedans are the hours represented in the Koran as nymphs of Paradise, formed of musk, who exhale from their lovely bodies entrancing perfumes. It is the custom of many Eastern people to spend after each meal a season of quiet while the air around them is rendered fragrant by a fine mist. Or a bottle of their favorite perfume is constantly inhaled.

Even the poor indulge in this habit, for all feel that it benefits nerves and digestion. Dr. Niles believes that a psychic state favorable to the digestive process may be induced through the olfactory fully as well as through the other senses.

MAPLEINE



SPORN MEDICAL CO., Chemists and Bacteriologists, Goshon, Ind., U. S. A.

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Stumps and Trees, We Pull Them as We Please.



We manufacture the largest assortment of Stump-Pulling Machines any place. We sell them on a guarantee that they will work faster, last longer and are more convenient than any other machine made for that purpose. You know there can only be one BEST. If you write for catalogue O you will know all about it. They are free for the asking. Write today, as this may not appear again.

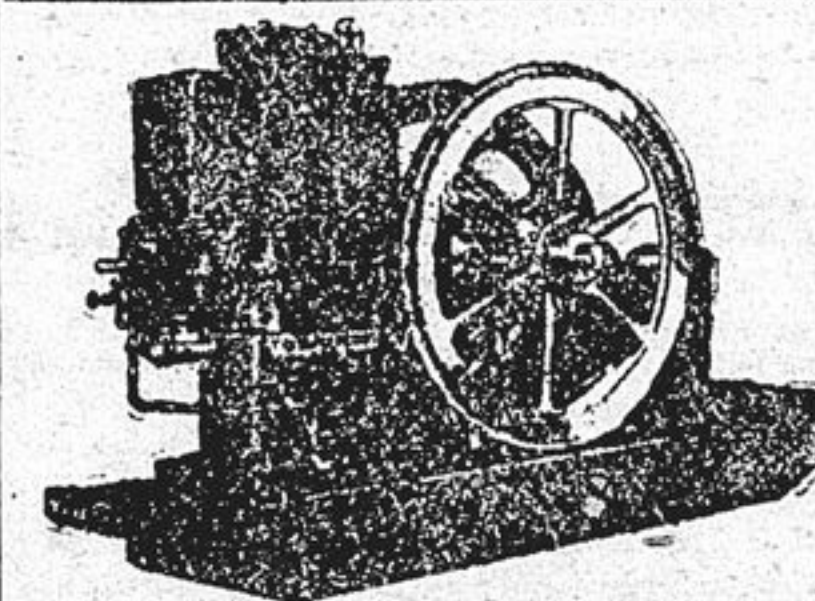
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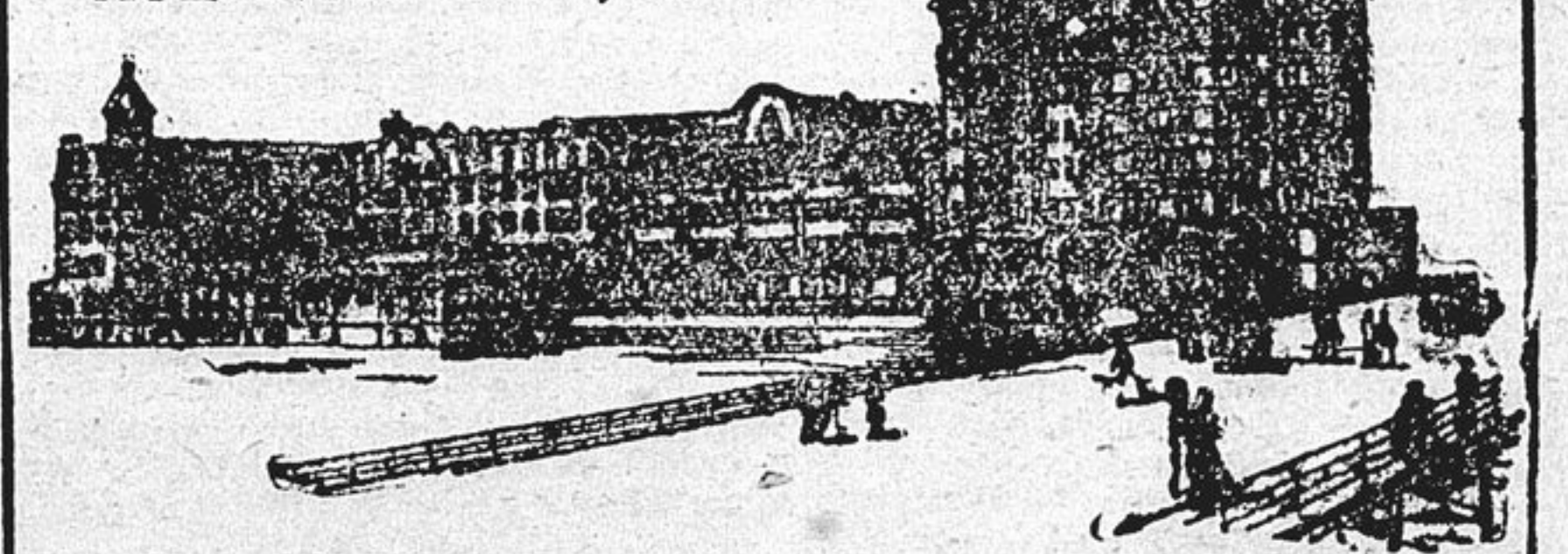
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