

IMPOVERISHED BLOOD

**A Common and a Dangerous
Trouble—You Must Enrich
the Blood to Escape
Danger**

Anaemia is simply a lack of blood. It is one of the most common and at the same time most dangerous diseases with which growing girls suffer. It is common because the blood so often becomes impoverished during development, when girls are too frequently allowed to over-study, overwork and suffer from a lack of exercise. It is dangerous because of the stealthiness of its approach, often being well developed before its presence is recognized, and because of its tendency to grow so steadily worse, if not promptly checked, that it may run into consumption.

The value of the tonic treatment with Dr. Williams' Pink Pills should be known to every mother in the land. These Pills make new, rich blood, tone the organs and nerves, bring a glow of health to pale, sallow cheeks, and drive away the weakness, headaches, faintness, heart palpitation and loss of energy so noticeable in young girls who are suffering from anaemia. To all such Dr. Williams' Pink Pills are an actual life saver. Miss Mabel McTavish, Prince Albert, Sask., says: "In my case I can only say that life had lost its magic; all work was a trial, and even pleasure only a task. When I went up a flight of stairs I was ready to drop from sheer weakness, and I had begun to think life would be a continued burden. But all this is now changed, thanks to Dr. Williams' Pink Pills. These were recommended to me, and after taking them for about a month I found my health renewed. I could sleep better, my appetite returned and I was so strong and well that housework was no longer a burden to me. My sister seemed to be going the same way last summer and Dr. Williams' Pink Pills were at once sent for and two boxes made her as well as ever. Dr. Williams' Pink Pills are now the prized medicine in our home, and doctor bills have been fewer since we discovered the virtues of this great medicine."

Sold by all medicine dealers or sent by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

GAS BAGS OF BALLOONS.

**Rubber-coated Fabrics—Layers of
Cloth Cemented Together.**

The gas bags of modern balloons are made of a cotton fabric coated with India rubber in the most careful manner in order to assure perfect impermeability without sacrificing lightness. For all large balloons, and especially for dirigibles, two layers of cloth are superposed and cemented together. The outer skin is covered with India rubber on one side only, but the inner skin is coated on both sides. In German balloons the inner canvas is cut straight and the outer canvas is cut bias. In this construction goes with angles of 45 degrees are used and the seams are covered, which causes a slight increase in weight. French balloon makers prefer to cut both canvases straight. Experiments show that the tensile strength of the envelopes thus made is approximately equal in all directions.

Each method of construction has its advantages and its defects. As India rubber, even when vulcanized, is altered by exposure to light, the canvas is colored yellow in order to arrest the violet and ultra-violet rays, which are the most active. The pigment used in France is chromate of lead, which unfortunately must be applied to the canvas before it is coated with rubber, and which consequently prevents the vulcanization of the rubber, because the chromate of lead is blackened by heat. Picric acid is free from this objection, but its employment is too dangerous.—Scientific American.

TEACH CHINESE AT OXFORD.

Great Britain has begun to realize the possibilities of trade with China, and the desirability of the rapid increase of relations between the west and the people of the Celestial Empire has been singularly emphasized by the addition of the Chinese language to the curriculum of King's College.

When you are offered something for nothing, look for the invisible string.

THE S. S. LESSON

INTERNATIONAL LESSON,
NOV. 6.

Lesson VI.—The Last Supper,
Matt. 26. 17-30. Golden
Text, Luke 22. 19.

Verse 17. First day of unleavened bread—The Jewish passover was celebrated between the 14th and 21st of the month Nisan, that is, the first month, and always, by a special plan in making the calendar, after the spring equinox. This period was sometimes known as "the days of unleavened bread," since leaven, being regarded as a source of corruption, was not permitted in the sacrifices.

Make ready . . . the passover?—The disciples, thinking the preparations were for the regular celebration on Friday, would make such elaborate arrangements as were common for that feast. This included the obtaining of the wine, unleavened biscuits, and the dish of herbs and fruits soaked in vinegar, besides the procuring of the lamb. There is, however, strong doubt as to the presence of any lamb. Jesus makes no reference to any. Perhaps all that the disciples did was to see that the room was properly furnished.

18. Go into the city to such a man—Apparently, he had had an understanding with this man in Jerusalem. Conjecture points to the house of John Mark's father.

The Teacher saith—From this it is evident that the man, according to some previous plan, would recognize the authority of the message. If he had been a stranger, and surprised at the demand, the statement, My time is at hand, would have had no meaning. This secrecy was needful on account of the plot of the rulers and the treachery of Judas. He wished to eat this passover with his disciples unmolested. To have made known the place and time in the presence of the traitor would have led to a premature arrest.

At the house—It is probable that this house contained the upper room mentioned in Acts 1. 13.

19. The disciples—Peter and John. Note other fuller details in Luke 22.

20. Sitting at meat—The primitive posture was standing at the meal, but this had fallen into disuse as it was the attitude of bondmen, and they were now freemen. This was the last paschal supper Jesus was to eat with the disciples, and his eagerness to do so is manifest.

21. One of you shall betray me—Mark's addition, "even he that eateth with me," gives a color of special maliciousness to the betrayal, since among Orientals the eating of a meal with another was a pledge of friendship, peace, and loyalty.

22. Is it I, Lord?—Asked with the intention of seeming to disclaim all part in the dreadful crime. Judas evidently was not suspected. In fact, it was difficult for them to believe that any one of them was equal to such an appalling deed. Still, they had Christ's own word for it, and it caused them anxiously to turn their thought in upon their own hearts.

23. He that dipped his hand—What actually occurred is more evident from a comparison with the passage in John 13. The dish mentioned was the one into which had been poured a mixture of fruit and vinegar. Pieces of the unleavened bread were dipped into this and passed around by the one presiding, a symbolic reference to the brick-making period of the Egyptian bondage. As there was only one dish, and all had participated in this act with our Lord, the words are equivalent to those used by Mark, "he that eateth with me."

24. Son of man goeth—The verb signifies "to go home" and "to go on to death"; hence, "to go back home by the way of death."

As it is written of him—The Old Testament is full of types and prophecies relating to the Messiah's appointed death. This fact, of course, did not make necessary the act of Judas. The old argument, that he was irresponsible, is contradicted by our Lord's attempt to save him from his crime. It was certain that some one would be responsible for the final tragedy, but Judas need not have been that one. The word pronounced upon him, therefore, like those in chapter 23, is softened into a wail of infinite sorrow by the pity with which his Master regarded him. To be the one through whom the Son of man is betrayed, was to be the agent not only in accomplishing the de-

signs of God but in carrying out the awful purposes of Satan (John 13. 27). Surely it were better not to have been born than to have been that man. The sum of all tragedies in a human life is to have, prostituted to unholy deeds the gifts of God, to have seen the right way and to have gone the wrong.

25. The true explanation of this verse seems to be that Judas asked with the rest, for his failure to do so would have aroused the suspicion of the others. Perhaps, also, he wished to know how much Jesus was sure of, although it would be strange in that case for him to ask after he had found out through dipping his hand with Jesus in the dish. The answer of Jesus may have communicated to him personally, since he sat so near the head of the table. Thou hast said can only mean "You are the one who said it, not I." At any rate, the others do not seem to have suspected Judas even when he went out, which may have occurred at this moment, so that Judas was not present at the institution of the supper which followed.

26. As they were eating—About the middle of the paschal meal.

Jesus took bread—It was one loaf, the breaking and distributing of which was "a symbol of Christian unity in diversity" (I Cor. 10. 16, 17).

Blessed . . . it—This act was like our "grace" at meals. Blessing and giving thanks (27) are the same thing, Luke using the latter for both the bread and the cup. The way to bring God's blessing upon our food is to eat it with a truly grateful heart.

This is my body—That is, it stands for the body of Christ, and to partake of it is to be identified with Christ.

27. Drink ye all of it—Meaning, not that they should drink the entire contents, but that all should drink from the cup.

28. My blood of the covenant—The remission of sins is covenanted by God to as many as shall believe on the Crucified One, and this covenant is ratified by blood.

29. The words of this verse are introduced with the solemn declaration, I say unto you. They form a kind of valedictory, the amplification of which is found in John 14-17.

This fruit of the vine—Suggest-

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ROYAL YEAST CAKES

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Used in Canadian homes to produce delicious home-made bread, and a supply is always included in Sportsmen's and Campers' Outfits. Decline all imitations. They never give satisfaction and cost just as much.

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They never fail to give entire Satisfaction
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SENTENCE SERMONS.

The noblest duty is the nearest one.

None ever regretted burying a slander.

The outcome of ingrowing piety is pain for every one.

It takes more than public generosity to correct private greed.

No one gets far in love's lessons without learning to hate heartily.

Side stepping duty will give you plenty of exercise, but no strength.

When a man is good because it pays he may be judged by his motives.

Explaining the commandments is a common way of evading them.

The sins that are proud of being little are worth a lot of pains to kill.

Do your duty and your spirit of devotion will develop itself all right.

Almost any kind of iniquity will hide under the alias of conscientiousness.

Some men think they are almost good because they are afraid to be very bad.

No church ever lost by love for the weak sinner and a lash for the strong one.

Counterfeit tickets to heaven are good to almost every point on the other route.

Some have work getting any religion out of their hearts because so much was once forced down their throats.

Try to get ahead—but don't strive to get into the blockhead, sorehead or deadhead class.

THE "INTERNATIONAL LIMITED."


One of the most artistic folders issued by the Grand Trunk is a brochure just out giving information regarding the "International Limited," which is heralded as Canada's fastest train, as well as its finest. The booklet is prepared in most attractive style, well printed and illustrated, while the aesthetic relation of type and illustrations is maintained to a notable degree. The story of the "International Limited" is a familiar one to Canadian, as well as American, travellers, but, as shown in the latest publication of the Company, it is still not merely interesting, but attractive. A full description of this train between Montreal and Chicago is given, together with all the information regarding time and accommodation, that any passenger could require, the whole tastefully put together and artistically illustrated. A copy may be had free on application to J. D. McDonald, Dist. Passenger Agent, Toronto.

A MODERN MIRACLE

SHOWS HOW ZAM-BUK CURES ARE PERMANENT

FACTS

1. He had Eczema for 25 years.
2. His hands were so bad he had to wear gloves day and night.
3. Doctors said he could never be cured.
4. For 25 years he tried for cure in vain.
5. Then he tried ZAM-BUK.
6. ZAM-BUK cured him.
7. TO-DAY, three years after his cure, he says: "I AM STILL CURED—there has been no return."



Mr. T. M. Marsh of 101 Delorimier Ave., Montreal, has had this wonderful experience of Zam-Buk. Mr. Marsh has lived in Montreal for over 30 years, many of them at his present address. He is well known and is willing to satisfy any enquirer as to the genuineness of his cure. He suffered 25 years from eczema in the hands and had to wear gloves day and night, the itching was so terrible when the air got to the sores. Doctors said there was no cure. Three years ago Zam-Buk cured him. Interviewed a few weeks ago he said:—

"From the day I was cured by Zam-Buk to the present moment I have had no trace of the eczema and feel sure it will never return. When I think of the marvellous cure Zam-Buk worked in my case I am more and more impressed by the value of this great household balm. I have had letters of enquiry from all over Canada, and am glad to personally corroborate the published facts of my cure."

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