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WOMEN WILL TALK,

Can't Blame them for Telling each other about Milburn's Heart and Nerve Pills.



THE GREAT REMEDY FOR WEAK NERVOUS WOMEN.

It's only natural that when a woman finds a remedy which cures her of nervousness and weakness, relieves her pains and aches, puts color in her cheek and vitality in her whole system, she should be anxious to let her suffering sisters know of it.

Mrs. Hannah Holmes, St. James Street. 3t. John, N.B., relates her experience with is remedy as follows:-" For some years have been troubled with fluttering of the heart and dizziness, accompanied by a smothering feeling which prevented me from resting. My appetite was poor and

I was much run down and debilitated. "Since I started using Milburn's Heart and Nerve Pills, the smothering feeling has gone, my heart beat is now regular, the fluttering has disappeared, and I have been wonderfully built up through the tonic effect of the pills. I now feel stronger and better than for many years, and cannot say too much in praise of the remedy which restored my long lost health."

LOOKING BACKWARD OVER CLOSING CENTURY

(Continued from Page 7) 1886-Kermadec Ids.-21. (1787)-New South Wales and Norfolk Ids.-325,000-1,001,966.

1841-New Zealand-104,458-589, 1884—New Guinea—86,357 — 135,-

1859—Queensland—668,497 — 322,

1836—South Australia—903,690 137.211. Tasmania-26,215-137,211. . (1787) -- Victoria -- 87,884 -- 1,007,-

1829—Western Australia—1,060,000 -39,584

And Many Islands in the Pacific be-

The Progress of Practical Religion

Rev. Thos. Manning B.A.

It is difficult to determine accurately what progress has been made in practical religion during the last one hundred years. It were easier to determine what progress has been made in philanthropy, beneficence, humanity, etc., allowing that other forces besides christianity have had a share in promoting these. There is this however to be said in favor of the view that the progress of the world is christian progress viz, that outrside of christendom there has been no progress whatever for one hundred vears. The only reforming ferce in the world exists in western civilization. It will serve our purpose then if we indicate the good works which specially mark the course of the cen-

Probably the most striking thing in all these hundred years is seen in Great Britain, the United States and Russia. I refer to the emancipation of the slaves and the freedom of the serfs. Another thmg that took form in this century and that has grown to vast proportions, is the interest taken in the evangelization, education and general welfare of heathen peoples. One might refer to the amelioration of penal laws, to the reformatory design of punishment, and to the improvement of prisons. The diffusion of general education i a mental transformation to the masses of the people. The wages o labor are higher so that working-men live in better houses, wear better Progress of Religious Thought clothes and eat better food. Children have been taken under the care of national law and protected from the cruelties of avarice or of poverty Factory acts have guarded the life nd limbs and health of artisans. The hours of labor have been shortened. Wars are less frequent, and scene of a pet feline performing her infinitely more humane and more morning ablutions by way of a dilipains is taken by beligerents to justify themselves in the name of honorable necessity. The peace congress facile paw over the alert ears. This at the Hague, though disappointing attempt to make the most presentin its results, marks a distinct ad- able appearance within the range of depends on the selection of the lenses vance towards the universal peace of and the fitting of the frames. If you the world. A new sense of responsicome to us, we guarantee to give you the bility may be said to have come upright kind of lenses for your eyes, set in on all classes of men who have the as a starting point from which to means of improving the conditions of survey the progress of, and changes Rulers feel a moral responsibility to govern justly, men of wealth to use their money for the general good, men of learning to instruct the people to their advantage. It cannot be doubted that the conlition of the world is yet deplorable when compared with our higher

> But while this must be admitted the improvements which I have mentioned far outweigh the evils that have arisen beside them. Concerning the steady progress of the world I may quote the lines of Frederick Harrison in the last North American Review-"I am a convinced believer in the gradual improvement of civilization, when we judge it by areas and speaks sufficiently wide and typical."

ideals. Nor can it be doubted that

during the last hundred years some

evils that now afflict the people have

made their appearance and originat-

ed in the new social conditions that

I have not asserted that all the the great revival in the last century writes as follows

"Religion carried to the hearts of the poor, a fresh spirit of moral zeal, while it purified our literature and our manners. A new philanthropy reformeh our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular educat-

But the noblest result of the religions revival was the steady attempt, which has never ceased from that day to this, to remedy the guilt, the ignorance, the physical suffering, the social degradation of the profligate and the poor. The Sunday schools established by Mr. Raikes of Glourester at the close of the century

were the beginnings of popular education. The passionate impulse of human sympathy with the wronged, and afflicted, raised hospitals, built churches, sent missionaries to the heathens, supported Burke in his plea for the Hindo and Clarkson and Wilberforce in their crusade against the slave trade."

If Green be correct then the spring of all philanthropies and beneficences is in the religion of Christ. The total absence of those virtues where our religion is unknown suggest the correctness of the historian. The following will indicate the or-

ganized progress of religion : missionary societies, Bible societies, tract societies, Sunday schools, young people's societies, Young Men's Chrisian Associations and the Saivation Army, while the ramifications of its work extend to every kind of need. There are Houses of Refuge. Houses of Rescue, lodging houses, soup kitchens, mission schools, employment bureaus, industrial colonies. There is also among all classes an almost universal conviction that the blessings of food and clothing and education and recreation shall be enjoyed by every citizen. The progress of christendom in practical religion will compare favorably with its progress in invention, in manufacture, in commerce and in trade The following sentences from Victor Hugo, written some years ago, may hind the gun. with aptness be repeated at the close of the century :-

"This age possesses in art everykind of genius, writers, orators, poets, sculptors, musicians, mystery, grace, power, splendor and carries in its nand those two thunderbolts, the true and the beautiful. It annihilates time, it annihilates distance, it annihilates suffering. Civilization, takes to itself the wings of birds and flies and whirls, and alights joyously on all the parts of the globe at once. Hold! see there it passes; point your cannon ye old despotisms, it disdains you. Ye are but the cannon ball, it is the lightning flash. No more hatreds, no more interests devouring one another, no more wars, the brotherhood of nations crosses the bounds of space and mingles in the eternal blue; men fraternize in the heavens."

in the 19th Century

Rev. W. G. Clarke B.A. Woodville While adjusting my mental perspective to the fast receding vision of the 19th century, my temporal vision was taking in the familiar gent washing of the feline face and an occasional extra sweep of the such limited resources, started train of thought in my own mind, and may serve as well as any other in, the religious thought of this other people—a. very much larger

Care for Appearances

Much of human progress in any age may be traced to the desire to appear well in the eyes of others, Great self-restraint is placed upon the actions of men by the fear of losing the good opinion of their fellows. But beneath the desire to appear well is the grander desire to be in reality what we profess to be in appearance; just as it may be assumed with certainty, that the ambitious, society woman of the slender purse, but in finite resourcefulness in creating impressions, and keeping up appearances, desire to be really in possession of the wealth which her style assumes. Only a superficial philosophy of religious progress will hold that the advancement of the age j the result of a desire merely to ap-

Reality vs. Sham

Perhaps one of the healthiest, and progress of our age proceeds from most hopeful signs of real progress christianity. It may however be in religious thought, is the imperious that it does so. The historian Green and increasing demand for intrinsic in narrating the practical results of worth in every walk in life. Democratic principles and institutions are at once a cause and a product of this demand. So that by comparing the present empire of such principles and institutions with a 100 years ago, we are furnished with a standard by which to measure the progress of the

Any person who has even a limited knowledge of the political history of the past century of years, will be struck with the vast difference between the realm and status of democratic institutions at its beginning and at its close. Popular franchises representative governments, emancipation from racial and civic bondages are a few of the numberless acquisitions to the sceptre and sway of democracy, during the century. The appraisement of individual worth is co-extensive with the spread of

democratic principles. The enormous increases in commercial enterprises; the stupendous problems and employments of transportation by land and sea, but especially the keen competitions that have resulted in every way in these latter days have emphasised and intensified the demand for men and women of real merit, irrespective of every other consideration.

The church is proverbially conservative in her adherence to the institutions and traditions of the past, yet here also we have many evidences of this demand. The principles of revealed truth stand out in bold relief as the mightiest factors in the progress of the race, in the valuation of the individual, and in the demand for well-being and intrinsic merit, as against mere well-seeming, hypocrisy and shams. The form alisms, hierarchies and rigorous conservatisms of the church in the past are yielding place to politics and forms which give expression to the dominance of higher and healthier views of what is best and truest in individual worth and practice. And without attempting to pose as a profit, as a result, of a study of the signs of the times and the forces operative in society, politics, commerce and religion, one may be permitted to indulge the prophecy that the progress of the coming century will bring into greater prominence, the demand for every sterling quality in the man be-

Great Results From Trifles But to come back to our fire-side friend and her commendable efforts at personal adornment. What we have already said presents a view of the practical and moral advance of religious thought. We have only one other question to consider. What has given the greatest stimulus to religious thought itself during the century, and has the effect been beneficial to truth; and incidentally one may ask what has the cat to do with

Well let us take up the last phase of this question first. Dickens in one of his best books shows what a momentous event the lighting of a fly on a man's nose proved to be in the life of that man. He comes out of a lawyer's office and turns down street when a genial fly alights on his nose. He resents the familiarity. He makes swift pass with his hand and not only puts the fly to flight but knocks off his own hat. He turns about to secure his abased cranical protector, and now comes the unveiling of the secret. He finds himself face to face with a man, a stranger about to enter the very place from which he had just emerged. Explanations, relations, etc., follow and the whole after current of his life is thereby effected. So one thing leads to another. But what has our feline friend and her face washing to do with our consideration of the influences affecting the religious thought of the 19th century? Nothing much to do with the influences themselves but a great deal to do with starting me out just now on their consideration. And in this way :

They Are Somewhat Alike Some people very learned and some number-who have aped the opinions of the learned have been interested in tracing similarities of habit and character between the lower animals and the human animal. They can see in the cat washing her face and the bird so diligently oiling and arranging her feathers the incipient germs of that pride in persona charm of appearance which makes such a demand for looking glasses and mirrors and these same feature perchance on the part of the human animal and especially its finer parts Kindred lines of observation hav always presented ground for speculation to the curious. So much in deed that some theological specu lators in the past have been ready to grant an immortality of spirit, of a vague and uncertain sort, to thos animals which seem to possess s many features of a low order of in telligence, emotion and volition. The Theory of Evolution

Speculative thought has always been busied about the relation lower animals to man. But previous to this century this question has been one almost entirely of speculative curiosity and never called for serious consideration. But in this century and in this latter half espec ially and with ever-increasing earnestness, the question of ques tions that has stimulated and stimulating every form of religious scientific and philosophic thought that of man's relation to lower forms of existence. In a word it is Evo-

The time was and not so very long with scant patience to such a question. A father was asked by his budding boy if it was true that we were all descended from apes ; "No" said the father testily "you may be but I'm not." If the question of man's relation to lower forms of

(Continued on Page 12)

KIDNEY DISEASE FOR TEN YEARS.

A Glen Miller Man's Terrible Trial.

He Found a Cure at Last in Doan's Kidney Pills.

Mr. P. M. Burk, who is a well-known resident of Glen Miller, Hastings Co., Ont., was afflicted with kidney trouble for

So pleased is he at having found in Doan's Kidney Pills a cure for his ailments, which he had begun to think were incurable, that he wrote the following statement of his case so that others similarly afflicted may profit by his experience: "I have been afflicted with kidney trouble for about ten years and have tried several remedies but never received any real benefit until I started taking Doan's Kidney Pills. My back used to constantly ache and my urine was high colored and milky looking at times. Since I have finished the third box of Doan's Kidney Pills I am happy to state that I am not bothered with backache at all and my urine is clear as crystal. I feel confident that these pills are the best kidney specific in the country."

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Heart Humbug

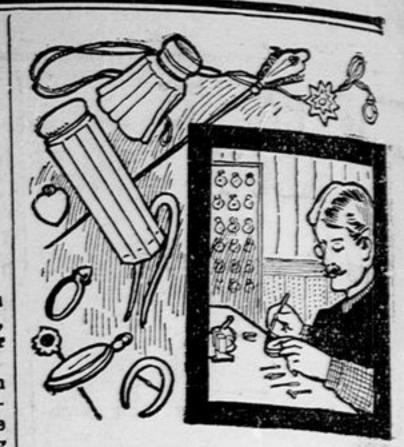
It is fashionable to-day to have a new heart scare every 24 hours. The commonest symptoms of dyspepsia or nerve trouble, such as palpitation, weak spells, loss of appetite, and poor circulation, are magnified and distorted into serious signs of heart trouble, with the object of two-cent stamp for postage. frightening the public into taking Address The T. MILBURN CO . Limited, this or that heart remedy. If a hundredth part of the heart trouble we hear about were real, the cemeteries would be filled in a month. A wrong construction is put upon common ailments in order to humbug the people into the belief that heart disease is prevalent, whereas real heart trouble, which is so sadly and suddenly fatal when it does occur, is a rare disease. Lopsided arguments cannot convince an intelligent people. Iron is the vital element of the blood. Too little iron means weakness, lack of spirit, pallid cheeks, shortness of breath, sleeplessness, nervousness, loss of vital force, ending in general break-down. The iron in Dr. Ward's Blood and Nerve Pills is in the soluble form you need, in combination with other curative agents in such a manner that disease can't resist their action. You feel yourself getting well when you take Dr. Ward's Blood and Nerve Pills.

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