

THE DARK DAYS OF STOMACH TROUBLE

Obstinate Indigestion Can be Cured by a Fair Use of Dr. Williams' Pink Pills.

No trouble causes more widespread suffering and discomfort than indigestion. The ailment takes various forms. Some victims are ravenous for food; others turn sick and faint at the sight of meals; but as a rule every meal is followed by intense pains in the chest, heartburn, sick headaches, dizziness and shortness of breath. Indigestion assumes an obstinate form because ordinary medicines only subdue its symptoms—but do not cure. So-called predigested foods only make the digestion more sluggish, and ultimately make the trouble take a chronic form.

Dr. Williams' Pink Pills cure indigestion because they go right to the root of the trouble. They make new, rich blood that invigorates weakened organs, thus strengthening the digestive system so that the stomach does its own work. That is the Dr. Williams' way—the rational way—to cure indigestion and the ailments that arise from it. This has been proved time after time in the published cures wrought by Dr. Williams' Pink Pills. Miss Blanche Wallace, Dartmouth, N. S., says:—"I suffered greatly with my head and stomach, and often took fainting spells. I could not retain anything on my stomach and while I naturally craved food I really dreaded mealtime with the pain and discomfort that followed. I tried a number of remedies, but got no relief. My mother was using Dr. Williams' Pink Pills at the time with so much benefit that she induced me to try them. The result was that soon the trouble had passed away, and I have since enjoyed the best of health."

Dr. Williams' Pink Pills are sold by all medicine dealers or will be sent by mail at 50 cents a box or six boxes for \$2.50 by writing The Dr. Williams' Medicine Co., Brockville, Ont.

GROWTH OF CO-OPERATION.

112 Societies Doing \$20,510,000 Business in England.

The vitality of the co-operative movement in England, which took its rise many years ago in a small way at Rochdale, continues undiminished, says Zion's Herald. The growth of the movement is shown strikingly by the fact that while in 1883 there were fifteen co-operative societies doing business of \$782,295 at a profit of \$43,949, in 1908 there were 112 such societies doing business of \$20,510,000 at a profit of \$88,890. Although in the last five years there has been a decline in the number of societies from 125 to 112 there has been an increase in the volume of business transacted and in resulting profits.

In 1906 there were three tenant societies with a capital of \$499,128, which in that year expended \$249,033 on building, while in 1908 the number of these concerns had trebled and the sum of \$729,999 was expended on building. Through these societies mechanics, artisans and clerks are enabled to procure homes, and at the same time the habit of thrift is strongly inculcated.

CROSS, SLEEPLESS BABIES

ARE SICKLY BABIES

When little ones are sleepless and cross it is a sure sign that they are not well. Probably the little stomach or the bowels is out of order, or the child may be suffering from teething troubles. Give Baby's Own Tablets and see how quickly the child grows well and happy and sleeps soundly—not the drugged sleep of "soothing" medicines, but the natural sleep of health. Mrs. Edward Sicord, Maskinonge, Que., says: "I have used Baby's Own Tablets for indigestion and other troubles of childhood, and they always work like a charm. They always keep my little one well." Sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

Mr. Green—"Now I'm going to tell you something, Ethel. Do you know that last night, at your party, your sister promised to marry me? I hope you'll forgive me for taking her away?" Little Ethel—"Forgive me, Mr. Green. Of course I will. Why, that's what the party was for!"

THE LIGHTENING LOAD

Our Burdens Are Our Blessings When We Choose Them Wisely

"Bear ye one another's burdens."—Galatians, vi., 2.

It is an easy matter to talk dolefully of the burdens we must bear, to look out with the tearful eye and survey the whole race going on its way with bent shoulders, dropping to the vast chasm of the grave in the dim hope of a burden free life. But to use our burdens as inspiration for poems of pessimism is to miss their purpose utterly.

Man is a strange creature in this matter of burden bearing as in others. Take this man, for instance, who has been for years complaining that his load was too much for him. Now, at last, his burden has been lifted; it is gone, and what is the first thing he will do, what but go forth assiduously seeking new burdens? Men cannot be happy without them.

There is a fine art in burden bearing. Some people think it is the art of making another carry the load while you carry the tag, while others imagine it is a matter of blinding yourself to what is on your shoulders. But it is in neither of these ways. Strange to say, it is a matter of carrying the burdens we have by adding others to them.

Many a man has died of a broken life from the weight of one little burden simply because he has

BORNE IT AS A SLAVE,

while others grow ever more erect with increasing loads because they take them up gladly, eagerly choosing to bear them.

The shrill laughter of childhood mellows into calmer, deeper joys of later years as duty comes into our vocabulary; we take up our work and discover the meanings of living. For a moment we may envy the child's care free days, but who would lose for them that enriching of our hearts that has really dropped into them from our burdens?

Look over the richest lives the world has known and how heavy have been their loads. Lincoln with the nation's woe upon him, Livingstone with a continent, and Jesus with a world. Who could bear more and yet who could give more than these? The world's stream flows richer because of the gift of their courage, hope, and love.

Their cares were not their own;

they cared for others. This is the secret of joy in every way of life. A woman never knows the joy of living, nor is her life a blessing in itself, until she bends beneath the burdens of home and motherhood. The youth suddenly rises and enriches into manhood when he takes a home on his shoulders.

Taking up the burdens of others we not only lose the sense of the weight of our own, but we turn the whole matter of burden bearing into a process of strengthening, sweetening, and enriching life. In this the best is developed; here grow the fair flowers of sympathy, gentleness, forgiveness, and mercy; all the ameliorating influences of life spring from the necessity of

COMMON HELPFULNESS.

This is the higher law of life, that we should find ourselves in serving others, that we should learn love through helpfulness and sacrifice. This is what is meant by the way of the cross, not a punishment to be borne, but a ministry to be shared, a chance to enter into other lives by taking up their loads.

This would be a cold and desolate world if we never needed one another; if there were no drafts on sympathy, pity, tenderness, and help these fair blooms would soon perish; the godlike in us could never be but for our human needs, our weaknesses, and our cares. Like dull slaves we would lie inert under our own burdens, but for the call of another's need, bidding us arise and walk with him.

Look into the faces on the street; you find depth, joy, light, and cheer never in those who care only for their own needs and ever in those who take into the area of their own lives the cares and needs of others. They have learned the secret of living, which is to share life, and the secret of lightening our loads, which is to bear the burdens of others.

You will not need to hunt for burdens; you need not become a professional uplifter. Simply keep the life hospitable to the lives of others, making living a business of sharing strength and love. Never say to yourself, I have no strength to spare. Live for the life of all and you shall find all of life.

HENRY F. COPE.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON.

JAN. 30.

Lesson V. Some Laws of the Kingdom. Matt. 5. 17-26. 38-48. Golden Text, Matt. 5. 48.

Verse 17. The law—The Jewish way of designating the first five books of Old Testament literature.

18. One jot—The smallest letter in the Hebrew alphabet.

19. The apparent teaching of Jesus in this verse is that the minute observance and inculcation of every detail of the law is strictly necessary to him who is to be a member of the kingdom of heaven. But, again, we are sure this cannot be the meaning of Jesus. It has been explained, that one of these least commandments does not refer to the law as it came from Moses, but to the law as perfected and accomplished by Jesus.

20. Except your righteousness shall exceed—What the scribes (learned students, teachers, and judges of the law) and Pharisees did not teach was insufficient to admit them to the kingdom of heaven. Instead of doing away with the requirements of the law, as the Jews charged, Jesus actually demanded more than the scribes, with all their loudly proclaimed devotion to the law. Compare Matt. 23. 2-3.

21. It was said to them of old time—This introduces a section (verses 21-48) wherein it is shown that the Old Testament and pharisaic view of life is inferior to that higher life which Jesus came to establish. This is done by means of six illustrations: (1) anger, (2) social purity, (3) divorce, (4) oaths, (5) retaliation, (6) universal love. Our lesson includes 1, 5, and 6.

Thou shalt not kill—The Jews conscientiously kept the letter of the sixth commandment and abstained from the act of murder; but

the principle involved they disregarded, and therefore felt no compunctions if they chanced to be angry with their brother, or to hate him.

22. I say unto you—Inasmuch as the former precept had come from God, and Jesus claims for his injunction an equal authority, he assumes an equality with God.

Every one who is angry—All emotions of hatred and anger are sinful, even if they do not issue in acts of violence. This is the first of a threefold, cumulative characterization of the spirit of hate. It means unexpressed anger, as distinguished from the anger which breaks forth in contemptuous epithet (Raca, or "empty-head"), and that which rashly employs a term implying lack of intelligence (Thou fool).

The judgment—There is also a threefold cumulative characterization of punishment. This first refers to the official local trial of the murderer by the appropriate Jewish court, the penalty for guilt being death. The council is the supreme Sanhedrin of Jerusalem, with its seventy-one members. The hell of fire means the final divine judgment and its fearful consequences.

23. Thy gift at the altar—Jesus often appealed to the Jews' reverence for the temple, but went there himself only to teach. In this verse and the next he teaches that no act of worship is acceptable to God so long as the worshiper bears a grudge against his neighbor.

25, 26. Two interpretations are offered: (1) That a man must put away hatred from his heart if he would have the divine forgiveness; (2) that it is a matter of worldly prudence for a man to banish ill will if he would get along well with his fellows. Prison can mean either general punishment or the intermediate state, from which it was thought possible to escape. The prisoner's release, as soon as he has paid the final farthing of debt, is contemplated, and this excludes the idea of hell.

28. Eye for . . . eye, . . . tooth for . . . tooth—The justification of this law lay in the limitation it put upon the natural thirst for vengeance.

This primitive idea of punishment, its degree and kind, was probably adapted to the cruder instincts of an earlier civilization (Exod. 21. 23-25).

29. Resist not . . . evil—Jesus abrogates entirely the right of private vengeance. When a vindictive spirit is let loose it will not stop at a bare justice of like for like. The only safety is in the denial of all human right to retaliate.

Turn to him the other—The figurative language must be kept constantly in mind. Jesus spoke as an Oriental to Orientals. Otherwise he would not have been heard. We must follow, not the literal words, but the essential principle. Certainly evildoers and impostors are not to have their way without restraint. But forgiveness and unselfishness must have their way. The meaning here is plain: a man must not be thinking continually of his rights, or act as if his chief aim was to avenge every slight.

40. Let him have thy cloak also—The outer garment as well as the shirt (coat). The second illustration of the unselfish temper. The general principle is that a Christian man must be ready to suffer wrong or part with his goods for the sake of peace.

41. Whosoever shall compel thee—From the custom of compelling the inhabitants of a village to carry baggage when troops passed their way. The inner spirit of the broad statement of the Master is to the effect that one must be willing to labor freely for the public good.

42. The great word of this verse is give. The love which gives and gives in the true spirit of brotherly service, is to replace the passion for executing vengeance in personal matters. A penurious disposition cannot stand before such an ideal.

44. Love your enemies—Jesus goes the old law one better. It did not say explicitly, Hate thine enemy (43). But it implied as much, and certainly that represents the general Old Testament idea of social duty. The Jews treated all foreigners with a haughty disdain which amounted to hatred. This national bigotry Jesus completely overrides in his plea for a universal good which will unite all men in a common brotherhood. This is the logical outcome of verses 38-42.

45. Sons of your Father—God, who treats all men lovingly, however they may treat him, sets his children an example of generous love.

46, 47. The demand is for that exceeding righteousness which is made by Jesus a condition of entrance into the heavenly kingdom (verse 20), and which is summed up in the next verse.

48. Be perfect—In love, as the Father in heaven is perfect in love. An absolute religious and social ideal, representing the summit of human attainment toward which all should strive.

CURED HIS RHEUMATISM.

Yarmouth, N.S., June 2nd, 1908.

"I have been bothered with Rheumatism for the past year and have taken a good many kinds of medicine and found no relief for it."

"One day a friend advised me to try Gin Pills, so I did, and after taking only one box of them, I felt like a new man."

"I thought I would write you a few lines to let you know how thankful I am for the relief they gave me, and would advise all sufferers from Rheumatism to get Gin Pills."

WM. CONY.

Sample free if you write National Drug & Chem. Co., (Dept. W.L.), Toronto. All Dealers have Gin Pills at 50c. a box—6 for \$2.50.

"Do you know that your chickens come over into my garden?" "I thought they must be doing that." "Why do you think so?" "Because they never come back."

Dick—"What a sweet little girl that Miss Lurke is! It is a wonder she can endure such a vulgar and noisy maid." Charlie—"What maid is that?" Dick—"Why, the big freckled creature with the red hair and the croaky voice." Charlie—"Bless your heart, old man, that is Miss L. herself! The other is the maid."

GOOD NEWS FOR THE DEAF.

A celebrated New York Aurist has been selected to demonstrate to deaf people that deafness is a disease and can be rapidly and easily cured in your own home.

He proposes to prove this fact by sending to any person having trouble with their ears a trial treatment of his new method absolutely free. We advise all people who have trouble with their ears to immediately address Dr. Edward Gardener, Suite 914, No. 49 West Thirty-third street, New York City, and we wish to assure them that they will receive by return mail, absolutely free, a "Trial Treatment."

FARMS FOR SALE.

\$10,000.00 FOR SALE.

The finest position and one of the best farms in Lennox and Addington adjoining Deseronto, 180 acres in a good state of cultivation, ample buildings, 3 houses, bank barn, sheep shed and stables, plenty of water and conveniences, magnificent view of bay and river. Must be sold at once. Thousand down, balance spread over 19 years. Could well be divided between two friends.

Beautiful 1-2 section, 12 miles north of Saskatoon, Sask., close to Canadian Northern Railway and elevator. N 1-2 322, township 38, R3 west of 5. Price asked \$4,000. Make best bid and do it quick. Must be sold.

\$3500 Close to corporation of Hamilton, 26 acres, on line of electric railway, suitable for peaches, pears, apples, etc. Beautiful situation.

\$7500 Norfolk County, choice farm of 150 acres, 10 miles south-west of Simcoe, solid brick residence, 10 rooms, ample barns, abundant water, also tenacious house and barns. Terms easy.

JOHN N. LAKE, or WM. E. DYER, 114 King West, Toronto.

BREAD AND BUTTER.

The kings may care for capon
And cake and jelly and wing,
And some can do with kidney
stew,
And some with a bit of chine.
But I tell you all and ever,
If there's nothing else round to
eat,
What's better than bread and butter,
With hunger to make it sweet!

FIRE DESTROYS CASH AND VALUABLES.

Quite frequently a heading such as the above strikes one's attention in the papers. How foolish, it is of people to keep money in the house that may be destroyed by unexpected fire.

Fire is not the only way in which your money may disappear if kept in the house. Thieves may break through and steal and there are numerous ways in which your hard earned cash may be lost to you forever.

The Traders Bank of Canada, with over One Hundred Branches in Canada, offers special facilities to Savings Bank Depositors. People who live in the country or some distance from a Bank may easily transact all their business by mail. Write to Advertising Department, The Traders Bank of Canada, Toronto, mentioning this paper and they will send you a handsome booklet entitled, "Banking by Mail," explaining how you may easily do your banking safely and promptly through the mail.

RING.

This difference still lingers
Among women in all lands:
The rich ones ring their fingers,
And the poor ones wring their hands.

Mothers, Give the Children a Chance.

Spanking does not cure children of bed-wetting. There is a constitutional cause for this trouble. Mrs. M. Summers, Box W 719, Windsor, Ont., will send free to any mother her successful home treatment, with full instructions. Send no money, but write her to-day if your children trouble you in this way. Don't blame the child, the chances are it can't help it. This treatment also cures adults and aged people troubled with urine difficulties by day or night.

If it is desired to have the curtains a light ecru shade rinse them in weak coffee, and if you want a dark shade use strong coffee.

If you have no frame fasten a sheet on a mattress and spread the curtains on this, pinning them in such a manner that they will be perfectly smooth and have all the patterns of the border brought out. Place in the sun to dry.

LA GRIPPE

Arrested, and Consumption Cured

Mr. G. D. Colwell, of Walkerville, Ont. was stricken down with La Grippe in 1906 and it left him in very bad condition. He says: "I was all run down and bordering on Consumption. I could not sleep at night, had awful sweats, and coughed nearly the whole time. This is how I was when I began to take Psychine, in a low nervous state; but from the first bottle I began to improve. It did marvels for me and brought me back to health in no time, making a new man of me. It fortifies the body against the attacks of La Grippe and is a sure preventive. I always take Psychine if I feel a cold coming on and it puts me right in no time."

NO HOME SHOULD BE WITHOUT PSYCHINE

For Sale by all Druggists and Dealers, 50c. & \$1 per bottle.

Dr. T. A. SLOCUM LIMITED, TORONTO

PSYCHINE

PRONOUNCED SI-KEEN