

FORGING YOURSELF TO TAKE FOOD

The Tortures of Indigestion Banished by the Tonic Powers of Dr. Williams' Pink Pills.

Victims of indigestion have small choice between two evils—on the one hand a starvation diet, which means great weakness and depression of spirits, and on the other hand forcing themselves to take nourishment in spite of the acute suffering inflicted by each meal.

In the search for a cure they find common medicines upset the stomach and render the food more difficult to digest. Laxatives are violent and weakening, and so-called "pre-digested foods" merely evade the cause of the trouble and the stomach steadily grows weaker.

The common sense way of curing indigestion is the Dr. Williams' way—the making of new, rich blood by Dr. Williams' Pink Pills that gives tone to the weakened system and invigorates the distressed digestive organs. Dr. Williams' Pink Pills have cured thousands of the worst cases of indigestion through their simple tonic treatment and one excellent example of these cures is the case of Miss M. Y. C. Roberge, Sorel, Que., who says: "For upwards of nine years I suffered almost continuously the tortures of indigestion. At times I had no appetite; at others there was a craving for food, but whatever I took caused me the greatest pangs. As the result of the trouble I suffered from violent headaches, and I grew pale and weak. I tried many different medicines; some gave me a little relief, but none gave me any permanent benefit until I began using Dr. Williams' Pink Pills. I had only taken these a few weeks when I found such help as I had not found before. The pains after eating gradually disappeared, my appetite grew better, and after using the Pills for a couple of months I found myself completely cured, and have not since had a twinge of the trouble. I gratefully recommend Dr. Williams' Pink Pills to all who suffer from any form of indigestion."

Through their action on the blood Dr. Williams' Pink Pills cure such troubles as anaemia, indigestion, sick headaches, rheumatism and all forms of nervous troubles such as neuralgia, St. Vitus dance, and partial paralysis. These Pills are especially valuable to growing girls and women and cure the headaches, sideaches and other pains known only to them. Sold by all medicine dealers or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

THIRTY THOUSAND PATENTS. Flying Machines, Hatpin Protectors, and Sour Milk.

The British Patent Office received 30,503 applications last year. Of these 648 were from women inventors. The United States was responsible for 731, Germany 431, Canada 42. Patents in the field of locomotion are more numerous than in any other class. While railroads and horse vehicles show a falling off in the attention of inventors, but just as many devices for the improvement and safeguarding of motor vehicles are being worked out. These have largely increased with speed indicating and signaling. Then in aeronautics there were three times as many patents applied for last year as in the year before.

The sour milk fad has led to the invention of several methods for the culture of the various milk bacilli, and many patents have been applied for on appliances to render harmless the points of ladies' hatpins.



A SAD PARTING.—Life.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON, JUNE 12.

Lesson XI. The Canaanitish Woman, Matt. 15. 21-28. Golden Text, Matt. 15. 28.

Verse 21.—Went out thence—From Capernaum. The fact that he withdrew in the face of danger has been criticized as cowardly. But his work was far from "finished," and he was unwilling to expose himself needlessly to the murderous onslaughts of the ruling class.

22. A Canaanitish woman—The people of Phoenicia, at this time a Roman province of Syria, were descendants of the Canaanites, the sinful and idolatrous race which the Israelites had set out to exterminate upon entering the promised land. To the Jews, therefore, they were abhorrent as more than ordinarily unclean.

Have mercy upon me—She evidently realized that her chance of success with a Jew was slender indeed. In this respect the story is in marked contrast to the one immediately following, which we have already studied. The multitudes had but to range themselves before him: to find endless compassion, while this girl can get relief only after the persistent clamor of an agonized mother. The difference is between the dogs of heathenism and the children of Israel, and serves to teach the disciples that the children have a prior claim and must first be filled.

Thou son of David—Twice we have had this phrase (Matt. 9. 27; 12. 23), but both times from the lips of Jews. People from this district were among those that thronged Jesus at the Sea of Galilee (Mark 3, 8). It would be easy for her, therefore, to hear of both the royal descent and miraculous powers of Jesus.

Daughter . . . vexed with a demon—See Word Studies for March 13.

23. He answered—Matthew's account is worked out in more dramatic form than Mark's. There are four appeals, each offset by "he answered." To the woman's first appeal, he answered not a word. The appeal of the disciples "he answered" by raising the claims of the lost sheep of the house of Israel. Her second appeal "he answered" by contrasting the children with the dogs. Her final appeal "he answered" by praising her and granting what she asked. Mark mentions only two of the appeals, and, further, seems to imply that the encounter took place in a heathen house.

Send her away—They wanted him to do what she asked and then dismiss her. This is evident when, in his answer, he shows why he cannot do as she asks. But, though they did not want her to be perpetually gotten rid of, their reason for wishing her request granted (she crieth after us), is thoroughly selfish.

24. Sent . . . unto the lost sheep—While the disciples cared not for the woman but only for themselves, this reply of Jesus veils a genuine, but pent-up, compassion for the

woman. He must act in accordance with the mission given him of the Father. Already he had charged them to remember that the stray sheep of Israel had prior rights (Matt. 10. 6), and now he must insist that for the present a broader work is impossible. If, through the Jews, the kingdom is to be made accessible to all men, then the work must not be choked at its source by neglect of the Jews.

25.—But she came—Matthew implies that the first encounter took place while Jesus and his disciples were on the way. As Mark omits the first two appeals, his confining the woman's efforts to the house indicates that at this point in Matthew's narrative we are to think of the company as coming to their lodging and the woman, undaunted by the first rebuff, following.

Worshiped him—Perhaps Matthew (who uses this word repeatedly) does not mean here anything more than that special reverence which one would pay to a kingly person preparatory to asking an unusual favor. In Mark and Luke it is a rare word, but common enough in John, who seems to use it always of the worship of a divine Person.

Lord, help me—She does not repeat her sorrow, for he knows already. This is the persistency of faith. Chrysostom (A. D. 375) says beautifully: "It was a piteous spectacle, to see a woman crying with so much feeling, and that wo-



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man a mother, and praying for a daughter, and that daughter in such evil case."

26. He answered—This is not merely a refusal but a stern refusal. To refer to the well-known Jewish distinction, between themselves as children and those of differing religion as dogs, was to repeat his former reason and to give it added harshness. But, two things seem to soften this harshness. One is omitted by Matthew, but recorded by Mark, "Let the children first be filled," implying that later there will be bread for all. Then, this word "dogs" as used here by Jesus is not the severe opprobrious epithet so commonly flung about the East ("Dog of an infidel"), but the softer, domesticated diminutive, "doggies." Substitute "household pets" for "dogs," and the answer really becomes almost a bit of pleasantry.

27. But she said—In his use of the word "doggies" she sees at once a reason why he should an-

swer her request. She accepts the position of a family dog, acknowledging the current distinction between Jew and heathen. But such animals belong to the household, and, without depriving the children of anything that belongs to them (her masters), he may throw her the crumbs of his bounty.

28. Woman, great is thy faith—Mark attributes the concession of Jesus to her wit. She had both. With doglike pertinacity she had surpassed even the children in trust. And, with ready wit, she had turned the Master's reason for refusing her into a reason for helping her.

Be it done—He joyfully allows himself to be worsted in argument. Attention is called to the comparison of his praise of the faith of heathen woman and a heathen man in the first Gospel, with his manifestation of his Messiahship to a Samaritan woman and an excommunicated man in the fourth Gospel (4. 26; 9. 37).

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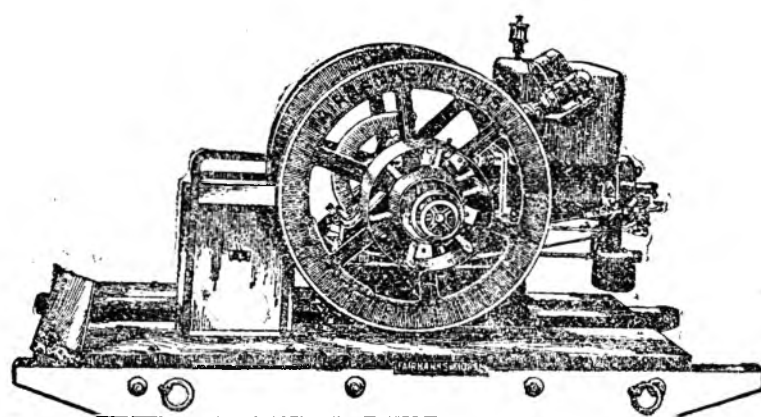
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