

## ST. VITUS DANCE

### A Striking Example of Its Cure by the Tonic Treatment.

St. Vitus dance is the commonest form of nervous trouble which afflicts children, because of the great demands made on the body by growth and development, and there is the added strain caused by study. It is when these demands become so great that they impoverish the blood, and the nerves fail to receive their full supply of nourishment, that the nervous debility which leads to St. Vitus dance.

The remarkable success of Dr. Williams' Pink Pills in curing St. Vitus dance should lead parents to give their children this great blood-building medicine at the first signs of the approach of the disease. Pallor, listlessness, inattention, restlessness and irritability are all symptoms which early show that the blood and nerves are failing to meet the demands made upon them. Mrs. A. Winters, Virden, Man., says: "When my little girl was six years old she was attacked with scarlatina, which was followed by St. Vitus dance. Her limbs would jerk and twitch. Her speech became affected, and at last she became so bad that she could scarcely walk, and we hardly dared trust her alone. She was under the care of a doctor, but in spite of this was steadily growing worse, and we feared that we would lose her. As Dr. Williams' Pink Pills had cured her older sister of anaemia I decided to try them again. After the use of a few boxes, to our great joy, we found they were helping her, and in the course of a few weeks more her power of speech fully returned, and she could walk and go about as well as any child, and she has been well and healthy since. When illness comes to any one of our family now, we never call in a doctor, but simply use Dr. Williams' Pink Pills, and they never disappoint us."

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### DOG'S FIGHT WITH A LION.

#### How a Stray Fox Terrier Won an African Lion's Skin.

Simba, the pluckiest fox terrier in the world and the only dog of its breed which has ever tackled a full grown lion "singled handed," has returned to London, her birthplace, from British East Africa, says the London Daily Mail.

The story of how Simba fought the lion was told to a representative of this journal by Cherry Kearton, the dog's master, who has just returned from the Kenia district of British East Africa with a number of cinematograph pictures of wild animals.

Simba is an ordinary fox terrier, of no special value from a breeder's point of view. Simba's fight with the lion took place when Mr. Kearton was trying to obtain pictures of the killing of a lion by native spearmen. Two lions had been located in some scrubs, and twenty Massi warriors, with spears, were ready to attack. The lioness, however, escaped, and the male lion, after appearing for a moment, bolted into a dried river bed and refused to budge.

"Simba," said Mr. Kearton, "darted into the donga, and within a few seconds we heard a tremendous roar which seemed to shake the ground, and the bushes within twelve yards of us were violently agitated. The lion roared again and again, and in the brief intervals we heard the weak but very furious yapping of the dog. The Massi stood, every nerve tingling, with spears poised.

"Suddenly the lion dashed through a little clearing, and we were amazed to see Simba hanging on with her teeth embedded in its tail. Three spears were hurled at the escaping beast with such accuracy that they all transfixed the heart and the lion fell dead. You must know that the skin of the lion belongs, according to local custom, not to the warrior whose spear inflicts the fatal wound, but to the man who first rushes in and cuts off the black tip from the tail.

"Two of the three spearmen dashed into the donga, but they found Simba with the black tip still between her teeth, resolutely determined to oppose any hostile claim. The spearmen, who were lost in admiration, agreed that the skin belonged by right of seizure to Simba, and they handed it over later to my wife as trustee for the dog."

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## THE S. S. LESSON

INTERNATIONAL LESSON,  
SEPT. 25.

Lesson XIII. Temperance Lesson  
Gal. 5. 15-26. Golden Text,  
Gal. 5. 25.

Verse 15. If ye bite (outbursts of anger) and devour (continued hatred)—This is in contrast to the spirit of love which Paul has just said is the fulfillment of the law. The Galatians were a naturally contentious people, and party spirit at this time was rife. Note the repetition of one another; the harm done by their quarrelsomeness was mutual, and the outcome could only be the disintegration of the spiritual life (consumed) of both parties.

16. But I say—What he has already said is that, while a Christian is free, he is not to abuse his liberty. Now he is going to show wherein the highest freedom consists, namely, in walking, or making persistent progress day by day, by the help of the indwelling Holy Spirit. If the Spirit is in full control, then the flesh, or sinful tendencies and perversities of the heart, is ruled out.

17. Flesh lusteth against the Spirit—This is to be taken in its distinctly theological sense (compare Rom. 8.) Paul in this way distinguishes between the sinful elements in man's nature which have come to him through the flesh, and the divine life which comes through the regenerating influence of the Spirit. Naturally these two are mutually exclusive and hostile.

May not do the things that ye would—The best commentary on these words is the seventh chapter of Romans where Paul gives his pathetic description of the condition of a man who remains in bondage to the flesh until Christ sets him free.

18. Led by the Spirit—The Christian is thus represented as being held back from danger and sin by the controlling power of the Spirit. In this situation the struggle with the flesh has ceased. Here Paul shifts from the word "flesh" to the word "law." The two are indeed interchangeable; so long as a man remains under the law, as his master, he cannot have dominion over the flesh; and so long as the flesh rules him the law stands over him to condemn. But where the Spirit holds sway law is no longer upheld. The Christian does right under the impulse of the Spirit of Christ acting from within, and not from fear or a sense of duty trying to meet the behests of law. For the mature Christian, therefore, the ideal would be for the law to be abolished.

19. The works of the flesh—They fall under four heads, which, however, are not marked with absoluteness: (1) Sensuality; (2) idolatry; (3) bitter variance with one's neighbor; (4) want of moderation. It will be seen that these evils touch every part of a man's nature, and are not merely "fleshy" in the ordinary sense. They reach out also to his social relations and his responsibilities to God.

Fornication, uncleanness, and lasciviousness are general terms for vile sexual excesses which were so common among the heathen of Paul's time that he was obliged repeatedly to rebuke them in unsparring terms.

20. Sorcery—The use of magic for evil purposes. Belief in magic spells, incantations, witchcraft was extremely prevalent in Paul's day.

Enmities—Paul puts in one class eight words which describe the unhappy differences that exist among people who magnify the importance of their own positions, or look narrowly and selfishly upon the experiences and acts of their neighbors.

21. As I did forewarn you—The apostle has already, in his teaching among them, declared with pointed plainness of speech that such things are absolutely foreign to the kingdom of God, and that a man must cease from these before he can hope to become a member thereof.

22. The fruit—The things which are evil are correctly described as "works," inasmuch as we produce them unaided. But fruit must have the fostering care of another. In this case it is the Spirit who from the unpromising soil of human hearts is able to bring forth the most astonishing results.

Love rightly heads the list. The catalogue may for convenience be divided into three groups of three each, though there are no rigid lines. The members of the second group go well together, and signify a patient "holding out of the mind before it gives room to action or passion" (Trench).

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Faithfulness—The word here is actually "faith," and seems to stand for fidelity, or that quality of character which makes it always to be relied upon.

23. Meekness—The absence of a vengeful spirit. Positively, the preservation of patience under provocation.

Self-control—Mastery over the lower passions. Notice that while it is called the control of self by self, it is really the outcome of the Spirit's controlling the self, that is, the entire personality.

Against such . . . no law—The law cannot condemn that which is the very fulfillment of the law.

24. Have crucified the flesh—To take on Christ Jesus by faith is virtually to die to the lusts of the flesh, for, to be alive to Christ is to be dead to everything opposed to his Spirit.

25. "The inner life should rule the outer life."

26. The faults here mentioned, of indulging in foolish rivalries, and giving way to jealousies, and cherishing grudges, were the sort that brought the Galatians under Paul's condemnation. So the lesson concludes where it began; and properly, for there are no more insidious foes to the spiritual life than these.

### UNCOMFORTABLE BEDFELLOW

A Traveller Tells of His Troubles in Abyssinia.

A dog may be man's best friend, but one can have a bit too much even of a friend. At least, such was the conclusion Mansfield Parkyns came to while travelling in Africa. He tells his experience in "Life in Abyssinia." The whole country was moistened by rains; in the low plains the deep mud was highly disagreeable to bare feet, softening the skin and rendering it more easily penetrated by thorns.

The reader may ask how we managed to sleep on the stumpy bosom of a bog. It was quite simple. We got hydropathic treatment gratis. Our mattresses were pieces of wood and stone placed on enough stones to keep them out of the mud. These, with pieces of tanned hide spread over them, formed our beds.

When the rain came the hide was our covering, too. Now this may not seem a comfortable sort of a couch; indeed, it is not luxurious, and requires a knack of turning round like a dog, and an adapting of the body to the risings and hollows of the bed. One couldn't sleep well if he rested his hip on the apex of a conical pebble.

My dog did not like rain, so when it stormed he came whinnying, determined to get under cover. He was a good, friendly beast, but he was rather large for a bedfellow, being as big as a Newfoundland. His long, thick, coarse hair when wet was odoriferous. The day's tramp through the mud did not tend to cleanse him, and he was never very choice in his dirt. So, when he would attempt to force his way in, I would say, "Maychah, so far as board goes you shall share my last crumb, but, really, my bed is just large enough for me."

But he would never listen to reason. He would seize the corner of the leather in his teeth and tug away at it, letting on to me a few quarts of water. As the best of a bad job, I would at last let him in, but he would not be satisfied until he got the best place.

Fifty times, roused by some sound, he would plant his great paws on my nose, eyes, mouth, anywhere, bark with fury, dash off, dragging the comforter with him, and then come back, wet and reeking, and demand to be taken in again.

This was a sample of my nights.

Our idea of a fool barber is one who cuts the same customer twice in the same place.

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### LINLITHGOW CASTLE.

May be Restored as Scotch Memorial to King Edward.

There are two schemes as a memorial in Scotland to King Edward, the improvement of Holyrood Palace and the restoration of Linlithgow Palace. The former seems to find most favor, possibly because of the idea that with Holyrood thoroughly habitable the King and Queen might use the ancient palace for a brief period each year says the Court Journal.

Holyrood is in a fair state of preservation, whereas Linlithgow Palace, on the shore of the beautiful sheet of water of that name, is in ruins, and this being the case perhaps the better plan would be the restoration of Linlithgow. The palace, which is somewhat square and heavy looking, was the birthplace of Mary Queen of Scots; in Linlithgow Church James IV. of Scotland was forewarned by an apparition of the coming disaster at Flodden Field; in its streets the Regent Murray was shot; close by the town Edward I. had two ribs broken by his horse the night before Falkirk, and on its loch a Chancellor of the Exchequer, bent on economy, issued instructions that the royal swans should be kept down to a dozen.

Though a building with little to

attract the eye, Linlithgow Palace is a most interesting place and many people would like to see it carefully and judiciously restored. The oldest parts, the east and west sides, were built in the fifteenth century; the newest, the north side, in 1620. The original entrance was by a drawbridge on the east, where is an archway surmounted by the royal arms and three towers, remains of an older building.

On entering by the present doorway on the south side the guard room is on the right, where the Regent Murray died; in the centre of the quadrangle is a fountain erected by James V., of which that in front of Holyrood is a copy. The kitchens have a fireplace as big as a railway arch and the parliament hall is 100 feet long, with a noteworthy chimneypiece restored. It had a minstrel's gallery, and a long passage from it leads to the chapel. The room in which Queen Mary was born is a great contrast in point of size to that which witnessed her son's birth in Edinburgh Castle. At the northwest corner a spiral staircase leads up to Queen Margaret's bower, the most perfect little room in the palace, square within, hexagonal without. There is a fine lookout, and here the Queen is said to have watched for the return of her husband, James IV., from Flodden. There are also those adjuncts of the mediaeval fortress, dungeons and a torture chamber.

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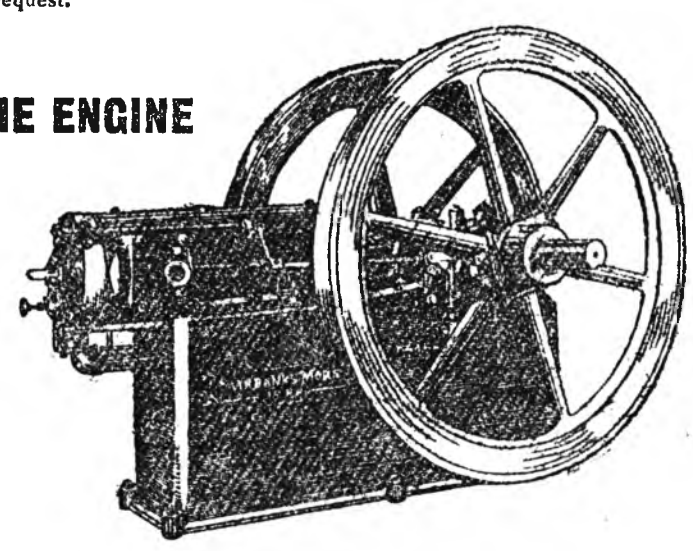
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