

THE RACKING PAINS OF RHEUMATISM

Can Only Be Cured Through the Blood—Try Williams' Pink Pills, Which Act Directly On the Blood.

Rheumatism will rack you just as long as there is acid in the blood to cause rheumatism. That's the whole trouble—acid in the blood. Cold, damp weather may start the pains going but it is not the cause. That is rooted in the blood and can only be cured through the blood. Years ago when medical science did not know as much about the complaint as to-day, rheumatic sufferers were given something to rub on the swollen tender joints. Some people who do not know any better still adhere to the old-fashioned way, but it does not cure their rheumatism—and never will. When the acid is driven from the blood the rheumatism is gone—it's cured. The thing is to get the right medicine to drive the acid out. Dr. Williams' Pink Pills have cured more cases of rheumatism than any other disease except anaemia. They do this because they enrich the blood supply, thus toning up the system to a point where the rheumatic acid is expelled through the natural channels and the trouble disappears. They were intended to do this and they do it thoroughly. Mr. Henry O'Donoghue Viscount, Sask., says: "About four years ago I came here from Scotland for the purpose of taking up land. Even at so recent a date as this the country was quite different from what it is to-day. Then the nearest shack to me was ten miles distant, and the nearest town much further away. In those days homesteading was not all sunshine, and in the spring of 1907 I contracted a severe cold. I had never been sick in my life before, and paid no attention to the cold and almost before I realized it I was down with an attack of pleurisy and as the pains of this trouble began to leave me those of rheumatism set in, and my sufferings were something terrible. Help was sent for, but it did me no good, nor did the medicine given me have any effect, and for five months I was confined to the house. Then one day I had an unexpected visit from my brother who came from Australia, and whom I had not seen for nine years. When he saw my condition he at once urged me to get Dr. Williams' Pink Pills, as he knew of a number of cases in which they had made marvellous cures in Australia. The result was he went to town and purchased six boxes, and before I had used the last box I was out working with my oxen and am now as healthy as any man in the province. For this I must thank the Pills and my brother's advice, and I strongly recommend the Pills to other rheumatic sufferers."

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.

FACT AND FANCY.

Benet, an English monk, invented glass in the fifth century. When we contract bad habits our incomes need expanding. A locomotive consists of 5,416 parts. Women are good gardeners by instinct, having from time immemorial been absorbed in husbandry. Genuine Russia leather owes its delightful and enduring scent to the birch bark used in its tanning. Freedom is not doing what we want, but doing what we ought. Quicksilver mining is the unhealthiest of all trades.

THE BEST MEDICINE FOR LITTLE ONES.

The best medicine in the world for little ones is the medicine that will promptly cure all their little ills and at the same time can be given the very youngest baby with absolute safety. Such a medicine is Baby's Own Tablets. They never fail to cure the ills of childhood and the mother has the guarantee of a government analyst that they do not contain one particle of injurious drug. Concerning them Mrs. John Robertson, Streetsville, Ont., writes: "I have used Baby's Own Tablets for constipation with the very best results. They are indeed a valuable medicine for little ones." The Tablets are sold by all medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

THE S. S. LESSON

INTERNATIONAL LESSON,

NOV. 13.

Lesson VII.—World's Temperance Lesson, Matt. 24. 32-51. Golden Text, Matt. 26. 41.

Verse 33. He is nigh—The subject here, according to the translators, is the Son of man, taken from verses 30 and 31. Luke says in the same place "that the kingdom of God is nigh." Though it is impossible to say which is meant by Matthew, the sense is the same, namely, that when the crisis of the world, typified by the budding forth of the leaves of the fig tree, has arrived, there will be plenty of signs which cannot be mistaken.

34. This generation—The only possible way of interpreting this is to say that Jesus was speaking of the generation of people then living. Hence, the reference in all these things is to the destruction of Jerusalem and the accompanying terrors. Doubtless the disciples believed him to be speaking of the end of the world, which they understood was to follow closely upon the collapse of the temple. It was the common belief of the early Christians and clearly influenced the form in which they reported the sayings of Jesus. But there is no word of Jesus by which we can determine the length of time which is to elapse between the fall of the city and the end of the present dispensation. We do know that many then living witnessed "the abomination of desolation" and the terrible judgment upon Jerusalem.

35. Heaven and earth shall pass away—This is a cosmological expression signifying the whole of the created universe. In verse 29, to which these words seem to refer back, a disintegration of sun, moon, and stars is predicted.

My word shall not pass away—There is a permanency about the teaching of Jesus which is found in none of the philosophers. How much, for example, of the Sermon on the Mount has been superseded? What he has to say concerning the future, therefore, must be heeded as a word sure of fulfillment.

36. The day—The day of judgment. The fact that the exact time of this momentous event lies hidden in the secret wisdom of the heavenly Father should make people cautious about dogmatizing. The King James version omits neither the Son, as in the margin. But it is almost certain that our Lord used the words, as they occur in Mark, and if Matthew really intended to omit them, it would be simply because of his well-known unwillingness to allow a confession of weakness or ignorance to stand against his Master. We need not shrink from admitting this confession.

42. Watch therefore: for ye know not on what day your Lord cometh—This is the practical application of the entire lesson. In the days of Noah matters stood about as they have always stood with men, and will stand until the judgment. Their viciousness is not mentioned as the reason for their undoing, but their eating and drinking—their entire absorption in things mundane. Warning had been given them, and there was a certainty about the coming of the flood that is like the inevitableness of the coming of the Son of man. It all happened with frightful suddenness, and they were wholly unprepared. So men, in spite of the solemn warnings of the sure approach of death and judgment, trade upon the uncertainty of the exact day when their Lord cometh, and stand in the field or at the mill oblivious, and in the day of trouble are left to their own destruction. On the other hand, those who, with uninterrupted vigilance, pay heed to the counsel of God shall be taken to a heavenly reward. Notice the frequency with which this lesson was driven home in different ways by Jesus (Matt. 25. 13-15; Mark 13. 33-37; Luke 12. 35-40; and 21. 34-36).

43-51—Two illustrations of the necessity for watchfulness: (1) The coming of the thief at night; (2) the servants at the coming of their lord.

43. He would have watched—It would seem that a man ought to be allowed the boon of rest from watching in the hours of darkness. But not in a place infested with thieves. At any rate, one must provide against the enemy's taking him unawares. There is a sense in which death is a coming of the Son of man, and it will not do for us to think we can gamble away a ourselves that the evil day is indefinitely postponed.

46. Blessed is that servant—A beatitude which is doubtless the basis for the words in Rev. 16. 15. Notice that the question asked in verse 45 is really unanswered. Instead of delineating the character of the wise servant Jesus merely mentions his reward. But it is apparent that the wise servant is just the man whose readiness for his lord to return is evident in his doing exactly as he was bidden (so), giving the others food in due season.

47. Over all that he hath—Compare Matt. 25. 21, 23. Our Lord seems to teach here and elsewhere that there will be degrees of blessedness in the other world.

48. My lord tarrieth—Unlike the master of the house (43), this evil servant (who, by an odd unconventionality of speech, has not before been mentioned) knew beyond doubt that something was going to happen for which he should be prepared; that is, he knew his lord would come back. But he didn't know just when. So, like many men, he acted in utter disregard of the judgment he must face, as if there were to be no such thing.

51. Shall cut him asunder—The punishment, described only in general terms, is to be for this man as unlimited as the reward for the other man. His portion is to be with the hypocrites because, on the appearance of his lord, he planned to assume the role of faithful overseer.

FOOT-BALLER'S BAD KNEE HEALED.

Zam-Buk Again the Only Cure.

Mr. H. Allinson, of 457 King Street, London, Ont., says: "While a member of the East Kent Division Football Team, and during a rough and exciting game of football, I fell on the hard gravel, sustaining a badly lacerated knee. This required prompt medical attendance, as sand and gravel filled the open wound.

For several weeks the doctor treated my injury, and it was thought to be well healed over; but no sooner had I begun to move about than the skin broke, and I suffered more than at first. For seven long weeks I was actually laid up. It then developed into a running sore, and I was alarmed for fear the result might be a permanently stiff knee. The doctor's treatment failed to heal the wound, so I applied Zam-Buk.

It was almost magical in its effect on the sore. The discharging soon ceased. The soreness and pains were banished and perseverance with Zam-Buk made the badly-lacerated knee as good and firm as ever."

Zam-Buk will also be found a sure cure for cold sores, chapped hands, frost bite, eczema, eczema, blood-poison, varicose sores, piles, scalp sores, ringworm, inflamed patches, babies' eruptions and chapped places, cuts, burns, bruises and skin injuries generally. All druggists and stores sell at 50c. box, or post free from Zam-Buk Co., Toronto, upon receipt of price.

THE MIDDLEAGED MAN.

His Greatest Happiness in a Life That to Youth is Irsome.

"Younger people," said the middleaged man, "want variety, they want to be always on the go. Routine galls them: they hate to have to do the same thing over and over and over again day after day.

"They want to go somewhere or do something different all the time. Older people are happiest in a life of routine, most disturbed when variety is thrust upon them.

"For myself I welcome my daily task, endlessly repeated and always the same. I should be lost without it, disturbed if it were changed. A life of habit suits me best. I like the old scenes, familiar, friendly surroundings, I don't want to change.

"Nor do I want much outside pleasure. In fact I think I should be the best suited with none. I like my groove; it fits me and I fit it. I don't want change. I just want to be left alone to work in my accustomed ways. It is in my groove that I am most comfortable. I like a life of labor and routine. "And could there come to one a greater blessing? Nature and the customs of men enforce routine upon us whether we like it or not. In youth this irks us, but in our maturer years in a life of routine in the undisturbed enjoyment of familiar labor we may find our greatest happiness."

Anxious Messenger—Say, fireman, there's another fire broken out up the street. New Recruit—All right, old chap; keep her going till we've finished this one.

GOD SAVE THE KING

IT IS THE NATIONAL AIR OF TWELVE NATIONS.

Dr. Henry Carey Was the Author, While Dr. Bull Wrote the Air.

The origin of "God Save the King," the national song of England—in fact, it might be said, the national air of 12 nations—has been a matter of endless discussion. It remains a question as hotly debated as ever, in spite of the fact that volumes have been written on the subject, and it is a controversy that will, probably, never be settled.

Knight, in his "Half Hours with the Best Authors," says: "The most popular song in the world is our 'God Save Our Queen.' The history of its composition is very uncertain. Perhaps the best sustained theory is that it was originally a Jacobite song written during the rebellion of 1715 by Henry Carey, and partly composed by him. It rushed into popularity in the English theatres in 1745, and Carey himself sang it publicly in 1740, having changed James to George. The air is simple and yet stately. It is capable of calling forth the talents of the finest vocal performers, and yet is admirably adapted for a chorus, in which the humblest pretender in music may join. The words are not elegant but they are very impressive; and the homeliness of some of the lines may have contributed to its universality."

CONFLICTING STATEMENTS.

Killikely, in his "Curious Questions," states: "The author of the English national anthem, 'God Save the King' (or Queen), was Dr. Henry Carey, born in London about 1696, and died in 1743. The poem was written in honor of a birthday of George II., but it has undergone some changes as regards the words. The music was composed by Dr. Bull."

The most generally accepted theory, nevertheless, is that Henry Carey wrote it for James II., the exiled King, and that it was revived and sung during the rebellion of 1715 and 1745, and then silenced by the failure of the Jacobites, until it reappeared with the reading, "God Save Great George, Our King," substituted for the original one.

Richard Clarke, the popular English composer, made a research covering a number of years, and finally published a book in which he asserts that the anthem was written in the reign of James I. by Ben Jonson, who was poet laureate. He says it was written at the particular request of the Merchant Tailors' Company, and was sung in their hall at the first public appearance of King James after the discovery

of the gun powder plot. It is but true, it probably explains the meaning of the last two lines of the second verse:

Confound their politics, Frustrate their knavish tricks.

CAREY'S CLAIM.

There is no evidence that can be produced to show that Carey claimed for himself the composing of the song. It is possible that he could have secured from some person the Jonson words and then wrote a new line to give an especial Jacobite twist to the sentiments, and set it afloat to the praise of the exiled house of Stuart? There is no doubt that he sang it in public with "Great George, the King," and that it became popular through his introducing it. Carey's life of 80 years extended through the reigns of Charles II., James II., William and Mary, Queen Anne and two of the Georges.

Carey's son, already mentioned, who was born the year his father died, stoutly contended for his father's authorship of music as well as words, but nearly all authorities agree that Dr. Bull wrote the music. Bull was a famous composer of the reign of King James.

BELONGS TO THE WORLD.

Regarding the internationality of the English National Hymn, when Samuel F. Smith wrote his patriotic song, "My Country, 'Tis of Thee," in 1832, it was sung to the same tune as "God Save the King," under the name "America." According to a French journal, "The Charivari," Handel copied the tune from St. Cyr melody, the authorship of which is claimed by Lullie. Besides England the United States and Germany, it figured among the patriotic or national airs of nine other nations. In Bavaria it is "Heil! Unserm Konig, Heil!" In Switzerland it is "Rufst du, Mein Vaterland." It is used to various sets of words in Brunswick, Hanover, Wurtemberg, Prussia, Saxony, Weimar and Norway.

The statement that the air of the English National Hymn was due to French inspiration is confirmed in the "Memoirs of Madame deGregory," in which we find the canticle that used to be sung by the young ladies of St. Cyr whenever Louis XIV. entered their chapel to hear morning mass. The first stanza was as follows:—

Grand Dieu Sauve le Roi!
Grand Dieu venge le Roi!
Vive le Roi.
Que toujours glorieux,
Louis victorieux,
Voye ses ennemis.
Toujours sours.

These words were written by de Brenon, and the music, as stated, by Lullie, who was a distinguished composer.

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