

THE BRIGHTEST DAY FOR EVERY WOMAN

Comes With Good Health Through
the Use of Dr. Williams'
Pink Pills

Her brightest day for every girl and every woman is the day when she looks well, feels well and is well, but with most of the fair sex such days are rare. Instead they suffer from a painful languor, have a terrible weakness in the back, headaches that make everything seem blurred, and a ceaseless aching in the limbs. These and other trials afflict girls and women through the lack of rich, red blood nature is calling for. Dr. Williams' Pink Pills have given the joy of real robust health to thousands of women who are happy today because these Pills actually make the rich, red blood that makes weak ones well and strong. This statement has been proven over and over again. Here is further proof from Mrs. C. J. Brook, Manitou, Man., who says: "After a busy term on second class work, followed only by a short time of relaxation, and a strenuous two and a half months normal course, in March, 1906, I began teaching school. I had a heavy rural school, with a large attendance, and consequently a large number of grades, thus I found the work a great nervous strain. This added to the overwork of study, previous to teaching, soon resulted in a 'run down' condition. When vacation time came I did not pay much attention to my condition as I thought the holidays would restore me, but as I resumed work again I soon found this was not the case. One morning when I came to breakfast everything reeled before me and I almost fainted away. The lady with whom I was boarding advised me to take Dr. Williams' Pink Pills. She always spoke very highly of them, her daughter having used them with the most beneficial results following a severe attack of inflammatory rheumatism. I decided to take her advice, and had only taken a few boxes when I began to improve in health—and such an appetite as I had. I rapidly gained health, my face had a healthy glow, and I gained in weight. I have since often recommended Dr. Williams' Pink Pills to others who have used them with equally beneficial results, and I believe the Pills to be a standard remedy for the ills for which you recommend them."

You can get these Pills from any medicine dealer or by mail at 50 cents a box or six boxes for \$2.50 from The Dr. Williams' Medicine Co., Brockville, Ont.

DR. JOHNSON'S HOUSE.

Presented by Cecil Harmsworth to
British Nation.

It was announced nearly four months ago that Dr. Johnson's house in Gough square, Fleet street, London, had been acquired by an anonymous purchaser, and was to be placed in the hands of trustees as a national memorial to the great Londoner.

It is now known that the purchaser is Mr. Cecil Harmsworth. According to the latest announcement, the house will be dedicated as national property "as soon as suitable arrangements can be made."

Last year the house was put into a good state of repair at a cost of some hundreds of pounds, and care was taken to preserve the characteristic features of the interior, which is in much the same condition as when Dr. Johnson lived there from 1748 to 1758.

It was in Gough square that Dr. Johnson toiled at his dictionary, which was commissioned by the chief book-sellers in London in 1747 for a fee of 1,800 guineas. The doctor had an upper room fitted up like a counting house, in which he gave to the copyists their several tasks.

According to Northcote, it was to Gough square that Reynolds took Roubillas to call upon Johnson, who "received them with much civility and took them up into a garret which he used as his library, where, besides his books, all covered with dust, there was an old crazy deal table, and a still worse and older elbow chair, having only three legs."

DIPLOMATIC.

Young Man—"So Miss Ethel is your oldest sister. Who comes after her?" Small Brother—"Nobody ain't come yet; but pa says the first fellow that comes can have her."

THE SUNDAY SCHOOL LESSON

INTERNATIONAL LESSON,
MAY 21.

Song of the Vineyard (Temperance Lesson), Isa. 5. 1-12. Golden Text, Isa. 5. 22.

Verse I. My wellbeloved . . . my beloved — The difference in the words is merely one of rhythm. Isaiah is about to declare to the people of his time that their country is in danger from the just judgments of Jehovah. But he conceals his purpose by telling this story that all can understand. Who the beloved friend was, therefore, would hardly be asked.

A very fruitful hill—Literally, "a horn, the son of ratness," a word for "hill" peculiar to Isaiah. From Jerusalem it was possible to see many a bright pronontory given up to vineyard cultivation.

2. Dugged . . . gathered . . . planted—The work of cultivation was as perfect as the situation. The choicest grapes to be found were introduced. In addition, a watch tower for the caretakers added dignity and protection to the vineyard. The wine vat would be hewed out of the solid rock, forming a receptacle for the juice from the press.

He looked . . . grapes — The confident expectation of a vinedresser, who had expended such pains on his property, would be that a fair return should come for his outlay. Instead he gets grapes that are only so in appearance.

3. And now—Marking an advance in the unfolding of the story. The prophet fittingly seeks a verdict from the men he addresses, as to what a husbandman ought to do in such a case. And with this appeal Jehovah himself enters the field, and the assemblage can be no longer in doubt as to the drift of the parable.

4. What could have been done more?—This reminds one of the sad wail of Jehovah in Isa. 1. 2. "I have nourished and brought up children, and they have rebelled against me." The case of the Owner of this vineyard of human beings, the people of Judah, is a strong and unanswerable one. He justly looked for the fruits of righteous character, but instead was rewarded with only the semblance of grapes, the poison of hypocrisy.

5. I will tell you what I will do—There is nothing unreasonable in his decision. The prophet's hearers have already practically consented to the justice of such a judgment.

The hedge—Jehovah had provided Israel with every possible restraint and privilege. This is represented by the fact that this vineyard had not only a hedge of thorns but also a wall of stone. But now all protections are to be trodden down, and the nation is to be left to the mercy of the invaders.

6. I will also command the clouds—With this the veil, if any still remained, was entirely removed. For none but Jehovah can withhold the rain.

7. For—Introducing the prophet's two-fold application of the parables: (1) The vineyard represents the people of Israel, and especially Judah, the plant of his delight; (2) The grapes he expected were justice and righteousness, and the wild grapes he found were oppression of the poor, and the cry of the oppressed. The words in the Hebrew at this point are wonderful in their studied correspondence of sounds, the effect being to deepen the impression, that the natural result of so much care of his people, on the part of Jehovah, has been cruelly perverted.

8. Woe—An indictment of the landed proprietors, who, by joining house to house, and seizing upon every nook and corner of real estate, crowd out the poor and deprive them of residential privileges. We have seen, in the case of Naboth, how tenaciously every landowner clung to his holdings, since the rights of citizenship were measured mostly by a man's possession of so much soil, and, once deprived of it, he was in danger of becoming a mere slave. Such evils

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tions of the smaller owners of property were common in this age, and called forth the bitter denunciations of other prophets

9. In mine ears—Jehovah takes the prophet into his confidence, and the prophet, in turn, makes the startling announcement that all these evils are known to Jehovah, and that he will not suffer them to go unrequited. When they are secure in their houses great and fair, feasting no doubt on the spoils of their avarice, then shall come upon them the curse described in the following verse

10. One bath—About eight gallons (of wine). This barrenness of the land, "Jehovah's remedy for land-grabbing," is still more pointedly portrayed in the profitlessness of planting grain; for one ephah shall be the sole return from the planting of ten ephahs (a homer being ten or twelve bushels, or ten times as much as an ephah).

11. Rise up early in the morning—To drink in the morning was reckoned by the Romans and Jews a shameful practice. Sensuality, in the mind of the prophet, goes along with avarice. The latter, after all, is simply self-gratification in another form, and the two often go hand in hand.

12. The harp, etc.—Mirth and music filled their feasts, but it was like a din in their ears that drowned out the voice of Jehovah, and rendered them insensible to the operation of his hands by which he was plainly about to execute a terrible judgment upon them.

SUFFERED GREATLY FROM COLIC

Mrs. Aime Guenette, L'Immaculee Conception, Que., writes: "My little boy suffered greatly from colic. I gave him castor oil and other medicines without helping him in the least. One day I saw B.W.'s Own Tablets advertised, so wrote for a box. I found them so good that I always keep them in the house and would use no other medicine for baby." The experience of Mrs. Guenette has been that of thousands of other mothers. Not only do the Tablets cure colic, but they cure constipation, vomiting, indigestion, make teething easy, banish worms and make baby bright, active and happy. The Tablets are sold by medicine dealers or by mail at 25 cents a box from The Dr. Williams' Medicine Co., Brockville, Ont.

JAPANESE PROVERBS.

Life is like a candle in the wind. Regard an old man as your father.

An ugly woman shuns the looking-glass.

Meeting is the beginning of separation.

Tighten the cord of your helmet after victory.

When birds are unknown, the best is peerless.

An insect an inch long has half an inch of soul.

The pupil should walk seven feet away from his teacher lest he tread upon his shadow.

Mabel—"And did your grandfather live to a green old age?" Jack—"Well, I should say so! He was swindled three times after he was seventy."

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A very small sum of money invested NOW in WAINWRIGHT real estate can't help growing very rapidly. This great Canadian West of ours is going ahead by leaps and bounds, and of all the towns and cities situated in it, WAINWRIGHT is the most favored one. EVERYTHING is in WAINWRIGHT'S favor—location, land, water, climate, etc., couldn't be improved upon if they were made to order.

WAINWRIGHT is the largest divisional point on the Grand Trunk Pacific Railway, between Winnipeg and Edmonton—located 666 miles from Winnipeg and 126 miles from Edmonton. Wainwright will be one of the headquarters for the Grand Trunk traffic for the whole of Alberta, by way of the coming Hudson Bay Route, also by way of Prince Rupert, and as well, the terminus of what will be their longest and best branch line into Southern Alberta.

In 1908 WAINWRIGHT was unbroken prairie. To-day it has a population of 1500, graded streets, cement sidewalks, churches, stores, banks, hotels, immigration hall, a \$17,000 school, opera house, fire department, G. T. P. Shops, with a large payroll, stock yards, etc. Do you wonder that WAINWRIGHT is termed the coming city of the West—that we are enthusiastic about it?

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SIXTY GOLDEN WEDDINGS.

Celebration of a French Festival as Old as the Revolution.

Reims, the centre of the champagne disturbances, has just been celebrating an interesting event, the golden weddings of sixty old couples. We are not told whether they all came from Reims, although the celebration may have been limited to the department.

The fete is as old as the Revolution, when it first seems to have been begun. In the time of the Directory there were two fetes, the fete of the old people and the fete of the golden wedding. This seems to have been a very pretty affair, to judge from the account in the Debats. There was a procession of oxen, with their horns crowned with flowers, followed by children

crowned with violets, by young men wreathed with myrtle, and old men with garlands of olives and girls dressed as vestal virgins.

At Paris, in August, 1797, there was a great festival in honor of the old men, who were all given seats at the opera, when "a gracious Hebe crowned their white locks with garlands of roses," and the soldiers presented arms. The idea of the fete was the encouragement of the family circle. The old man, who was a happy grandfather, was feted as an encouragement to the younger generation to follow in his footsteps. The same idea is to be found in our curious observance of the Dunmow Fliche, but we have no fete of the golden wedding corresponding to that held at Reims last week.—The Westminster Review.

Zam-Buk

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