AT DEATH'S DOOR

Doctors had to give her Morphine to ease the pain

Five boxes of "Fruit-a-tives" Cured Her

ENTERPRISE, ONT., Oct. 1, 1908.

For seven years I suffered with what physicians called a "Water Tumor." I would get so bad at times that I could do nothing but walk the floor. I could neither sit, stand, nor lie down. Hypodermics of Morphia had to be given me or I could never have borne the pain. Many physicians treated me, but my case seemed hopeless, and my friends hourly expected my death. It was during one of these attacks that a kind friend brought a box of "Fruit-a-tives" to the house. After much persuasion I commenced to take them, but I was so bad that it was only when I had taken nearly two boxes that I commenced to experience relief. I kept up the treatment, however, and after taking five boxes I was cured, and when I appeared on the street my friends said, "The dead has come to life." And this seemed literally true, because I certainly was at death's door. But now I can work almost as well as ever I could, and go camping and berry-picking with the girls.

I will be glad if you will publish this testimonial, as it will further the interests of "Fruit-a-tives." They should be in every home.

Yours very truly,
MRS. JAMES FENWICK.

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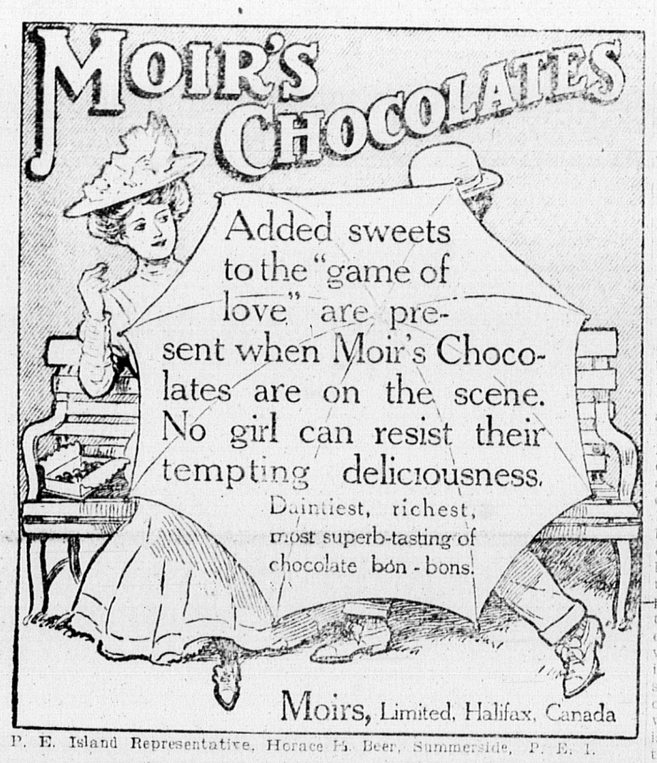
"Fruit-a-tives" cured Mrs. Fenwick when all else failed. Try them for your trouble. 50c. and $1.00 a box, at dealers or sent postpaid on receipt of price by Fruit-a-tives Limited, Ottawa.



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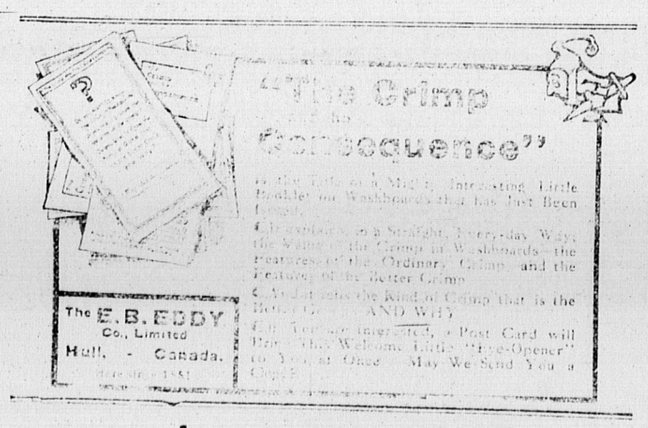

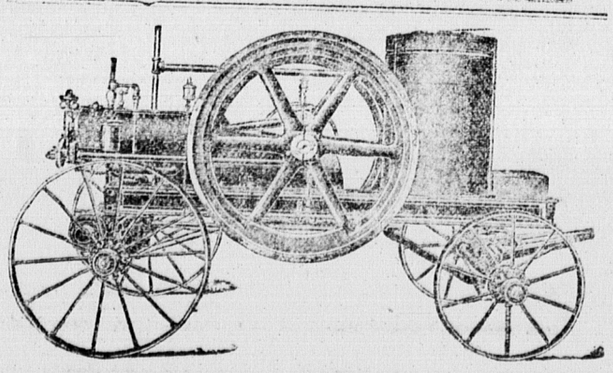

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THE GUARDIAN'S WEEK END SERMON.

"Saul and Jonathan Slain in Battle.' I. Sam 31. There are worse fates than being dead. Some men know the terrors of an existence emptied of honor and joy and self respect. King Saul living was a sadder spectacle than King Saul dead, even though his death was ignoble. A king without kingliness, a man without manliness, an anointed servant of God without godliness—few more tragic than he walk through the pages of history. When first we met him he stood, fair and noble, a head taller than his fellows; now, as we leave him, we find him lying in shameful death, the contortions of fear still showing in his limbs—and the head by which he was taller than other men carried off to adorn a heathen idol's temple. Ib

There are various kinds and degrees of moral failure; Saul represents the worst, a man who has lost his grip on God. In some respects he resembles Judas, in that he had relinquished his religious faith, and become a wilful devotee of his own selfish ends, until at last his terrors and torments are ended, for this life, by the cowardly crime of suicide. Attention is centered upon Saul prostrate in death upon the battle-field; far more significant is his grovelling in terror before the Witch of En-lor. He was slain in spirit before he slew himself in body. His alternate spasms of kingliness and foolishness, strength and weakness, magnanimity and consuming jealousy, are interesting evidences of the effect upon a character of the loss of its religion. The greatest of all tragedies is the loss of faith. The worst, and most expressive, of all that can be said of Israel's first king is that the Spirit of God had abandoned him.

THE ARTESIAN WELL AT SEA.

To put the teaching of this biography into a paragraph, it is that a child of God should guard his spiritual sensitiveness above his life. There is nothing else so vital as to keep attuned to God. Even as Saul observed the outward state of royalty even after he had been rejected from the throne by Jehovah, so it is possible for one to maintain the appearance and form of godliness, while not possessing the power thereof. This may for a time deceive the world; but what matters the world's opinion when one's spiritual life is at stake? "A conscience void of offense toward God" is better than all the reputation that can be heaped up. The deeper, hidden springs of life are what count.

A few years ago, on one of the long piers that stretch out into the ocean at Atlantic City, I saw an artesian well being sunk. Down, down, down beneath the rolling billows, beneath the surging tides, beneath the sandy bottom of the ocean, the shaft had gone until it had found the sweet springs of water underlying the sea. It was a surprise to know that pure fresh water so much as existed there, even as the world wonders at the vital verities of spirituality. The incident pictured life. Some persons, like Saul, elect to live only on the rough, unstable and storm-visited surface of life, where there is naught to satisfy the soul's thirst; others, like David, go down to the deep sources of spiritual power, sustaining their spirits by delicious draughts from God's refreshing springs. Out of the years that made Saul a wreck and a suicide, David won a kingly character and produced immortal psalms.

IN THE FINAL FIGHT.

The final fight of the giant Saul—now defeated in spirit before he buckled on his armor—occurred on Israel's greatest battle-ground, the Plain of Esdraelon. The opposing foe was Israel's historic enemy, the Philistines (from whom, by a strange irony, the Palestine of today gets its name.) David had been driven, by the king's persecution, into the enemy's country. It was bad statesmanship on Saul's part to let his greatest warrior go because of a personal spite. In addition to this loss suffered by the king was the greater one of self-control and confidence, and, greatest of all, the loss of the co-operation of Jehovah; one who has ever fought in partnership with God cannot hope to win without Him.

The last stand was made on the slope of Mount Gilboa. The Israelites were utterly routed. The king himself was sorely wounded, and his three sons, Jonathan, Abinadab and Malchishua, were slain. The remaining son, Ishbosheth, apparently was not in the battle and survived for two troubled years, then to be treacherously murdered. Instead of meeting death like a soldier, the wounded king was terror-stricken lest he should be slain by the enemy, and his body abused; so he entreated his armor-bearer to thrust him through. The latter refused, and Saul took his own sword and fell upon it. The armor-bearer then followed his example.

The death of the king completed the rout of his army, and the Philistines had only to come and loot the camp. They cut off Saul's head, stripped his armor for a temple offering, and hung his body to the wall of Bethshan, thus inflicting the ignominies which the king had hoped to escape. While the Philistines were, in a sense, the agents of Saul's death, he really died, we are told, because of his trespass against Jehovah, and because he had kept not the word of Jehovah. Thus we hear, echoing above the clamor of battle, "Behold, to obey is better than sacrifice; and to hearken than the fat of rams."

A GLIMPSE OF GRATITUDE.

No times are wholly evil; and it is pernicious to represent them as being so. Indiscriminateness is the sin of the muckraker. Even in this dark day for Israel there were men who afford a shining example for all ages. Early in his career the better Saul had rescued Jabesh Gilead from an oppressor; these men never forgot. Their lineage was not particularly illustrious, but they knew the royal grace of gratitude. So when they heard how the Philistines had displayed Saul's body on a city wall, together with the bodies of his sons, for the public to scoff at, and for carrion birds to devour, they remembered his friendship for them, and a chosen band of their bravest made a brilliant dash upon Bethshan and rescued the bodies and gave them decent burial.

For that deed David honored the men of Jabesh-Gilead. It was an action after his own heart. Often the victim of ingratitude himself, he was yet of a generous and grateful nature, with a high sense of honor. When an Amalekite, thinking to gain reward from the king's foe for his tidings brought him a false story of having slain Saul, David, believing the tale, ordered that the man himself be put to death for having laid violent hands upon the Lord's anointed. Still later he showed kindness to the son of Jonathan and to the son of Saul.

The magnanimity of David is best revealed by the sincere sorrow that breathes through the elegy which he composed upon the death of Saul and Jonathan, The Song of the Bow. Death blotted out all his sense of wrong, and he cherised only the memory of the Saul that once had been, before his kingly spirit died. Saul was now dead; he had been worse than dead; henceforth David would perpetuate only the virtues of the king, and of his more royal son.

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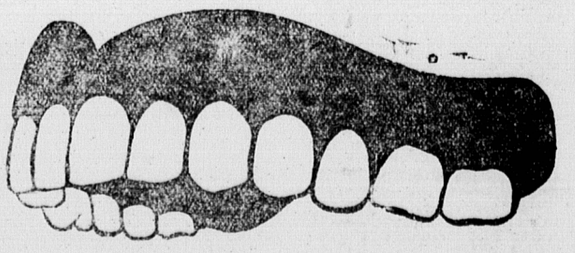

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