

Headaches

When the Head aches and the Tongue is Coated

It is Biliousness or Constipation. Torpid Liver is at the bottom of the trouble. And it takes Fruit-a-tives to make that lazy liver work.

Fresh fruit is fine for these troubles, but one can't eat enough fruit to do much good. The medicinal elements are in too small proportion in the ripe fruits.

A clever Ottawa physician discovered a method by which fruit juices could be combined so that their medicinal action would be increased many times.

Fruit-a-tives are these fruit juices in tablet form. They sweeten and tone the stomach and liver, cure Constipation and remove all blood impurities. One Fruit-a-tives tablet has the same curative effect on liver and bowels as dozens of oranges, apples, figs and prunes. And this action is as gentle as the fruit juices themselves.

"I have been suffering with Torpid Liver and Constipation, and find that Fruit-a-tives are just what my system requires to relieve these complaints. I hope many more sufferers will try them."

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Fruit-a-tives

or Fruit Liver Tablets.

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REBUKE THE WORLD IN RESPECT OF SIN

Sermon by Rev. Wm. Dobson, Pastor of First Methodist Church, Charlottetown.

It is Difficult to Appreciate the Effect of Christ on the People of His Day—Do Not Quench the Spirit When His Sinfulness is Revealed

(Continued by The Guardian S'cnographer.)

Text:—When He is come He will rebuke the world in respect of sin, of righteousness, and of judgment. John 10: 8.

It is difficult for us to appreciate the effect of Christ's life and teaching upon the people of His own day, because we are so far removed from them by time and thought. The time is two thousand years, most of which has been permeated by the life and teachings of Jesus of Nazareth. We are accustomed to them, we have lived our lives under their influence, and though we may not adjust ourselves to them, still they do not surprise us. To the Jew it was different. Christ's life and teachings were not only a surprise but an offence. They were in opposition to Jewish thought and action at almost every point. If the Nazarene were right, the Jewish Church and Commonwealth were necessarily wrong. If He were true, they were false. To the Jew, God was the God of the Hebrews; Jesus declared He was the Father of all men. The Jew thought the Kingdom of God belonged to Israel; Jesus said it would include all men. The Jew thought the Kingdom of God was outward and temporal; Jesus said it was spiritual and eternal. The Jew trusted much to prayer and fasting; Jesus taught men to trust in the love and mercy of God. The Jew believed in the salvation of Israel; but Jesus said, "God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life." This teaching fell upon the ears of a people demoralized by the Roman Conquest; maddened to desperation by Roman victories, they were irritable and impatient. Everywhere where the insignia of insult and outrage were before their eyes. In the Judgment Hall was a Roman Governor, while Roman soldiers paraded the streets, levied and collected taxes. Besides this, religiously the Jews were broken up into factions, and each faction had degenerated into little less than a form. The Temple itself had become a house of merchandise in which men bought and sold and traded for gain. Such, or nearly such, was the state of affairs in Palestine when that quiet, sinless life of Jesus came upon the stage of public action. He did not argue. He appealed to no authorities, but His "Verily, verily, I say unto you" was his highest appeal.

Coming from what we would call the lower state of society, He boldly declared that He himself was "the Way, the Truth, and the Life" and you remember that when before Pilate's bar He said, "I came to bear witness to the truth" and Pilate with scepticism in his eye and a curl of scorn upon his lips said "what is truth?" And so little did he believe in its existence at all that he turned on his heel and went out to the crowd saying "I find no fault in this man as touching the things whereof you accuse him." Foolish Pilate,—had he waited he might have had his question answered. We answer it today by saying that Truth is reality, the essential nature of things, which in the last analysis is God. So as the Truth, Christ's life and teachings were the expression of the nature and character of God, His life was reality, all he said and did was in perfect harmony with that essential reality whether teaching His disciples on a Galilean hill or giving the great commission before His ascension.

These things being so, the conflict between Jesus of Nazareth and the institutions of his time, was a conflict between truth and falsehood. For that which is in harmony with Christ and His teachings must be essentially true and in harmony with the universe. This is true whether realized by a heathen or a Christian, a Socrates, or an Apostle Paul. On the other hand, that which is out of harmony with Jesus and His teachings must be essentially false, whether it be an Inger, soil or a martyr at the stake. When truth and falsehood come thus into collision falsehood always has recourse to certain tactics by which to defend itself. When you and I are rebuked for doing wrong, either by the life or teaching of another, we seek to defend ourselves by pointing out flaws in the rebuker's life. How often we hear it said "I don't know that it is any worse to do so and so, than to do that which I know the rebuker to practice." If we can thus ruin the reputation of him who has rebuked us we always feel we have gained our point and secured a license for the course of life we are pursuing. Such tactics are particularly Jewish and are common to human nature. They were employed at every point against the life and teaching of Jesus. If he cast out a devil and they could not deny the fact, that fact was used to impeach His moral character. "He casteth out devils through Beelzebub the Prince of devils." If He taught doctrines that transcended the materialism of His day, they explained it by saying He was mad and urged the people not to hear Him. His life and teachings were so luminous that the light penetrated to the very depths of their falseness and hypocrisy, and to save their situations and to allow themselves to work out their lives along their own false lines, they determined to put out the light of truth forever. "It is expedient," said the High Priest, "that one man should die for the people, and that the whole nation perish not." When the conflict was at its height Jesus submitted His life and teaching to their scrutiny. "Which of you," said He, "convicteth me of sin?" This is a bold challenge to throw out be-

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This distressing and unfortunately very common malady easily takes rank among the very "meanest" of the diseases to which people living in this climate are liable.

La Grippe is no respecter of persons; it attacks the young and the old, the rich and the poor with the utmost impartiality.

Except in the cases where Pneumonia develops, La Grippe is seldom directly fatal; the real danger lies in the after effects. Even when the patient has fairly well recovered from an attack (and it is very hard to tell just when he has fully recovered), the muscles are relaxed, the nerves unstrung, the heart and lungs weak, the throat and bronchial tubes irritable and tender and the whole system depressed, run-down and in no condition to resist the attack of any other disease to which it may be exposed.

This condition is fraught with danger and demands instant and intelligent attention, the system must be built up and restored to a normal and healthy condition—advice easy to give, often very hard to follow.

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fore subtle, cruel enemies. One that would have ruined Him, one that would have convicted Him, not only of being a bad man but of being an imposter of the worst kind. But so far as we know at least, they were unable to meet the challenge. Some politicians once pursued Daniel of Babylon, seeking for fraud in his administration, but came to the conclusion "we shall find no cause against this Daniel except it be concerning the law of his God." This was correctness of administration. In Christ's case it was correctness of public and private life. Their procedure against Him was in keeping with their whole accusations. He was tried before the Sanhedrin and condemned unlawfully, the judges becoming advocates and the whole council seeking for false witnesses to swear His life away, and when before Pilate they said "We found this fellow perverting the nation forbidding to give tribute to Caesar saying that he Himself is Christ the King"

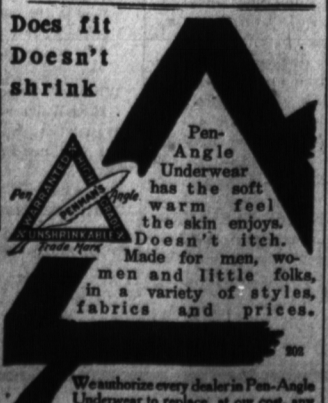
Now what I want to ask you in the first place is this, is it possible that in a man so blind a man that he is notable to see and appreciate truth when it is thrown out in such lively form, generous deeds, kind thoughts, and all that go to reflect the nature of God, is it possible that sin can so blind a man as to prompt him to defend himself by saying the wrong is right and right is wrong? Listen, because they did not wish to retain God in their knowledge God gave them over to a reprobate mind, that is a mind that has lost all distinction between right and wrong. Brethren, because you and I are men and not brute—we can sin so that we lose all distinctions between right and wrong, and when one rebukes us for doing wrong we try to pick flaws in him so as to defend ourselves. It is this possibility of human nature that appeals to me. I tremble at the thought when I remember that I am carrying about with me the possibility of committing any sin that has been committed in the past, and so blinded by sin that I cannot see distinction between truth and error. It is a terrible thing. Keep your consciences clear, do not get back into the darkness where you lose all consciousness of right and wrong. Well now, such was the nature of sin in that Jewish people that that sinless being was looked upon as a madman, a blasphemer.

In the text before us we are told when He is come He will convict the world of what it has done. Everything then depends on knowing what is right. When the advocate comes he will present the whole matter before the court of the universe, he will convince the world that His life was a sinless life. He will show them further that eternal righteousness does not lie in the pressing to death of truth, does not lie in the hatred that leads it to the prostituting of public institutions in order to get an antagonist out of the way. He will convince the world of the sinfulness of such a course. In His light we see things as they are. So when the day of Pentecost was fully come they were all gathered together in one place and suddenly there came a sound from Heaven as of a mighty rushing wind and it filled all the place where they were sitting, and there appeared unto them cloven tongues as of fire, and they were all filled with the Holy Ghost, and Peter began to preach; and the Holy Spirit through him convicted three thousand Jews that they had killed the Prince of Glory, that they had crucified the promised Messiah, slain the Son of God, and they said "Men and brethren, what shall we do. This is the fulfillment of the text, when He comes He will convict the world of sin, of righteousness, and judgment. It is the advocate's business to be a lie of the things of Christ and to reveal His glorious righteousness, His truth, His pureness, His spotlessness, so that the world may see the sinfulness of opposing Him. Perhaps all the emphasis that the apostle Paul put upon the words, "quench not the spirit," is for this purpose. Now we question the spirit when it rebukes our conscience and tells us we are wrong. If we try to show we are right and go on in this way, this done for twenty years we will lose all distinction between truth and falsehood and we will be ready to defend anything that is wrong and get the one that rebukes you out of the way. Now in conclusion let me say this, as soon as the advocate of Jesus Christ comes to you and me to show us His excellencies, He is trying to glorify the Christ to us so that we may truly love Him. Do not let us quench the spirit when He is trying to reveal the Saviour and the sinfulness of sin.

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The Pandora range is built to make work easy, a child can shake it down; its drafts are so simple that one learns them in a minute; its heat is kept in the range so effectively that you can do a big baking and hardly know there is a fire in it two feet away; it keeps the kitchen cool; it saves you worry; it saves you time and money; it saves you backaches and headaches, because it is so easy to manage and so reliable.

The Pandora makes kitchen work easy.



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Synopsis of Canadian Northwest HOMESTEAD REGULATIONS.

ANY even numbered section of Dominion Lands in Manitoba, Saskatchewan and Alberta, excepting 2 and 20, not reserved, may be homesteaded by any person who is the sole head of a family, or any male over 18 years of age, or the owner of one-quarter section of 100 acres or more or less.

Entry must be made personally at the local land office for the district in which the land is situated.

Entries must be made personally at the local land office for the district in which the land is situated.

2. No homesteader is required to perform the conditions connected therewith under one of the following plans:
(1) At least six months' residence upon and cultivation of the land in each year for three years.
(2) If the father or mother, if the father is deceased) of the homesteader resides upon a farm in the vicinity of the land entered for the requirements as to residence may be satisfied by such person residing with the father or mother.
(3) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements as to residence may be satisfied by residence upon the said land.
Six months' notice in writing should be given to the Commissioner of Dominion Lands, Ottawa of intention to apply for a certificate of title.

W. W. CORY
Deputy of the Minister of the Interior,
Ottawa.

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