

"I can take you to a hundred homes, right around my store, in which St. George's is used."

"You can ask those, who do the baking, what they think of."

St. George's Baking Powder

"And every one of the hundred will tell you the same—that St. George's stands every test and never loses its strength."

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PAIN

Pain in the head—pain anywhere, has its cause. Pain is congestion, pain is blood pressure—nothing else. At least, so says Dr. Shoop, and it is true. He has created a little pink tablet. That tablet—called Dr. Shoop's Headache Tablet—conveys blood pressure away from pain centers. Its effect is charming, pleasantly delightful. Gently, though safely, it surely equalizes the blood circulation.

If you have a headache, it's blood pressure. If it's blood pressure, it's blood pressure. If you are restless, nervous, it's blood congestion—blood pressure. That remedy is a certainty. For Dr. Shoop's Headache Tablet stops it in 20 minutes, and the tablets simply distribute the unusual blood pressure.

Bruse your finger, and doesn't it get red, and swell, and pain you? Of course it does. It's congestion, blood pressure. You'll find it where pain is—always. It's simply Congestion Sense.

We sell at 25 cents, and cheerfully recommend

Dr. Shoop's Headache Tablets

FOR SALE BY GARDEN BROS.

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For skin comfort, skin health, skin beauty and for protection against hard water, strong sun and wind use

"Baby's Own" Soap.

It is the best for every toilet purpose for babies, women and men.

Its daily use keeps the skin smooth and the complexion beautifully clear and fresh.

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—safest regulator for baby. Prevents colic and vomiting—gives healthful rest—cures diarrhoea without the harmful effects of medicines containing opium or other injurious drugs.

Cures Diarrhoea

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COME AND SEE

The CORNINGS AND ROAD WAGGONS ARE READY FOR THE ROAD.

TATTERSALL

SERMON TO STUDENTS

By Rev. Dr. W. C. Keirstead

(Continued from second page.) of speculation, they are facts that grow in life.

Thus it is ever the way of life and the way of love. Selfish, immoral, shallow, unsocial natures may scoff at the sacredness and spiritual worth of human love. They may declare that it is a mere animal impulse for a selfish gratification and that arbitrary and artificial social regulations condition the formation of the family. Science may analyse human love back to the hungering of one atom for another but no man can take the sacred element of a mother's holy love and place it in his retort and tell its value. You may ask a mother, as she sacrifices all the forces of her heart and life for her child, what is the rational ground upon which she justifies her action and she will reply that if you were a mother you would not ask the question but just because you are not a parent she cannot explain it to your appreciation and understanding. Wait till you experience it and then you will know. She will say that love is the deepest, richest reality in her life and if it has not the worth it seems then the universe is a lie and may crumble into dust and ashes.

One might be a great scientist, a social philosopher, able to deal with the physiological, biological, chemical, psychological and social elements in human love, but, if he were personally destitute of the inner experience and relationship which love brings, the smallest child which enjoys the mother's fond caress would have a richness and quality of experience that he could never know. A man whose affections were dormant might come within your home and tell you that it seemed to him a mere social contract but you could not convince him of its spiritual atmosphere and worth unless you brought him within its fold and made him a member of its life.

Religion never loses this personal character, it moves ever in this realm of personal valuation. It, too, is a relationship of love, it is friendship with God. And this love grows its own certainty in the religious as in the human realm. Either the scientist or the ignorant man may be unpatriotic, unsocial or irreligious. It is possible for a man to specialize in the abstract realms of life and to neglect the more personal relations. Darwin lost his love of poetry in the unremitting pursuit of science as Clifford the great scientist learned in time of sorrow that the great companion, whom he had known in his youth, was dead. And the irreligious man may tell you that religion is superstition and base fear; that the world with its matter and unrelenting law is the whole of reality; that there rules a blind and brutal course of nature unchanging and deaf to the wishes and hopes and values of man, and every great catastrophe of nature in which pain and death come to human beings is a contradiction to religious faith. You cannot demonstrate your faith to that man. It is not possible to prove the existence of God to a man who has no spiritual need for him and no experience of him. Friendship is meaningless to the unsocial, love is scorned by the immoral and religion has no value to the irreligious. But as the home is no mere contract to the true member of the family so the universe is permeated with the spiritual to the pious soul. "Earth's crammed with heaven, and every common bush afflame with God."

To your irreligious friend you can point out that the deepest values of life are unseen and spiritual. You can tell him of the Christ upon Calvary, you can remind him that the great leaders and heroes of humanity have ever been those with power to see the unseen, to fellowship the invisible. In those last suffering hours of his life, Gladstone, England's foremost citizen and noblest statesman, heeded not the guns of Dewey as they played upon the walls of Manila, nor responded to the sympathetic expression of the nation which waited by his bed-side, but he roused to tell his grand daughter, who had consecrated her life to the foreign missionary cause, that she had chosen the better part, and the gentle murmur of "Father, Father," that escaped his lips tells the story of a faith that faltered not at death. McKinley stricken down in the fullness of his life and in the zenith of his glory let every other value and interest perish from his life in that supreme hour except his unflinching devotion to his frail wife, and his unflinching trust in God, as he whispered to her, "His will not ours be done." But to really convince your irreligious friend you must bring him into your religious community, within the atmosphere of your own personal religious experience; you must share your religion with him as you share your friendship and your love if you would give unto him the certainty of religion. And in no


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other way can one attain religious knowledge. It is a great mistake for a man to go out in life with the idea that all which is worth while comes through the processes of reasoning. In sorrow and in pain he will learn that the heart has its own knowledge;—that character and will are supreme. There are no short cuts to the religious values of life. Nothing can take the place of contrition of heart, humility, genuine repentance of wrong doing, and of earnest consecration of life to the revelation of God as it comes with progressive clearness and fulness to the seeking soul.

Some one may say this is a very subjective kind of certainty. It is. And religion is a very subjective reality. Faith is the most personal because the most spiritual attitude of a personality. And the only requisite for the maintenance of this certainty is a growing, vital, religious experience. But to maintain a vital, healthy religious life, to abide in Christ as the branch abides in the vine, this means so much of moral struggle and anguish of soul, it calls for such humility of spirit and such consecration of life to the holy purpose of Christ, such crucifixion of the flesh and such self denial, that it is not surprising men seek the less spiritual method of adopting the spiritual experience of another as their own confession of faith, or they take refuge in some external source of authority, or some conclusions of science or philosophy. But all this is building upon the sand, it is not justification by faith. Spiritual religion produces a faith that rests not upon the exclusive authority of another,—be it church or book—nor upon human wisdom or knowledge but as the confession of Peter it is not communicated by flesh and blood but by the Father in Heaven.

And this certainly is not merely subjective; it is objective because it is social. It is as objective as friendship and patriotism and love. And had not another human personality revealed its inner worth to me I had not known the experience of human friendship. Its objective condition is the existence of a community of free personalities. The great currents of the national life pulsed in my soul to arouse my dormant sentiments and to make me a social being. The subjective experience of patriotism has the objective reality of the nation as its source. It was in relation to other personal beings with their rights and obligations that I became a moral responsible agent. And the moral values have universal sway in human relations. The home awaited my coming and offered its affection to me before I was able to respond and we love because others first loved us. And my religious faith is as objective as society and as universal as history. For my religious faith was aroused and fostered by the religious spirit of the parents in the home, by the peculiar Chris-



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TOOKE BROTHERS, LIMITED MONTREAL.

an life in that community we call the church, and the church goes back as a stream through history to the fountain life of Jesus Christ, and that life of Christ finds its supreme expression in one outstanding act—the sacrifice on Calvary—and this is the objective reality upon which Christian religious faith is based. The continuity of religious faith in history is maintained by the Holy Spirit, which dwells in the souls of believers, but the record of that revelation in its origin and purity is the Bible and that book becomes essential to the religious experience out of which faith issues ever anew with vitality and power. In the language of Paul we have a hope that does not fail "because the love of God is shed abroad in our hearts through the Holy Spirit which was given unto us" and "God commend his love to us in that while we were yet sinners Christ died for us." Here are the subjective and objective facts upon which religious certainty is based.

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If your little one is restless and cross it is more than likely the trouble is due to some derangement of the stomach and bowels, and if Baby's Own Tablets is given the child will soon be bright and cheerful, and when the mother gives her child this medicine she has the guarantee of the government analyst that it contains no opiate or poisonous drug. Mrs. J. F. Loney, Allanford, Ont., says:—"I have used Baby's Own Tablets for constipation and other ailments of children and have found them more satisfactory than any other form of medicine." Sold by medicine dealers or by mail at 25c a box from The Dr. Williams Medicine Co., Brockville, Ont.

Nelson Turney of Jacksonville had his thigh broken and shoulder dislocated on Saturday while driving home from town with a load of provisions. An auto coming from behind frightened the horse. Dr. Rankin is in attendance.

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