

**MILBURN'S
Heart and Nerve
Pills.**



Are a specific for all heart and nerve troubles. Here are some of the symptoms. Any one of them should be a warning for you to attend to it immediately. Don't delay. Serious breakdown of the system may follow, if you do: Nervousness, Sleeplessness, Dizziness, Palpitation of the Heart, Shortness of Breath, Rush of Blood to the Head, Smothering and Sinking Spells, Faint and Weak Spells, Spasm or Pain through the Heart; Cold, Clammy Hands and Feet. There may be many minor symptoms of heart and nerve trouble, but these are the chief ones.

Milburn's Heart and Nerve Pills will dispel all these symptoms from the system.

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WEAK SPELLS CURED.

Mrs. L. Dorey, Hemford, N.S., writes us as follows:—"I was troubled with dizziness, weak spells and fluttering of the heart. I procured a box of Milburn's Heart and Nerve Pills, and they did me so much good that I got two more boxes, and after finishing them I was completely cured. I must say that I cannot recommend them too highly.

but it never sounded quite the same as it did then. I learned it by heart hearing them saying it, and used to say it with them, for that was what they did every night. There was no preaching, you understand; they weren't preachers. They just sat around and had their good time, and then before they went to bed they did the same

every night, repeated a psalm, or one of them would read it beside the camp fire, and then they would all say that psalm together, and then good-night. All day they had their fishing, and in the evening their fun. Well, when they went away I felt as if I had been among Christians, sure enough; and I've kept up that habit of saying that psalm every night. They made me feel, somehow, that I'd like to have more religion myself. I take it that a good test of having religion is to make men who see you want some like it." Men like that are respected by everybody, even by those who fancy they have no faith whatever in Christianity. They are so quietly consistent and so evidently believe in the Lord they profess to serve,—though they don't gush about their feelings or "talk religion" to every chance acquaintance. But let the subject come up naturally in the course of conversation, and no one can have a moment's doubt about the side they are on. A man like that will resent a slighting word about Christ as he would resent a word against his mother or wife. Such men are letting their light shine fearlessly, and they haven't the least idea how closely others are watching them, nor how strong is the silent influence of their loyal, consistent lives.

"We know not all the good we do,
The good, that like the silent dew,
Goes down and deep the roots between,

Or out, far-reaching and unseen;
The good, unreckoned and untold,
And multiplied a hundred-fold.
We know not all the good we do,
Nor ever shall, until we view
The great eternal whole and see,
The secret of life's mystery:
Until, to full perfection grown,
We know as we ourselves are known."

What a grand thought it is that good influences go on spreading in ever-widening circles through all eternity. Even if you can only reach ten people primarily, and they can only reach ten in their turn, the good seed you have sown will go on increasing by hundreds, thousands and millions, until it reaches the uttermost part of the earth. But, as a matter of fact, people reach and influence for good or evil many more than they know. The great good done by Lord Shaftsbury was the result of seed sown by a faithful servant when he was a little child. It is said that the wonderful system of kindergarten teaching sprang from an ignorant Alsatian servant-girl's determination to do some good to little children. She got the little ones together, and taught them to sing, with gestures, games, etc., little thinking what a great institution she was starting. Dr. Guthrie once went into an inn for refreshment and saw there a picture of John Pounds, the cobbler, of Portsmouth, teaching poor, ragged children on the streets. That one glimpse of a picture is said to have made him the founder of ragged schools.

But if some lives are "lives of Christ," if there are some people in whose presence our eyes are drawn irresistibly up to the Sun they so faithfully reflect, there are other well-meaning people whose attraction is like the attraction of gravitation, drawing our thoughts down to earth. A business man, who considered himself a Christian, but was always too tired to go to church on Sunday morning, once sat reading his paper after his wife had started off to service as usual. Suddenly he heard a small voice in the next room say: "When you're a man will you go to church like mother or stay at home like father?" "I won't do either," said another voice, "I'll have my horses and be on the road on Sundays."

The father sprang to his feet as he realized that his easy indifference about the religion he professed would encourage his boys to drift into a life of reckless self-indulgence and sin. He was not far behind his wife when the church was reached, and after that the whole family went regularly to church.

If you do believe in Christ, and are trying to serve Him, why should you try to hide the fact? It is a thing to glory in, not anything to be ashamed of. Besides, it is useless to try to hide it, for no one can long keep secret his motives and ambitions. And the attempt to hide one's colors is a very poor-spirited proceeding. It has been

compared to the plan of trying to "lie low all the war-time, and come out when the palms are being distributed." It is not very manly to hide one's sentiments until the battle is over, and then come out strongly on the winning side. That was the plan adopted by the men of Succoth and Peniel when Gideon asked them to supply his army with bread. They were by no means certain that he would conquer the Midianites, and they were careful not to commit themselves until it seemed perfectly safe to do so. The result of this cautious "hedging" was severe and well deserved punishment; and those who are afraid to come out boldly on the side of Christ now are warned that He also will disown them when He returns in His glorious Majesty to judge the world:—"Be not thou, therefore, ashamed of the testimony of our Lord."

"All His Saints their foes o'ercame
By confession of His Name:
If with them we would appear,
We must first be like them here."
HOPE.

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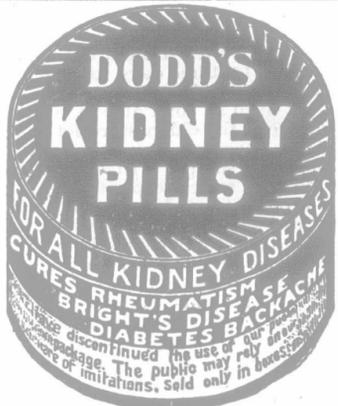
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