# AFTER-EFFECTS

OFTEN AS SERIOUS AS THE DISEASE ITSELF-HOW TO GET HEALTH.

There are few homes in Canada that There are few homes in Canada that were not touched by the sorrow that trailed in the wake of the Spanish Influenza epidemic. Estimates of the loss of life caused by this epidemic show that it was almost as great as the losses calsed by the war, and these take no account of the baneful after-effects which are sometimes as fatal as the disease itself. Victims of the disease are generally

deft with impoverished blood and a weakened system. In this condition they are exposed to many dangers un-less precautions are taken to enrich the blood and strengthen the nerves. The debility that invariably follows influenza is not a disease of any organ. It is a general condition of unfitness must be met by a remedy whose ood results will be quickly fel throughout the entire system. In this condition Dr. Williams' Pink Pills will be found invaluable. The mission of this medicine is to enrich the blood, and this new, red blood carries renewed health and strength to every part of the body. The case of Mrs. George Louder, Hamilton, Ont., proves the value of Dr. Williams Pink Pills in cases of this kind. Mrs. Louder says 'I had a very severe attack of Spanish influenza which left me pale and very weak. My appetite completely failed me and make me cry. I was under a me and make me cry. I yas under a doctor's care, and finally he advised me to take Dr. Williams' Pink Pills, and I had not been taking them long before I could tell they were helping I used altogether nine or ten me. I used altogether nine or ten boxes and am now feeling as well as ever I did in my life. I believe if it had not been for these pills I would have been a chronic invalid."

Such proof as this must be interest-

ing to everyone who suffered from an attack of influenza, and who still feel in any way weakened as the result of the trouble. It points the way to new health and strength, and if you are one of the sufferers you should avail yourself of this medicine at once. You can get Dr. Williams Pink Pilks any dealer in medicine, or by mail at 50 cents a box or six boxes for from The Dr. Williams' Medicine Co., Brockville, Ont



June 15, 1919. Lesson XI. Luke 18: 1-5, 9-14.

Commentary.—I. The model prayer (Matt. 6: 5-15). 5-8. Jesus struck at the pride and ostentation of the scribes and Pharisees when he gave directions as to the manner and matter of prayer. He condemned all pious deeds that were done for display and nkewise condemned prayers made for the same purpose. Instead of praying on the corners of the streets to be seen of men, the one who really prays enters the secret place, where only God can see, and prays to God. He assures us that the Father hears such prayers and will reward the petitioner openly. Jesus warned the disciples and the multitudes against using vain, empty, repetitions as do the athen, who think they will be heard

for repeating over and over their forms of prayer. As we study the prayers that are recorded in the scriptures, we cannot fall to be imsed with their brevity and sim-9-10. The prayer Jesus taught his

disciples was given in answer to their food and \$1.00 Bottles. Baptist had taught his disciples how to pray (Luke 11: 1) them the model prayer, for he said, "After this manner therefore pray ye." In the opening sentence is an expression, "Our Father," that strikes at the very heart of true prayer. He who truly prays accepts not only the truth that God exists, but also the truth that he is his Father, the Father of us all who submit to him. God is acknowledged as our Father, as our heavenly



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Father. This relation carries with it love, guidance, protection The Father's name is sacred, his name standing for all he is in himself and all he is to us. While God is in heaven, he has an active interest in the affairs of men on earth. God is recognized as king, and the petitioner asks that his kingdom the petitioner asks that his kingdom shall come to earth. That petition is answered in part in the case of every one that becomes a child of God. Christ's kingdom is set up in his soul. There can be no true praying for the Father's will to be done on earth, in us and by us, without full and hearty submission on our part to his will. In asking the Father to supply us with bread for the day, we acknowledge that all good comes from him. The food for our bodies is his gift to us. This does not imply that we are to be idle or negligent in doing what we can to secure the things we need for our bodies. This petition also implies that grace for the day will be provided for us in answer to our prayer. If we truly pray the Lord's prayer, we have a forgiving spirit. The Father will not forgive us unless we forgive others. This petition includes confession, and confidence in the Father's mercy. Temptations beset Father's mercy. Temptations beset the disciples of Jesus. They come to us all along our earthly life. We ask the Father's aid and deliverance, and are assured that our prayer will be answered. 14, 15. After finishing the prayer, Jesus emphasized the duty of forgiveness.

II. Persistency in prayer (Luke 18.) 41. Persistency in prayer (Luke 18:)
1. Parable—Jesus frequently taught
by parables. He declared spiritual
truths under the figure of events or
conditions with which His hearers
were familiar. Always to pray — The apostle Paul uttered this exhortation in these words: "Pray without ceasing" (1 These 5. 17), and in other parts of the scriptures this truth is emprasized. Not to faint—Not to grow weary and give up the exercise. 2. A weary and give up the exercise. 2. A judge—A magistrate; one before whom causes are brought for adjustment. Feared not God, neither regarded man—He was wholly self-centred. He had no reverence for God and he did not love his fellow men. He was not disposed to go out of his way to help any one. His character is utterly opposite to that of God. 3. A widow— She belonged to a needy and dependent class. Avenge me of mine adversary—She was not seeking for revenge but for justice 4. Would not for a while—He was unmoved and unsyrpathetic. He desired to be undisturbed. Because this widow troubleth me

The judge was destitute of love and justice. She weary me—He heard her request and answered her simply be cause she was persistent and troubled him. 6-8. God is just and abounding in love, and they who make their peti-tions to Him and are persistent will eceive answers.

Ill. Effective prayer (Luke 18. 9-14).

9. This parable—It may be called a life parable, for it uses men to represent men, rather than lower animals or inanimate objects to represent the property of the control of th sent them. Unto—Some manuscripts have "concerning" instead of "unto." Trusted in themselves—Considered themselves and their class the only righteous ones, and believed that they were able of themselves to measure up to God's standard of men. Despised others-Looked upon others as worthless. 10. Two men—Representing two men—Representing two distinct class-

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es. Into the temple to pray—The temple was the recognized place for prayer, yet prayer could be effectually offered anywhere. A Pharisee-The Pharisees were the strict sect of the Jews. The name means "separatist." As a class they had become formal, Both men were Jews, since both sought the temple as a place for prayer. The Pharisee represents the highest rank of the Jews, and the publican the lowest.

The publican was despised be-cause of his reputation as an extorioner and because he was held to be lacking in patriotism, since he represented the oppressive government of 11. stood-The Greek indicates that the Pharisee placed himself in an attitude and position that would call attention to the act in which he was engaged. His manner and pos-ture did not betoken humility, prayed thus with himself—Either he took a position by himself and prayed, or he congratulated himself upon his own boasted excellence. God, I thank thee

-ine Pharisee used the name of God,
but gave him little credit for having done anything for him. His prayer was not true prayer, but was a boastful declaration of his own goodness. fu' declaration of his own goodness, not as other men, etc.—Christ's picture of the Pharlsees was very different from this. Compare Matt. 3:7; 9:11-13:14, 23, 25. or even as 'his publican —This comparison of himself with the penitent publican was the most unfavorable feature of the Pharisee's pray-His was a spirit far removed from that of true prayer. 12. fast twice in the week—One fast only in a year was required, that on the day of atonement. tithes.—A tenth part was, according to Jewish law, set apart for the support of the temple worship, of all that I possess—Of all that I acquire.

3. standing afar off—His sense of guilt was so great that he held back from taking a prominent place would not lik up...his eyes—Downcast eyes betokened guilt and humiliation, as well as sorrow for sin. somte upon his breast—This act indicated deep grieve, shame and penitence. God be merciful to me a sinner—The publican made no attempt to recommend himself to God. He acknowledged himself a sinner and sent forth a cry of mercy. 14. I tell you—This intro-

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duces a most emphatic and comforting , God requires that we shall believe in declaration. justified—As he had made his confession and plea, God forgave him and pronounced him clear from guilt. He carried a different atmos phere into his home from that which had prevailed there before.

Questions.—Why did Jesus give his disciples the model prayer? Of what does true prayer consist? What are the relations between prayer? What is the relation between prayer and forgiveness? When ought we to pray? How did Jesus emphasize the willingness of the Father to hear prayer Show the difference between prayer and ineffective prayer. What is the path to true exaltation?

PRACTICAL SURVEY. Topic-The Christian conception of

Carlyle says, "Prayer is and mains the native and deepest impulse of the soul of man." Because the impulse is in the soul and the necessity in the circumstances of the race, prayer is universal. That which in the pagan is an unregulated impulse, the illumination and inspiration of Christianity exalts to the "highest exercise of which the human mind is capable." When the apostle declared, "I will therefore that men pray everywhere, lifting up holy hands,' he was not prescribing a new duty, but giving instruction in the spirit and manner of a practice already familiar. The in the circumstances of the race, pray of a practice already familiar. The doctrines of any religious faith are determined by its teaching concerning God. No conception of faith, practise or privilege can rise above that standard. God laid the foundation of Hebrew faith in the two great teiths revealed at Sinai: first of Deity, and then of duty. "The Lord thy God is one Lord.

The exalted doctrines of Christianity concerning the being nature, character and relations of God are the foundations of its experiences, privileges and possibilities. Jesus by page and example taught the duty and privilege of prayer, in His own life ex-perlenced and discussed its highest perienced and discussed its ingless possibilities and received repeated attestations of divine approval. The personality of God is the central fact of Christian faith and the foundation of prayer. "He that cometh to God must believe that he is." Faith finds footing in the invisible because it fills impressibly with personality. Apart immensity with personality. Apar from this intelligent prayer is impos sible. Its demands not something, but some One. Christianity reveals and

#### Such a Change in feelings



"After suffering pain, feeling nervous, dizzy, weak and dragged down by weaknesses of

my eyes sunken, black circles and pale cheeks-I was restored to health by the Favorite Prescription of Dr. Pierce." So write many women. Changed too in looks, for after taking Dr. Pierce's Favorite Prescription the skin becomes clear, the eyes brighter, the cheeks plump.

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His gracious disposition. "He is the rewarder of them that diligently seek Him." Prayer is not overcoming God's reluctance, but laying hold of His will-ingness. A poor ignorant African wo-man after listening to her first Gospel sermon said to a companion, "There, sermon said to a companion, "There, I always told you there ought to be a Godlike that." The true prayer is always the paramount desire of the heart, and hence is the real measure-

heart, and hence is the real measure-ment of life. It sustains a vital rela-tion to character. Prayer does not change God's purpose, but does change His action. It opens the heart to God, and gives Him opportunity. Jesus exalted prayer from the level of mere request to the plane of com-munion, in its high sense it is not mere asking, but listening. We are-very liable to forget the latter. Sam-uel said, "Speak, Lord, for thy ser-vant heareth." Prayer is a transform-ing force. It was as Jesus prayed that vant heareth." Frayer is a transforming force. It was as Jesus prayed that "the fashion of His countenance was altered." Some one has asid, "Many a man's prayers are spoiled by his own shadow." Frayer is a meane of spiritual trength and light. The great battles of the Master's life were fought out in the sometimes night-long seasons of prayer and mountainside and wilderness were the silent witnesses of mighty moral transactions. All the of mighty moral transactions. All the great decisions of His life were pre-ceded by prolonged seasons of prayer. A night of petition preceded the choice of his apostles. Prayer releases pent up energies. Pentecost came by pray-er. There is nothing too small and nothing too great to be included. It should be the habit of the mind, and not merely an occasional act.—W.A.C.

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THE RACES OF EUROPE.

Quarrelsome Families Now A3 tending Peace Conference.

The American National Geographic # ciety, in a news bulletin, gives a general survey of the chief racial groups of Ear survey of the chief racial groups of Borope, an understanding of which is necessary in order to follow intelligently the peace parleys now taking place in Paris. This bulletin is placed upon a communication from Dr. Edwin A. Grosvenor, It save.

This bulletin is placed upon a commuse cation from Dr. Edwin A. Grosvenor. It says:

The number of distinct human groups or races is variously estimated from the three, Japhetic, Semitic and Homitic of the Bible, or the three, Caucasian, Mongol and Negro, of Cuvier, to the 11 of Pickering and the sixteen of Desmoulins. The estimate in 17s1 by Dr. Blumenbach, the father of anthrapology, has bost withstood the attacks of time. He finds five races—Caucasian, Mongolian, Etniopian, American and Matay.

"Two main divisions are at once recognized among the Caucasians, designated as the Indo-European or Japhetic and the Syro-Arab or Semitic, Indo-European indicates the belief that Europeans come from the basin of the Indus. Syro-Arab means originating in Syria and Arabia.

"The Indo-European includes eight branches or groups. These are: In Asia, the Aryas or Hindus of India, the Pervians and the Armenians, the last two being often termed Iranians from the great plateau of Iran where they had their origin; in Europe, the Greeks, Latins, Celts, Teutons, or Germans, and Slavs.

"Common usage treats these groups as

avs.
"Common usage treats these groups as

Slavs.

"Common usage treats these groups as races, so properly we speak of the Celtic race or the Slavic race or of the races of Europe. Because of the intimate relations of the Greeks and Latins and the tognate nearness of their languages, the two are denoted as the Greco-Latin race, Germán and Teuton are interchangeable, being synonymous terms.

"The great majority of the peoples who have invaded Europe and whose descendants are now settled there belong to the Indo-European family. In addition, about 30,000,000 persons, or one-tenth of the inhabitants of Europe are Finno-Ugrians and Turks, members of the Ural-Altaic branch of the Mongolian family. All the rest, except the Jews, Maltese and Saracens (Syro-Arab) and possibly, except the Basques, are of Indo-European stock.

"Ultra-Altaian comprehends peoples found between the Altai and Ural mountains. Finno-Ugrian is specific of a western group of Ural-Altaians. The term is derived from Finn and Ugra, the region on both sides of the Urais.

"The various routes of migration into Europe, the later wanderings of the immigrants, and their constant relocations, may be directly traced to geographic causes, of which the mountain system, the rivers and plains had a determinative part. The backbone and dominant factor of the continent is the Alps.

"In the Alps are the fountain heads of the Rhone, Rhine and Po, and in the outspurs rise the Loire, Seines, Meuse, Eibe, Oder, Vistula and Danube. These rivers have each limited or determined the wanderings of peoples, the march of amiles, and the boundaries of states. The Danube was a natural and inevitable western roadway of pastoral peoples from Asia.

amies, and the boundaries of states. In a Danube was a natural and inevitable western roadway of pastoral peoples from Asia.

"A line drawn from the mouth of the Prtuh to the mouth of the Niemen, and thence prolonged through the Baitic and Gulf of Bothnia to the sources of the Torne-Elf in Scandinavia, gives an approximation of real or historic Europe's easter nfrontier and extent. West of that line and north of the Alpine system, an enormous plain, broken only by the watersheds of its rivers, extends to the North Sea.

"When the Christian era began, all all that plain was covered by forests except the marshlands in the east. That plain, as weit as Scandinavia, peopled almost wholly by Teutons, was sometimes called Germania. East of that line was another still more enormous plain, Sarmatia, the home of the Slavs, a race almost unknown. The Alps, northern Italy, a part of Spain, France and the British Islands were inhabited by Ceits. The centre of the Greco-Latins were Greece and Italy.

"Thus, at the time of Christ the Alps are the Eignpost of Europe, roughly pointing out where the races are to be found; north of the Alps, little affected by them, and therefore little influenced in it, the Slavs and the Finno-Ugrians."

Fish Killed by Cold.

It has been proved that sudden cold sometimes causes the death of thousands of fish in the shallow waters of the tropics and subtropics. waters of the tropics and subtropics. Many species are so chilled as to become helpless, and either killed directly by drowning or are washed ashore in a comptose state. The phenomenon is known locally as "freezing," although the temperature of the water may be several degrees above the freezing point.

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King Alfonso's Grim Souvenirs.

To King Alfonso of Spain belongs the distinction of possessing what probably is the world's most curious collection of souvenirs. Each article therein represents an attempt on the King's life. First in the collection, chronologically, is the top-of a nursing chronologically, is the top-of a nursing bottle with which an attempt was made to poison Alfonso when he was eight months old. There are also a cane with which a servant tried to kill him, pieces of a bomb thrown at him in Barcelona, the skeleton of one of the horses killed by a bomb hurled at his carriage in Paris, and fragments of the infernal machine thrown at the royal carriage on Alfonso's wedding day.-The People's Home Journal.

Immense Indian Food Dishes.

The largest food dishes in the world were recently bought of the Indians of Vanncouver Island, British Columbia, for the museum of the American In-dian, New York City. These dishes were purchased from a tribe named Kwakiutis, which in English means "Smoke of the World." They are used for special festivals when great numbers of Indians gather to cele some religious or ritual festival. of Indians gather to celebrate dishes are carved out of wood and soups are brought to a boiling point by dropping hot stones into the food. The carvings represent the clan to which the dish belons, which in one instance is the "Wolf" and in another the "Eagle" clan.

A Different Fruit Salad.

Tix together half a cupiul of sliced canned pineapple, one sliced banana, the edible pulp of one large orange, half a cupful of tender chopped celery and one cupful of seeded and peeled Malaga grapes. Moisten with a dress-ing made from half a cupful each of pineapple juice and hot water, one tablespoonful and a half of cornstarch, half a tablespoonful of lemon juice. pinch of salt and one tablespoonful of sugar. Cook over hot water for eight minutes. Cool and fold in two tablespoonfuls of whipped cream. Serve in are born. Maw—Willie, you get to hed.-Cincinnati Enquirer

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nd anaemic?
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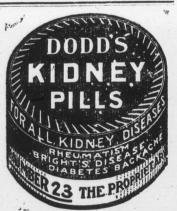
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