



mothers to intelligently look after the health of their families and the well-being of a nation is assured.

—Munyon.

It has assuredly been a labor of love for me to study the diseases of children with a view to their relief and cure. Many grown people will stubbornly cling to old remedies and nostrums that are a relic of barbarism, but I hold that it is almost a crime to expose children at the risk of physical and mental degeneration. My remedies for children are not only effective and thoroughly thought out, but they are entirely harmless. Munyon's Family Medicine Chest, which never fails to keep it supplied with every article required for the cure of all diseases. Price, \$1.00.

Personal letters addressed to Prof. Munyon, Philadelphia, U. S. A., containing details of sickness, will be answered promptly, and advice as to treatment will be given.

MUNYON'S REMEDIES.

Munyon's Cord Cure prevents pneumonia, and brings up a cold in a few hours. Price, 50¢.

Personal letters addressed to Prof. Munyon, Philadelphia, U. S. A., containing details of sickness, will be answered promptly, and advice as to treatment will be given.

125

struction and ventilation is one of the greatest importance. In stable arrangements, we want some kind of that will keep the cow comfortable, and never, the rigid stanchion, and have the cows adjusted with reference to the drop according to their length.

THE FAT HORSE.

A large and better and will sell for more money even to a buyer who knows well enough that a horse in such a condition is not fit for business. Feeding for sale should begin two months in advance, and should be accompanied with thorough use of the brush and curry-comb to improve gills and general appearance of the coat. Rough, coarse coats should be clipped.

REFINED MILK.

Very often complaints are made about cows giving bitter milk. The cause may be bad drinking water, bacteria, or a certain stage of lactation, or by cows eating weeds, etc. If the milk when first drawn is sweet and wholesome the bitterness is caused doubtless by bacteria and can be remedied by scalding while the milk is fresh. The utmost care should be taken by the milker also as to the care of the cow and also of his own clothing. As the skin of the cow is an active excreting agent and a large amount of foul matter removed from the blood by it, it stands to reason that this matter must be removed or else it will dry and clog the pores. This dry dampness must be removed or it will get into the milk and cause a most unwholesome effect very quickly.

A case made of fine wires should be used, followed by a stiff brush. These two implements should be used every morning on each cow before attempting to milk. But a few moments will be required for the work each day. The extra work will be greatly repaid in the increased health of the animal and improved appearance. The water to which the cows have access should be pure. They should not be allowed to drink from stagnant pools. If these matters are attended to there should be no bitter milk. Sometimes the cow is too far advanced in lactation, and this is the cause of the bitterness. If all means fail to remedy the trouble, she should be dried up, fattened for market or otherwise disposed of.

"This deep line of destiny," said the fat man, "is most remarkable. It shows that something connected with the sea has made, or will make, a strong impression on you."

"You're right," observed the subject.

"That is the scar from

gash I made opening oysters."

—

jumps had scarcely slept a

wink,

right he'd toss about and

think,

that's past—he'll never

endure,

mornia. He's found a cure!

"Force." At night, when

lights are dim,

other the nerves of "Sunny

Jim."

—

CE

Cereal

ep.

but

it's a good

—

ATHIEF TO CATCH A THIEF

If You Say That All Men Cheat, You Confess to Your Dishonesty.

Editor, according to Act of the Parliament of Canada, in the Year One Thousand Nine Hundred and Three, by William G. Ingerson, of the Department of Agriculture, Ottawa.)

A despatch from Chicago says—

Rev. Frank DeWitt Teague preached the following text:

Matthew xxii, 21, "Render unto God the things that are God's."

Many people talk as if this world were full of rogues. There is more honesty in the world than it gets credit for. Indeed, it is my belief that most people are honest, that most people want to do right. This is not a world of hypocrites. All men are not scoundrels;

In Rome my mother some years ago was examining a piece of jewelry. Before deciding to buy she wished her daughters to see the same. The proprietor of the establishment immediately wrapped up the article and handed it to her. He told my mother that she could take it to the hotel and there decide what she wished to do. "But," answered mother, "if this safe to you?" You do not know me. Can you trust all your customers like this?" answered the proprietor. "It is safe. I know you are an American lady. No American lady has ever yet deceived us when we trusted her. We will take the risk." Does not that prove that most people are honest?

A Bill PRESENTED.

Taking this premise, then, I grant, I shall boldly present to you a bill which I know you will try to pass.

It is a statement of the debt which every man, woman to more or less extent, owes to God.

I do not demand payment of it if it is greater than you pay, though you could live on earth a thousand years and work as hard as you could; but I want you to feel your obligations and to realize that you will do all your power to show your gratitude to your Heavenly Father for all the mercies and comforts with which he has surrounded you during your life. Therefore, what you do to do right away, and in order to serve Christ, you must serve Christ from now on with your whole heart.

A big bill charged up against most of us in the divine ledger. We may be growing old now and have here and there a rheumatic twinge; we may be unable to eat as heartily of indigestible foods as we did when young, or to work as rapidly or as long; but most of us have had years and years of good health. We have had years with two stout lungs and two keen eyes and with good digestive organs and good nerves. Now comes the question: What have we accomplished with this God-given blessing called good health? Have we done anything more with than to eat and sleep, and breathe, like physically to enjoy ourselves? Have we placed that good health at the service of the Master, as we know we ought to have done? If you had been very sick and I should come into your room just after the crisis was past, and say, "Well, Mr. So-and-so, how are you feeling today?" You would answer, "Thank God, I am better; I hope I shall soon be well." You give by that assurance the credit of your convalescence to God. Can it be that God is not expecting you to do anything for him on account of this blessing?

"But," answers some one, "you cannot blame the average person for not being more grateful for his good health. A healthy man does not think about his health. If that good health was taken away from him it would be different." Then the individual would realize what he had lost. But how can you blame a man for not being grateful for a healthy liver or kidneys or spleen when the mere fact that these organs are healthy proves that he never knew he had a liver or spleen or kidneys? In one sense, my brother, your answer is right. When a man loses his good health he is ready to give up almost everything he has to win it back.

CHAMPION OF HUMAN RIGHTS.

A big bill for church privileges I find charged against us all in the divine ledger. Why all? Because the church of Jesus Christ is not, as some people suppose, a small building dedicated for a few weddings and funerals and placed in which are gathered a few Sunday school scholars. It is not, as a great preacher once described it, merely an ecclesiastical Flying Dutchman, with a dead minister in the pulpit and dead hearer in the pew and a dead deacon passing the collection plate. The church of Jesus Christ is a great gospelizing, vitalizing, intellectualizing and liberty-producing institution! It teaches man to live right as well as to die right.

The church of God is the greatest champion of human rights of the present day. Some years ago I was in Colon Institute at a great mass meeting. Robert G. Ingerson was one of the speakers. During his address he uttered at the audience this stinging sentence: "The reason I despise the church of God is because it blocks every wheel of progress." Afterward the chairman of the meeting arose and said: "I admire Robert G. Ingerson. I believe him to be one of the greatest orators who have ever lived. But I defy Mr. Ingerson to show where the Christian church has blocked the wheels

of progress. Every great onward movement has had its ablest champions and often its leaders and originators in the men who week by week preach from Christian pulpits." The thunderous applause of the audience approved it.

The church of God is the great intellectualizing force. Dr. Charles L. Thompson once declared that "the Presbyterian church was not, of course, of great cathedrals, but of small colleges." Wherever the gospel ministers go there you will find the college planters. The schoolhouse always stands under the shadow of the church steeple. Where there is no church invariably there is an absence of the schoolhouse.

The church is the greatest purifier of the community. It is the great preventer of crime. I know of a keen shrewd business man who lived in a small Ohio city. Every year he sent a large donation to all the different churches, "not," said he, because I am a professing Christian, but because I believe the church does more to empty our jails and poorhouses and criminal resorts than any other power on earth.

The church of the Lord Jesus Christ is the great cornerstone of a pure home. We do not have to argue here for one moment to try to prove this statement. It is an axiom, a self-evident fact. Now, my brother, if the church of God makes your clerks more honest and keeps the messengers of crime from the streets, where they might destroy your sons and daughters; if it is the foundation stone of a strong national government as well as that of the home; if it is the great enemy of ignorance and the leader in all movements that look to the purifying and spiritual elevation of the human race, do you not believe that you should cast your influence into its work? To you not owe it an inestimable debt? Should you not try to broaden its teachings and through it try to disseminate the gospel redemption which will save men this side of the grave as well as upon the other side?

SPIRITUAL EDUCATION.

A big debt for a gospel education I find charged against us all in the divine ledger. The struggles of poor boys for a college education of some of the most pathetic of illustrations. Harry is a farmer's boy. He lives in the country and wants to go to school, and how can he? Try as hard as the family may, they can just make ends meet and no more. But get an education will he. He works on the farm during the summer and teaches school during the winter. After awhile, by night study, he fits himself for an academy. His little savings he hoards like a miser. He enters the university. Then perhaps he comes up to graduation with a hacking cough or ruined eyesight and with his physical health wrecked. Ah, that is pathetic! That is a sacrifice that is being made in every part of the land.

But if it is pathetic to see a poor boy struggling for an intellectual education how much more pathetic is it to see one struggling for a spiritual education, who has been born in the cradle of sin? When I go down the street and see men and women whose faces from early childhood were scarred and marred with sin, I often say to myself: "What chance have those poor mortals?" Their fathers perhaps were jailbirds. Their mothers were dissolute and deserted them perhaps on the day they were born. Their companions from youth have been thieves and robbers. And yet some of these poor wretches, born in sin, have struggled up by the grace of God into the light. They have, by slow and painful stages, won a hard-earned spiritual education, like "Old Phu," for many years the doorkeeper of the Jerry McAuley mission, who was thief and had served Him (verse 23). Thus he comforted and encouraged 275 people, and they also ate and were strengthened. A cheery person can make others cheery, and such people are much needed in this world. Compare verses 22, 25, 36 and then look up our Lord's oft-repeated "Be of good cheer, or of good comfort." In Matt. ix, 22; xiv, 27; Mark x, 49; John xvi, 33; Acts xxii, 11. Our Lord uses the same word in each of these places. Paul's word in our lesson is different, but God would teach us to be happy and of good courage. Note that Paul did himself what he is asked them to do. Example is stronger than precept.

35-37. And when he had thus spoken he took bread and gave thanks to God in presence of them all, and when he had broken it he began to eat. Then were they all

38-41. And when they had eaten enough they lightened the ship and cast out the wheat into the sea, and when it was day they knew not the land.

He acknowledged the only living and true God before them all and gladly confessed that he belonged to God and served Him (verse 23).

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38-41. And when they had eaten enough they lightened the ship and cast out the wheat into the sea, and when it was day they knew not the land.

But discovering a creek with a shore they cut away the anchors and, hoisting up the sail, they ran the ship aground, the fore part striking fast; but the hinder part was broken by the waves. The fact is that they are enough makes us think of the multitudes fed by our Lord, not 200 or 300, but 4,000 and 5,000, and all were filled. He fed with manna and also with flesh in the wilderness, always had enough. If you have never been in a great storm at sea, perhaps a very little proved to be enough, but we judge that in this case, although the waves were violent, the ship being at anchor, all could eat sufficient to nourish and strengthen them for what was before them.

42. And the soldiers, counsel was to kill the prisoners, lest any of them should swim out and escape.

They did not know that but for one prisoner whom they had on board they might all have been at the bottom of the sea, as far as their bodies were concerned. How blindfolded by the devil men were when they actually killed the Prince of Life, the only one who can give life and in whom all live and move and have their being!

43. In the centurion, willing to save Paul, kept them from their purpose and commanded that they who could swim should cast themselves first into the sea and get to land.

All the purposes of God are eternal (Eph. iii, 11) and sure of fulfillment (Isa. xiv, 24; Jer. 11:20) let men and demons and the devil back of them do their worst. God will make the wrath of man to praise Him and restrain what He does not see fit to do (Ps. lxxvii, 10). The Lord bringeth the counsel of the heathen to naught. He maketh the devices of the people of none effect. The counsel of the Lord standeth forever, the thoughts of His heart to all generations (Ps. xxxiii, 10, 11).

44. And the rest, some on boards and some on broken pieces of the ship. And so it came to pass that they escaped all safe to land.

So everything that God has ever said or promised either has already come to pass or will yet come to pass, just as he has said. "Hath He said, and shall He not do it? or hath he spoken and shall He not make it good?" (Num. xxiii, 13). Let us first be sure that we can truly say, Lord Jesus, I do receive Thee as my Saviour and put all my trust as a helpless sinner in Thy precious blood shed for me (John i, 12; 1 Pet. 3:7). Then, taking Him at His word, let us rejoice to say, "Whose I am" (verse 23), as we hear Him say to us, "Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine" (Isa. xliii, 1). Then, with heartfelt gratitude, let us say, "Whom I serve," for we have been redeemed that we may serve the living God while we wait for His Son from heaven (1 Thess. 1:9, 10). May our motto ever be "I believe God that it shall be even as it was told me" (verse 25).

HAVE YOU CURVED NECK?

IF SO YOU ARE COQUETTE, DEAR OBSERVER.

Wise individuals are always discovering some occult key to feminine character. Tests applied to the shape, texture, and color of a woman's hands, of her feet, of her eyes, and of her hair, show virtues and shortcomings in her nature.

Some one has lately been making a study of various throats, and has deduced from his observations some interesting if obvious results. The woman with the swanlike neck is said to be a creature whose mentality is to use a modern invention in words, dominates her existence.

Physically delicate, the long-necked woman is mentally much alert, but sensitive to an extraordinary degree. She is timid and suspicious, yet, where her trust is betrayed, bears her wrong in silence without a sign.

The throat that denotes obstinacy is short and thick and usually belongs to the girl with athletic shoulders and not many inches in stature. The girl with anatomical traits of this sort is extremely good natured, though she obtains her own way by persistence. She is also noted for her executive ability, and on this account does not mind mounting platforms of organizing societies that will help her sex.

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