

SPORTS AND ADVENTURE

FOX HUNTER'S EXPERIENCE.

Professor John F. Draughon, of Nashville, Tenn., who doubtless owns one of the best packs of fox hounds in this country, while talking with several fox-hunter friends recently, told some practical jokes on himself. What makes the stories more interesting is that Professor Draughon is a man of considerable means, being president of thirty business colleges, the biggest chain of business colleges in the world.

One of the stories related by Professor Draughon is as follows:

"Nashville people will remember that some months ago there was conducted in this city a very interesting religious revival—the Torrey-Alexander meeting. One day, during the progress of the meeting, I was asked by the pastor to take some of those conducting the meetings—persons from other cities—for an automobile ride, enabling them thus to see the places of interest in and about Nashville. I readily consented to the ride, and the necessary arrangements were soon made. I was introduced to those who were to accompany me, and even in the introductions my business may have been remotely referred to, but names and other details of introductions are oftentimes lost so far as future reference is concerned. Anyhow, all being ready, we started briskly on our excursion. One of the gentlemen sat on the front seat with me. Our conversation naturally dealt largely with automobiles, the gentleman asking me all about the machines. I told him all I knew, perhaps a great deal more; at any rate, it is likely that he thought I knew as much about automobiles as he knew about religion. Pretty soon he asked me how long I had been driving cars. I told him I had been driving cars about two years. He then asked me what cars I liked best. I told him I was then driving both a steamer and a four-cylinder gasoline, and as between the two, I had no special preference. He asked me if I had ever had any wrecks. I told him that I had had no serious trouble. Growing a little nervous, I sought to change the subject. I began to fear that my companions would become somewhat apprehensive, and this served to recall to me my first experience as an automobile driver.

"My first car was a second-hand one, purchased from our local telephone company. The company kindly volunteered to furnish a man who could and would show me all the intricacies of the car—its internal anatomy, its steering apparatus, etc.—and how to manipulate it. I invited Mr. Calliouette, the gentleman who was to teach me on Monday, to go out with me on Sunday morning—knowing, of course, that I could not learn to drive a car on Sunday—and I also invited some of my friends to accompany us on this ride. We made a few trips up and down the Granny White Pike, and the running of the car seemed simple enough to me; in fact, it seemed to me to be as easy as the proverbial 'falling off a log.' The simplicity and ease with which it was run was so impressed upon me that I finally said to Mr. Calliouette: 'That looks easy to me; let me try it.' He promptly changed seats with me, and I took hold of the steering wheel. We were then going downhill just beyond my home. As we began to ascend the next little rise, Mr. Calliouette said: 'Open your throttle. If you don't, you'll choke your engine down.' I pulled the throttle wide open, and immediately there was a very noticeable acceleration in our speed.

"We began going down the pike at a pretty good clip, when, just as we got in front of the Bible school, the car tipped over a ditch, into a wire fence, and rolled over against a telephone pole. Now, I am not positive as to which of two things that car wanted to do, enter the Bible school and enroll in a Sunday-school class or, from sheer force of habit, climb a telephone pole. Whichever it was, certain it is that the car was incapacitated for further service until it had been detained for some time in an automobile hospital. All the passengers escaped personal injury. One, however, needed a new derby hat.

"About the time we succeeded in getting from under the car, Mr. J. C. Symmes and Mr. John F. Davis came up at a very rapid rate, having seen from a distance that we were in trouble. One of these gentlemen interrogated me thus: 'Draughon, what in the world are you doing?' I replied: 'Don't get excited. It looks as if you could see what I am doing; but if you want to know what I have been trying to do, that's a different story. I've been trying this car to see if it could jump ditches and fences, when the chase is on, but I find it an inglorious failure in these particulars, for on the trial it turned over with us and tried to climb a telephone pole. It might, however, be good for coon hunting or for gathering persimmons.'

"But back to my story. At the time the inquisitive gentleman of the evangelistic party was plying me with questions regarding my experience in driving cars, the remembrance of this narrow escape, of course, made me a little nervous, and I frequently tried to change the topic, even shift-

ing the time or two to the subject of religion; but the conversation would invariably revert to the original topic—automobiles. Again I gave, in answer to questions, every bit of information I possessed regarding automobiles in general, and particularly the car in which we were riding. But he pined me once more. 'How much,' said he, 'do they pay you fellows down here for driving cars?' I replied: 'The size of the salary depends very largely on the amount of experience a man has had, the caution he exercises, and the skill he exhibits as a driver.'

"As I imparted this last bit of information to my questioner we were rapidly nearing the end of our journey. The skyscrapers and steeples, which but a few moments ago had seemed so far away, now looked directly down on us as we threaded our way through the tortuous thoroughfares of our city, and in a little while our evangelistic party were in the midst of the afternoon services in the great Auditorium, safe and sound in body and untrifledly fighting the hosts of sin. I am sure that if ever they come this way again and wish to take a safe automobile ride, they will call at the garage for the driver who wears plain, ordinary spectacles."

BREAKING IN A RHINOCEROS.

There is an old story about a man who had to have his arm amputated, and began by cutting off his fingers and then his hand, in order to get used to it before undertaking the larger job. It does not sound historically accurate, and may have grown up from a tale narrated by Richard Bell about a rhinoceros which was "broken in" to having his horn sawed off.

This animal, which lived in the London Zoo, was troubled by its horn, which grew down in front of its mouth, so that only with difficulty could it eat or drink. To save his life the keeper decided on amputation.

The horn of the rhinoceros is not a horn at all, but an accumulation of hair and skin which has hardened and become cemented together by some gummy substances. The owner of this one had a very touchy temper and was not easily approached. Its keeper, however, decided to try what he could do.

For some days it required all his skill to persuade the beast to come to the front of the cage and put its horn through. Then for some days he stroked the horn—much to the animal's disgust at first, although later it seemed to like it. When it found he meant no harm it let him take the horn in his left hand, and then with the right imitate the motion of a saw across it.

When this had been done some time, and the rhinoceros no longer minded it, a piece of wood was held in the right hand, and at last, whenever this no longer worried the animal, a real saw was brought in and the horn cut off—without the slightest remonstrance from the owner of it.—Youth's Companion.

STRANGE SEA TALE.

A strange tale of the sea was given by the captain of the British steamer Kilburn, which arrived at Yokohama on October 4. When the ship, laden with coal, was passing down the Red Sea on her way to Japan, she went ashore on the Arabian coast, where she was ransacked by about 300 Arabian pirates. They made away with the personal belongings of the crew, the ship's furniture, even some of the portholes, riggings, tackles—everything that was movable—after which they took the crew captive, except the captain, of whom they demanded a heavy ransom. The captain, to save his head, parted with about \$500. Later a few of the British sailors escaped from the pirates and applied for protection to the Turkish government, which eventually conducted them to a place of safety. Subsequently the Turkish government dispatched a warship to the scene of the wreck, but the pirates had long since deserted the place.

FIGHT WITH LUNATIC.

Fighting a supposed lunatic for an hour and eventually wrestling a knife from his grasp was the thrilling experience of Mae O'Connor, the twenty-year-old operator for the Monroe County (Iowa) Telephone Company.

Miss O'Connor was alone when a stranger entered and asked to talk with someone in Pella. Pella answered that no such person lived there, whereupon the stranger broke into a torrent of oaths. Miss O'Connor ordered the man away, and then he grabbed her around the waist and drew a knife. The girl fought with superhuman strength, finally secured the knife and the man vanished in the darkness.

When help arrived Miss O'Connor lay in a dead faint, with her hands bleeding from the knife wounds received in the struggle.

MADE A FLYING RESCUE.

J. G. Holloway, a fireman on the Louisville and Nashville Railroad, running on a freight train between Evansville, Ind., and Nashville, Tenn., made a heroic rescue of a three-year-old girl. As his train turned a curve near Sebree, Ky., the child was noticed on the track playing with her doll. She was only a few yards in front of the engine. The engineer quickly reversed the brakes and the fireman crawled out upon the cowcatcher and, holding on with one hand, picked up the child with the other. The child was unharmed. His name will be presented for a Carnegie medal.—New York World.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY REV. DR. H. P. LYMAN-WHEATON.

Subject: Christ's Views on Marriage.

Ridgefield, N. J.—In St. James' Church here Sunday the pastor, the Rev. Dr. H. P. Lyman-Wheaton, preached on "Christ's Views on Marriage and Social Subjects." The text was from Mark 12:25:

"For when they shall rise from the dead, they neither marry, nor are given in marriage." Among other things he said:

There is one distinct doctrine which the manner of Christ's ministry has laid firmly down, that there is, in the descent of persons into sin, no depth so low that they may not be rescued from it, and that there scarcely ever is a case in which the image of God in a man is too much blotted and marred to be made bright again. Yet look how this, our Lord's way, of dealing with sinners was misunderstood. His compassion of them was spoken of as indicating a light estimate of the nature of sin. They murmured at Him because He had gone to be guest with a man who was a sinner and said, "This man receiveth sinners and eateth with them." We may indeed safely say that not one of these who sat at table with Him would leave it without feeling that they ought to lead a better life, and with a quiet resolve to do so. They who had a bitter spirit against Him which would not see anything but evil in all He did, called Him a gluttonous man and a wine-bibber; yet they said of John the Baptist, who "came neither eating nor drinking," that he had a devil. If these people had looked into their own hearts they would have found that it was neither the eating, drinking nor fasting that brought forth their hard words and names, but an accusing conscience stirred from its sleep. John the Baptist's shrill cry, "Repent," was truly in season; yet his manner of life could not be taken as a pattern by those who had already formed social ties and habits. However much a man might be willing and wish to live in the retirement of the wilderness upon wild food, he would hear the voice of wife and children crying behind him in a form which would plainly tell him he must be religious and show his religion in another way.

So here the example of our Lord's sociability stepped in to teach that His true religion was not against family relationships and duties, but that it might be an element in them giving them warmth and adding to their joys. It was, no doubt, to give an impression of this kind that at the beginning of His public ministry He was present at a marriage ceremony. He regarded human nature in all its departments and showed His spiritual truth was applicable to all and a goodly heaven in the affections both of the mind and heart. No religion could widely prevail which did not recognize the social nature and instincts of man. Why should they not be recognized, since God had given them, and though it is in their irregularities and extravagance that we see chiefly traces of the great original fall of man, the office of religion is not to crush the life out of the root but to put new life into it. The greatest of all the sins proceeding out of social life had, by the Jewish law, placed upon it the penalty of death; yet it is evident our Lord thought there might be a better mode of dealing with it. To His perfectly pure mind the sin of adultery must have appeared horrible, yet He sought to protect the woman who was taken in it from stoning, placing at the same time a stigma upon her offense, "Go and sin no more."

We may see from our Lord's words on the subject of divorce how sacred and lasting He held the ties of marriage to be. It was said, He thought, there should never have been need of such a proceeding as divorce, and it was the hardness of men's hearts that forced upon men the promulgation of the law. It was entirely out of line of the providence of God, who, in the beginning, made them male and female, and joined them together, never to be put asunder. Even the existence of such a power as divorce takes away from the dignity of marriage, and so our Lord placed a mark upon her or him who availed herself or himself of it, "Whoso marieth her that is put away committeth adultery." When marriage was what it ought to be, and what it was intended to be by the Creator, a union and perfect harmony of the highest affections of our nature, it was the most sacred of all institutions upon earth. In little children, the fruits of such high and honorable affections, there was the likeness of the kingdom of God. "Suffer little children to come unto Me, for of such is the kingdom of Heaven." And that happy home of brotherly and sisterly love at Bethany was a picture of delight, which it soothed Him to look at, and which, afterward, when it appeared under a cloud, grieved Him to the quick.

All these expressions of our Lord's sympathy with the social feelings of human nature should be distinctly kept in view when we examine other words of His which seem on the surface to be in opposition to them. For example, such sayings as this: "He that hath forsaken wife or children for My name's sake shall receive an hundred-fold and shall inherit everlasting life." For the kingdom of Heaven's sake, He said, some have never formed these ties of wife and children, and they shall receive in the rich harvest of Heavenly peace and joy in their conscience an ample compensation. Truly we know our Lord would have said to one who had already formed the domestic ties of wife and children, Show your love to Me by being a good husband and father. Blend your social and religious feelings together, so that the one will elevate the other. It was the exaggeration of social ties and duties beyond their proper limit which Christ spoke so severely against. All the best ingredients of our social affections, as we go on in Christian life, pass gradually out of our mortal into our immortal nature, and as the spirit passes out of the body it leaves behind it every feeling of human nature, but these of the highest and noblest order.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR MARCH 8.

Subject: Jesus the Bread of Life, John 6:22-40—Golden Text, John 6:35—Commit Verses 32, 33—Commentary.

TIME.—April, A. D. 23. PLACE. Capernaum.

EXPOSITION.—I. Seeking the Food That Perisheth. 22-34. The multitude came "seeking Jesus." That sounds well, but it was a wrong sort of seeking and did not bring salvation. It was not really Jesus Himself that they were seeking, but the loaves and fishes. There is much of that sort of seeking still. It was not the "sign" as indicating His divine character that drew them, but simply the wonder as indicating that there would be a constant supply of bread. They did not see "in the bread the sign," but only "in the sign of the bread." Their eyes and desire were entirely fixed on "the food which perisheth." There is "food which abideth unto eternal life," and the man who seeks only "the food which perisheth" when he can have "food which abideth unto eternal life" is a fool. It is the Son of man who gives this more precious food. It is a gift and cannot be earned (cf. Ro. 6:23; Eph. 2:8). Still we are to "work" for it. How to work for it v. 29 tells. The loaves miraculously multiplied were a sign of the true bread. The result of eating the meat which abideth is that one lives forever (vs. 51, 58). The proof that the Son of man gives the food which abideth unto eternal life is that the Father, even God, had sealed Him (cf. Acts 2:22; Jno. 1:33, 34; 5:36, 37; 10:37, 38; Matt. 3:17). There is just one work that God requires as the condition of receiving this bread, viz., belief on Him whom He hath sent (cf. Jno. 3:15-18, 30; Jno. 16:81; Eph. 2:8). "This is the work of God." All other things count for nothing if this is lacking. This work does not merit the true bread, but simply accepts it. Jesus' hearers demanded a sign as a condition of believing on Him. The unreasonableness of this demand is apparent when one remembers the recent miracle of the loaves and fishes (vs. 10-14). The demands of modern skeptics are just as unreasonable. He Himself was the greatest of all signs (v. 36). They sought to enforce their demand by a reference to Moses and the manna. But Jesus showed them that the manna was but a type of Himself, "the (true) bread of God." The two characteristics of this bread are (1) it "cometh down out of heaven;" (2) it "giveth life unto the world." Jesus' hearers did not understand what He meant, so they exclaimed, "evermore give us this bread."

II. Offering the Bread of Life. 35-40. Jesus explained to them that He Himself was the true bread of God of which He spoke. "I am the bread of life," were His simple but wonderful words. As the bread of life He would satisfy every hunger of their hearts and every thirst as well. "Hunger" may stand for the deep longing for that which ministers strength; "thirst," the more intense desire for that which satisfies spiritual craving. Then we see that Jesus ministers never failing strength to all who come to Him and never failing peace to all who believe on Him. There is a different shade of meaning in "coming to Him" and "believing on Him." "Coming to Him" is seeking help and blessing from Him; "believing on Him" is the absolute abandonment of self to Him. They had seen this bread (v. 36) right before their eyes, but never appreciated what it was because so taken up with the material and unreal. And men are so taken up with the material and unreal today that they neither appreciate nor believe in this true bread. But while the mass of men would not come to Jesus some would, "all that which the Father giveth Me." That which the Father hath given includes "every one that hath believed" (v. 45). Any one can prove that he belongs to that elect and blessed company that the Father hath given to Jesus by just coming to Him. And if any one does come he will be received. Jesus says in the most positive way, "I will in no wise cast him out." If any one thinks himself too great a sinner, or not to belong to the elect, or to have sinned away the day of grace, just let him come and he has the word of Christ for it that He will receive Him. It is a wonderful reason Jesus gives for not casting him out, "for I came down from heaven not to do Mine own will, but the will of Him who sent Me" (v. 38). Then follows a statement of the Father's gracious will. It is so different from the idea many have of God's will. This will is "of all that which He hath given Me I should lose nothing, but should raise it up at the last day." Not one then that really comes to Jesus, and thus proves he belongs to "that which the Father hath given" Jesus can ever be lost (cf. Jno. 10:28, 29; 17:12, R. V.; Col. 3:3, 4; 1 Pet. 1:3; Jude 1; 2 Ti. 1:12). It is furthermore the will of God that everyone (1) "that beareth the Son" (R. V.), and (2) "believeth on Him" "should have eternal life." Such is the Father's will and Jesus adds, "I will raise him up at the last day."

LEADING QUESTIONS.—In this lesson what different things do we see Jesus to be? What does He give? What does He satisfy? What is His relation to the Father? What is God the Father's will? What must we do to have every longing satisfied? How many will Jesus receive and give eternal life? What is the best lesson of the passage?

TRAVEL IN MEXICO.

The queerest mode of travel I saw in all Mexico was that adopted by a woman who was on her way to the doctor, seated complacently in a chair borne upon the back of a man. Some Mexican women are afraid even of the mule cars, while they look upon the rapidly spinning trolley with such trembling of knees, they cannot be persuaded to put foot upon it. Unable to pay coach hire, they employ the human carrier at a few cents for each trip.—Travel Magazine.

CHRISTIAN ENDEAVOR NOTES

MARCH EIGHTH.

The 'Wise Use of Time. Eph 5: 15-21.

Considering our end. Deut. 32: 23, 29. Gaining wisdom. Prov. 2: 1-8. Lengthening life. Prov. 9: 9-12. Numbering our days. Ps. 90: 9, 12. Filigree Christians. 2 Pet. 1: 10-14. Watchfulness. Matt. 24: 42-51. With what money can we "buy up the opportunity?" With will, energy, perseverance, faith. What is our credit? The help of Christ. How are "the days evil?" Our opportunities are few. Let us make the most of what we have, as the only condition of having more. "The will of the Lord" is the only formula for the wise use of time. The days are evil? There is always enough good in them to require hearty gratitude.

Suggestions. Time is the only thing of which it is true that we can save it only by spending it. There is absolutely no time in existence, but the present moment. Use it!

Any man can become wise on the wise use, in reading wise books, of only fifteen minutes a day. How much time have we? All there is, is often said. No; but all you will take of all there is!

Illustrations. Only a fool will spend his money for the first thing he sees; but what of the man who spends his time on the first thing he thinks of? Expect, if you please, to build a house by throwing boards, bricks, and plaster into one place without a plan; but do not expect anything to come from such a hap-hazard piling together of minutes and hours! If a man would save, he must keep account of his money. So you must keep a time ledger, if you would save time.

Time is a difficult instrument to play on, and requires long practice.

Quotations.

As every thread of gold is valuable, so is every minute of time.—John Mason. One always has time enough, if one will apply it well.—Goethe.

I wasted time, and now doth time waste me.—Shakespeare.

There are no fragments so precious as those of time, and none are so heedlessly lost by people who cannot make a moment, and yet can waste years.—Montgomery.

EPWORTH LEAGUE LESSONS

SUNDAY, MARCH 8.

Mercy for the Merciful.—(Luke 11. 7-9; Luke 17. 1-10; Psa. 25.)

The one clause in the Lord's Prayer on which Jesus himself laid special stress is the only one in which we can fix the measure of the answer. It all depends on the one who prays, whether this petition for forgiveness is a hypocrite's presumption or a faithful man's humble audacity. There are times when to say, "Forgive me as I forgive those who are indebted to me," would be to pray for our own condemnation; but if we are willing to meet the condition of the prayer for mercy, we can attain by that prayer to the highest reach of favor with God. He will forgive us as freely as we forgive others.

Jesus is always mindful of the little ones. He would tell us that a child has large influence over us because it has large claims upon us. It has special need of love and gentleness. So, to cause a child to stumble, to lead it into sin, is a specially mean and despicable thing. Then in this same passage Jesus makes it a duty of forgiveness perpetual. It is a virtue which must be like a fountain in our lives, upspringing in sufficient measure to supply every need; not a cistern, which can be exhausted by repeated drafts upon its stores. We need to remember always that in our care for the helpless and the needy, and in our pity and mercy toward the erring, we can never exceed our duty. You cannot be too kind to a child nor too helpful. You cannot forgive a penitent offender too often.

The psalmist is praying for mercy at the same time that he declares his integrity. He has done the best he could, so far as he knows. He has withstood evil, he has kept out of the company of evil men, he has been careful at every point lest his life should be unworthy of a servant of God, and yet he must needs ask at the end of all his faithfulness for "mercy." How much that is true in all our life! People who are nearest perfection, in the thought of those about them, are the ones who have the strongest sense of need; they are the least inclined to make parade of their goodness or to demand special recognition of it.

POKE BONNETS TO COME.

There is more than a rumor in Paris that the old-fashioned poke bonnet of huge dimensions is about to reappear, and will be looked upon with favor this winter. Whether or not the side ringlets of old renown will be revived again to meet the requirements of this particular style of headgear remains to be seen; but there is no denying the fact that, provided it is fairly reinstated once more the whole style of dress will have to be altered to bring it into focus with early Victorian ideas. As far as can be judged already, the 1907 poke bonnet will be carried out in fine silky beaver or in drawn taffetas or satin, the latter providing at present the most popular material for headgear in general. Like all the newest forms of millinery, the brims will be lined with a different color or with glistening white.—Indianapolis News.

The world's population is estimated at 1,480,000,000 persons.

Share It Equally.

"Yes," said the fellow with the bald brow, "it's certainly true that if a man has not respect for himself nobody else will have much respect for him."

"But it's equally true," replied the keen one, "that if he has too much nobody else will have any."

Fallen By the Wayside. Blue are the hills that are far from us.—Irish. Black ambition stains a public cause.—Danish. Beware the geese when the fox preaches.—Italian.

Syrup of Figs and Elixir of Senna

Cleanses the System Effectually. Dispel Colds and Headaches due to Constipation; Acts naturally, acts truly as a Laxative. Best for Men, Women and Children—Young and Old. To get its Beneficial Effects Always buy the Genuine which has the full name of the Company

CALIFORNIA FIG SYRUP CO. by whom it is manufactured, printed on the front of every package. SOLD BY ALL LEADING DRUGGISTS. one size only, regular price 50¢ per bottle.

So. 9-'08.

There is nothing that makes the ordinary man feel better and be meaner than to give an order and have it obsequiously obeyed.

Only One "Bromo Quinine" That is Laxative Bromo Quinine. Look for the signature of E. W. Grove. Used the World over to Cure a Cold in One Day. 25c.

SELLING CATTLE.

Prof Mumford, of the Illinois University and Agricultural College, speaks of the increasing popular method of public sales as follows:

"1. It makes it possible to sell in a few hours stock that it would take days to sell by any other means. It is a fact that a breeder will often spend as much time trying to sell one bull to some man as it would take to sell forty to sixty cattle in a sale. If the time of the breeder is worth anything, and it certainly should be, this is a big item.

"2. The public sale undoubtedly is a potent influence in interesting the general public in pedigreed live stock. Many men buy at public auction improved stock which they would never have purchased at private sale. Naturally some buy who ought not to, and this is of course unfortunate. I believe in general, however, the sale is an inspiring influence and makes for better live stock on our farms. It is an institution that has come to stay, and although it has its bad features they are undoubtedly outweighed by good ones."

Pert Paragraphs.

A rich man never has to spend money the way a poor man does to prove it.

Men enjoy doing anything they don't have to do for a living.

The cheaper advice is to get the more it costs you to follow it.

Forbearance is one of the virtues our enemies do not possess.

All acts are presumed to have been rightly and regularly done.

BRAIN POWER Increased by Proper Feeding.

A lady writer who not only has done good literary work, but reared a family, found in Grape-Nuts the ideal food for brain work and to develop healthy children. She writes:

"I am an enthusiastic proclaimer of Grape-Nuts as a regular diet. I formerly had no appetite in the morning and for 8 years while nursing my four children, had insufficient nourishment for them.

"Unable to eat breakfast I felt faint later, and would go to the pantry and eat cold chops, sausage, cookies, doughnuts or anything I happened to find. Being a writer, at times my head felt heavy and my brain asleep.

"When I read of Grape-Nuts I began eating it every morning, also gave it to the children, including my 10 months' old baby, who soon grew as fat as a little pig, good natured and contented.

"Within a week I had plenty of breast milk, and felt stronger within two weeks. I wrote evenings and feeling the need of sustained brain power, began eating a small squacer of Grape-Nuts with milk instead of my usual indigestible hot pudding, pie, or cake for dessert at night.

"Grape-Nuts did wonders for me and I learned to like it. I did not mind my housework or mother's cares, for I felt strong and full of 'go.' I grew plump, perves strong, and when I wrote my brain was active and clear; indeed, the dull head pain never returned."

"There's a Reason." Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in press.