



For the Younger Children...



THE MYSTERY.
When I was six my father said: "Nell, you are twice as old as Ned. Now think awhile, and then tell me how old your brother Ned must be." "That was an easy sum to do!" "Six is exactly three times two; so, if I'm twice as old as he, why, little Ned must then be three."
The other day my father said: "Nell, do you know how old is Ned?" "Yes, sir, he's four, because, you see, I am just twice as old as he!" Then father laughed. "Nell, that's not! He's five if you are eight, you know. When you were six, why, he was three, and three and two are five, you see!"
But how these things can both be true I don't quite understand, do you? Some time I shall, because I know that what my father says is so!
—Johnson Morton, in St. Nicholas.

A SELF-EXTINGUISHING CANDLE.

Here is an amusing little trick for which you need only a candle, a hairpin, a small rubber band and half a walnut shell—and, oh, yes! I forgot—about half a match stick.
Bend the hairpin—a large and strong one—into the shape shown in the left-hand picture and the white line diagram. That is to say, bend about half an inch of the hoop end down at a right angle, and then bend the tip of this up again to form a hook, and bend the ends of the hairpin twice at right angles, spread the bent parts and pinch the tips together so that when the hairpin is put on the candle, as in the picture, it will hold on tightly.
Bore with a pointed file or a red-hot wire or a very small gimlet two little holes through the walnut shell, near the pointed end and near the edge, one on each side of the point.



Thread the double or endless rubber band through these holes and secure it by a bit of match stick slipped into the loop at each end on the outside of the shell. The rubber band must be just long enough to be adjusted in this way, with a little stretching.
Now insert the hooked loop of the hairpin under this tight elastic band inside of the nut shell, slip the whole apparatus down the candle until the point of the shell is an inch or two below the wick, and twist the rubber band, to tighten it, by turning the match sticks in opposite directions. If you do all these things properly the nut shell will be horizontal, or nearly so, and its sharp point will be driven into the candle by the tension of the stretched and twisted rubber band. Of course you must use a perfect shell with an unbroken point.
Now your little automatic extinguisher is perfectly balanced. The elastic band would make it fly up, turning on the hook as on a pivot, if it were not held in place by the point driven into the hard wax, or paraffin, or tallow. Now light the candle.
As it burns down and the flame approaches the shell the wax which holds the point softens, and when the top of the candle is about level with the shell the wax has become too soft to hold it, and suddenly it flies over and is clapped down on the top of the wick, extinguishing the flame as shown in the right-hand picture.
You see what a simple and practical little device this is. It will require a little patience to get it to work just right, for the size of the hairpin, the way it is bent, the size of the shell and the tension of the band have to suit each other.
You can put the extinguisher as far below the wick as you choose. The lower you place it the longer the candle will burn before being so unceremoniously snuffed out by itself, so to speak.

THE SPARROW'S STORY.
Cheep! Cheep! Yes, I know I'm cheap. One day I hopped upon a window sill and heard a mamma reading to her little children. She read "two sparrows sold for a farthing." She said a farthing was a tiny piece of money, and so two of us were sold for that!
Seems to me we are just like other little birds, and I do wonder if they would be so cheap! I don't care though, so long as it was Jesus who said it, "cause the mamma told about Him and if I am only a little cheap bird I can love Him, too.
My mamma told me once whenever I took a drink of water to lift my eyes up to Heaven and say, "Thank You," and the lady said that is where Jesus lives, so it must be to thank Him.

THE GAME OF GUESSING CAKE.
This is a charming party idea and easily arranged, as it does not require elaborate preparation, but brings out a lot of ingenuity on the part of the guests who are to strive to win a prize by giving the best idea of the cake they are to represent.
Each guest must select the cake he or she decides upon, and then wear some ornament either on the shoulder or in the hair, which has something about it that will suggest the name of the cake.
For instance, at a party given not long since, one of the boys had a toy hen fastened to his coat sleeve, near the shoulder. This was intended to represent a layer cake. A young girl had securely pinned to her a hair sawbuck made of light pasteboard, across which a sheaf of wheat was fastened. This was for buckwheat cake. An ear of corn stood for corn cake; a hoe for the old fashioned Southern hot bread called hoe cake; a tiny muff in a box, muffin; a pan with miniature turner, pancake; a finely dressed doll with trailing gown, represented a lady cake; a sponge tied with gay ribbons, sponge cake.
When you put on your thinking cap you can find so many things which will represent the cakes familiar to you that it will be easy to find one you like. The one who gets the prize is the one who finds something that will not be guessed the moment it is seen, yet is a correct representation of the word that describes the kind of cake it claims to represent.—Good Literature.

THE WORK THAT WINS.
The story is told of two boys who were preparing a lesson in Latin. It was the first time they had studied together. They read it through with considerable care; then one grabbed his hat to leave for some other duties. The other stopped him by saying they must read the lesson again. Though expressing some surprise, the first yielded, and they went through the text carefully with grammar, notes and lexicon. Then the visitor rose the second time and reached for his hat, but the other replied that they must go over the lesson a third time. Though somewhat impatient, the companion remained to put the finishing touches on the lesson, saying that he did not understand, before, why the studious young man always got an "A" grade. "We must go through the lesson once to learn it," was the reply; "we must read it a second time to know that we have learned it, and the third time to know that we will not forget it."

ALL THE ALPHABET.
Each of the following sentences contains all the letters of the alphabet:
The quick brown fox jumps over the lazy dog.
Pack my box with five dozen liquor jugs.
John quickly extemporized five tow bags.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY REV. DR. NEWELL DWIGHT HILLIS.

Theme: The Enrichment of Life.

Brooklyn, N. Y.—For the last time until the fall the Rev. Dr. Newell Dwight Hillis, pastor of Plymouth Church, preached Sunday morning. His subject was "The Enrichment of Life." The text was from John 9: 15: "I have come that you may have life, and that you may have it more abundantly."

The time was when scientists believed that life was spontaneous. It is forty years since Huxley published his article on the *Bathybius*. The scientist held that there was a gelatinous substance in the bottom of deep sea along the heat line of the equator. This sheet of living matter enveloping the earth held the protoplasm that was the germ of all living things that creep or walk or fly. The union of the earth and the deep sea water and the tropic heat brought forth the substance that mothered all life. The theory was so novel that the Challenger was fitted out for deep sea dredging. But the expedition brought the keenest disappointment to the scientist. The investigators found white sand at the bottom of the tropic seas, and the *Bathybius* became as mythical as the Trojan horse. Then scientists set themselves about the task of producing life by chemical means. To make sure there were no pre-existing germs they boiled the water, roasted the earth, and cleaned the air and then sealed all three up in jars, which they kept at blood heat, in the hope of developing spontaneously living germs of an order no matter how low. For twenty years the experiments were continued, with the result that all scientists agree that life comes only from pre-existing life. If you want the living shock of corn, you must begin with the living seed thrust into the ground. If you want the fig or the grape, you must find the root or cutting. The babe's life comes from the mother who lives before it. Even character comes from contact. Goodness is an importation and salvation an exotic. No man can will himself into gentleness. A profane man in his child's presence can set a watch upon his tongue, but planting a lid on Vesuvius does not put out the subterranean fires. The man may restrain his hatred of the enemy, but he cannot will himself into loving the false friend who stabbed him in the back. The selfish man compels himself to give, but God alone can stir the generosity that makes giving a supreme joy. *Jairus'* daughter cannot bid herself to live; Christ standing above her gives life for death. If you have the living plant, the vital spark in the root will take up the dead soil and lend it life. And if you have the living Christ in the heart, the soul that is dead in selfishness or dishonor or falsehood can live into sympathy, justice and love. Christ came to give life. There is no spontaneous goodness. We lift our eyes unto the life giver, the joy producer—unto the Saviour of the soul.

Now, what all the world's a seeking is life—more life. Growth? It is a question of vital force. Health? It is the overflowing, outbreathing vitality of the body. Death? It approaches when there is not life enough to take up the bread and meat and turn it into rich red blood. A little life means little work can be done. A little mind means that a few books will suffice. A small nature means that it needs only two or three friends. A great, royal, divine, universal soul, pulsating, glowing and throbbing with life, means a vitalized intellect. This is an intellectual law. We speak of some young people as having hungry minds. The young scholar devours facts, conversation, the statements of books, and friends. He vitalizes everything he touches. The events go into his intellect, rags and wood pulp. The knowledge comes out of his intellect at night in the form of literature. He has a vitalized mind. He possesses life, creative. If he is a poet, give him the great authors, the great singers, and he will extract their messages. Witness the way Schiller digested the books of Goethe. Witness Millet's mastery of the old teachers. Witness Mozart's swift progress in music. No imitators these men. Every page is stamped with individuality. What is the secret of their success? Plainly, fulness of life. Without this abundant life all struggle is failure. This one youth has no gift with the brush; he may break his heart, but he will die a paint grinder. Another toils over his rhymes, but the inspiration will not come. The advocate stumbles on, seeking after the necessary word, if haply he may find the idea. And each in turn ends the struggle in despair. What does he need? Life. More life for the intellect, as writer; more life for the imagination, as artist; more life and passion as reformer and orator, more life as a saint. Men need moral talent for prayer, spiritual genius for purity and peace. For all talent is a gift and unique supremacy is an endowment from God. The unseen Father ordains the parents to hand forward their gifts up to the children. Remember that Christ has come to give life and to give it abundantly.

In these college commencement days our illustrations should come from the realm of education. Here and now we recall Matthew Arnold's definition of culture—a familiarity with the best that has been done, or thought or said. And to this sentiment let us add his other word: "There is a power in the universe, not ourselves, that makes for righteousness." What is culture for the scholar? There is something in the books of great men—in the sage who thinks for us, the poet who signs for us, the orator who pleads for us, the hero who dies for us and that wisdom beyond ourselves comes in, floods the scholar's soul and transforms him. And there is a physical power in the world, not ourselves, and that we invoke for progress. Man's arm lifts 100 pounds, but there is a power in the steam, not ourselves, that lifts 100 tons of molten steel. Man's leg runs four miles an hour, but there is a power in the flywheel of his engine that will help him to run across this

continent in four days without losing breath or bringing tire. Man's voice is no stronger than it was in the days when Caesar made 10,000 soldiers hear his command, but now a power not in himself but in electricity makes for eloquence and speech across a thousand miles of space. And how shall we explain the transformation of impetuous Peter and passionate David and this cold, crafty, ambitious, cruel rabbi, Saul, into this gentle Paul? There is a power in the universe nor David, or Peter, nor Saul, that makes for righteousness. Christ descended upon them to give life, and to give it more abundantly. How do you explain the Italian Renaissance? There was a power in the world that made for beauty and sweetness, that descended upon the young scholar. How do you account for the German Reformation? There was a power in the universe that made for faith, and character, and self-surrender. And that power descended on Martin Luther. Where came the Puritan Reformation in England? The explanation was not in John Eliot, or Sir Harry Vane, or John Pym. There was a power in the world that made for the sense of personal worth, inspiring each man to give an account of himself to God, challenging him to stand upon his own feet and assure his manhood, urging the sense of brotherhood, and that unseen power flooded the souls of the Pilgrim Fathers and the English heroes, and changed the face of the whole world. Well may the men of every great era of outbreathing genius exclaim: "We lift our eyes unto the hills from whence cometh our help." "Our help cometh from the Lord, who made heaven and earth." Let us now praise famous men of old, who have redeemed the people. But let us remember that God clothed the knight with His shining armor, that God pressed that blade with the two edge into the hero's hand; that God lent the soldiers their paeans of victory that they sing beside the camp fires; that Christ came to lead His followers forth to their holy war, giving them life, yea, life abundantly.

This principle also explains the secret of growth that begins with life. The old idea was that salvation was by intellectual culture. Christ's idea is salvation by life through the new heart. Bald intellectualism says "Blessed be wisdom." Christ says, "Blessed is character." Here is a little child. In his selfishness he seizes his sister's littletoy and breaks it. Time and growth will increase the amount of his selfishness and make him strike his own wife and break the heart of his little child, for growth increases the size, does not change the sort. Here is the youth who is sowing wild oats. Little by little he is draining off all the vital forces. The false friend says, "Don't be discouraged; he will outgrow this." But every farmer is in terror when he finds the wild oats growing amidst the tame. The wild oats drink up the rain, steal the richness from the soil, starve the tame oats. And if they do this when the false oats are young, time and growth simply multiply the havoc. Time can do nothing for a youth who is sowing wild oats save gather the harvest of pain, disaster and heartbreak. Time can turn a spark into a conflagration, growth can turn a little leak into a large one that will ruin the dike and submerge the land. Given a disease, time does not cure it, but only enlarges and spreads the poisoned tissue. Given a selfish child, growth turns him into a monster. Given an avaricious child, time and growth produce a miser. Given a tricky and cunning child, years end with a Benedict Arnold or an Aaron Burr, or a Judas and an Apostate Julian. What the wild thorn needs is the rich life of a double rose grafted within. The orchardist can use the wild root, but he cuts from a tested peach or plum a cutting that turns the sour sap into sugar. It is new life we need. Jesus was right when He showed the secret, the new heart, that brings victory and peace.

Discouraged and discouraged, the way is not to flee from God, but to flee to Him. We live and move and have our being in God, as our world floats in amethyst and ether, borrowing all its colors from the light that surrounds it. We have our life from Christ as the tree has its life in the rich juices of the soil, wherein the tree is rooted—the stimulating atmosphere with which the boughs are surrounded, and the all-embracing sunshine that lends warmth and beauty to the sweet blossoms and the ripe fruit.

Spiritual Religion.
If our religion is to be real and truly spiritual, it must be rooted and grounded in brotherly love. "He that hateth his brother cannot know God," nor can he know man. The precious Christian quality of love will open the eyes of our spirits to the abiding beauty of every human soul, to the tenderness resisted as well as to those which have conquered, to the aspiration after something higher struggling like a plant in a dark dungeon towards the light, to the glorious possibilities hidden in the being of every child of God. That clear perception of the good concealed within our brothers and sisters will help us to catch some bright glimpses of our Father in Heaven. It is human selfishness, which hides the true nature of God's children, however degraded they may have become by their own fault or the fault of others, from our sight; it is the same deep, deadly shadow which darkens our own perception of God. Through brotherly love filial affection to God is born in human hearts, and when that sacred emotion has once filled our whole being, spiritual religion is known and loved.—Arthur W. Fox.

The Cause of Much Trouble.
All kinds of doubts, disappointments, vexations and sins come to the professed Christian who makes his religion secondary. If his main concern is to get on in the world, to make money, to have a comfortable time, to indulge a taste or inclination, then comes in a troop of things which chase away sleep and pierce with anxieties and doubts. Our usefulness, our happiness, our growth, our triumph, are to come, if they come at all, as the result of giving the accent of our lives to our spiritual interests. Let us be Christians and make first things or stop trying to deceive ourselves and others by claiming to be Christians when we are not.—Baptist Argus.

God is Leading.
No room for a discouraged or depressed feeling is left you. If your sphere is outwardly humble, if it even appears to be quite insignificant, God understands it better than you do, and it is a part of His wisdom to bring out great sentiments in humble conditions, great principles in works that are outwardly trivial, great characters under great adversities and heavy loads of encumbrance.

Let it fill you with cheering and exalted feeling, however deep in obscurity your lot may be, that God is leading you on, girding you for a work, preparing you for a good that is worthy of His divine magnificence. If God is really preparing us all to become that which is the very highest and best thing possible, there ought never to be a discouraged or uncheerful being in the world.—Horace Bushnell.

The Prayer That Prevails.
It has been said that every true prayer has a foreground and a background. The foreground of prayer is an intense, immediate desire for something which seems necessary to the soul; the background is the earnest desire that the will of God, whatever it may be, shall be done. Leave out the foreground, and there is danger of fatalism. Leave out the background, and only an expression of self-will is left. The perfect prayer—the prayer that prevails—must have background and foreground, desire and submission.—The Rev. J. R. Miller.

The Winds That Strengthen.
The air from the sea of affliction is extremely beneficial to invalid Christians, says Spurgeon. Continued prosperity, like a warm atmosphere, has a tendency to unbind the sinews and soften the bones; but the cold winds of trouble make us sturdy, hardy and well-braced in every part. Unbroken success often leads to an undervaluing of mercies and forgetfulness of the Giver; but the withdrawal of the sunshine leads us to look for the sun.

The Future.
If there be no hereafter and no future vindication of the upright, then virtue and purity are but names, and the only possible conclusion is, "let us eat and drink, for to-morrow we die."—The Rev. W. P. George, Denver.

Get Busy.
You cannot cancel the custom of praying on your fellows by occasional praying to your Father above.
The Good Life.
A good life is impossible until one knows that there is ever something more desirable than living.
Opines the Springfield Union: To pay the extra freight rates may be a wise choice of two evils, but it is hardly to be expected that the advance will be paid cheerfully. The average business man would be better pleased, no doubt, if there were some means of recovering a share of the big profits amassed in railroading in recent years and applying them in such a manner as to ease the present situation.

The Sunday-School

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 20.

Review of the Eleven Preceding Lessons For the Third Quarter—Golden Text, 2 Samuel 5:12—Read Psalm 18.

Golden Text: "And David perceived that the Lord had established him king over Israel, and that he had exalted his kingdom for his people Israel's sake." 2 Sam. 5:12.

Each of the lessons of this quarter teaches us something about the principles upon which God deals with men and something also about how men treat God.

In Lesson I. we see the constant disposition of the human heart to reject God and to refuse to have Him rule over us. We see also when men choose some one else before God, He lets them have their own mad choice in order that they may learn their folly by bitter experience.

In Lesson II. we see again the disposition of the human heart to reject God, even after He had saved us out of all our calamities and distresses.

In Lesson III. we see God's long-suffering toward those who reject Him and His love in bringing His ungrateful people to a consciousness of their sin and His unwillingness to forsake His people.

In Lesson IV. we see that the one thing that God demands from His servants is obedience, and how if one rejects the Word of the Lord, the Lord will also reject him.

In Lesson V. we see that when one servant falls God chooses another to fill his place and anoints him with the Holy Spirit that he may be qualified for the work to which he has been called.

In Lesson VI. we see how the Lord gives victory to those who trust in Him and He saves, not with the sword and spear, but by the power of His own name.

In Lesson VII. we see that the Lord is with the one that trusts and obeys and gives him favor with men and makes him the terror of His enemies.

In Lesson VIII. we learn how God delivers His servants even in times of greatest peril.

In Lesson IX. we see that God delivers our enemies into our hands, but that vengeance belongs unto Him.

In Lesson X. we see the awful fate of the one whom God had rejected and how God clears the way for the one who leaves his exaltation entirely in God's hands.

In Lesson XI. we see that God will guide the one who commits his way unto Him and leans not upon his own understanding, and that God deals with us as we deal with our fellow-men.

Record Log Drive.
A drive of 3,000,000 feet of logs has arrived at the inlet of Lake Irving, where the Mississippi River flows into the lake. This drive of logs was brought from Lake Itasca in exactly thirty days, which is a record breaking feat in driving logs down the Mississippi River. All conditions were favorable, the water being high and there being nothing to impede the progress of the drive.
The logs were cut in the Itasca State Park and along the Mississippi River this side of the park, being banked last winter on Lake Itasca and the Mississippi River. The entire drive will be brought across Lake Irving, sluiced through the Mississippi between Lake Irving and Lake Bemidji and finally loaded on the south-east shore of Lake Bemidji to be cut in a local sawmill.—Bemidji correspondence St. Paul Pioneer Press.

Trouble a Bird's Nest Causes.
A hatpin used by a pair of swallows as the foundation for their nest, built between two wires, put the entire police alarm system of the suburb of Ballard out of business Saturday. The police alarm wires from Ballard to headquarters at the city hall were tested box by box until the trouble was located. It was discovered that difficulty lay between the box at Fremont and the one next south. The electrician could find nothing more serious than a swallow's nest.
Investigation showed that the nest, which stretched from one wire to another, a distance of about eight inches, was built on a hatpin, which touched both wires and short circuited the whole system.—Seattle Post-Intelligencer.

AN IGNORANT TEACHER.
Teacher—Who was Peter the Great?
Pupil—If you don't know who Peter the Great was I'm not coming to school to you any more.—New York Press.

MOTHER AND CHILD
Both Fully Nourished on Grape-Nuts.

The value of this famous food is shown in many ways, in addition to what might be expected from its chemical analysis.

Grape-Nuts food is made of whole wheat and barley, is thoroughly baked for many hours and contains all the wholesome ingredients in these cereals.

It contains also the phosphate of potash grown in the grains, which Nature uses to build up brain and nerve cells.

Young children require proportionately more of this element because the brain and nervous system of the child grows so rapidly.

A Va. mother found the value of Grape-Nuts in not only building up her own strength but in nourishing her baby at the same time. She writes:

"After my baby came I did not recover health and strength, and the doctor said I could not nurse the baby as I did not have nourishment for her, besides I was too weak.

"He said I might try a change of diet and see what that would do, and recommended Grape-Nuts food. I bought a pkg. and used it regularly. A marked change came over both baby and I.

"My baby is now four months old, is in fine condition, I am nursing her and doing all my work and never felt better in my life." "There's a Reason."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville," in pkgs.
Ever read the above letter? A new one appears from time to time. They are genuine, true, and full of human interest.

AFFECTION.
Mrs. Hogan—"O! gave me husband a loving cup."
Mrs. Grogan—"Shure, O! gave Pat slich a mug that he's been in the hospital wid it fer a waka."—Puck.
CURES ALL ITCHING ERUPTIONS.
Glencoe, Md., Nov. 21st, 1907: "I have had eczema on my hands for 12 years, and have tried everything. I have been using *REVENUE* 4 days and the results are great." Signed, Mrs. M. Harvey. *REVENUE* is the safest, surest, speediest cure for eczema and all other skin diseases. Sold by druggists or sent by mail for 5c. by J. T. SHURTLEIFF, Dept. A, Savannah, Ga.
Follow close the name of your fathers.—Irish. So. 37-08

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GOOSE GREASE LINIMENT

We offer one hundred dollars reward for any case of pneumonia in any family where they use *GOOSE GREASE* as directed. If you ever know or hear of any such case, please inform us and we will pay them the reward.

GOOSE GREASE LINIMENT CO.
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