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Child Welfare
And Public Health

Articles on Child Welfare
and Public Health will
appear weekly in this
column, furnished by the
Local Red Cross Branch.

FOR CATARRH

By Dr. John H. Haber.

Acute otitis media is the first
stage of practically all the serious
diseases of the ear and of their
complications. And such acute
middle ear infection is in turn
very often caused by infection ex-
tending through the Eustachian
tube, which latter turned the re-
gion between the throat and the
middle ear. Thus the ear trouble
starts as a local manifestation of
such infections as diphtheria,
diphtheria, measles, bronchitis,
scarlet fever, whooping cough,
mumps, grippe, pneumonia infection
carried in by inflamed nose and
throat.

In cases then, in which these
diseases have not been prevented,
symptoms referable to the ear
appear. During their progress be
constantly watched for, in order
that the hearing sense may not be
impaired. Such an ear inflammation
may appear simply as a dry
catarrh, accompanied by an ob-
structed sensation, not always
painful in one or both ears. Upon
this dry catarrh suppuration
(abscess) all too often supervenes.
And then again, either by direct
contiguity, through the sinuses, or
by way of the blood and lymph
vessels, will the mastoid process be
involved. This process is that bony
projection felt immediately behind
the ear; and it is made up of
spongy bone, through which im-
flammation, easily travels and
which soon becomes saturated with
pus. Nor in many cases will the
trouble rest there; but will become
by extension an infectious men-
ingitis or a brain abscess, or a
plugging up of the great veins
within the skull with corrupted
brain tissue as a result, and all too
often death, or the middle ear sup-
puration may become chronic; that
is a child may for months have
"running ears," so that the affect-
ed middle ear becomes a focus of
infection, the pus of which is like
so much dynamite ready to ex-
plode at any time when some
supervening bodily pre-disposi-
tion becomes the igniting spark.

"Did I understand you to say
that artist was also a literary
man?"
"No, I said he was a great word
painter. He never produces any
pictures really worth mentioning—
he merely talks about them."

Drink Water to
Help Wash Out
Kidney Poison

If Your back Hurts or Bladder
Bothers You, Begin
Taking Salts

When your kidneys and your
back feels sore don't get scared and
proceed to load your stomach with
a lot of drugs that excite the kid-
neys and irritate the entire urina-
ry tract. Keep your kidneys clean
like you keep your bowels clean,
by flushing them with a mild,
harmless salts which helps to
remove the body's urinous waste
and stimulates them to their nor-
mal activity. The function of the
kidneys is to filter the blood. In
24 hours they strain from it 500
grains of acid and waste, so we
can readily understand the vital
importance of keeping the kidneys
active.

Drink lots of good water—you
can't drink too much; also get
from any pharmacist about four
ounces of Jad Salts; take a table-
spoonful in a glass of water before
breakfast each morning for a few
days and your kidneys may then
act fine. This famous salt is
made from the acid of grapes and
lemon juice, combined with lithia,
and has been used for years to help
clean and stimulate clogged kid-
neys; also to neutralize the acids
in the system so they are no longer
a source of irritation, thus often
relieving bladder weakness.

Jad Salts is inexpensive; cannot
injure; makes a delightful efferves-
cent lithia-water drink, which every-
one should take now and then to
help keep their kidneys clean and
active. Try this; also keep up the
water drinking and no doubt you
will wonder what became of your
kidney trouble and backache. By all
means have your physician exam-
ine your kidneys at least twice a
year.

Bible Thoughts
For Today

FEBRUARY 3
HE THAT BY USURY and in-
just gain increaseth his substance,
he shall gather it for him that will
pity the poor. A faithful man shall
abound in blessings; but he that
maketh haste to be rich shall not
be innocent.—Proverbs 28:8,20.

FEBRUARY 4
FOR THE LORD GOD IS A SUN
AND A SHIELD: THE LORD
WILL GIVE GRACE AND GLORY;
NO GOOD THING WILL HE
WITHHOLD FROM THEM THAT
WALK UPRIGHTLY.—Psalm 84:
11.

FEBRUARY 5
THIS IS THE CONFIDENCE
THAT WE HAVE IN HIM, THAT
IF WE ASK ANYTHING ACCORD-
ING TO HIS WILL, HE HEARETH
US.—1 John 5:14.

FEBRUARY 6
WHOEVER WILL COME AF-
TER ME, let him deny himself,
and take up his cross, and follow me.
For whosoever will save his life
shall lose it; but whosoever shall
lose his life for my sake and the
gospel's, the same shall save it.—
Mark 8:34, 35.

FEBRUARY 7
BRETHRENN, if a man be over-
taken in a fault, ye which are spiri-
tual, restore such a one in the
spirit of meekness; considering
thyself, lest thou also be tempted.
—Galatians 6:1.

FEBRUARY 8
JESUS SAID UNTO HER, I AM
the resurrection and the life: he
that believeth in me, though he
were dead, yet shall he live; and
whosoever liveth and believeth in
me shall never die.—John 11:25.

FEBRUARY 9
HE THAT PASSETH BY, AND
MEEDELETH WITH STRIFE BE-
LONGING NOT TO HIM, IS LIKE
ONE THAT TAKETH A DOG BY
THE EARS.—Proverbs 26:17.

Sunday School Lesson

SUNDAY, FEB. 3
Golden Text: Thou shalt love
Jehovah thy God with all thy heart
and with all thy soul and with all
thy might.—Deut. 6:5.

Scripture Readings.
Monday, Jan. 28—Deut. 4:32-40;
Tuesday—Ex. 19:16-25; Wednesday—
—Ex. 20:1-11; Thursday—Ex. 20:
12-17; Friday—Ex. 23:1-7; Satur-
day—Ex. 23:20-31; Sunday—Psalm
95:1-7.

God thinks far ahead and plans
His work in such a way that each
step prepares the way for the next.
We have seen that God attained
two objects by taking the Israelites
a long way out of the direct route
to save them from having to fight
for their land too soon after leav-
ing Egypt, because a race of slaves
could not be expected to be cour-
ageous fighters. The second ob-
ject was to give an object lesson
to the Egyptians to convince as
many of them as were open-mind-
ed that the God of the Hebrews
was omnipotent.

The persistent rebelliousness of
the rulers of Egypt was ended by
their utter overthrow at the Red
Sea, but the training of the Israel-
ites was only begun. Having
grown up in slavery they were like
grown up children. Their manhood
was undeveloped. And having
grown up among idolaters, they
knew scarcely anything of the
true God.

They must have had traditions of
God's dealings with Abraham and
Isaac and Jacob and Joseph, but it
is evident from their subsequent
conduct that they did not under-
stand the spiritual nature of the
God of their fathers and the essen-
tial difference between such a God
and the calf-god of the Egyptians.
It was, therefore, necessary that
God should make Himself known
to them in some way that would
help them to understand Him. They
were like young children just be-
ginning to learn to read.

The A of the religious alphabet
is faith. The evidence that God
had given them in Egypt and at the
sea of is power over all the forces
of nature was well calculated to in-
spire faith. It is true that they
had not yet learned to trust God,
but at least they had learned some-
thing of His power.

They had also continual evi-
dence of God's love for them in the
fact that they were being supplied
with food and water miraculously.
(See 1 Cor. 10: 3, 4.) But no matter
how much God helped them and no
matter what wonderful proofs of
His power He gave them, they
were never willing to trust Him
but were always ready to grumble
and complain.

Their conduct seems extremely

EVERY DAY HELPS

CARE OF THE CLOTHES

Use a teaspoon of Epsom salts to
each gallon of water when wash-
ing and rinsing colored clothes,
and it will keep them from fading.
When coat collars become soiled
from constant rubbing against the
neck, they can be freshened by
sponging with alcohol in which
salt has been dissolved.
If your black kid gloves show
white at the finger-tips and seams,
brush them lightly with the end of
a feather dipped in a teaspoon of
salada oil to which a few drops of
black have been added.

Use two kinds of wool of slight-
ly different weights, the heavier
being the color which is to pre-
dominate, when knitting your new
spring sweater. Hold the two
threads together as though they
were one. Purl one row and knit
the next, continuing to alternate.
When the sweater is finished, it
will closely resemble the new
Egyptian patterns.

When ripping off snap-fasteners,
if one is carefully to snap them to-
gether in pairs they are very easily
found when one wants to use
them again.

Grease spots on velvet may easily
be removed by rubbing briskly
with alcohol.

If white paint is washed with
water in which a few onions have
been boiled, the dirt will disappear,
leaving your paint white, glossy
and perfectly clean.

When you have taken the gas-

range apart to clean, take a pipe
cleaner (the kind a careful smoker
uses to clean his meerschaum),
turn on the gas-cock and run the
pipe-cleaner in each valve. This
cleans them of all grease and dust.

If new enamel pans are placed in
a pan of water and the water is
allowed to come to a boil, then set
aside to cool, they will last much
longer without burning, cracking
or chipping.

When a house plant, especially a
fern, is dying, take a tablespoonful
of castor-oil and pour around the
roots. This will make the plant
look green and fresh in a short
time.

Glass jars and tumblers will not
crack when filled with hot water
or fruit if they are placed upon a
wet cloth.

One tablespoon of turpentine to
one gallon of water will prevent
colored cotton goods from fading.
Immerse goods in solution five
minutes and wash immediately.

To clean greasy utensils, such as
jars or churns, when no hot water
is at hand, rub the utensils with
dry corn-meal. The oil will stick to
the meal, leaving the article free
from grease.

If cork can not be removed from
a bottle, place neck of bottle in
warm water or hold under a hot-
water faucet a minute or two. It
can then be removed easily.

foolish as we read the story, but
are we much wiser? Are we not
more ready to complain when
things go wrong than we are to be-
lieve that God is caring for us and
causing all things to work together
for good to us? (See Rom. 8: 28)

As Tennyson suggests, it takes
very strong faith to reach a hand
through time and grasp the far off
interest of tears.

Faith is the beginning of genuine
religion. "He that cometh to God
must believe that He is, and that
He is the rewarder of those that
diligently seek Him." (Heb. 11:6.)
An intelligent faith in God will nat-
urally produce reverence for God
and a purpose to obey God. Faith
reverence and obedience are there-
fore the A B C of religion.

But where does love come in?
Love is the substance of religion.
It is the sum and substance of religion.
But those who would learn the al-
phabet so as to know it thoroughly
must begin with A and B and C.
Faith, reverence and obedience are
the first steps toward real love for
God. Any love that is not develop-
ed by faith, reverence and obedi-
ence is mere sentiment or emotion,
and does not really bring the per-
fect who cherishes it near to God.
It will not stand the test of trial
and disappointment, and will not
produce good fruit.

At Sinai the Israelites were com-
pelled to feel themselves in the
immediate presence of God and to
get at least a fleeting impression
of the awe which a real sense of
God's presence must always in-
spire.

"The Lord said unto Moses, go
unto the people and sanctify them
today and tomorrow, and be ready
wash their clothes and be ready
against the third day; for in the
day the Lord will come down in the
sight of all the people upon Mount
Sinai. And thou shalt set bounds
thou about, saying Take heed to
the mount, or touch the border of
it; whosoever toucheth the mount
shall be surely put to death."
Obviously the whole purpose of
these instructions was to teach the
people reverence. They were to
prepare very carefully for their
meeting with God, and then they
were to stand at a respectful dis-
tance, any one who failed to do so
was to be put to death. It was the
same lesson that God had taught
Moses at the burning bush, when
He told him to take off his shoes
because he was standing on holy
ground.

And then there were thunders
and lightnings and a thick cloud
upon the mount, and the voice of a
trumpet exceeding loud; so that all
the people trembled. And Mount
Sinai was altogether on a smoke,
it in fire and the smoke thereof
ascended as the smoke of a furnace,
and the whole mountain quaked
greatly.

And then, wonder of wonders!
the people actually heard the voice
of God. (See Deut. 4: 32, 33.) No
wonder they removed, and stood
afar off, and said to Moses, "Speak
thou with us, and we will hear, but

let not God speak with us lest we
die."

But Moses said, "Fear not: for
God is come to prove you that His
fear may be before your faces, that
ye sin not." "The fear of the Lord
is the beginning of wisdom," said
the Psalmist. (Psalm 111: 10.)
And Solomon said, "The fear of the
Lord is the beginning of knowl-
edge." And Jesus said "Fear not
them who kill the body, but are not
able to kill the soul; but rather
fear Him who is able to destroy
both soul and body in hell." (See
Prov. 1:7 and Matt. 10:28.) There
is a fear of God that is the only
foundation on which love of God
can be developed. It is the sort of
fear which produces awe and re-
verence, the fear that causes a
dread of sin. All through the Bible
fear of God—that sort of fear—is
spoken of as an essential feature of
true religion.

But that holy fear has no kin-
ship with the sort of fear that caus-
ed the Israelites to beg that God
would not speak to the many more.
The fear which makes one afraid
of God has no place in the heart of
the believer. "Perfect love casteth
out" that sort of fear, "because
fear (terror) hath torment. He
that feareth is not made perfect in
love." (1 John, 4:18.)

We are to stand in awe of God,
in awe that will make us afraid of
sin. (Psalm 4:4.) But we must not
be afraid of God. We must think
of Him as our closest and most lov-
ing friend. So terrible was the
sight which the Israelites witness-
ed at Sinai that even Moses said,
"I exceedingly fear and quake."
(Heb. 12:21.) But Moses had not
him want to get away from the
presence of God. Read his way of
talking with God and you will see
that while he stood in awe of God
he was not afraid to argue with
God as with a just and good Sov-
ereign.

Moses said, "Fear not, for God
is come to prove you that His fear
may be upon you." What he meant
was, don't be afraid of God, but be
in awe and sin not." (Psalm 4:4.)
The great trouble with the reli-
gion of the present day is that there
is so little real reverence-for
God in it.

We need to remember when
studying these old records that the
whole history of the Israelites in
an allegory. It is an epitome of
human history. It is a looking
glass in which we can see our-
selves. All these things happened
unto them for our ensamples, and they
are written for our admonition
in whom the ends of the world
(Greek, "of the ages") are come.
Therefore let him that thinketh he
standeth take heed lest he fall. (1
Cor. 10:11, 12.)

Let knowledge grow from more to
more,
But more of reverence in us
dwell:
That mind and soul, according
May make one music as before.

\$750
FREE

This amount has been given
FREE also hundreds of prizes
\$25.00 more IN CASH
Every Study as follows

- 1st Prize, \$50.00
- 2nd Prize, \$40.00
- 3rd Prize, \$35.00
- 4th Prize, \$25.00
- 5th to 9th Prizes—Each \$10.00



Solve this puzzle and win a
Cash Prize. There are 7 faces in the pic-
ture. Can you find them? Can you
mark each one with an X, cut out
and write on a separate piece of
card, "I have found all the faces."
Send this and mail same to us with
your address. In case of ties, the
winner will be considered the
one who advises us by return mail
conditions to fulfill. Don't send
you can be a prize winner with
one cent of your money. Send
GOOD HOPE MANUFACTURING
275 CRAIG STREET
MONTREAL.

But vaster. We are for
slight:
We mock Thee when we
fear:
But help Thy foolish
bear:
Help Thy vain worlds to be
light.

Questions on the Sunday
Lesson

What was the next trouble
came on the Israelites after
had crossed the sea? (See
22:5.)

How did the Lord meet
them? (See Ex. 16:2, 3.)

What was their next com-
plaint? (See Ex. 16:2, 3.)

How did God provide for
them?
How did God provide for
the Sabbath?

What did the people say
when they were in trouble
Ex. 14: 11, 12; 16:3 and 17:
When the people again com-
plained because they had no wa-
ter did God provide water for
them? (Ex. 17: 5, 6.)

What people attacked the
Israelites? (Ex. 17: 8, 9.)

What did God say about
the Amalekites? (Ex. 17: 14, 15.)

When did God fulfill the
promise? (See 1 Sam. 15:2, 3.)

How long was it after the
Exodus before the Israelites
Mount Sinai? Chap. 19:1.

When God appeared on
Sinai, what did the people
say? (See Chap. 19:13 and 20:18.)

What did God say to the
people? (Chap. 20: 11, 12.)

CORNS

Lift Off—No Pain



Doesn't hurt one bit! Drop a
"Freezone" on an aching corn
stantly that corn stops hurt-
then shortly you lift it right
with fingers.
Your druggist sells a tiny
of "Freezone" for a few cents.
sufficient to remove every hard
soft corn, or corn between the
and the foot calluses, without
tenderness or irritation.

Freezone
KING OF PAIN
REMOVES
CORNS
BLISTERS
BURNING
SUNBURNS
AND
ALL
PAINFUL
SORES