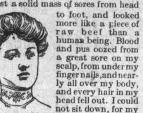
RAW BLEEDING

Looked More Like Piece of Raw Beef Than Human Being - Doctors Useless - Blessed Relief and First Real Sleep in Weeks After First Application, and

SPEEDY CURE BY **CUTICURA REMEDIES**

"Words cannot describe the terrible eczema I suffered with. I was est a solid mass of sores from head



and pus oozed from a great sore on my scalp, from under my finger nails, and nearly all over my body, and every hair in my head fell out. I could not sit down, for my clothes would stick to the raw and bleeding flesh, making me cry out with pain. My doctor did all he could, but I got worse and worse. I did not think I could live, and wanted death to end my frightful sufferings.

"Ny mother-in-law begged me to try C. ticura. I said I would, but had no bope of recovery. But oh, what bleeding and itching flesh, and brought me the first real sleep in weeks. It was as grateful as ice to a burning tongue. I would bathe with warm water and Cuticura Soap, then apply the Ointment Would bathe with warm water and Cuticura Soap, then apply the Ointment freely, and took the Resolvent for the blood. Soon the sores stopped ruming, the flesh began to heal, my hair started to grow; and in a short time I was completely cured. If any one doubts this, tell them to write to me.—Mrs. Wm. Hunt, 435 Thomas St., Newark, N.J., Jan. 11, 1905." N&J., Jan. 11, 1905."

Camplote External and Internal Greatment for every lumour, from Pimples to Scrotila, from Infrancycia, Ago. condefing of Cuiticure Son, Ointment, and Resolvaci also in form of Checolate Coated Pills invital of 40), may be ind of all druggists. A single set often custes. Botter before the control of the Computer of th

" CHARGE A MISTAKE.

hief Engineer O.I.B. Clears Himself of Partisanship.

Brantford, Dec. 13.—Chief Engineer Wilson of the Blind Institute, charged with partisanship, submitted his defence yesterday morning. He made a complete denial of any partisan acts, contlined in the charge, which arose wat of the testimony of Percy Davies, a Liberal worker. Davies again took the stand and corrected the misapprehausien which has arisen, substantiating the evidence of Wilson.

At the afternoon session Walter Radeliffe, a former blind pupil, gave evidence contradicting many statements made by Truss, who lays the charge against Principal Gardiner. The evidence of several teachers who westerday morning. He made a

The evidence of several teachers who were charged by pupils with rough mage was also taken. The enquiry mas adjourned until Dec. 26.

"Maclaren's Trial Adjourned. Maclaren's Trial Adjourned.
Ottawa, Dec. 13.—The prehiminary
maring of the charge against Alexmader Maclaren and the police officers, charged with manslaughter as
participants in the labor riots of Oct.
d, were continued in Hull yesterday
before Judge Choquette, and adjourned for a week. Coroner Roderique alco appeared, charged with criminal
maglect of duty, and decision, was remerved in his case.



GREAT LENGTH OF DAYS

PROMISED TO THEM TO WHO HONOR FATHER AND MOTHER.

GROW OLD WITH GAY HEART

Righteous Old Age Desirable-Sane Men Wish to Live as Long as They Can Be a Blessing and a Beneficent Influence to Their Fellow Man-Good Effect Upon Physique of Young People Follows Obedience.

Entered according to Act of Parliament of Can-ada, in the year 1906, by Frederick Diver, To-ronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Dec. 9.-In this sermon the preacher shows the pleasures that attend a life rightly spent and the blessings also, including that of longevity. The text is Exodus xx. 12, "Honor thy father and thy mother

that thy days may be long."

Would you like to grow old? Would you live upon this earth so long that your hair shall become white as the driven snow? Would you, if you could, live to see your children grow up and the family scatter and most of the rooms of the old homestead become empty and silent except when your children's children come to make their grandfather an annual visit and play in the nursery with some of the same old toys which their fathers and mothers used when they were children? Would you be born in the latter part of one century and live on and on until you could stand at the cradle of a new century and then live. of a new century and then live on until you could see that century cast aside its swaddling clothes and pass through the days of its youth and young manhood and come en toward its mission of middle life? In other words, would you like to live out the full allotment of a man's life and see the sun rise and set when you have reached your three-score and ten, or even pass your four-score, or even live on, as did Ludovico, the famous statesman who started to write the me-moirs of his times at the great age

Would you like to be an old man, like Peter Cooper or Titian or Petrarch or Cato or Jacob or Isaac or Abraham? "Well," you say, "that all depends upon circumstances. If I could flourish in a righteous old age, like the psalmist's palm tree; if I could grow old with a record grow old with a record. could grow old with a young heart; if my influence for good over my fellow men might be stronger when I became grayer, I would like to live to be very old, and the older the better. But if I am to be like an old worm-eaten tree, sparled and twisted worm-eaten tree, gnarled and twisted out of shape; if I am to be an imbit tered, whining, fault-finding, helpless old man, out of touch with all the advancements of life, then I want to die before I advancements of life, then I want to die before I become a pest to everybody and a dead weight upon my friends. In other words, if I can live to be one of those lovable, gentle, helpful, kindly old men who lighten the burdens of all those with whom they come in contact, then I wish to live. But if I cannot be such a one then I want to die, and perhaps the sooner I die the better it will be for the happiness of those about me. Well said, my brother! We are here, of course, speaking of a glorious old

Well said, my brother! We are here, of course, speaking of a glorious old age of Christian usefulness. No sane man should want to live to be a bad old man any more than he should wish to be a bad young man or a bad middle aged man, but most ol us want to live upon earth just as long as we can be of use to our fellow men. Therefore the longer we can be of use the longer we should wish to live.

can be of use the longer we should wish to live.

Who would want to die at fifty years of age if he could live to do his best work for Christ in his sixties and seventies, as did John Wesley! So wonderfully did that great man a physical frame retain its vigor that it grew stronger as it became older. In his biography we find that it was not until John Wesley reached his sixty-ninth year that he could be persuaded to travel in a carriage. He always made his preaching tours up to that time on horseback. At Kingswood he preached under the shade of wood he preached under the shade of the trees which he himself had planted. When he was seventy years of age he spoke at one time to over 30,000 people, by all of whom he was distinctly heard. He tells us himself that when he was seventy-two years of age his eyes were more powerful and his nerves were firmer than they were when he was forty. Yes, we should want to do God's work in our twenties and thirties and forties. But we should also wish to live to do 2 noble Christian man's work in our fifties and sixties and seventies and hift possible, in our eighties and nineties. wood he preached under the shade

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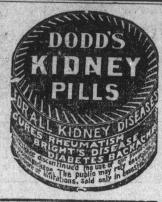
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The more a man rests the more

The commandment of the went of the commandment of the commandment, in the
first place, is emphatically true in

reference to our young people's phy-



sical equipment for a long future life It is very important to talk about the beauty of holiness' and the necessity of developing our moral characters aright. It is well enough to plan for the higher attainments of the intellectual life. No one should want to grow up to be a more health. the intellectual life. No one should want to grow up to be a mere healthy physical animal, but we must remember that, no matter how great the brain's power and the spiritual opportunities which are opening up before us, they are all to a more or less extent dependent upon the strength of our lungs and hearts and atomachs and muscles to profit by them. It is very important that the ship have the right kind of masts and sails and steering gear and carge and sails and steering gear and cargo and provision and water supply, but it is also of vital importance that the vessel have the right kind of hull. The work of my brain and my spiritual opportunities may be the cargo of my journey of life, but my physical body is the hull by which I shall oe able to sail on the sea of time. If that fails me, then I must die. Yet

that fails me, then I must die. Yet how many young people there are to-day who are laying the foundation of a future life of invalidism or of an early death by not heeding the advice of their parents in reference to the care of their physical bodies!

Oh, the tragedy of the wrecked human frame How they call a halt to mighty careers of earthly influences! Would you like to know what is one of the saddest sights to me? It is not to see a baby die. It is not to see an old man die. It is to see a young man come up to thirty or forty years of age after years and years of work, come to the time when success is about to be his, and see the death sweat upon that young man's brow or see his trembling hand fall back upon the invalid's coverlet and know that her waterd his privated. sweat upon that young man's brow or see his trembling hand fall back upon the invalid's coverlet and 'mow that he has wasted his physical manhood at the altar of pleasure or at the student's desk and know that his physical health can never be brought back. There is hardly a tragedy like it. Many years ago the rats gnawed through the water casks of the good ship Sarmiento, bound for California. Nearly all the ship's water was lost. On board that vessel were many miners seeking the western gold-fields. Two casks alone were left to quench the thirst of hundreds. At that time the vessel was a thousand miles from the nearest port of San Bias river, where fresh water could be obtained. The two remaining casks were brought on deck and a guard placed over them lay and night that the water might not be wasted. Then two-thirds of a pint of water was given to each man daily—no more, no less. Slowly the ship sailed on. In that hot climate the fever burned, and the passengers were almost mad.

One day a man said to a party of men, among whom stocd a young fellow who afterward told me the incident: "I am dying of thirst. I must have some water. I will give a dollar





to any one who will give me half a pint of water to drink." No answer. No one moved, "I will give \$5 to any one who will sell me some water." No answer. No one moved. Then he took a twenty dollar gold piece out of his pocket, and he said: "I am dying of thirst. I must have water. will give \$20 to any one who will give me just a little water to drink." No answer. No one moved. Then, with an oath, he threw the gold coin upon the deck as he said: "What is the good of it? It will not buy me even one little drink." You say that is tragic? Yes, but it is not nearly so tragic to me as to see boys and girls squandering their health and vital powers in disregard to the advice of their parents in reference to their physical health. Then just at the time when they ought really to begin to live they are about to die. Then they come forth with the pale, wan cheeks of death or of helpless invalidism and say: "Here, Lord, is my money; here is my fame. Give me tack my health." "No," says God. "No. No. I commanded thee to obey thy father and mother. They told you how you should care for your body. You have refused to follow their advice. You must die." Oh, my young friends, will you honor your father and your mother by heeding their warnings that your days may be long upon the land which the Lord, thy God, giveth you?

The next important step for young people to heed in order that a long earthly life may be theirs is to give their parents their confidence in reference to the companions whom they are making their daily associates.

people to heed in order that a long earthly life may be theirs is to give their parents their confidence in reference to the companions whom they are making their daily associates. You should not only introduce these friends to your fathers and mothers, but you should tell your parents their true natures, and you should tell your parents their true natures, and you should tell your parents their bad characteristics as well as their good. Then, if you father or mother advise you not to associate with this boy or that girl or this young man or that young woman, you should obey their wishes. They know best. Mark me, if you will make friends of the young people your parents wish you to go with and no others, a pure life, a good and noble life is almost certain to be yours. Furthermore, mark me also in this, if a son of Christian parents will persist in associating with those companions whom his father or mother disapprove in the end that boy will turn out badly. He will do this in a physical and a moral and a spiritual sense. There is hardly any exception to the rule.

But the evil physical effehts of impure associates do not end with youth. They inevitably find their culmination in an unholy merital alliance. When the young daughter makes the wrong kind of friends at school there will come a time when she will begin to associate with young men whose reputations are not what they ought to be. The influence of the one class on the other is just as sure in its results as that the midnight darkness follows the twilight glow. Then when the call of love comes into the young maiden's heart, instead of going and telling her best friend, her mother, all about it, she will keep the secret concealed in her own heart, or perhaps she will confide in her school friend, who is heart in their hours of friendly intercours? Then comes the marriage. Perhaps it is an elopement. Then what follows? Inevitably an unhappy and an unholy home. Cannot you see

sanction.

And why should you young people not introduce your friends to your parents; Are your fathers and mothers foolishly jealous? Like a miser, do they wish to keep you from loving any one also as accounting with any thers foolishly jealous? Like a miser, do they wish to keep you from loving any one else or associating with any other people but themselves? If you make the right kind of friends, are they not glad? Is their home a prison of solitary confinement? When you, as a loving son, would bring home a desirable friend does not your mother always have a place for him at the table Does she not always gladly welcome your boyhood associates? Why should a honey bee live with wasps and serpents when she can have the companionship of other bees in the maternal hive. Why would a gentle rabbit nest with copperheads and foxes and coyotes which are seeking to destroy her when she can find safety by the warm, loving breast of the mother who gave her birth Can a flower bloom amid the noxious gases of a sewer? Can a sapiling wax strong when the wood worms are gnawing at its roots? Can a dove have her wings covered with silver and her feathers with yellow gold when in the befouled company of buzzards she is feasting apon carrion? Neither can a child lead a pure life and grow spiritually strong and come to an honored old age with me associates are the bestial and the impure and the bad. To the right kind of friends thy Christian parents are always ready to extend a glad, a loving home greeting. Beware, O young man, when thy associates cannot be the friends of thy father and thy mother.

But our young people should not ston here in vielding their vields.

mother.

But our young people should not stop here in yielding their wills to the parental guidance. They should be willing to press toward the prizes of the high callings of life which their parents are continually holding up before their eyes. They should be willing to do as young william Pitt did when his father, the great Earl of Chatham, came to him and said: "William, you should not be satisfied with going through life as an ordinary man. You should say: I am going to fit myself to be the prime minister of England. I am going to

Then comes the marriage. Perhaps it is an elopement. Then what follows? Inevitably an unhappy and an unholly home. Cannot you see the worried look in the face of the young wife? Cannot you count there many wrinkles? Cannot you see the hair prematurely whiten? Cannot you hear the church bell toll the funeral dirge as the poor wife's body is carried to its earthly grave? What is the matter? Why did she die? "Oh," you answer, "she died of a broken heart. She had a good for nothing, worthless husband. He abused her. He killed her." Ah, my friend, that is not the direct cause of that young wife's death. She prematurely died because in her young school days she made friends with young girls whose associates her father and mother did not sanction. Her premature death was the direct result of not then giving her parents her confidence. No daughter, no son, should make friends independent of the parental sanction.

And why should you young people



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fit myself to govern a great nation. I am going to fit myself to be a potent factor in settling the international politics of Europe. Therefore I will put aside all desires which will swerve me from my main purpose of life, and I will study, study, study. I will work, work, work, and I will never be satisfied until I achieve that end." My friends, when our boys and girls start out with a great and a noble purpose in life and at the same time if they will carefully look after their physical health 'ley are traveling the surest road to a long life of earthly influence.

There is no power this side of heaven which will make a man triumph over his physical ailments and overcome his troubles and trials so surely as the inspiration of some high purposes.

come his troubles and trials so surely as the inspiration of some high purpose of life which will never allow him one moment to cease labor. "What, sick, Ligarius?" said Brutus to his friend in the great Shakespearean tragedy. "No, Brutus," answered Ligarius to the assassin of Caesar. "If thou hast any noble enterprise on hand I am well." That means, "Oh, Brutus, if thou hast some work for me to do—some worthy prize for me me to do—some worthy prize for me to strive after—that high aim of life to strive after—that high aim of life will rouse my flagging energies and I can do the work of a giant!" Thus, my friend, if you are ready to seek some of the high prizes which your parents are placing before you, if you are ready to struggle for the necessary preparation and struggle to be a Christian lawyer or doctor or minister or successful merchant, as they want you to be, one of the most effective elements of a long earthly life shall be yours. The true development of the mind and the true development shall be yours. The true development of the mind and the true development of the spirit are two of the most rational incentives for a long physical

Are all their parental pleadings, all their prayers, all their advice, to go for naught? Do you not realize that the very moment you begin to practhe very moment you, begin to practice your mother's virtues your physical body as well as your brain and soul will undergo a complete reformation and recreation and that you will renew your youth and true Christian manhood. Oh, my friends, would you like to have your step firm? Would you walk with your head erect? Would you walk with your head erect? Would you go forth into life's struggle as an athlete goes to the arena? Would you have faith in God, faith in your own self and faith in the work God has given you to do? Then to-day translate in your heart your Christian mothers' and fathers' "psalm of life.' Live for the higher ideals for which they lived. Walk with their Jesus as they walked. Live not for your selfish self, but live to do good to others. Then your heart will beat with a steadier throb than ever before.

Then thy brain will teem with

ier throb than ever before.

Then thy brain will teem with mighty thoughts for helping thy fellow men. Then thy soul will sing with an immortal hope. Then thy earthly days will be prolonged and thy heavenly advent will be ushered in with the welcoming songs of those whom thou hast helped on their journey to the cross this side of the grave. Shall thy parents "psalm of life" be thy endless song? Answer Christ and answer him now. Wilt thou honor thy father and thy mother "that thy days may be long upon the land which the Lord, thy God. giveth thee?"

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