

## BABY'S FACE IN TERRIBLE STATE

Awful Humor Was Eating Away Face and Ears—Body Mass of Sores—Three Doctors Tried to Help Little Sufferer But She Grew Worse—After Spending Many Dollars On Doctors and Medicine

## CUTICURA CURES IN TWO WEEKS AT COST OF 75c.

"I feel it my duty to parents of other poor suffering babies to tell you what Cuticura has done for my little daughter. She broke out all over her body with a humor, and we used everything recommended, but without results. I called in three doctors, they all claimed they could help her, but she continued to grow worse. Her body was a mass of sores, and her little face was being eaten away. Her ears looked as if they would drop off. Neighbors advised me to get Cuticura Soap and Ointment, and before I had used half of the cake of Soap and box of Ointment, the sores had all healed, and my little one's face and body were as clear as a new-born babe. I would not be without it again if it cost five dollars, instead of fifty-five cents, which is all it cost us to cure our baby, after spending many dollars on doctors and medicines without any benefit whatever. Mrs. George J. Steese, 701 Coburn St., Akron, Ohio, Aug. 30, 1905."

## ITCHING TORTURES Speedily Cured by Cuticura

A warm bath with Cuticura Soap and a single application of Cuticura Ointment, the great Skin Cure, will afford immediate relief, permit rest and sleep, and point to a speedy cure of the most distressing forms of itching, humors, eczemas, rashes, itches, and irritations of infants, children, and adults when all other remedies and even physicians fail.

Complete External and Internal Treatment for Every Humor of Infants, Children, and Adults consists of Cuticura Soap and Cuticura Ointment. Cuticura Ointment to treat the skin, and Cuticura Resolvent to treat the blood. Cuticura Resolvent (a laxative) to Purify the Blood. Send throughout the country to Purify the Blood. Send throughout the country to Purify the Blood. Send throughout the country to Purify the Blood.

## THE CLIMBING PERCH.

An East Indian Fish That Travels Over the Land.

As a rule, fish come out of the water only at the end of a line or by other involuntary process, but the climbing perch of the East Indies thinks nothing of leaving a pool with which it is not satisfied and starting overland in search of one more to its taste.

This usually happens as a result of the evaporation of a pool in the extreme dry season. When the fish decide that the water in the particular pool formed during the rainy season is in danger of drying out completely they make all preparations for moving and late at night or early in the morning deliberately climb the banks and start off in search of some more commodious pool or stream not in danger of going dry. When the journey is made at the hour it usually is the fish are favored by the heavy dew which lies on the grass, but if an emergency arises they will boldly strike out at noontime along the dusty road.

They travel by means of the strong spines, like those of the common perch. They have a receptacle in which they carry water with them to moisten their gills. It is said that they will live several days out of water, and with the assistance of the dew laden grass the fish that starts in search of a satisfactory pool or stream is practically sure of living until it finds it. — Brockton Times.

**Origin of "Jesuits."**

The members of the Society of Jesus appear first to have been given their familiar short name, "Jesuits," by none other than Calvin. Pope Sixtus V. attempted to change their name from "Society of Jesus" to "Society of Ignatius," after their founder, Ignatius Loyola, but the attempt miscarried, and the Jesuits have never become "Ignatians," after the model of the Franciscans, Dominicans and Benedictines, although their enemies in Spain used to call them "ignisias" (Ingles being the Spanish original of Loyola's Christian name). In France, after their expulsion in 1765 those who ventured to remain temporarily called themselves "Fathers of the Faith," or "Clerks of the Sacred Heart."—London Chronicle.

## It Will Cure Any Cold or Cough. It prevents and positively cures La Grippe

**DR. LEONHARDT'S PILLS**

BREAKS UP COUGH OR COLD IN 24 HOURS

Tell your Druggist you have got to have it

Sold by all druggists, or from THE WILSON-FYLE CO., LIMITED Niagara Falls, Ont.

## WITH LIFE OUT OF TUNE

ONE'S DAYS SURE TO BE FULL OF DISSATISFACTION.

## THE REBELLION OF JONAH

New Interpretation of the Text: "Doest Thou Well to Be Angry?" Wherein the Preacher Enforces the Influence of the Emotions Upon Those Who Permit Themselves to Be Controlled by Them.

Entered according to Act of Parliament of Canada, in the year 1907, by Frederick Dyer, Toronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Jan. 20.—In this sermon the preacher gives a new interpretation to the rebellion of Jonah, the prophet, and shows that when our own hearts are out of tune with God and nature life is full of discord and dissatisfaction. The text is Jonah iv, 9, "Doest thou well to be angry?"

Sometimes I am inclined to think that Jonah is the most famous character of the Bible next to Jesus Christ. There are many people who know nothing about Abraham or Samuel or David or Isaiah who know all about the wonderful story of Jonah and the whale. That one incident in his career has made him the most famous of the prophets. His fame is due not so much to the disciples of Christ as to the enemies of Jesus. No sooner does a man brought up in a Christian home begin to listen to the enemies of the Bible and get ready to cut adrift from all past Christian associations than he hunts up the book of Jonah and sets out to prove that the Bible is a pack of absurdities by holding up the story of this recreant prophet to ridicule.

It is very easy to ridicule this story. Very shallow men devoid of logic or the power of analysis can do that. It serves as a handle of attack on the Bible, which can be used by any man who hates the Bible for its uncompromising attitude against sin and dislikes it for denouncing of every man repentance and faith. Perhaps if Jonah had told the people of Nineveh what had happened to him they would have laughed at that instead of putting on sackcloth. Do not let us be led aside into such foolishness or in any way to lay stress on this incident. Perhaps if we knew more about the story and the man who wrote it and Jonah himself we might find that there was no difficulty at all in it. It is a waste of time to dwell upon it when the moral of what the writer wants to teach is so obvious—that when God calls a man to a work it is useless to evade the duty, and if he does try to evade it he will be brought back to it by some means, ordinary or extraordinary.

Having spoken these few words in the way of introduction, I want to dwell on one of the most remarkable characteristics of that obstinate and wayward prophet's mind. After Jonah had gone to Nineveh and told the people of Nineveh that unless they repented and turned from their sins they would all be destroyed the Ninevites put on sackcloth and ashes and repented. Then God, mercifully noting that repentance, said that he would not destroy them. Then Jonah petulantly flew off into a violent rage. "There," he said, "my work of prophecy is all gone for naught! Thou, O God, hast made a laughingstock of me. I told the Ninevites they would perish in forty days. Now thou sayest they can live. Who will listen to my warnings in future?" So angry Jonah goes off upon the hillside overlooking the city of Nineveh and there sulked and sulks and pouts. He said: "I knew it. I knew God would not destroy them. And now my business of prophesying is ruined for me. No one will believe me."

Then God speaks to Jonah the words of my text, "Doest thou well to be angry?" So I ask you to-day the same word, "Doest thou well to be angry?" Now, why did God say unto Jonah, "Doest thou well to be angry?" "Oh," you answer, "that is very simple. You have not quoted the whole of the passage. The Bible says, 'Doest thou well to be angry for the gourd?'" While Jonah was upon that hillside overlooking the city he sat under the shadow of a broad leaf that sprang from a self out as an umbrella over his head. This leaf had a mushroom growth. It grew up in a night. It grew so rapidly that you could almost see it grow if you watched it. But, like all quick growing fungi, it withered away even more quickly than it grew. While the prophet sat upon the hillside this leaf, then the hot Assyrian sun beat down upon his unprotected head, and he was overcome by the heat. He had a sunstroke. He fainted dead away. When he came to, he was mad. He practically said 'O God, I feel so miserable I wish I were dead.' And I do not blame him. With parched lips and overheated brow and excruciating pains chasing themselves up and down his anatomy he might better be dead. There is no sun hotter on earth than the Assyrian sun. The old site of Nineveh lies to-day in the midst of a desert. Jonah was simply physically sick from the heat, and that, of course, made him mentally and spiritually sick also."

Oh, no, my brother, you are wrong. Jonah was not angry so much with the folding up of that great leaf which protected him as an umbrella as he was angry with himself. The gourd was a mere incident. God told him to go to Nineveh. He would not go to Nineveh. Then, like every man who does wrong, he got angry and out of sorts with his higher and better nature. And when he got angry with himself he got angry with all his surroundings. And when finally he had to go to Nineveh under compulsion, as a slave is driven to his task, he grumbled all the way there. He grumbled

while he delivered his prophecy. He grumbled when the gourd was taken away. He would have grumbled if the leafy sunshade had remained open, just as he grumbled when it withered away. In other words, Jonah was grumbling with his surroundings, just as some of us are grumbling with our surroundings merely because we are not willing to obey God's commands. When you and I get out of touch with God, every flower we see will become a weed, and every living creature that flies about us will be a hornet thrusting a sting, and every sunbeam will have a blasting heat, and every wind will be a siren of hiss and moaning over a desert of sand. Jonah was not angry with the withered leaf. He was not angry with his own obstinate, sinful, selfish self. He was out of tune with the divine nature, and therefore he was out of harmony with everybody and everything.

My brother, do you want to see the sun shine again? Do you want to associate with loving, gentle, kind people? Would you have your pathway strewn with flowers and your heaven melodious with songs? Then get right with God. Get right with your better and truer self. Undo at once the wrongs you have done your neighbors. But we must not halt here. Jonah's anger stands as the symbol of the small souled Christian that we see sometimes on a throne or in a bishop's chair, who says: "If the world cannot be saved through me, then I shall do all in my power to destroy it. If I cannot make all Christians surround my church or study my catechism or listen to my preaching, then I will do everything in my power to prevent them from entering any other church or studying any other catechism or listening to any other preaching. What we want in religious work is a great church trust. And the man whom we want at the head of that great church trust is a man of our own denomination or selection. In other words, if I and mine are not going to get the credit for saving the world, then I and mine will do all in our power to keep the world from being saved." Is not that exactly the position of Jonah when he got angry with God because God had repented of the evil that he had said he would do unto the Ninevites and he did it?

"There," I can hear Jonah say, "I knew it. I knew it. Here I was, the greatest prophet in all the east. The crowds everywhere were waiting for me. Whenever I lifted up my voice I could see men's cheeks pale and their limbs tremble. They were afraid to have me speak one word lest I might hurl a divine thunderbolt at them. I gloried in my power. When I went to faroff Nineveh, even the people who had heard of my fame. And when I entered into that city and began to cry, 'Yet forty days and Nineveh shall be destroyed,' pandemonium reigned everywhere. The people got as frightened as a lot of fawns being chased by the falcons which are trying to pick out their eyes. They immediately fell down upon their knees and began to pray. I was the biggest man in that town. What I said was quoted by every lip. But now God has gone back upon that prophecy. The forty days have passed, and the city is still standing, and the homes are all filled with happy families. He has ruined all my prophecy business. If I go back into Nineveh, the little children will follow me and laugh at me and say to me: 'Aha! There is Jonah, who said Nineveh was to be destroyed. Look about you, Jonah, and see the city. You said a fine prophet, Jonah! You could not tell the time of day with your eyes open, let alone what is going to happen to-morrow.' But it displeased Jonah exceedingly, and he was very angry. Anger, my brother, because God had saved a city? No. Anger because the people might not think him a great prophet, as they did a few days ago when he cried out, 'Yet forty days and Nineveh shall be destroyed,' and yet, my brother, I want to ask you a question. Is Jonah's sinful, childish anger any different from the mean, despicable and repugnant jealousies of many of our modern Christian workers? I believe not. I believe it is not very different from that which is to be found in some of our own selfish hearts."

Oh, that we could see and all so sink our selfish personalities in gospel work that we did not care by what means the sinners should be led to the cross, as long as the wayward and the lost were able thereby to find Christ! May we be enabled to cease our sectarian conflicts. May we not strive to lift our sectarian creeds above the cross. May we cease to be bigoted and selfish Jonahs. May our one joy be to see men and women come to the cross. May we care not by what means sinners come as long as they are saved. Let God, teach us to sink self that they may be saved. Let us be glorified before men."

But why was it that Jonah fled away from Nineveh, and why did he sail for Tarshish? I want to show you why he shirked his duty. To show the cause or why a sin is committed is often to show us how we may flee the results of that sin. Jonah wanted to be a gospel soldier without having to meet the dangers and trials and sacrifices of a gospel warrior. I believe this can be substantiated by studying the geographical position of the great capital of Sennacherib, whose palaces in nearby Kuyunjik were one of the wonders of the world.

Jonah was then living at the beautiful seaport town of Joppa, the present entrance to the Holy Land. The town sits upon the high cliffs. It is one of the most beautiful spots of the world. To the west are the broad waters of the Mediterranean. The waves were dashing over the rocks and tumbling in spray at his feet. To the east rose the mighty mountains. There were the gardens and the vineyards and the orchards. There were the ships coming and going. There was everything at Joppa to make life pleasant and happy. Lovely people, Edenic surroundings, all, all were there.

In other words, Jonah was God's soldier doing barrack duty. His barracks were in one of the most delightful seaport towns of the world. But after he had stayed there awhile and made his circle of friends and was just beginning to enjoy himself the word of the Lord came to him and said, "Arise, go to Nineveh, that great

city, and cry against it, for their wickedness is come up before me." In other words, God said unto his prophet soldier: "Gird on thy armor, mighty prophet. Go forth to battle. Draw the sword of faith and strike at my enemies. Go into the citadel of sin called Nineveh, the great capital of the north."

Now, what happened? Jonah began to make excuses. I think I hear him say: "Lord God, why dost thou command me to go to Nineveh? Dost thou want to kill me? Dost thou want to destroy me? Nineveh is at least 700 miles to the northeast of Joppa. In order to travel toward it I will have to cross the deserts and be attacked by the wild beasts and be hunted by the Bedouin robbers, who are more merciless and ferocious than wild beasts. Besides, Lord, I must go alone. I will certainly die if I have to go." Then Jonah, in his own mind, began to conjure up difficulties. He piled them up and up until at last he said: "I will not go. No, I won't. God has no right to ask me to make this sacrifice." Then, as he makes this sinful resolve, he looks out of his window, and he sees a ship at anchor. It was taking on its last bale of cargo. It was just ready to sail for Tarshish. That was the ancient name for the modern country of Spain. And so he got into a rowboat and pushed out to the ship and set sail for the west instead of setting out to travel over the Assyrian deserts to the northern capital of Nineveh. And, my brother, you know as well as I know that the reason most of us flee our Ninevehs is because we are not willing to make the sacrifices God wants us to make.

But I cannot close this sermon without noticing another fact. Jonah was angry because God repented of the evil that he had said he would do unto the Ninevites and he did not. Why? Because these Ninevites were Gentiles and not Jews. In the sight of Jonah they belonged to the barbarians. He would not have cared so much if they had been Hebrews, as he was a Hebrew. But they belonged to a class outside of his own nationality. And from time immemorial the Hebrews always looked upon their God as their own God exclusively. Thus, by accepting this repentance of the Ninevites, God was practically saying: "Jonah, I am a God to the Hebrew. Jonah, I am a God to the Egyptian. Jonah, I am a God to the white and to the black and to the yellow skinned and to the Malay. I am God to all peoples, of all classes. Come unto me, all ye that labor and are heavy laden, and I will give you rest." And I see Jonah sitting upon that hillside. I hear him say with angry lip: "Nay, Lord, nay. If thou art to be a God to the Hebrew, thou art to be a God to the Hebrew race alone."

Some time ago I was talking to some of the ablest Bible students of the west, and without exception they declared that this national exclusiveness was one of the chief causes of the anger of this obstinate prophet. And yet, after I had been thinking along this line for a little while, I said to myself: "Are we not all Jonahs? Do we not want to be in the work of Jesus to our own social and national cliques? Do not some of us say: 'What is the good of sending missionaries to China? Let China keep on worshipping its idols if it wishes. We are not responsible for what China does.' Do we want our Christ to be the Christ of the harlot and the laborer and the black man? Are we trying with an intense yearning desire to bring all social classes into our churches and have the poor and the unfortunate worship Christ by our side in our own church pews? 'Nay, nay!' some of us say. 'Let the missions be run for the poor and the social outcasts. But, for me and my home, let us worship Christ among respectable Christians in a respectable neighborhood, in a respectable way.' O man, when thou art crowding the poor man and the harlot and the drunkard and the thief from the church door art thou not a Jonah, angry because God has forgiven the Ninevites their sins?"

As I come to the end of this sermon I want to lead you for a moment within the mighty walls of this great capital of the north. I want you to see the mighty rivers that flow through it. I want you to see its dams and sluices and great canals. I want you to see its castles and walls and palaces and temples. Nineveh was not a village. Nineveh was the mightiest city of the east. It covered an area of over 400 square miles. I want you to see the princes and princesses and nobles and common people now jostling each other. I want you to hear the songs of praises as they sing them to the great God who has forgiven them their sins. Then I want to tell you that this mighty people and this mighty city, after they had heard the warning call of Jonah and repented of their sins, laid again into sin. Their last sins were worse than their former sins. Two centuries later, in 625 B. C., God wiped out that city on account of those sins from the face of the earth and so obliterated it that for over a thousand years no one knew where this mighty capital of the east had stood. It disappeared more completely than did Pompeii under the burning lava of volcanic Vesuvius.

It disappeared so completely that, though Xenophon in 400 B. C. led his great army over its ancient site, he could not tell where the people of Sennacherib's capital had dwelt. So, like Nineveh, we who have once repented of our sins may fall again into sin and be eternally destroyed.

May God grant that the apostasy of a Nineveh or a Judas shall not be our spiritual doom. May we, one and all, every day of our lives continue to fight the good fight of faith as did Paul, who was the mightiest servant of Christ that ever lived. He said, "I keep under my body and bring it into subjection lest that by any means I myself should be a castaway." Art thou becoming a spiritual castaway? "Doest thou well to be angry with God?"

## WOMEN OF THE DAY.

Distinguished Englishwomen Are Now Seen In Divided Skirts In the Royal Park.

"In a few years, if the present movement continues, we shall probably see all the women in the Row riding astride."

This is the conclusion of an old employee in the Royal Park, London, a careful observer who has seen the question "Should women ride astride?" raised more than once. The matter was discussed in the newspapers.

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Who sat in his chair with a whack.

And remarked on arising,

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But I don't like this kind of attack."

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