

WHO'S GOT THE MONEY

In Four Staples Alone the Farmers of Western Canada Produced 408 Million Dollars in 1915.

The Calgary (Alberta) printers have a house organ, called "The Magnet," and in its columns a few weeks ago appeared an article entitled "Who's Got the Money?" It was cleverly written, and but for its length, the writer would have been pleased to have copied the article in its entirety. The purpose for which this article is published, however, that of letting the readers of the paper know of the great progress that is being made in agriculture in Western Canada, will be served by copying a portion of the article. Many of the readers of this paper doubtless have friends in one of the three provinces—Manitoba, Saskatchewan or Alberta, and their friends are enjoying a portion of the wealth that has come to Western Canada farmers as a result of careful tilling of a soil prolific in everything that goes to make good grain, cattle, horses, hogs and sheep.

PETER'S DENIAL

By REV. L. W. GOSNELL, Superintendent of Men, Moody Bible Institute of Chicago.

TEXT—And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him: Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.—Luke 22:61, 62.



Peter never forgot his denial. Speaking to the Jews he says, "Ye denied the holy one and the just, and in his second epistle he refers to those who denied the Lord that bought them. At the point where he was supposed to be strong, he failed. He is noted as the confessor of Christ, yet he became his denier. He was the brave man who undertook to defend Christ in the garden, yet he covered before the servants in the high priest's palace. He was not in danger of being killed if he had confessed Christ, but denied him to save himself from being tortured. And all this occurred on the same night in which he had received the bread and wine from the hands of his master, and had submitted to having his feet washed by him! We are only kept from chiding him because we are reminded of our own failures and our denials of Christ.

**The Sin of Profanity.**  
Added to the sin of denial was that of profanity, for we are told that he began to curse and to swear, saying he knew not the man. The sin of profanity clings to a man, and the tendency sometimes appears even after conversion. Many have failed at this point, although delivered from other sins. An old writer has pointed out the folly of it in these words: "The devil tempts man through their ambition, their cupidity, or their appetite, until he comes to the profane swearer, whom he clutches without any reward." There is a melancholy comfort in the fact that Peter seemed to feel they would not suspect him of being a disciple if they should hear him use profane language; the world expects things of Christians.

"No Business With the Flunkies."  
Another secret of Peter's failure is found in the society he kept. He had followed his Lord afar off, and when he came into the palace, sat down with the high priest's servants. As an old Scotch woman said, "he had no business with the flunkies." It is difficult to maintain a Christian profession even when we must be among the ungodly, but there is great danger when we choose them for our companions. Safety is found in an early and frank avowal of our relation to Christ, and showing our colors will save us from many temptations.

Again, the element of surprise has to be reckoned with. Peter would have been brave in the garden in open conflict with Christ's enemies, but he did not expect to be assailed as he sat by the fire that night. Earnest Christians learn to dread temptations which approach with the stealth of a serpent. The writer recalls the occasion when he first saw a "sensitive plant," and remembers his surprise when its leaves withered at the approach of his hand. If we are to escape better than Peter did, our souls must be so tender that the very approach of temptation will cause them to shrink in dread and hide themselves in Christ.

**Steps Back to Christ.**  
First, there was the look of Christ. After the crowing of the cock, we are told the Lord turned and looked upon Peter. What a look of wounded love that must have been! Yet we should not forget that the same sad, piercing gaze is turned upon us when we grieve Christ.

Secondly, the Lord sent a special message to Peter on the morning of the resurrection (Mark 16:7). Thirdly, he had a private interview with this apostle on the day he arose (Luke 24:34; I Cor. 15:5). Finally, when he appeared to the seven on the shore of the Sea of Galilee, he reinstated Peter most fully. The story is told in John 21, and is worthy of careful perusal. Three times the Lord asked him if he loved him, and the apostle had thrice denied, so he was allowed to confess him three times. Poor Peter might have thought he would never again be entrusted with responsibility, but three times the Lord bade him feed his flock. As a climax, this man who had said he would follow Christ to death, but had failed so shamefully, was told he would, after all, have the privilege of dying for his Lord. What comfort here for the backslider! With what new meaning may we sing, "He restoreth my soul!"

**Rest.**  
It is a comfort, when we are worn with many cares, that we need not tell our separate sorrows, each anxiously, to the merciful ear that is ever open to us. We need only kneel and lay the whole burden at his feet who has said, "I will give you rest." The worst bitterness passes away, fresh strength comes, we rise strengthened and comforted.

INTERNATIONAL SUNDAY SCHOOL LESSON

By E. O. SELLERS, Acting Director of the Sunday School Course of the Moody Bible Institute, Chicago.

LESSON FOR JULY 30 "THE WORD OF THE CROSS."

LESSON TEXT—I Cor. 13: 1-3. First 3:18-22. GOLDEN TEXT—Far be it from me to glory, save in the cross of our Lord Jesus Christ.—Gal. 6:14.

Paul's letter to the church at Corinth was written from the city of Ephesus some four or five years after Paul had left Corinth. We have seen from the difficulties which surrounded this church. It was a small body of believers in a great city of four hundred thousand. It was surrounded by all kinds of licentiousness and excess so that to maintain a Christian moral ideal was difficult in the extreme. That is why this first epistle has so much to do with church government and such questions as the marriage relation, the conduct of public assemblies, spiritual gifts, the resurrection from the dead, different factions, the love feasts of the rich and the poor, eating meat offered to idols, law suits conducted before the heathen, the Lord's supper and church discipline are discussed. Paul did not himself write the letter. Sosthenes acted as his amanuensis. In this letter is the wonderful and immortal love chapter (Ch. 13), and the magnificent resurrection chapter (Ch. 15). Paul recognizes many of the good things that have been done by the Corinthian church (See Ch. vv. 1-9), but goes on to entreat the church against any party spirit and factions (vv. 10-7). His argument for church unity is superb.

**The Only Unity Desirable or Possible.**  
That is which Christ prayed for (John 17:21). This is not a unity of opinion or organization, but a unity of purpose and power, the working together of believers in harmony to attain the great purposes of Christianity. It is a unity of freedom and not of compulsion.

**I. The Power and Wisdom of God.**  
(vv. 12-25). To a sin-blinded mind the preaching of the cross is foolishness. Even some professed Christians reject the doctrine of substitution which is found everywhere in the Bible. (Isa. 53:6; Gal. 3:13; I Cor. 5:21). If the doctrine of the cross is foolishness to anyone it is to "them that perish." The Jews require a sign (v. 22) but the cross puts them to shame (v. 27). God is made unto us wisdom, not the wisdom of men but the wisdom of the Spirit. It is such preaching as this that is "the power of God." It has proven itself the power of God in our lives. It will "destroy the wisdom of the wise" and "bring to nothing the understanding of the prudent" (Isa. 29:14 cf. Jer. 8:9). God is constantly making foolish the power and wisdom of this world. Philosophic research after the unknowable "tries to make a God of its own pattern but does not satisfy the longings of the human heart," and God through the foolishness of the thing preached is pleased to "save them which believe." The performing of a miracle (Math. 12:38), and the Greeks seeking after wisdom, or philosophical reasoning, is no match for the Christ crucified whom Paul preached. The wisdom of man in comparison with the wisdom of God is worthless: the foolishness of God is wiser than that of man, and the weakness of God is stronger than that of man. God does a good deal of playing upon imperfect instruments.

**II. The Preaching and Power of Paul**  
(vv. 28 to Ch. 2:2). Taking the Bible as a whole, we see in it God's plan and purpose with regard to the goal of mankind. The problem was by what means this purpose could be performed. The whole of the Old Testament is a story of God working to this end. Then at the best time in all history came Jesus, the son of God, into the world, and by his death on the cross and his resurrection, we are all bound together in one, summed up in the cross as the power and the wisdom of God for salvation. The symbol of the cross is a common sight, yet the great truth which it symbolizes is often obscured by scholars, and falls to be lived by disciples. God chooses those whom the world rejects, the foolish, and whom the world rejects as "the weak." These are the ones that were called even in Paul's day. The purpose of this call is to confound (or to put to shame) the wisdom of men. The most powerful motive in existence is the motive of the cross. (1) The cross is the highest proof and the strongest expression of the love of God for man. (2) The cross was the agent whereby atonement was made for sin. (3) The cross shows us the terrible evils of sin and the demand of such a sacrifice as God's son in order to save us from it. (4) It shows us that God wants us to come to him and to be saved, and that there is joy in heaven over every repentant sinner. (5) It shows the supreme value of right and duty in that Christ went to the cross at the terrible cost of his life. (6) It shows the value of the human soul. (7) From the cross, through the resurrection and the ever-living Saviour, God has given us the fullness of the Spirit to inspire and transform.

**III. The Preaching and Power of Paul**  
(vv. 28 to Ch. 2:2). Taking the Bible as a whole, we see in it God's plan and purpose with regard to the goal of mankind. The problem was by what means this purpose could be performed. The whole of the Old Testament is a story of God working to this end. Then at the best time in all history came Jesus, the son of God, into the world, and by his death on the cross and his resurrection, we are all bound together in one, summed up in the cross as the power and the wisdom of God for salvation. The symbol of the cross is a common sight, yet the great truth which it symbolizes is often obscured by scholars, and falls to be lived by disciples. God chooses those whom the world rejects, the foolish, and whom the world rejects as "the weak." These are the ones that were called even in Paul's day. The purpose of this call is to confound (or to put to shame) the wisdom of men. The most powerful motive in existence is the motive of the cross. (1) The cross is the highest proof and the strongest expression of the love of God for man. (2) The cross was the agent whereby atonement was made for sin. (3) The cross shows us the terrible evils of sin and the demand of such a sacrifice as God's son in order to save us from it. (4) It shows us that God wants us to come to him and to be saved, and that there is joy in heaven over every repentant sinner. (5) It shows the supreme value of right and duty in that Christ went to the cross at the terrible cost of his life. (6) It shows the value of the human soul. (7) From the cross, through the resurrection and the ever-living Saviour, God has given us the fullness of the Spirit to inspire and transform.

**IV. The Preaching and Power of Paul**  
(vv. 28 to Ch. 2:2). Taking the Bible as a whole, we see in it God's plan and purpose with regard to the goal of mankind. The problem was by what means this purpose could be performed. The whole of the Old Testament is a story of God working to this end. Then at the best time in all history came Jesus, the son of God, into the world, and by his death on the cross and his resurrection, we are all bound together in one, summed up in the cross as the power and the wisdom of God for salvation. The symbol of the cross is a common sight, yet the great truth which it symbolizes is often obscured by scholars, and falls to be lived by disciples. God chooses those whom the world rejects, the foolish, and whom the world rejects as "the weak." These are the ones that were called even in Paul's day. The purpose of this call is to confound (or to put to shame) the wisdom of men. The most powerful motive in existence is the motive of the cross. (1) The cross is the highest proof and the strongest expression of the love of God for man. (2) The cross was the agent whereby atonement was made for sin. (3) The cross shows us the terrible evils of sin and the demand of such a sacrifice as God's son in order to save us from it. (4) It shows us that God wants us to come to him and to be saved, and that there is joy in heaven over every repentant sinner. (5) It shows the supreme value of right and duty in that Christ went to the cross at the terrible cost of his life. (6) It shows the value of the human soul. (7) From the cross, through the resurrection and the ever-living Saviour, God has given us the fullness of the Spirit to inspire and transform.

**V. The Preaching and Power of Paul**  
(vv. 28 to Ch. 2:2). Taking the Bible as a whole, we see in it God's plan and purpose with regard to the goal of mankind. The problem was by what means this purpose could be performed. The whole of the Old Testament is a story of God working to this end. Then at the best time in all history came Jesus, the son of God, into the world, and by his death on the cross and his resurrection, we are all bound together in one, summed up in the cross as the power and the wisdom of God for salvation. The symbol of the cross is a common sight, yet the great truth which it symbolizes is often obscured by scholars, and falls to be lived by disciples. God chooses those whom the world rejects, the foolish, and whom the world rejects as "the weak." These are the ones that were called even in Paul's day. The purpose of this call is to confound (or to put to shame) the wisdom of men. The most powerful motive in existence is the motive of the cross. (1) The cross is the highest proof and the strongest expression of the love of God for man. (2) The cross was the agent whereby atonement was made for sin. (3) The cross shows us the terrible evils of sin and the demand of such a sacrifice as God's son in order to save us from it. (4) It shows us that God wants us to come to him and to be saved, and that there is joy in heaven over every repentant sinner. (5) It shows the supreme value of right and duty in that Christ went to the cross at the terrible cost of his life. (6) It shows the value of the human soul. (7) From the cross, through the resurrection and the ever-living Saviour, God has given us the fullness of the Spirit to inspire and transform.

Temperance Notes

FOLLY OF NATIONS.

In an address at London university before the Child Study association on "Serving the Future," Dr. C. W. Saleeby, an eminent English scientist, stated that he had it on the highest authority that the increase in infant mortality since the war began was almost entirely due to the fact that mothers had been drinking more alcohol—had, in fact, been using to kill the future the money given by the nation to save the future. "People do not realize," the doctor declared, "how much of the finest food is being destroyed to make poison. It is the maddest thing you can imagine! There are not enough ships to carry our commerce, yet many ships are being used to bring to these shores the material for making poison that our mothers may buy at the corner of the street."

To illustrate the national need of caring for children in their earliest years, Doctor Saleeby remarked that during the past 17 months the army had been rejecting immense numbers of "damaged" men, who were really damaged as long ago as 1800-95. Germany had been having the same difficulty, but in her case it was even more serious. That country, he said, was now paying for her characteristic military neglect of the mother and the child, for it was certain that a high rate of infant deaths meant a proportionately high rate of "damaged" or unfit men.

DRINK AND DIVORCE.

"The story of the divorce court reeks with whiskey and brutality," says Jack Lait, who writes for Chicago Herald. He has lately been dropping into the courtroom of Judge Kersten, the busiest jurist in Christendom, and watching and listening. "He has found that 'the fist is the symbol of divorce and the bottle its inspiration.' Liquor is responsible for more than ten out of twenty cases. 'Those are the tales,' he says, 'that do not get display heads in news columns. They are not important, they are not picturesque.' Judge Kersten has spent 30 years 'adjudicating criminal matters, from murder to spitting on the sidewalk—and of it all, the blackest, the sorriest, the saddest, are the divorce cases.' And the states, most of them, go on licensing the sale of the stuff which inspires the drunken fist—go on in money partnership with the drunkard maker!

**WHO'LL GET THE MONEY?**  
The manufacture of lumber is an important industry in the state of Washington and the woodmen used periodically to go into the towns and spend their wages in the saloons. Shortly before the prohibition law became operative a police captain inquired of one of these men what he would do with his money on his next visit. "I'll tell you what I am going to do," said the logger. "Next time I come to town I am going to buy a new suit of clothes, some boots, a mackinaw and some new blankets." The captain says that this answer is typical of the answers of many other loggers who might be questioned.

**CITIES ENFORCE DRY LAW.**  
"It used to be all very well," says the Spokane (Wash.) Chronicle, "to say that 'prohibition is good enough for the rubes, but it won't go in the cities.' Now things have swung around to such an extent that the larger municipalities are among the leaders in the dry movement. Seventy-one cities, ranging from 25,000 to 225,000 population are now listed as dry and with the dry law as well enforced as other laws. Seven wet states contain dry cities of more than 25,000 population. There are 19 dry states, and the 'Nation's Going Dry' all too soon to please the saloonatics."

**NONUNION WHISKY.**  
Ninety-four per cent of the whiskey made in the United States is made by the whisky trust. Whisky is made by nonunion labor, paid only \$9.19 per week, according to United States bureau of census reports. The hours of labor range from 10 to 17 per day. Out of \$100 paid for whisky at manufacture, the price only \$2.08 goes back to the wage earners who made the whisky.

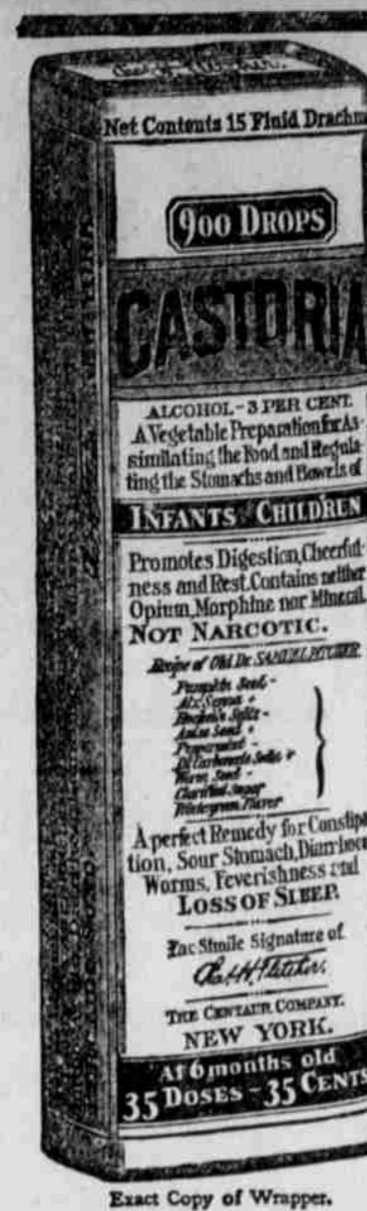
**SALOONS AND TAXES.**  
The report of one of Uncle Sam's departments completely smashes the contention of the wets that saloons lower taxes. The report shows that the general property tax collected in prohibition states is \$10.12 per capita, in near-prohibition states \$11.08, in states partially under license \$13.22 per capita, and in wholly license states \$16.98.

**NOT DISCERNIBLE.**  
Walter E. Johnson, an American aviator expert, after spending six months in Russia, or near there, watching for submarines in the Black Sea, told reporters that he could detect submarines 150 feet under water while he was 3,000 feet above it, but that he had not been able to see a drunken man in Russia anywhere.

**GAINING POPULARITY.**  
At the rate the country is going dry, the water wagon will soon be as popular as the automobile.—Exchange.

**JOBS FOR BARTENDERS.**  
The grocer has an extra clerk. The furniture store is enlarged. A new shoe store is on the corner where the saloon was. The jeweler has advertised for an extra clerk. The dry goods business is rushing. Oh, yes!—the bartender is out of a job. What can he do? Get a job with the baker. Make buns, instead of bums.—J. H. Robbins.

**DOES NOT CONFISCATE.**  
Prohibition does not confiscate property; it merely forbids its misuse.



Children Cry For Fletcher's CASTORIA

What is CASTORIA

Castoria is a harmless substitute for Castor Oil, Paregoric, Drops and Soothing Syrups. It is pleasant. It contains neither Opium, Morphine nor other Narcotic substance. Its age is its guarantee. It destroys Worms and allays Feverishness. For more than thirty years it has been in constant use for the relief of Constipation, Flatulency, Wind Colic, all Teething Troubles and Diarrhoea. It regulates the Stomach and Bowels, assimilates the Food, giving healthy and natural sleep. The Children's Panacea—The Mother's Friend.

GENUINE CASTORIA ALWAYS Bears the Signature of

Charles H. Fletcher In Use For Over 30 Years The Kind You Have Always Bought THE CENTAUR COMPANY, NEW YORK CITY.

AGENTS—WE GIVE YOU A BUSINESS... BOTH MASTER AND SERVANT

**WHY SUFFER SKIN TROUBLES**  
When a Postcard Will Bring Free Samples of Cuticura?

**Wonders of Science.**  
A camera man working for the educational department of a film company met an old farmer coming out of a house in one of the Middle states, and explained his presence on the place thus:

**Nothing Relieves Tender, Aching Feet**  
A hot foot bath with Johnson's Foot Soap. Composed of Borax, Bran and Iodine. At Druggists or sent postpaid for 25c by Thos. Gill Soap Co., 711 Kent Ave., Brooklyn, N. Y. Adv.

**Overreformation.**  
William Dean Howells, the novelist, was talking about a poet.

**Just Like Swine.**  
Little Leander—Say, paw, what does it mean when a man takes the lion's share?

**Wished Him Well.**  
John G. Zepp of the circuit court, who is known to his friends as "Jack," tells one about a negro funeral oration which he overheard:

**Saloons and Taxes.**  
The preacher, who was wearing the conventional silk high hat, white vest and Prince Albert coat, didn't believe in being stingy with his blessings. He began by blessing the corpse, then he blessed the pallbearers, the members of the family of the 'dear departed brother,' the mourners, the neighbors, and everybody. In fact, he could think of, and ended with this exhortation:

**Badly Wanted.**  
Friends of Billy Sunday, the revivalist, tell a story illustrative of his repentence.

**Proof Positive.**  
Gyer—That grocer on the corner is a regular sandbagger. Myer—How do you know? Gyer—I bought a 25-pound sack of his sugar the other day.

**PATENTS** Watson E. Coleman, Washington, D.C. Book Free. High-Grade Patent. Best Results.

**DO YOU NEED A KIDNEY REMEDY?**  
Dr. Kilmor's Swamp-Root is not recommended for everything, but if you have kidney, liver or bladder trouble, it may be found just the remedy you need. Swamp-Root makes friends quickly because its mild and immediate effect is soon realized in most cases. It is a gentle healing herbal compound—a physician's prescription which has proved its great curative value in thousands of the most distressing cases according to reliable testimony.

**Some Inducement.**  
"You know Mrs. Terror, whose husband fell into the river the other day?" interrogated Jones.

**Druggist's Hard Luck.**  
An amateur poultryman received a shipment of fancy perfume atomizers for the holiday trade.

**Used Many Deadly Weapons.**  
She went down into her cellar for a jar of pickled watermelon rind and what should she find coiled up on the floor and ready to strike but a genuine garter snake of fearsome aspect and most threatening demeanor. She killed it with no other weapon than a mop, a hoe-handle, an old flat-iron, an empty crock and a board from one of the fruit shelves.

**Just Like Swine.**  
Little Leander—Say, paw, what does it mean when a man takes the lion's share?

**Wished Him Well.**  
John G. Zepp of the circuit court, who is known to his friends as "Jack," tells one about a negro funeral oration which he overheard:

**Saloons and Taxes.**  
The preacher, who was wearing the conventional silk high hat, white vest and Prince Albert coat, didn't believe in being stingy with his blessings. He began by blessing the corpse, then he blessed the pallbearers, the members of the family of the 'dear departed brother,' the mourners, the neighbors, and everybody. In fact, he could think of, and ended with this exhortation:

**Badly Wanted.**  
Friends of Billy Sunday, the revivalist, tell a story illustrative of his repentence.

**Proof Positive.**  
Gyer—That grocer on the corner is a regular sandbagger. Myer—How do you know? Gyer—I bought a 25-pound sack of his sugar the other day.

WOMAN HAD NERVOUS TROUBLE

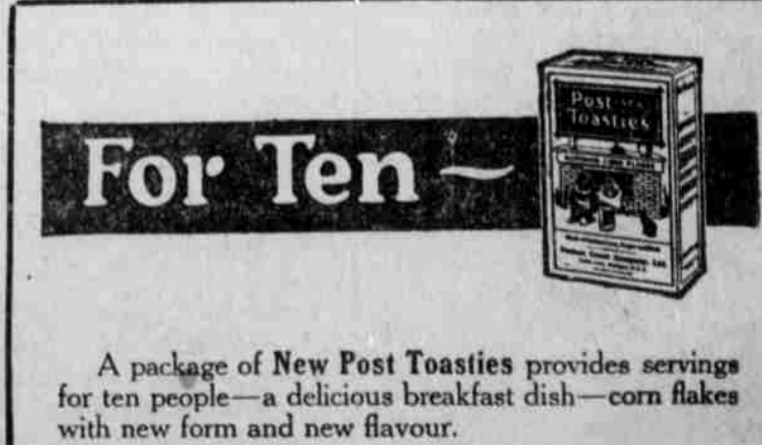
Lydia E. Pinkham's Vegetable Compound Helped Her.

West Danby, N. Y.—"I have had nervous trouble all my life until I took Lydia E. Pinkham's Vegetable Compound for nerves and for female troubles and it straightened me out in good shape. I work nearly all the time, as we live on a farm and I have four girls. I do all my sewing and other work with their help, so it shows that I stand it real well. I took the Compound when my ten year old daughter came and it helped me a lot. I have also had my oldest girl take it and it did her lots of good. I keep it in the house all the time and recommend it."—Mrs. DEWITT SINCLAIR, West Danby, N. Y.

Sleeplessness, nervousness, irritability, headache, dizziness, dragging sensations, all point to female derangements which may be overcome by Lydia E. Pinkham's Vegetable Compound. This famous remedy, the medicinal ingredients of which are derived from native roots and herbs, has for forty years proved to be a most valuable tonic and invigorator of the female organism. Women everywhere bear willing testimony to the wonderful virtue of Lydia E. Pinkham's Vegetable Compound.



PARKER'S HAIR BALM. A hair restorative of merit. Makes the hair grow. For restoring color. Sold by Druggists. W. N. U., BALTIMORE, NO. 31-1916



For Ten—A package of New Post Toasties provides servings for ten people—a delicious breakfast dish—corn flakes with new form and new flavour.

New Post Toasties are known by tiny bubbles raised on each flake by the quick, intense heat of the new process of manufacture.

They bear the full, true flavour of prime, white Indian corn, not found in corn flakes of the past; and they are not "chaffy" in the package; and they don't mush down when milk or cream is added, like ordinary corn flakes.

Try some dry—a good way to test the flavour; but they are usually served with rich milk or cream—