

RISE UP AND RUN.

If you want to reach de riches... What emmers waits for you... W'en de bright sun say, 'Good mornin',...



For ten years Mr. G. Heming Magnus had been a writer for the lesser magazines. He wrote short stories and essays and sent them to the editors in the hope they would be accepted.

Still, perseverance, a mild intention, and knowledge dug from the encyclopedias will tell in time. His accepted manuscripts increased in number. This perked him up.

And he joined two or three "literary clubs," wherein he was a "lion."

Pale, bespectacled ladies with yearnings assured him that they had read his articles in the Ladies' Fire-side Instructor on "Every Woman Her Own Saviour," and it was "lovely."

He was a slender man, with drooping shoulders, mild blue eyes and a sandy Vandike beard. When "lionized" he used to twist this beard into a sharp point and stab himself upon his shirt front.

"Maggy, old man, how're the brutal editor men?" The heart, which was in the right place, began thumping. Magnus wheeled and faced him, wrath in his pale eyes.

"I do so hate to be called 'Maggy,' she snapped. "It really is not my name."

"Then his thin delicate hand went to his left side. "It's all right, Magnus," the doctor said. "Beg pardon. You look overworked. Take a bit of free advice—go away somewhere and rest."

The bank account was healthy, Magnus looked over the papers. Among a thousand advertisements of places "with all the comforts of home," his eye was caught by the mention of Matfield.

He asked about it and was told it was in a good country, with pure air, farm foods, trout fishing and cheapness. That seemed to suit. Next afternoon he alighted from a dilapidated cart in front of "Grassdene" farmhouse.

A river rolled grandly to the south. The hills were blue, save upon their summits, which were crimsoned by the dying sun. From afar came the drowsy tinkle of a mandolin. A slow wind brought the scent of fresh fields and flowers.

Looking from his window over the sweeping river Magnus said: "Here is rest. I do not want human companionship—a cultivated mind needs only itself. Surrounded by these eternal hills, amid which dwell a simple people, solitude should bring happiness. Their ways are not my ways, their souls are half-developed, but we need not clash."

He fell readily into the habits of the household. It consisted of Mrs. Loudoun, a silver-haired widow, her granddaughter, Elfrida Loudoun, a brown-eyed girl of eighteen, with a delicious figure, a mass of brown hair, and a frank smile, and a man-of-all-work, who ate enormously and never said a word.

The two women gave him no confidences, for which he was grateful. He was forced to admit that their manners were perfect, but set this down to innate female refinement. They made no effort at all to entertain him. He paid his moderate bills and kept to himself.

He discovered a boat in a small house which stood by the river, and used to pull laboriously a half-mile up the stream of evenings, then float lazily down. The boat which was in the right place began to show some disposition to stay steady when sudden noises came.

In two weeks, however, he realized that a cultivated mind needs something more than itself. He was bored. Furthermore, his conscience oppressed him. He told himself that he was ungenerous in withholding himself from these two lonely women, who knew nothing of books, society, cities, or the great world without.

THE SCIENCE OF DUNNING.

How to Graduate Your Supplicants With Infinite Finesse. Most of us have, for one reason or another, left bills unpaid at times. From pure carelessness, perhaps, or the determination to give a tradesman who has treated us badly "a run for his money,"...

California's buy more base balls and bats, proportionately, than the people of any other State. Of the twelve members of the new French Cabinet, eight have been regular writers for the Paris press.

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When leaving their old home each bee fills her honey sack so as to be provided for the journey. When the cells are finished and nearly filled with honey, they are allowed to remain open a few days that the extra water may evaporate and the honey be properly cured.

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Singular and Plural. It is a question of taste and fancy whether one should make two bites of a cherry, but we all really make two bites of the word "cherry" when we use it in the singular.

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GOOD ROADS.

Chert For County Roads. One of the papers read before the Alabama Good Roads Association at the Birmingham meeting related to the use of chert on county roads.

The time is coming when a great demand for chert will spring up in this State and in the surrounding States. The good roads movement is constantly widening and deepening.

A Chicago-New York Throughfare. A Chicago-New York national highway may be an issue in the next Presidential campaign, according to Dr. Gardner S. Chapin and H. Sargent Michaels.

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GOOSE SEASON IN GERMANY.

Died Highly Prized For the Many Ways in Which It Can Be Utilized. There is great joy in Germany because geese have not gone up in price, like all other forms of fowl and fowl. The German goose season is supposed to begin at Martinmas, November 10, and all through the winter goose is a favorite dainty with all classes of the people.

Millions of them are eaten every year. The supply comes originally from Russia, but the birds are lean and bony when they cross the border into the Fatherland. They are fattened principally in Pomerania and along the valley of the Oder and sold in the Berlin market for distribution over the country.

The supply is exceedingly plentiful this season and the price is hardly above the average of recent years, despite the enormous increase in the price of meats in general, which is worrying German economists this year.

The popularity of the goose in Germany is historic. Gubertus and Altonetten, a writer on cookery and house-keeping in 1682, has a long article on the goose.

In all the long succession of cook books since then the goose occupies much space. It has also attracted considerable medical attention.

Next after the hog, the goose is prized by German housekeepers for the many ways in which it can be turned into palatable dishes, and also for the thoroughness with which it may be used, so to speak, almost every part of the bird having some use to which it can be put.

It can be made into all sorts of steaks and salamis; it can be roasted, or for roasting it can be stuffed with apples, potatoes or chestnuts. It can be disjointed, pickled and smoked. It can be made into sausage or preserved in jelly.

In Pomerania they grate up together raw goose fat, onions and thyme with salt and pepper; the mixture is called Pomeranian caviar. The giblets make delicious soup; the drumsticks, gizzard and pope's nose can be devilled with telling effect. The goose grease can be used for frying potatoes or dressing vegetables.

Finally when the bird is eaten down to the bones the windpipe can be made into a rattle for the baby by putting peas or shot into it. The headbone, by cutting away part of the protecting process, makes a capital mask for the boys. The oval holes at the upper end are the eyes and a mouth and teeth can be marked on it with cochineal and ink or charcoal.

The leg bones can be cut into excellent cigar or cigarette holders or mouthpieces for pipes.—New York Sun.

WORDS OF WISDOM.

Fame usually costs more than it is worth. Some men are born leaders and most women are born drivers. At the age of sixteen a girl knows a lot more about men than a man at the age of sixty knows about women.

An accomplished gossip is one who tells stories which sound as if they might be true. This kind is dangerous. Very good women are rarely witty, but they often have a happy faculty of seeing the funny side of things. Wit wounds, but humor disarms.

Raising the wages will never settle strikes. Bath rooms, button-hole bouquets, reading rooms and ragtime don't touch the spirit. Human nature never gets enough, and never will. Morally, motoring is probably a good rather than an evil. People who live in constant danger of their lives are usually much more honest and fearless than those who dawdle through an existence of uneventful safety.

My son, I have paid out a good deal of money to learn that when the dealer borrows money from you, ask security on his note, just as you would from an ordinary sinner. Some people are so busy with the promises of heaven they forget all about their promises here on earth.—From the Sunshine Philosophy of Ralph Parlette.

Rich Old Uncle Sam. Some European nations which are obliged to face huge deficits in the national exchequer must look with envious eyes upon the bursting coffers of Uncle Sam's Treasury. So plethoric is the situation at Washington that it now seems probable \$117,000,000 of public debt will be wiped off the books next July. That it can be erased with ease there now appears to be no doubt.

It is estimated that, allowing for another Panama Canal bond issue of \$30,000,000, the United States Treasury can pay off the maturing four per cent bonds and still have a working balance of more than \$60,000,000. To cancel a ninth of the entire funded debt of the Nation at one clip would be a notable achievement. It would be more gratifying to the country when it is remembered that the money has been accumulated out of ordinary revenue after making outlays in a broad artificial fashion.—Philadelphia Press.

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THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR JANUARY 20 BY THE REV. I. W. HENDERSON.

Subject: Man's Sin and God's Promise, Gen. 3:1-6, 13-15—Golden Text, 1 Cor. 15:22—Memory Verse, 15.

This lesson, which is termed Man's Sin and God's Promise, might better be termed "The result of disobedience." When God put Adam and Eve into the Garden of Eden to dress it and to keep it, the Lord God commanded the man, saying, "Of every tree of the Garden thou shalt freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die."

God gave this command unto the man and the woman because He desired to teach them the lesson of obedience. If the story in Genesis tells us anything it clearly tells us that. The man and the woman being gifted with the power of free moral choice were to be tested as to their fitness in this demand of God that they obey Him in this one thing: namely, to keep the Genesis story tells us that the man alone was definitely commanded of God to obey. But in God's plan it is preposterous for us to assume that the woman was not as conscious of the divine demand as the man. It is noticeable that God gave to the man and woman in the Garden of Eden absolute freedom save in one particular. Their test of fitness lay in their ability to obey one simple solitary command. The results of that disobedience we have read. The age long consequences of this first disobedience and of centuries of sin we know.

Wherever man is commanded to obey and discovers the demands of God there trouble comes. So long as Adam and Eve obeyed the will of God so long were they happy. And in like fashion in our day and generation joy only is to be found in the service of God, in the keeping of His eternal commandments. In the doing of His divine will, sin is disobedience. Adam and Eve were sinners because they would to disobey their God. Disobedience brings for us as it brought to them inevitable, inexorable, vicious consequences. If we are to enjoy life to its fullest we must as individuals and as a society obey God. And if we shall decide by the exercise of our own free will to disobey the voice of God as He speaks to us in our soul's life we must expect logically, consequently and inescapably to undergo suffering and sorrow. That is the law of life.

But thanks be to God we have the promise that however great may have been our disobedience true repentance will meet with divine favor and human sin will be nullified by the grace of God. And if we shall decide by the exercise of our own free will to disobey the voice of God as He speaks to us in our soul's life we must expect logically, consequently and inescapably to undergo suffering and sorrow. That is the law of life.

The following special notes may prove of some value: Vs. 1. "Serpent" represents sin and evil external temptation. Without much of an imaginative stretch we might consider the symbol of inner self will. "Yea—said," a subtle implication that the command was nonsensical. "Any," but God hadn't made such a prohibition. He had commanded abstinence from but one.

Vs. 2. "Fruit—eat," the woman with a greater fidelity to the truth corrects the erroneous statement of the serpent. Vs. 3. "Touch," but with a laxity of expression that was possibly born of not the full realization of herself makes an addition to the divine command. God didn't tell them not to touch it.

Vs. 7-12. Inc. are skipped in the lesson, but they ought to be understood. Especially it is wise to call attention to verse 8. The man and the woman in their sin "heard the sound (R. V.) of the Lord God walking in the garden." They didn't have to see Him to know the depth of their disobedience. They had merely to hear Him in order to become frightened. The lesson is obviously, in passing the man's unmanly excuses are worth noticing.

Vs. 13. God passes over the man's excuses and addresses the woman for an explanation. Vs. 14. "Belly," it would seem that at some time the serpent moved upright, as anciently he was sometimes represented. "Dust," the serpent was supposed to eat dust.

Vs. 15. "Crush," "crush." Of course we all understand that the heel is the part of a man's body a snake can reach quickest. And we are also aware that our first instinct is to crush a snake with the heel. But aside from other meanings, it seems as though there is a deeper meaning in this verse. We are told by reliable commentators that "this verse is regarded as the first announcement of the gospel of redemption. The seed of the woman is Christ, who crushes the serpent's head, i. e., destroys the power of sin and Satan, although He Himself suffers in so doing. There is nothing to indicate that such ideas were in the mind of the writer, but the contrast between man's heel and the serpent naturally became the symbol of the conflict between good and evil, in which good triumphed in the person of Christ, but conquered through suffering. Moreover, ancient readers saw that the serpent's head, i. e., destroys the power of sin and Satan, although He Himself suffers in so doing. 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