

Good Roads in the South. It is a very exceptional neighborhood in the South that does not need better roads, and it is an equally ex-

ceptional community that cannot have etter roads. While many sections cannot hope to have the best roadsmacadam or gravel-for a long time to come, there is no excuse for any locality allowing its roads to remain positively and permanently bad.

A good road is a (1) hard, (2) emooth road, (2) free from heavy grades. Any road which answers to these requirements will insure easy and quick traveling, and permit of the hauling of large loads-and that is all that is required of a road. Of course, the best road is the hardest and smoothest one, the macadam road being superior to the gravel rend; but remember that even the earth road need not be bad. This is the thing we with this good reads special to say to every man who reads it, "There is a way for you to improve the road over which you travel, and it will pay you to do it. If we can only get our renders to realize this fact we believe that they will not be content to longer waste the strength of their teams, their own time, and their money by dragging, over rocks, pulling through deep sand, joining scross ditches, spinshing about in mudholes, and climbing steep hills. Every road cannot be macadenized, or even graveled; but many more could be than are. Few bond issues for good roads In our territory have been bad investments, while the cases in which they would be good investments could be numbered by the hundreds. The tax the ordinary farmer would have to pay to build and maintain stone roads, in any moderately settled community, is much smaller then the tax he now pays to bad roads in the increased cost of his hauling. Over a large section of the south sand-clay roads could be built at a very small cost, indeed, compared to what they would be worth to the communities through which they run. Thousands and thousands of miles of earth roads could be redeemed from their chronic state of badness by the persistent uso of the split-log road drag, and the cost of doing the work would be so small that no one would feel it. And everywhere that there is a bad road it could be improved if the men who work it would simply remember that the surface of the road should always be kept smooth and free from obstructions, and that the first thing to do with the water that falls on a road is to get it off and away.-Raleigh (N. C.) Progressive Farmer.

Doubly Interested.

The farmer is in a double sense more deeply interested in good ronds than anyone elze. To him good roads mean a great decrease in the cost of getting his produce to the market and getting his auntilies back. They likewise mean a lessening of the longliness of life.

To the people of every town and city the building of good reads is almost as important as it is to the farmers. It means the betterment of every phase of life and a closer intermingling of the people of town and city; the lessening of wear and tear on validles and the botterment of all the conditions under which business is carried on. And then the building of good highways inevitably adds largely to the value of adjacent property. It is not too much to say that road-holid ng is not an expense, but an investment, paying a larger profit to every community than anything else it can do. The building of good reads means an increase in the value of farm products by the lessening of the cost of hauling. In this way it inevitably results in an increased value to all property adjacent, and the cost of roads is more than made up by this gain in prosperity. It is a very false idea of many that the building of roads is an expense which a community cannot afford. On the contrary, it is no investment which every well-zettled and well-organized community can afford to make, for it returns the largest possible yield of profit, and a profit in which every man, woman and child shares.

Thorough Read Construction.

The railroad companies have learned that there is economy in heavy steel rails, in strong bridges and in large freight cars, and in like manner the farmers will learn that good roads reduce the cost of transportation by wagon. As a chain is no stronger than its weakest link, so the availability of a waron road is determined by its steepest hill or its roughest place. A untural road, good in some places, may nevertheless make economic hanting impracticable because of difficult obstructions at one or two points. Hence arises the need of thorough road construction and maintenance .- Denver Republican.

Credentials of a Cannibal.

A real Fiji man came into Wash-Ington to attend the international convention of the Seventh Day Adventiats, according to the Philadelphia Record. He was armed with a club with which his former chief in the South Sea Islands used to beat the life out of American missionaries, and also with a big dish upon which the chief used to serve up meat from these missionaries' hones. Club and dish were brought along as mute evidences of the conversion of the Fiji chief, who now heads the Seventh Day Adventists' Society in the South

Vegue Associations. Baid a teacher on the East Side:

"Who was Robinson Crusoe?" "I know," said a little girl in the "He was a great singer." front row.

"Oh, I know," chirped a little girl before "Next" had time to repl.; "He was a monkey."-New York Times.

BULLDOG IN LOVE WITH TEDDY BEAR.

Prize Boston Animal Causes a Sensation With His Pet in New Orleans. 1

A two-thousand-dollar Boston bullog tenderly carrying a large Teddy ir by the nape of the neck and apcently trying to keep bruin from Hing his feet on the pavement was ight that attracted the attention of destrians in Canal Street, New Or ins, a short time ago, and finally 1 a reporter to unearth an interest r story. It is of a dog's pitiful and sching devotion to the toy.

On account of the canine's unusual fousness and the great number of ttles he has won, his mistress, Miss lyllis Gilmore, gave him the name

c. Peroclous. As Miss Gilmore, Ferocious and the Teddy bear entered the lobby of a hotel, in an effort to escape the attention of the gathering crowd that had followed from Canal street, a score of the curious stood on the payement and peered in to see what lisposition Ferecious would make of ds strange burden.

They were soon rewarded by meeing the canine prize winner walk straightway to the most comfortable looking chair in the lobby and carefully place his pet thereon, in a sitting posture. He then backed away a few feet and, crouching upon his reat haunches, gazed intently in the class eyes of his Teddy, all the while keeping up a low whining, as if trying to inquire why his pet did not romp with him.

When asked for an explanation of the dog's unusual actions Misa Gil-

"The truth of the matter is that the affection that Ferocious shows his Teddy is a really wonderful thing. It is the case of a dog's remarkable depth of devotion and still more re-

markable memory. "When Feroclous was a pup and hardly able to waddle I owned a cub bear, in the same state of infancy, As the two grew up they became fast Triends and would rome together all But about thirteen months ago the little bear died and Percelous has not been the same dog until last

"I had him out in Canal street for a walk when suddenly I saw him dart for a show window and try to lunge through it. He seemed wild with joy and I could not understand his antics until I saw that the window contained a Teddy bear about the same size and color of his old playmate. I bought him the little stuffed animal and he has since regained his old spirit.

"Do you know," continued Misa Gilmore, "I really believe that Feroclous thinks he has found his purhood companion. When I feed him he takes Toddy by the neck and pokes his nose into his food, as if trying to make it share his meals, When I make him go to his box at night he will not sleep unless I let him rest his head or paws upon his

New York to Have a News Telephone Service.

The Telephone Newspaper Company of America is the name of a firm fust incorporated under the laws of the State of New York, with a capital of \$100,000 to furnish all those who will subscribe to a service which it will inaugurate with general news as full as a daily newspaper now

The company is headed by Munty M. Gillam, advertising counsel of the New York Herald, as president, and Alexander and Cornellus Belassa. It is expected that everything will be in readiness to start the service within a year. All news of general interest will be covered, including political happenings, basefull scores by innings and a score of like branches will go right into the subscriber's

While this will be the first attempt at conducting a telephone newspaper in this country, the plan has met wir. more or less success in a number of European cities, Paris, London, Vienna and Budapest among them

The lines on which those in Europe have been operated will be followed in this country under the direction of Mr. Bolassa, who has been identified with such ventures in Budapest and Vienna, and who owns the transmitting and receiving patents

The service, according to Mr. Gillam, besides supplying its subscribers with every branch of news, as an added inducement will furnish on the evenings of the grand opera season a special vocal and instrumental musical sarvice.

Eloodhounds. So far as recorded, bloodhounds have captured nothing since they allowed Eliza to get away across the floating ice. Indeed, Eliza's was about the closest call recorded. But the records, perhaps, are prejudiced. At any rate, the New York Central callroad has invested in eight bloodhounds, to be used in protecting its roperty and trailing thieves. course, the dogs baven't caught anyhing, as yet, but the fact that they have become the property of a vast transportation company should improve their standing in the canine world, and serve as vindication until they do .- Atchizon Globe.

Two Million Miles by Rail. A locomotive of the London & Northwestern Rallroad, named Charles Dickens, has the distinction of having traveled nearly two million one hundred thousand miles in hauling express trains, a feat, it is thought, unique in the annals of railroading. The Charles Dickens, built at Crewe, was put into service February 6, 1882, and until a year or two ago was still one of the fastest locomotives on the road and in excellent condition.-New York Tribune.

One of the leaders in New York City's business world, who is also a conspicuous philanthropist, writes from a vacation resort, where he went to rest: "There is no rest in the country for a man who receives

The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR NOVEMBER 21.

Subject: Paul's Story of His Life, 2 Cor. 11:21-12:10-Golden Text: 2 Cor. 12:9-Commit Verses 21, 25-Commentary on the Lesson.

TIME. A. D. 57.

PLACE .- Ephesus. EXPOSITION. - I. What Paul Suffered For Christ, 22-28. How small the hardships we suffer com-pared with these. Yet Paul carlier in this same epistle speaks of them as "our light affliction" (cf. 4:17; Rom. 8:18). The stoning is recorded in Acts 14:19. The three shipwrecks mentioned were prior to the one described in Acts 27, "a night and a day" was spent in the deep, swimming or clinging to a spar, or in an open The journeyings often not with the comforts of modern traving, but with very great hardships and peril. "The perils of rivers" were the perils of swollen streams and peril. where many lost their lives, and even to this present day many lives this way in ountries labored with toil and pain not only with brain and line, but with his hands also (Acts He spent whole vigils of prayer and watchis perils of one kind or and g against knew often what it meant go withhave insufficient clothing and to suf-

fer from cold; and all to

firmity (ch. 12:7-10; Gal. 4:13, 14).

in reproaches, in necessities, in perse-

cutions, in distresses for Christ's sake,

1-10. It might not seem expedient for Paul to glory, but his heart was

I take pleasure in infirmitles,

was a man suffering from

so full he just "must." There difference between a "vision" and a "revelation," A "vision" is some-thing seen, a "revelation" is an unvelling of truth (it might be through something seen or something heard, or in some other way; cf. 1 Sam, 9 V., and margin). their meaning might or might not be explained at the time. In revelations there was always an unveiling or disclosing of the truth. The man to whom Paul refers in verse 2 was him-self. This is evident from verse 7. In verse 5 he distinguishes between this man and himself, for there was a wide difference between Paul as he was bluself in his weakness and the rapt and glorified individual he became in this wondrous experience. He was not exalted by it as many of us would be, but humbled by it. The experience occurred fourteen years before, perhaps at the time he was stoned at Lystra and supposed to dead (Acts 14:19). At that time his spirit may actually have left the body and been taken up into paradise. It may have been at the time of his sec ond visit to Jerusalem (cf. Acts 22: Paul himself did not know whether he was in the body or out of the body at the time (vs. 2, 3). Paul evidently believed in the possibility of conscious existence of the spirit "out of the body" and "npart from the body" (v. 3, R. V.). At that time he was caught up even to "the third heaven" "into paradise." The day of Christ's crucifixion He went into paradise (Luke 23:43), which was then the heart of the earth" 12:40), but at His ascension Christ the subterranean paradise and took it up into heaven with Himself (Eph. 4:8-10). Paradise, the abode of the blessed dead, is now with Christ in heaven (cf. Phil. 1:23; 2 Cor. 5:8, R. V.). Into this paradise Paul was caught up either in the body (cf. Acts 8:39) or "apart from the body." He heard there words which It was not lawful to utter to others. They were intended for his own edification and comfort alone. God shows us some things that He would have us tell others; some things that He would have us keep to ourselves. Paul apparently did not mention this wonderful experience to any one else for fourteen years, and even now tries to put himself out of sight as the subiect of this remarkable experience (v. 5). And he forbore to glory lest some man might account of that which he saw him to be heard from him. What the "thorn in the flesh" was we are not told. The words translated "weakness" and "infirmity" are the usual words for sick-The thorn in the flesh is also spoken of as "a messenger of Satan. This would be an appropriate description of physical infirmity 16; Job 2:7; Acts 10:38; Heb. 2: 14; Gal. 4:13, 14). Though this thorn in the flesh was Satan's messenger, it was "given" by God. God per mits Satan to buffet His servants and brings to them blessing out of this buffeting. Even Satan's hate and buffeting brings blessing to the child of Three times Paul prayed about t and the first two times God gave him no answer. Seemingly the thorn was not removed, but Christ's powe was continually ministered to Paul and gave him strength in his own natural weakness. This teaches a numper of important lessons about prayer: (1) To pray to Christ; (2) to ask again and again for the same thing until we obtain it or the Lord reveals to us that it is not His will to give it; (3) to go to Christ with our physical infirmities, but knowing that there are times when Christ will not renove our physical infirmities, will give us strength in Himself; (4)

so until He clearly makes known to us that it is not His will to do so.

that the probability is He will remo

them, and we ought to ask Him to do

The Kiel Canal. in shipping-and especially in German naval-circles the stoppage of the Kiel Canal was regarded with deep concern. Was not the canal originally intended to secure "a certain (safe) passage" for German war merchant ships between the North Sea and the Baltic? A comparatively slight accident had rendered the canal worthless, despite the original expenditure of £10,000,000 (\$50,000,000). The German naval authorities have long recognized that the canni no longer meets the requirements of to-day. German Dreadnoughts can pass through only with the greatest care, and the warships of 20,000 tons now building will not so through at all. Although the canal dues are rather heavy the passage is utilized by a great deal of ship ping, and it saves a stormy, roundabout journey of about 400 miles The sum of £12,500,000 is to be expended on doubling the width and inereasing the depth of the waterway by two meters .- Dundee Advertiser.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

Testimony For Pledge Signing. "Total abstinence we seek through voluntary action for the promotion of individual virtue and of the general good."—Mark Hopkins, D. D.

"Total abstinence is the surest way, all other things being equal, of attainmoral and every other health."—Norman I ing the highest physical, mental, moral and every other kind of -Norman Kerr, M. D. Total abstinence from an intoxicating drink is more desirable for the country's welfare and morality than

all the revenue to be derived licensing the manufacture and sale of 'so per-nicious a drink.' "—Emanuel Swedentotal abstinence from intoxi-

cating drinks were not a wise policy for the individual, it would be impossible to show that prohibition of the liquor traffic is a wise policy for the —Joseph Cook. Do you ask me to give up what to

me is a lawful gratification because another man is a drunkard? Yes, if on do not need the total abstinence sledge for yourself, sign for the sake of those who are weak and need "-John B. Gough.
The reform found the business

world opposed to it, and by facts and arguments the business world has been convinced that total abstinence is right,"-John B. Finch. "For my own sake-for the sake of others and for the glory of God, I

abstain."-Father Mathew We esteem worthy of all comwe esteem worthy of all com-mendation the noble resolve of your pious associations, by which they pledge themselves to abstain totally from every kind of intoxicating drink "—Pope Leo XIII.

The temperance pledge will be a jewel in your nature, and a talisman against temptation when social cuslead you astray."toms would

George W. Bain, "To escape the evils arising from the use of alcohol, there is only one perfect course, namely, to abstain from alcohol altogether. No fear need be entertained of any physical or mental harm from such abstinence, Every good may be expected from it, man or woman who abstains is healthy and safe; a man or woman who relies on alcohol is lost."—B. W. Richardson, M. D.

No Time For Relaxation. This is a critical time for the cause of temperance. On every hand temperance sentiment is gaining-gain-ing by reason of the efforts of the Anti-Saloon League; gaining through the organized Prohibition party; gaining by more thorough education of the people. Prohibition is sweeping away the saloon. Such splendid evidence as appears in The Standard this work is inspiring. But just bese rolling triumphantly over the saloon power, temperance people are in danger of concluding that it runs The saloons have wonderful recuperative power. Brewers, dis-tillers and saloonkeepers will often ecure the repeal of temperance legis-The time for the expenditure of the most temperance energy often is just after a temperance victory .--The Standard.

A Boy Who Took a Stand.

Abraham Lincoln always attributed much of his success in life to his temperance principles. From a boy up meant to do right in everything. no matter what. Almost everybody drank then, but there were temperance workers, even in those days, "Old Uncle John" was one, preaching in a log schoolhouse. One night he made his plea, but nobody responded to his invitation to come up and sign the pledge, till a tall, poorly dressed came forward and stooped to write his name. There it stood alone
—there were no others. That pledge was part of his determination to live in the glory of God, and well he kept it .- Sanior Quarterly, the Pilgrim

Testimony From Maine. After a long visit in Maine, W. H. Anderson, superintendent of the Anti-Saloon League of Maryland, has returned to Baltimore, firm in the be-lief that whisky is scarce in the Pine Tree State and that stories to the entrary are base libels, circulated to discredit prohibition laws says Mr. Anderold in Portland," "that if I really wanted a drink could find one, but I would have to go up back alleys, through filth and amid the slums to obtain it. certainty does not agree with the statements that liquor can easily be obtained in Maine. During my whole in the State I saw only two drunken men."

Bishep Thoburn's Warning.

The whole tropical world is rapidly ming under the control of nations which profess to be Christian in a high acceptance of that word. It is, in my opinion, one of the most imtant questions of the day, whether Hions of the Eastern tropics are to received as helpless wards, and ele vated in civilization and enlightenor debauched and crushed by which recognizes no conshows no mercy, and h amenable only to a gospel of financial

Had Been Drinking.

William Rose, of Gary, Ind., caused the death of himself, wife and Iwi children by stopping his buggy ront of an Interurban car. Rose had been drinking, and purposely stopped his buggy on the track as the car ap-

Temperance Notes. Close up the saloon on Sunday and every other day of the week.

We must teach children to reverence God's work out of doors in distinction from shutting themselves dens to drink .- Dr. Mary Sturge. England. Temperance work, to achieve per-

manency, must be supported by wise legislation, especially should education be emphasized and particularly education that will help secure enforcement of laws already passed .-Dr. Vogt, Norway.

Certainly the Sunday saloon is not run for the honor and glory of God. but for the everlasting degradation of its patrons, many of whom, and to relate, are composed of American working-men, whose wives and familles need the money that goes over the bar to the man in the white apron.

Australia's temperance work has been helped by giving the vote to women. Women are naturally conservative, but when they see that any institution is a menace to husband and children, in spite of conservatism they shut up that institution like a Australia.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. A. H. C. MORSE.

Theme: The Lost.

Brooklyn, N. Y .- The Rev. Alfred H. C. Morse, B. D., pastor of the Strong Place Baptist Church, preached Sunday on "The Lost." He took his text from Matthew 18:11: "For the Son of Man is come to save that which was lost." Dr. Morse said:

During the summer I saw a Canadian city moved with a great anxiety because a lad had been lost in a neigh wood. The papers published a call for strong hearts to assist in the search, and 1500 men hunted the wood for two days and two nights, At last the boy was found, his clothes torn to shreds, his tongue swollen with thirst and himself almost famished with hunger. There was great rejoicing when this little lad was restored to his home.
It was something like this which

Jesus had constantly in mind, and in a score of ways He illustrated the need of His work. A sheep was lost, and, of course, the shepherd searched for the sheep; a coin was lost, and the poor woman to whom it belonged was unable to sleep until she had swept every nook in her home and found it; a boy was lost, he had deliberately walked away from his home, but the father broke his heart with pining; the whole world had gone astray, and knew not the way of return, and therefore the need for His mission. He had come to seek and to save that which was lost.

The scholars have recently been giving their attention to what they have called "the psychology of sin," and it is interesting to see how their findings have conformed to the teaching of Jesus; this, of course, without His great simplicity. The biologist tells us that each little child passes through the physical development of the race, and that he actually carries in his own experience the entire history of his ancestors. Then the psychologist tells us there is the same re capitulation in the psychic life, and that each individual passes through the stages by which the race has attained to civilization, morality and It has taken the race uncounted milleniums to discover the balance of right, and to discern the things are essentially good, but child must achieve all this in the first few years of its life. There was a time when might was right, and when each person felt that what came into his hand was his own; there was a time when deception and cunning were as necessary to maintain one's right as locks and keys are necessary to-day; and so we might go through the whole catalogue of possible wrong. The scholar will tell us that the disposition to do these things is only the reappearance of primitive impulses, and that these things are non-moral; that they are simply starting points for the upbuilding of manhood, character and destiny. That the problem of the child is to steady himself past dangerous places to the place where right will be easy, and become the instinctive choice of the soul. How then do the moral anomalies appear? In this way: The liar, for instance, is simply the person who, in passing through the racial experience, has been permitted to linger on the level where deception was common thing; that the habit is fixed and the person is living on the plane of an ancient and imperfect age; the thief, he is simply the person who in making this rapid review of the racial experience was permitted to linger at the stage where each person thought that all things were his if he could get them; and so with every other

possible wrong. The scholars also talk of the man who is "lost." By this they mean the man who began with some simple wrong, and has added to this again and again, till he can see no way of truth, and added to this for protection, and to this again to cover his shame, till he has built about him a of falsehood in which he is actually lost. He can see no way to return, nor has he the courage to con-He is like a man lost in a wood. In this way the thief is lost. gan many years ago, when he took little trifles at home; he goes into business life, and other things are taken, till the habit is fixed and the poor man is lost in the maze of dishonesty. He is simply bewildered and beyond all return, and is "lost,"

these findings, and our hearts confirm what they say; but it was all taught more simply by Jesus. He said very much about the wanderings of men, and the lost estate into which they He sald men go astray like sheep, which knows that the grass is sweet, and that there is another tuft just ahead, and so, with its nose to the ground, it nibbled along till it far from the path, and far from the shepherd's care and separated from the company of the rest of the flock, and lost on the side of the mountain. It was heedless and it vandered away.

There are people, He said, like sait. They do not intend any especial wrong, but they simply follow their instincts, and live like the sheep, which has no foresight nor conscience and no sense of obligation. These people live without restraint upon heir appetites, and unwittingly der farther and farther away, till they and themselves in a hungry place. I saw an instance like that during

the summer. The fellow was young and had never been well cared for in is home. He simply knew that some delights were sweet for the time. He wandered along with no thought

of the end, till he was locked in the jail, where he lies to-night. I visited him there and endeavored to help, but his return will be hard, and the scars will always bear. Not a bad boy, out heedless and silly as a sheep; and here are ten thousand like him in this city to-night. If a man, who is meant to guide himself by intellience and will and forethought and onscience and the eternal light of leaven, is willing to follow mere intinct as a sheep, he will come at ongth into a thirsty desert. But the Master used another para-

ble. He said that men fall into sin as a coin, heavy and round, rolls into the dark and is lost. was not the coin which chose its rule, but gravitation carried it off, and the coin had no power to resist.

This, said the Master, is a partial explanation of the wanderings of men. Some are born into dangerous circumstances; they are dealt with careless ly by others who ought to know bet tive, but when they see that any ter, and as a coin might be rolled from the hand of a woman, so people and the property of the conservatism that up that institution like a knike.—Sir John Cockburn, their circumstances.

THE PERFECT GIFT.

"The Lord be gracious unto thee." "May the Lord bless thee, dear," cach night I say,
"Renew in thee the flood-high tide of faith.
The high-held courage that was Christ's stanch shield;
Nor leave thee to the soul's worst focs a

To Doubt, or drear Discouragement, or Fear. Fear,
Nor ever, in the battle of the years,
An inch to Pain or Sorrow let thee yield:
But always onward, o'er a well-fought field,
Lead thee to His fulfilment day by day."

—Josephine Horton Bruorton, in Christian

Register.

How John Duf. Found His Mind. John Duff is the solidest man in the old town of Britton. While making handsome additions to his modest inheritance, he has been open-handed in public benefactions and private charities. Even Schmidt, the social-ist tailor, and Gorton, the anarchist shoemaker, have been heard to admit that if all men got property so fairly

and used it so honorably, the mis-chiefs and misories of the present economic order would soon mend themselves. In fact, Squire Duff, as they call him, has never been suspected of enriching himself by impoverishing others, and many of his townsmen might testify that his prosperity had contributed largely to their own.

His rugged integrity is in partner-ship with a clear and broad intelligence. He is not a lawyer; yet from near and far men come to him for counsel, and refer their disputes to him for settlement. In the town meeting, after other voices have been heard, the doubtful scale is generally tipped by a few cool words from John His name has even been suggested for a place in the governor's

village schoolmaster once The called him "Old Brains," and the title has stuck, just as if Dartmouth Col-lege had decorated him with a de-

But now comes a pretty piece of history. In his youth John Duff was looked upon as the most unpromising lad in Britton. Old Peter Duff and his wife were among "the excellent of the earth;" and people wondered that so worthy a couple should be burdened and cursed with such a rat-tle-pated, good-for-nothing son—their only child! As parental admonitions only child! As parental admonitions seemed to fall upon him like sunshine and rain on desert sand, there remained only the resource of secret prayers and tears. leart was wrung; the father grew old

before his time,
As John neared his twenty-first birthday, he exulted in the thought that in a few weeks the last restraint would fall away, and he should be "his own man." But one day the kind-voiced doctor startled him with a message: "Your father can live but a few hours, and he wishes to see you." "About the disposition of the property?" was John's inward ques-

But a feeling of awe crept over him as he stood by the bed of death and saw the strange change which had come over the face so familiar to him from childhood. A feeble hand reached out to clasp

his own. The voice seemed to come from far away-from the boundaryline of worlds,
"My son, I only ask from you one

promise. After I am gone, will you go down to the wood-lot every day for a week, and spend half an hour alone, in thinking?"

Deeply agitated, yet half-relieved at being let off so easily, John made the promise.

The day after the funeral he re-

paired to the wood. As he sat among the trees, the image of his vanished

father rose before him with a solemn and commanding grandeur, which seemed to reprove his own pettiness and worthlessness. "What would be have me think about, and how am I I seem to have no mind. Could this be the place where he had gone bird-nesting, chasing squirrels, gathering nuts and hallooing with the other boys-often to the neglect of his duties? He was here now on a different errand, and the place was changed. For the first time in his life he was impressed with silence and solltude, with the soft the breadths of sunlight and shade,

the porap of the sky, the unfolding life and beauty of the springtime. Some slighted lessons about creation and the Creator seemed to mix with the scene, as if he were a part of the vast order, and yet not in full harmony with it.

Then came pentient memories of his father, whose forgiveness he could never ask; a stirring of tenderness toward his lone and sorrowing mothwith anger and shame toward himself for having caused them bitter years.

But he could not dwell on the wasted, wretched past. The future rose to meet him with a challenge and a voice of hope. Then all his newly roused forces of thought and feeling gathered to a prayer and a purpose. By the Heavenly Help, might he not yet be a man? A half-hour is a long time for an

andisciplined youth to spend in solitary reflection: but John Duff did not emerge from the grove for three full hours 'Mother," said he, in a voice she

had never heard before, "you may trust me now. I have found my mind. There was much craning of necks

on Sunday morning as the widow walked to her pew, leaning on the arm of her son. But not even the could realize the fitness and force of one verse in the Psalm for the day: "I thought on my ways, and turned my feet unto Thy testimonies."

Our Father's World.

This is our Father's world. loves us and is watching over our lives. This is the world in which Christ died to save us. Only our own hands can defeat the blessed purpose of God's love. Only our unbelief can turn the divine good into evil for us. Wε need pover be defeated; we need never fail. Whatever our sorrow, our discouragement, our defeat, our failure, there is no day when we may not look into the face of Christ and say: "It is well."

ACCOMPLISHMENT.

Knicker -- "The Government has been after the railroads for years." Bocker-"And yet hasn't succeeded in opening a car window."-New York Sun.

AN INDOOR PICNIC.

"Why won't you go to the picnie?" "Aw, I'm too tired, Let's soak a few sandwiches in temonade and est em on the kitchen floor."-Washington Herald.

Choughts for the Onict Donr | EPWORTH LEAGUE LESSONS

SUNDAY, NOVEMBER 21,

Bringing in the Guests (Luke 14: 16-24; 1 Cor. 9: 19-23)—Personal Evangelism Raily Day.

Luke 14: 16-24. The main teaching of this parable is that some whom we would naturally expect to find in the kingdom of God may lose their heritage through indifference.

Jesus is the guest of a Division of the control of the contro

Jesus is the guest of a Pharisee at dinner. He notices how some choose the chief seats, and urges on them the wisdom of humility. One of the company remarks, with unctuous self. company remarks, with unctuous self-complacency, "Blessed is he that shall eat bread in the kingdom of God." Jesus replies with this parable of the great supper. He evidently had the Jews in mind, and meant his words to be a warning to the self-satisfied

The most trivial reasons are given for failure to accept the invitation.

Note that the excuses in the parable Note that the excuses in the parame relate to things perfectly right in themselves. They are the interests of business and society. How like our modern world. These interests are now supreme in the lives of multitudes. In their preoccupation their own little affairs their sin of their own unbellef puts them as neglect and unbelief puts them as really outside the kingdom as if their lives were victous, But the cause of God moves on, for

while some refuse, others accept. The feast must be furnished with guests. Paul said to the Jews of Antioch Seeing ye thrust it (the word of God) from you, and judge yourselves un-worthy of eternal life, lo, we turn to the Gentiles." 1 Cor. 9: 19-23. Paul here sets be-fore us his own evangelistic spirit and ideal. His words are a commentary on the command in the parable, "Con-

strain them to come in." Note his love, wisdom, tact, perseverance, Compare 1 Cor. 10: 32. He wrote later to this same church: most gladly spend and be spent for your souls." To the Jews I became as a Jew, To them that are without law without law. He did not need-

lessly run counter to their prejudices. Look up some of the illustrations of this wise method of Paul's: Acts 16; 3; 18; 18; 21; 26. To the weak I became weak. Compare 1 Cor. 8: 13; Rom. 14: 13; 15: 1-3. The bearing of these teachings is We are to seek to win people to Christ through sincere love for

them. There is danger of profession alism and mere mechanics here, and that is fatal to influence. The desire for members is legitimate, but we must be very careful not to fall into the habit of thinking of those we seek as grist for the mill.

CHRISTIAN ENDEAVOR NOTES

NOVEMBER TWENTY-FIRST. "The Blessing of a Thankful Heart."

Neh. 8: 8-12. Altars of thankfulness. Gen. 25: Cause for thankfulness. Deut. 8:

2-10. A psalm of praise. Ps. 103: 1-22, Thanksgiving in all things. Col. 3: Thanksgiving in trouble. Acts 16:

22-34 The eternal praise service. Rev. 5: Some Bible Hints. Every holiday should be a holy day;

if it is not, it ceases to be a real holiday (v. 9). The best sweetening for food is the joy of sharing it with the needy

Joy is always strength, and a

morese man is ever a weak man (v. If a man tries to be grateful in his

own wisdom, he will find only gloom. In the Bible is the secret of perpetual thanksgiving (v. 12)

Suggestions. Thankfulness for blessings is almost

always a greater blessing than those joys for which we are thankful. An ungrateful man has his good things only once; a grateful man has his as often as he thinks of them. Gratitude is contagious, as

precious things are; be grateful for the sake of others. Gratitude is the only coin in which God will accept payment of our great

debt to Him. Gratitude and memory are like two mirrors, endlessly multiplying all that come between them. Some people put all the gratitude

of their year into Thanksgiving Day, which is as foolish as it would be to put all the dinners of the year into the Thanksgiving dinner.

A photographic plate, which receives the image instantly, is developed into permanent picture slowly. So our gratitude is made per

manent by quiet meditations on blessings. No one can know how rich he is anless he keeps a ledger and strikes a balance. Keep a written account of your mercles!

***************** ... He Remembered ...

***************** Poets are more apt to be modest than self-assertive. In his biography of T. B. Aldrich, Mr. Ferris Greenslet tells a story of the youth of the poet, showing that he, for one, believed in himself. Aldrich had dropped into \$ publisher's office with a copy of verses in his pocket. The publisher, who was also the editor of a magazine, was absent.

The young poet sat down and waited. Presently his eye fell upon a memoradum book lying there, spread out like a morning newspaper, and almost in spite of himself be

"Don't forget to see the binder." "Don't forget to mail E. his con-

"Don't forget H.'s proofs." An inspiration seized upon the youth. He took a pencil, and at the tail of this long list of "don't for-

gets" he wrote: "Don't forget to accept A.'s poel He left his manuscript on the table and departed. That afternoon, when the publisher glanced over his memoranda, he was not a little astonic at the last item, but his sense of he-

mor was so strong that he did accept the poem, although it required a strong sense of humor to do that, and sent the lad a check for it. But the verses remain to this day us-printed.—Youth's Companion.