

W. L. DOUGLAS SHOES advertisement featuring an image of a man in a suit and various shoe styles with prices.

THE REAL LESSON OF THE DAY advertisement featuring a large illustration of a turkey and a woman in a white dress.

God Demands Recognition advertisement with a portrait of Rev. J. H. Ralston and text about recognizing God's presence.

INTERNATIONAL SUNDAY SCHOOL LESSON advertisement for November 22, featuring Jesus and Pilate.

That Weak Back advertisement for Dr. Pierce's Favorite Prescription, including an illustration of a woman.

SOME POINT IN OBJECTION article discussing a man's application for Army Service.

General Arthur Murray said at a dinner in San Francisco, apropos of the height of soldiers.

The British army has raised the height limit for volunteers to five feet.

For consider the Japanese. They are incomparable soldiers. Yet the feet five limit would bar most of them out.

"Consider the Gurkhas, the Hill soldiers of India. They are as tall as the Japs, yet their height comes from four feet eleven to five feet four."

"At one of the London recruiting stations, just after the establishment of the new rule, a short and chunky man...

"Aw, look at 'im; an' I knocked 'em off lawst Saturday night!"

At Evidence; All Freed. Happy and well fed, a group of women, with their children, appeared before Magistrate Conway in the Long Island city police court...

Under the circumstances I will dismiss the complaint," said the judge.

Important to Mothers. Examine carefully every bottle of CASTORIA, a safe and sure remedy for children and children, and see that it bears the signature of Dr. J. C. Fitcher.

The Higher Explanation. "Father, what is this 'higher criticism' I read so much about?"

YOUR OWN DRUGGIST WILL TELL YOU the name of the best remedy for cholera, typhoid, dysentery, and other ailments.

The Other Way. "I hear your son's new fad suits him down to the ground."

Willing to Take a Chance. "I'd come over and kiss you, only I'm afraid of upsetting the boat."

YOU'LL like Fatimas—a really delightful, mild Turkish blend. Try the taste of their choice leaf that has made FATIMA the greatest selling brand in the land.

Distinctly Individual. Eggert & Myers Tobacco Co.

FATIMA TURKISH BLEND CIGARETTES advertisement with a large illustration of a woman and a pack of cigarettes.

It is meet that today we should turn aside from our ordinary vocations and from the pursuit of earthly things to give thanks to the Giver of all good.

TALES OF ACTORS

Prominent Men and Women of the Stage Reminiscent Over Thanksgivings.

Not Usually a Day of Great Rejoicing for Them, But They Tell of Past Experiences Which Have Lingered in the Memory.

TO THE actor Thanksgiving day usually means only a day of harder work than usual—a day when there are special matinees and when luncheon and dinner are hurried through so as to be at the theater in time to make up and play the part that the public, paying for special amusement on this day, demands.

Of course, a picturesque Thanksgiving story dealing with theatrical people would tell of driving snowstorms, long cold walks of railroad ties, performances that were not premeditated, and with the hope of unearthing some such sad tales the interviewer hunted out a group of players and asked them for "experiences."

Thanksgiving Tragedy. First, there was Miss Grace Huff, who was requested to tell her Thanksgiving memories, grave or gay.

The charming leading lady laughed. "Well," she said, "my funniest memory was a tragedy at the time, for the first turkey I ever cooked was on a Thanksgiving day. I did not know that there was to be company, but my mother had invited some friends to dinner, and you may imagine my horror when I realized that some one outside of the family was coming to test my first attempt at cooking the national bird. I have had stage fright many times in my life, but I never, never had the stage fright equal to that I experienced when that turkey was brought to the table—and I didn't know how it was going to be.

"Another Thanksgiving that stands out vividly in my memory was one that I spent in a little town out West. On the veranda where I was sitting was a poor cripple boy playing with a ball. I was watching him and reflecting that while I wasn't in the happiest surroundings, I had a lot for which to be thankful, because I didn't happen to be deformed, like the poor boy.

"I felt very sorry for that boy and very kindly toward him, so that when his ball rolled away and down a hill I started after it for him. Just imagine my surprise when, suddenly, he threw away his crutch and swore violently at me, telling me in no uncertain terms to 'keep away from his ball.' That knocked a great deal of the Thanksgiving spirit out of me, I can assure you, for it was such a shock to find that the poor little cripple for whom I felt so very, very sorry was only a fake.

Tale of Too Much Turkey. Miss Huff's narrative stopped amid a ripple of laughter, and some one suggested that "Lowell" tell about his Thanksgiving. Mr. Sherman, the handsome leading man, looked gloomy. Into space and, of course, it was expected that he had some beautifully romantic experiences to relate—something that would thrill the matinee girls.

But alas and alack for ideals! "I remember one Thanksgiving," he announced after a bit, "that stands out in my memory as the saddest I have ever spent. I had been ill for two weeks before—the doctor's care and had him at my side all the time at home and in the theater. I hadn't eaten a mouthful of solid food for two weeks, when suddenly the day of Thanksgiving I felt myself again.

"Naturally I wanted to celebrate my recovery, so I planned a Thanksgiving dinner that was really a dinner—every thing from soup to nuts! How I did enjoy that dinner!

"But it proved my undoing, for in half an hour I was again under the doctor's care, and while he diagnosed my illness as a 'plain case of overeating,' I wasn't able to get out of bed again for over a week."

After telling of this time when he smashed the ideal of the matinee girl, who never, never will believe that her hero could overeat, Mr. Sherman continued:

"The actor doesn't usually have a very jolly time of it on holidays, you know. All he does is work, and he has

to eat in a hurry. Last Thanksgiving I ate my dinner alone in Rector's, New York, and I was so lonely that I had one of my table telephones brought to me and I called up nearly everyone I knew and talked to them—just to hear the sound of a friendly voice."

When the West Was Woolly. Miss Georgie Woodthorpe went back to her childhood days for her reminiscence, to the time when the West was really wild and woolly.

"I was very young," she explained, "and was playing what we called juveniles then, but which are now known as ingenue roles. I remember I was on the boat that went up the Snake river to Dalles, Wash., and on that boat was the governor of Oregon, who was going up to see the great Indian chief, Homell, about some treaty or other, the details of which I forget, excepting that it concerned two other chiefs that were being held prisoners for their friendship to the whites.

"This Thanksgiving day always stands out in my memory and I shall never forget the interest I felt in seeing this big Indian invited into the cabin where we had our Thanksgiving dinner, and sitting down to the table with his blankets wrapped around him. I scarcely ate any dinner, but just sat and watched Chief Homell enjoy the turkey and wines that were served.

"It was on this trip that I heard the first photograph—and that was long before the day of Edison. I remember my amazement at hearing a voice come from this little box—a box scarcely any larger than my make-up box here. At first we thought there was a ventriloquist in the room, but after a while we were convinced that we were listening to a real talking machine. I don't know who invented this—all I remember about it is that it contained a little cylinder that turned as the voice proceeded.

"And that," concluded Miss Woodthorpe, "is one of the most interesting Thanksgiving experiences I have ever had—my first view of a talking machine, and a dinner with an Indian chief."

POOR OUTLOOK. In our authorized version of the Scriptures we have the words: "Be still, most men make such a clamor in their business or in the political world, or on the battle field that they cannot hear God. Elijah in the cleft of the mountain side heard God more distinctly in the still, small voice than in the raging fire or stormy wind. Men have come close to God as they have sat by the silent sea, or in the stillness of the woods, or in the hush of the midnight hour. The Hebrew word translated 'still' might be translated 'cease ye,' or 'Let your hands hang down,' which means that efforts should cease. Many claiming to recognize God struggle on, attempting to do things that God would do, but which he cannot do because men insist on doing them for themselves.

While God has been compelled to show his almightiness or strength in sending catastrophes on men he shows this same strength in simple ways. The snow crystal as it falls on the hand, melts in a moment or two, but that crystal with its companions, falling noiselessly as the great train rushes on, drawn by a mighty engine, will cause that engine to throb and groan, and at last stop. Victor Hugo says that it was a few drops of water, more or less, that prostrated Napoleon at Waterloo, and that the passing of a cloud across the sky sufficed for the overthrow of a world.

The Nations and God. Probably in these days when the earth is trembling with the crash of the mightiest armies that the world has ever known there should be a thought of God and his power. What are kings and emperors and great nations? Nations are as a drop in the bucket and are counted as the small dust in the balance. As the rulers of the earth take counsel together against the Lord and against his anointed, God sits in the heavens and laughs at them and has them in derision.

Over the armies of Europe now in conflict God is standing. He has a purpose in this unparalleled war and that purpose will be realized. The mighty fighting organization of Germany will not frustrate it, nor the patriotism and impetuosity of the French, nor the tenacity of the English, nor the masses of the Russians.

Waterloo and God. Victor Hugo asks with reference to Waterloo: "Was it possible that Napoleon should win this battle? We answer, No. And why? Because of Wellington? Because of Blucher? No. Because of God." And he says: "Napoleon had been impeached before the infinite and his fall decreed. He vexed God."

The man to wise who makes God his refuge and strength, a very present help in trouble. Today the glory of America lies in the fact that its chief executive is a man of clear recognition of God, and his remarkable achievements may be accounted for by those moments of solitude before God, in his chamber.

Thanksgiving Poem. Thanks be to God for His wonderful love! Praise ye His name for the gifts from above! Anthems of gladness peal forth on the breeze. Echo His greatness o'er land and o'er seas. Praise Him, ye sons of the blessed and good! Praise Him, ye mountains, and valleys, and food! Praise Him, ye daughters and children of men! Praise Him from hilltop and forest and glen!

Thanks for the gift of His only dear Son! Thanks for His goodness His life's journey to run! Thanks for the summers and winters between! Thanks for the autumn and spring ever green! Thanks for the air, and for winds, and for sky! Thanks for the sun, and for the stars up on high! Thanks for the moon and for day and for night! Thank Him for dew, and for rain, and for light!

Praise His great name! let the nations adore! Redeemer and Savior, God evermore! Enthroned with the angels, blessed above! Praise Him, O earth, for His wonderful love!

Praise Him, ye smallest and greatest of all! Praise Him, ye kindred that rise from the fall! Praise Him, ye children of weakness and death! Praise Him, O praise Him, all ye that have breath!

—George D. Emerson.

TEXT—He still and know that I am God.—Psalm 46:10.



The greatest fact in the universe is a personal God, but many fail to take in the thought. A company conspicuous for its smallness deny that there is a God and they may be left in the hands of the palmist, who said: "The fool hath said in his heart 'There is no God'; but almost all men acknowledge the existence of God. How do they treat him?"

Some decline to acknowledge him as having any personal relation to them. He is an intangible, far-away being, possibly nothing more than the great Pan of the ancients. Some forget God, having occasional moments of recognition, especially when he appeals to them by catastrophe, but the words of the palmist are again true: "God is not in all their thoughts."

Some defy God, following the advice of the wife of Job—to curse God and die. They fight against God, but they never think of asking the result of the fight. They never win. Some parley with God, having some recognition of his being and of their moral obligations to him, but when those obligations are pressed as present duties they say "Tomorrow" or "Consider our business, our political or domestic situation and excuse us." And some acknowledge God in all his spiritual being as holy, just and loving and their lives are fully surrendered to him. They have linked themselves with the infinite and the power of the infinite will avail for them.

The Demand of God. We have in the text a command, not a mere suggestion or intimation: "Know that I am God." The latter part of the verse defines what God means: "I will be exalted among the heathen. I will be exalted in the earth." The cry of the Mohammedan muezzin is not wrong: "God is great."

In the Old Testament we have the word "Elolhim," which means "the strong or faithful one," used 2,306 times. The root in that word, "El," means "the strong or mighty one." That was God's claim in those times and one of the things upon which he has been most sensitive is that of his unchangeableness. What he was to Moses or David or Nebuchadnezzar he is to us. God makes a demand in the text, and no man has a right to challenge it: "I am God."

How Obey the Command. In our authorized version of the Scriptures we have the words: "Be still." Most men make such a clamor in their business or in the political world, or on the battle field that they cannot hear God. Elijah in the cleft of the mountain side heard God more distinctly in the still, small voice than in the raging fire or stormy wind. Men have come close to God as they have sat by the silent sea, or in the stillness of the woods, or in the hush of the midnight hour. The Hebrew word translated "still" might be translated "cease ye," or "Let your hands hang down," which means that efforts should cease. Many claiming to recognize God struggle on, attempting to do things that God would do, but which he cannot do because men insist on doing them for themselves.

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—George D. Emerson.

LESSON FOR NOVEMBER 22.

JESUS AND PILATE.

LESSON TEXT—Luke 23:13-25. See also Matt. 27:11-31.

GOLDEN TEXT—Pilate saith unto them, What then shall I do unto Jesus, who is called Christ?—Matt. 27:22 R. V.

The false witnesses (Mark 14:55-59) did not help to formulate charges against Jesus. These rulers did, however, make three accusations. (Luke 23:2) (a) "Perverting the nation"—turning it to error; (b) "forbidding to give tribute to Caesar"—treason, (see Matt. 17:24-27); and (c) "that he maketh himself Christ, a king"—i. e., his Messianic claims. Pilate (v. 14) seems to have dwelt upon the first as only worthy of consideration.

1. Jesus and Pilate, vv. 13-19. This incident demands that we study carefully all that the other gospel writers have recorded. We have seen the accusation recorded by Luke, Matthew and Luke tell us of Pilate's question, "Art thou the king of the Jews?" and of the answer of Christ claiming that he was. Matthew records the silence of the chief priests and to Pilate at that time. Luke gives us the account of Pilate's perplexity, how Jesus was sent to Herod and of Pilate's second report to the Jews. Matthew tells of the offer Pilate made to release Barabbas or Jesus and of the message from Pilate's wife.

Trial a Mockery. The trial before Annas and Calaphas was a hollow mockery. The Sanhedrin was fierce in its denunciation and to add disgrace and to impress Pilate that Jesus was dangerous, they led him into his presence. Pilate soon saw the emptiness of their charges, and as we have suggested, dismissed all save that of "perverting the nation." The Roman government keenly watched for incipient rebellions. After examination he declares, "I find no fault in this man." He did not, however, dare incur the hatred and violence of a Jerusalem mob, and so he temporizes. The fiercest light of criticism declares Jesus to be impeccable, yet men temporize. After the disgraceful and degrading treatment Jesus received before Herod, he again stands before Pilate, and this time he is again declared to be innocent of the charges preferred against him. This is the turning point of this world's greatest tragedy. Pilate should have let him go, and would have had been a venal judge. "He who hesitates is lost," is amply exemplified in this case. Pilate was in a worse case and one where it became less easy to do right, whatever his inclinations (Acts 3:13), may have been, but not acting resolutely at this point. It was easy for this weak-willed man then to yield to the determined wills of the enemies of Jesus, v. 24 R. V. Pilate found no fault in Jesus, neither did Herod (v. 15), yet Pilate compromisingly says, "nothing worthy of death," hence the suggestion that he be chastened and released. This is typical of the temporizing, compromising, fickle politicians. These words at once suggested to the Jews a custom of having released upon them one whom they chose at this period of the year, and they cried out, "Away with this man, release unto us Barabbas." It was thus that these, his accusers, representing the nation, "denied the holy and just, and desirable a murderer," Acts 3:14.

Pilate Tried to Save Christ. II. Jesus and Barabbas, vv. 20-25. Matthew adds to that awful cry, when Pilate has washed his hands in token of innocence, "His blood be upon us" (Matt. 27:25). The other writers give us some suggestions as to who Barabbas was, and makes this choice more appalling by way of contrast. Looking back it seems like a strange choice, yet the same fatal mistake is being made today. Young and old, cultured and ignorant, are refusing the "Prince of Life" (Acts 3:15), and choosing him who "was a murderer from the beginning," John 8:44.

Thus these men were deceived, and the natural man showed its enmity against God, Jer. 17:9; Rom. 8:7. Pilate is not yet convinced but that he can placate the mob and save Jesus, and puts a pertinent question to them, "What evil hath he done?" Instead of calmly answering his query they clamor the more loudly. Noise is never argument. Still in this case "their voices prevailed," for Pilate desired to "content the multitude." "Vox populi, vox Dei" is by no means a truism. It is easy to drum up a mob who one day cry "Hosanna" and the next "crucify him."

III. The Teaching. This lesson is intended to center itself about Pilate. In it we see the struggle between conscience and personal ambition. Pilate was impressed by the words of Christ. He told the priests and the multitude that he found no fault in him. It appears that up to a certain point he tried to save Christ, and certainly to the end he strove to avoid the responsibility for his death. Sorely pressed he temporized and the conversation recorded in John 18:33-38 shows how profoundly interested he was in this prisoner before him.

Pilate knew whom he was dealing with as a politician, but did not know this "man of Galilee." He chose rather to be "Caesar's friend" than to perform a righteous act according to the dictates of his conscience. Pressed by the clamor of those whom he despised, he sacrificed his conscience rather than incur their anger.

Tradition tells us that soon after this he did lose his position and power, was banished and ultimately died a suicide.

accompanied by pain here or there—extreme nervousness—sleeplessness—may be faint spells—or spasms—all are signs of distress for a woman. She may be growing from girlhood into womanhood—passing from womanhood to motherhood—or later suffering from that change into middle life which leaves so many wrecks of women. At any or all of these periods of a woman's life she should take a tonic and medicine prescribed for just such cases by a physician of vast experience in the diseases of women.

DR. PIERCE'S Favorite Prescription advertisement with an illustration of a woman.

Baby Has Nerves Like Grown Folks— advertisement for Dr. Farrney's Teething Syrup.

HORROR AND COST OF WAR. Judge Elbert H. Gary Tells of Conditions as He Saw Them in the Wake of Armies.

On Sunday, August 30, in company with another, I rode by motor car about two hundred miles in a semi-circle on the north and east of Paris, going within ten or fifteen miles of the line of battle, but taking good care, of course, to keep beyond the limits of danger. I was forcibly impressed first with the horrors of war and secondly with its enormous cost. I saw everything pertaining to war except actual fighting; large numbers of reinforcements going to the front and many wounded returning to hospitals; troops of all kinds, and armament, ammunition, supplies, facilities of every kind for offense and defense; engineer corps, aeroplane corps, etc. Thousands of refugees were fleeing from their homes to places of supposed safety.

The next day much of the territory traversed was occupied by the forces engaged in deadly conflict. The instruments of destruction, the methods of using the man the facilities for moving armies have greatly changed, and therefore as the destruction of life will be so large and rapid it would seem as though the war must necessarily be sooner ended than in former times and under different conditions. I saw temporary hospitals in private houses, under the control of Red Cross societies, on every hand, and many ambulances in use.

"France and Paris in War Times," Judge Elbert H. Gary in National Magazine.

Drove Back British Raiders. One hundred years ago one of the marauding parties of British that continued making depredations along the shores of Chesapeake bay after the departure of the British fleet for the South, landed at Deep creek, 15 miles below Annapolis, with a view to having a frolic with the Yankees, as one of their officers expressed it. But the "Yankees" were on the watch and gave the invaders a warmer reception than they had bargained for. Small detachments of cavalry and infantry attacked the enemy as soon as they had stepped ashore and drove them back to their boats, with considerable loss. No American was killed in the engagement, though Captain Burd of the cavalry was seriously wounded and narrowly escaped being made a prisoner.

Unavailing Wisdom. "Money makes no real difference," said the ready-made philosopher. "A poor man may know as much as a rich one."

"He may know as much," replied Mr. Growcher. "But his knowledge is too likely to be of the kind that keeps him thinking of what he could do if he had money."

It isn't every man who can fall into a fortune without sustaining a compound fracture of the morals.

A quarter earned is more valuable than a dollar found.

DOCTOR KNEW Had Tried It Himself.

The doctor who has tried Postum knows that it is an easy, certain, and pleasant way out of the coffee habit and all of the ails following and he prescribes it for his patients as did a physician of Prospertown, N. J.

One of his patients says: "During the summer just past I suffered terribly with a heavy feeling at the pit of my stomach and dizzy feelings in my head and then a blindness would come over my eyes so I would have to sit down. I could get so nervous I could hardly control my feelings.

"Finally I spoke to our family physician about it and he asked if I drank much coffee and mother told him that I did. He told me to immediately stop drinking coffee and drink Postum in its place, as he and his family had used Postum and found it a powerful re-builder and delicious food-drink.

"I hesitated for a time, dreading the idea of having to give up my coffee, but finally I got a package and found it to be all the doctor said.

"Since drinking Postum in place of coffee my dizziness, blindness and nervousness are all gone, my bowels are regular and I am well and strong. That is a short statement of what Postum has done for me."

Name given by Postum Co., Battle Creek, Mich. Read "The Road to Wellville" in pligs.

Postum comes in two forms: Regular Postum—must be well boiled. 15c and 25c packages. Instant Postum—is a soluble powder. A teaspoonful dissolves quickly in a cup of hot water and, with cream and sugar, makes a delicious beverage instantly. 30c and 50c tins.

The cost per cup of both kinds is about the same. "There's a Reason" for Postum.—sold by Grocers.

FOR PAINS AND ACHES THERE IS NOTHING SO GOOD AS YAGER'S LINIMENT advertisement with an illustration of a man.

STOP THAT COUGH advertisement for Hale's Honey.

Mrs. S. A. Allen's Hair Color Restorer advertisement with an illustration of a woman.

Constipation Vanishes Forever advertisement for Carter's Little Liver Pills.

SAVE YOUR LIVE STOCK FROM DISEASE—THIS FREE BOOK TELLS HOW advertisement for Cal-Sino.

WE PAY \$1 Per Set For Old False TEETH advertisement.

PARKER'S HAIR BALM advertisement.

DROPSY TREATED, usually gives quick relief advertisement for Dr. H. H. Green's Dropsy Cure.