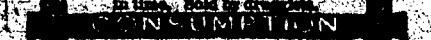


**Terms--\$1.25 Per Year.**

NO. 49 -





FOOD FOR THOUGHT

Well begun is half done.  
I've didn't know the serpent was loosed.  
It is only they who stand that can't be lost.

The only cure for selfishness is sacrifice.  
Money by any other name would go as fast.

An honest man is the noblest work of God.  
A silent tongue is an enemy to the feast.

A man who is full of himself is always empty.  
Economy is wealth of a very disagreeable type.

No man is a free man who has a vice for his master.  
All philosophy lies in two words, "sustain" and "abstain."

Why is happiness so rare? Too few engaged in producing it.  
Those who are greedy of praise prove that they are poor in merit.

Everybody seems to despise a hypocrite—God, man and the devil.  
The man who treats his friend often doesn't always treat his wife well.

A man who is not ashamed of himself need not be afraid of his early conduct.  
The advantage of wealth is in the leisure it allows. We are all rich on Sunday.

A minister is excusable for thinking more of the lamb of his flock than of the dove.  
When the admiration of men becomes necessary to a woman she belongs to the devil.

It cannot be denied that virtue still some tincture has of vice, and vice of virtue.  
To be agreeable in society it is necessary not to see and not to remember many things.

At a well-marriage curious people watch at the church door to see the tie go out.  
Vanity is often mistaken for wit, but it is no more like it than gravity is like wisdom.

If man would help some of us a little more, God would forgive us all the sooner perhaps.  
The only cure for unbelief is to shake off the ague of doubt by taking Christ's bidding.

The greatest and most serious fault of the modern church is its leniency toward its members.  
The devil doesn't care two straws for your profession. All that he is afraid of is your practice.

Proverbs is no disgrace to the industrial, but it is hardly a gilt-edged testimonial of ability.  
Economy is wealth, but it is a kind of wealth that the rich man finds it hard to transfer to his son.

Wise men are like a watch—they have great countenance, but don't show their wits in their face.  
A man always trying to get something that does not belong to him will go out and borrow trouble.

The wealth of a person should be estimated, not by the amount he has, but by the use he makes of it.  
The miser and glutton are two factitious buzzards—one hides his store, and the other shows his.

Politeness is the science of getting down on your knees before folks without getting your pantaloons dirty.  
Our wisest thought is the one which we always lack words to express. Foolish thoughts find easy expression.

When you feel that you can't get acquainted with a man it is a sign that he doesn't like you, and never will.  
A willingness to divide with his caper has protected more thieves than the law has honest men.

One way of congratulating a young man who is to marry a girl for money is to let him have anything he wants on credit.  
A ladder is a good deal like a cork that has been pushed into a bottle. It does no good where it is and is no worth fishing out.

People have got to be shocked to wake them out of old absurd routine. Use paralyzes us to almost every injustice. When people are shocked they begin to think and inquire.

Don't be inquisitive about the affairs of even your most intimate friends.  
How many neglect their own fields to inspect the farms of their neighbors.

Work-to-day, for you know not how much you may be hindered to-morrow.  
Keep your heart cheerful, and you will soon have a face to match it.

The man who knowingly does wrong is the biggest of all cowards.  
Character is something other people's lives have brought out in us.

A barefooted soldier is not much account in either marching or fighting.  
He who causes his own death is a villain who meets his executioner and kills him.

Happiness grows at our own bedside, and is not to be begotten in strangers' gardens.  
It is a good thing to be headstrong, but it is a better thing to understand that a stone wall is a hard thing to break against.

AFTER DEATH, WHAT!

FOR A HORSE IT MEANS MANY THINGS.  
He is as Useful After Death as Before.

Says the Washington Star it was a very melancholy-looking old horse with a consumptive aspect presumably engendered by long periods of semi-starvation, and when it fell dead suddenly in the hands of an ash wagon opposite the Patent Office, the collector and man who drove the cart did not evince any marked surprise. A policeman who was passing stopped for a moment to inspect the corpse, and then went into the ash wagon to ring up a telephone. Ten minutes flew by, and a man with a business-like air and a large wart on his nose made his way through the little crowd that surrounded the dead animal. The ash man had addressed briefly in a whisper and presently handed him five silver dollars. After eying the money for a few seconds with the air of one consulted for a million, the ash man put in his pocket and walked off, probably to borrow another horse for the purpose of dragging his wagon home. As the crowd broke up a philanthropic pedestrian remarked, with a sigh, to the person with the wart on his nose, that the poor beast was to be congratulated upon having finished his career of usefulness in this world. The man with the wart grinned and replied that the unfortunate creature's usefulness, far from being finished, had only begun. The philanthropic citizen did not understand the meaning of this response, but he would have comprehended it, had he known that a minute or so more, at the end of a heavy day was driven up alongside the pavement and two men with an inclined plane of boards and rope tackle pulled the dead horse upon the sidewalk and drove away with the unfortunate creature's usefulness, far from being finished, had only begun.

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SUNDAY SCHOOL LESSON.

SUNDAY, DECEMBER 4, 1894.  
The Walk to Emmaus

LESSON TEXT.  
Luke 24: 13-35. Memory verses: 25-31.

LESSON PLAN.  
Topic of the Quarter: Jesus the Saviour of Men.

Golden Text for the Quarter: Though he were a Son, yet learned he obedience by the things which he suffered.—Heb. 5: 8.

Lesson Topic: The Son's Forbearance Fulfilled.

Lesson Outline: I. An Unknown Companion. II. A Sad Story. III. A Convincing Exposition.

Golden Text: Ought not Christ to have suffered these things, and to enter into his glory?—Luke 24: 26.

Daily Home Readings: M.—Luke 24: 13-35. The walk to Emmaus. T.—John 1: 1-14. Slow to recognize Jesus. W.—John 20: 24-31. A tardy believer. Th.—John 1: 45-50. Prophecies of Jesus. F.—Luke 1: 67-80. Prophecies of Jesus. S.—Matt. 12: 38-50. Jonah's sign.

Shot-Gun Reports.

About the Game Hunters Seek at This time the Quail.

The quail crop on Long Island is not likely to be an abundant one. A correspondent at Stony Creek, Connecticut, writes that quail and rabbits were never so abundant in all these things.

Now is the day of the gunner. For the angler the season is about over, and as the leaves begin to fall the devotees of powder and shot turn to their favorite sport.

A great many prairie chickens are being killed in Montgomery County, Ill. Quail are also very abundant. The chickens are now being killed in the corn, and are difficult to catch.

On Sunday morning—Miss Travis—Ah, Johnny, I've caught you with a fish pole over your shoulder. I shall go and tell your father. Where is he? Johnny—Down at the foot of the garden digging the bait.

A fine four-year-old buck was brought into Bangor, Me., from Aurora, where George Butler shot it in his dooryard. The deer was very fat and its horns were beginning to grow.

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THE CONCEALED LETTER.

"You, madam," he said. "Yes, you. If you please," for she hesitated and looked about her. "May I beg you to come this way?"

Still the girl hesitated. "Madam," said the hypnotist, "I see in you a wonderful subject. We have never met before, but if you will honor and oblige me with your presence on this platform, you will materially assist me."

At this the girl arose and advanced with dignity. She was pale and her features had the regularity of a Greek statue.

Mr. Nouchette asked her some questions in a low tone. She seemed to reply in the affirmative. "Good-evening," I said. "Have you seen a lady passing? Slender, tall, dark hair, and a white dress?"

"Yes," he answered. "Ah, sure, it was a lady then!"

"What do you mean?" I asked. "Sure, said he, 'didn't I see some thing within fifty feet of the statue with the whitest face I ever seen since I was born, and didn't I take it for a ghost? I struck for the officer and he said, 'Pater, Hogen,' says I, 'I've seen a ghost. I'm a trifle.'"

"I've no orders," I said, "in regard to ghosts," says he, "but if it's a woman."

"Where is she?" I asked. "Up above," said he. "I must find her at once," said I. "Which way?"

"I'll go with you," said he. "Wait, Pater, has orders in regard to wimmin, I'll call him."

He struck his club on the pavement. Another man stepped up from the side, and the policeman was with us in a moment, and the watchman's lantern shone along the stairs—up one flight, up another.

"Here is a corner," he said, and crouched in a corner, with terror in his eyes. I saw the girl for whom I was searching.

"Not even here," she cried. "Not even here," she cried. "Not even here," she cried. "Not even here," she cried.

"Where do you mean by this?" Come along," said the policeman, advancing toward her.

"But I interferred," said I. "This young woman is slightly out of her mind. I have followed her, but lost sight of her. I will take charge of her."

"And who may you be?" asked the policeman.

"I am a clairvoyant. There is my card," said I, offering one.

"Ah," said the policeman. "I suppose it's all right." He held it to the light of the lantern and added: "Lead on, the way, John. You might get a fall here, and I don't want one."

Meanwhile, I stooped over the young woman.

"I'm for your sake," I whispered; "I don't think you wanted to go to the station-house."

She made no answer, but suffered me to lead her down stairs. Once in the street I kept fast hold of her. When we were out of hearing, I said: "Do you remember me?"

"Yes," she said. "I am very sorry, but I cannot tell you. I am not in the least a clairvoyant."

"I am disappointed," he said, evidently speaking the truth. "I will try again."

"Again," my eyes were shut, and I tried in vain to open them. Yet I knew the lady, plainly. I saw her from head to foot. Moreover, I saw not only the exterior, but the inside of her soul pocket, but the interior of all her soul.

"Hello!" said I. "I say, Mr. Nouchette, what has happened to this lady?"

"I see the lady's pocket, and what is therein."

"Ah," cried Mr. Nouchette. "It is that! You are the old clairvoyant. Well, what do you observe?"

"I see a black silk purse with gold inside," said I.

"That's all," said Mr. Nouchette. "The audience applauded."

"I see a handkerchief and a letter," said I.

The audience roared again. The lady must have produced them.

"And," said I, "I see a glove-but no letter."

"Anything more?" asked Mr. Nouchette.

"I kept silent. I saw something else, but a strong power forbade me to name it. I had read the folded letter. It contained these words:

"To those who read my story: Let any person who reads this story understand that I desire to state that I have committed no crime, and I am innocent of all charges against me. I am a poor, old, and lonely woman, and I cannot get on my feet. I believe that God will forgive me for what I have done. I am a poor, old, and lonely woman, and I cannot get on my feet. I believe that God will forgive me for what I have done."

"I am a poor, old, and lonely woman, and I cannot get on my feet. I believe that God will forgive me for what I have done."

"I am a poor, old, and lonely woman, and I cannot get on my feet. I believe that God will forgive me for what I have done."

LESSON BIBLE READING.

CHRIST'S SUFFERINGS FOR MANKIND.

The bruised heel (Gen. 3: 15). The man of sorrows (Isa. 53: 3). Bearing reproach (Isa. 53: 9, 20). Wounded and bruised (Isa. 53: 9). The marred visage (Isa. 52: 14). The crown of thorns (Isa. 53: 12-14). The blood of the covenant (Isa. 53: 12). The blood of the covenant (Isa. 53: 12). The blood of the covenant (Isa. 53: 12).

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