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W. Black

DAD MUST BE LAZY.

By way of enlarging the children's vocabulary, a village teacher is in the habit of giving them a certain word and asking them to form sentences in which the word occurs. The other day she gave the class the word 'notwithstanding.' There was a pause, and then a bright-faced youngster held up his hand. "Well, what is your sentence, Tommy?" asked the teacher. "Father wore his trousers out, but notwithstanding."

We have just received a full stock of Neilson's chocolates at The Variety Store.

NOVEMBER JOE

Continued from page 6. would not continue to bear the name of Lyon much longer. I said as much to November Joe as we were walking back.

"That's nature," said he. "Old Man Highamson told me that neither Baxter Gord nor Miller don't give her no peace. Well, I guess a woman's better married anyway."

It was drawing on toward evening and had begun to rain when we turned from the woods into the mile long trail that led to November's shack. His quick glance fell at once upon the ground and, following his eye, I saw the impression of fresh tracks.

"What do they tell you?" I asked, for it was always a matter of interest to me to put November's skill to the little daily tests that came in my way.

"Try yourself," said he. "A man in moccasins—probably an Indian—has passed along. Isn't that right?" I asked.

November Joe smiled grimly. "Not just quite. The man isn't an Indian; he's a white man, and he carries big news and has not come very far."

"You're sure?" I said, stooping to examine the trail more closely, but without result.

"Certain! The Indian moccasin has no raised heel. These have. He's not come far. He's traveling fast—see, he springs from the ball of the foot, and when a man finishes a journey on the run you may be sure he thinks he's got a good reason for getting to the end of it. This trail leads nowhere but to my shack, and we'll sure find our man there."

Ten minutes later, when we came in sight of November's home, we were aware of a big man sitting on a log smoking his pipe beside the door. He was middle aged, with a hard face, and there was more gray in his russet beard than his age warranted. As soon as we appeared he leaped up and came across the open to meet us.

"Blackmask is at it again!" he cried. I saw a gleam of anticipation, if not of pleasure, cross November's face. He turned to me.

"This is Mr. Close, manager of the River Star Pulp company's Camp C," he said. "I'd like to make you known to Mr. Quaritch, Mr. Close." This courtesy concluded, he added in his deliberate tones, "What's Blackmask done now?"

"He's at his old tricks! But this year we'll lay him by the heels, or my name's not Joshua Close." The speaker looked up, and, seeing my puzzled expression, addressed himself to me.

"Last year there were five separate robberies committed on the road between Camp C and the settlement," he explained. "Each time it was just a single lumberjack who got held up, and each time a man in a black mask was the robber. November here was away."

"Up in Wyoming with a Philadelphia lawyer after elk," supplemented the tall young woodsman.

"The police failed to make any arrest, though once they were on the ground within four hours of the hold-up," went on Close. "But all that is ancient history. It is what happened to Dan Michaels last night that brought me here at seven miles an hour. Dan has been working for pretty nigh a three months' stretch, and the day before yesterday he came into the office and told me his mother was dead and he must have leave for the funeral. He had a good big roll of bills due, and I could see he meant to blow them, so I paid him and told him I'd try to keep a job warm for him till he came back from the funeral. I gave him ten days to get through with his spree. Something I'd said annoyed him, and after telling the cook his opinion of me and saying he wouldn't sleep another night in a camp where I was boss he legged out for the settlement."

"By himself?" "Yes, alone. Next morning, bright and early, he was back again, and this was the yarn he slung me. He'd made about eight miles when it came on darkish, and he decided to camp just beyond where we did the most of our timber cut last year. He slept at once and remembers nothing more until he was started awake by a voice shouting at him. He sat up blinking, but the talk he heard soon fetched his eyes open.

"Hands up and no fooling!" "Of course he put up his hands. He'd no choice, for he couldn't see any one. Then another man who was in the bushes behind his back ordered him to haul out his bundle of notes and chuck them to the far side of the fire or take the consequences. Dan saw a revolver barrel gleam in the bush. He cursed a bit, but the thieves had the drop on him, so he just had to out with his wad of notes and heave them over as he was told. A birch log in the fire flared up at the minute, and as the notes touched the ground he saw a chap in a black mask step out and pick them up and then jump back into the dark. Then the voice that spoke first gave him the hint not to move for two hours or he'd be shot like a dog. He sat out the two hours by his watch without hearing a sound and then came back to C.

"When the boys got all the facts the whole camp was nigh as mad as he was. They put up \$50 reward for any one giving information that would lead to catching the robbers, and I added another hundred for the company. So now, Joe, if you can clap your hand on the brutes you'll be doing yourself a good turn and others too."

Close ended his narration, and looked at November, who had listened throughout in his habitual silence.

Continued next week.

SUNDAY SCHOOL.

Lesson IX.—Third Quarter, For Aug. 29, 1915.

THE INTERNATIONAL SERIES.

Text of the Lesson, I Kings xvii, 1-16. Memory Verses, 14-16—Golden Text, I Peter v, 7—Commentary Prepared by Rev. D. M. Stearns.

We have had a sample of the kings bad and good and are not asked by the committee to consider the life of another king until the end of October. We have heard the Lord's message through several prophets, and now we are to have seven lessons on Elijah and Elisha, two of the greatest of the prophets, both of whom, as well as Jonah, are mentioned by name by the Lord Jesus (Luke iv, 25-27; Matt. xii, 39-41). He spoke of Daniel also by name and said of all the true prophets that it was foolish not to believe all they said (Matt. xxiv, 15; Luke xxiv, 25, 27, 44; Acts iii, 21). There were false prophets whom God never sent, as well as bad kings (Jer. xxiii, 16, 21, 25, 26), but a true prophet was the Lord's messenger with the Lord's message (Hag. i, 13). This is our first introduction to Elijah, whose name signifies "Jehovah is my God," and his watchword is "The Lord God of Israel liveth, before whom I stand" (verse 1 and chapter xviii, 15). We are reminded of the angel's reply to Zacharia's "How shall I know?" in Luke i, 18, 19, "I am Gabriel, that stand in the presence of God," and also of Paul's words in Acts xxvii, 23, "There stood by me the angel of God, whose I am and whom I serve."

A true man of God has to do only with God—take orders from Him only and look to Him alone for supplies. Our Lord mentions the three and a half years without rain, and James says that it was in answer to the earnest prayer of Elijah, although he was a man subject to like passions as we are (Luke iv, 25; Jas. v, 17, 18). The reason of his prayer is found in the fact that Israel had become desperately wicked, and as to Ahab it is written of him that he did evil in the sight of the Lord above all that were before him (I Kings xvi, 30-33). Then in the law of Moses it was written that if Israel sinned God would, among other things, make the heaven as iron or brass (Lev. xxvi, 19; Deut. xxviii, 23). Elijah therefore, in his jealousy for the honor of Jehovah, asked God to fulfill His threat in this matter that Israel might be brought to repentance. That Elijah might be out of the way of the wrath of Ahab the Lord sent him for a time to hide himself by the brook Cherith. Contrast "Get thee hence and hide thyself" with "Go shew thyself" (xvii, 3; xviii, 1). The man of God has no say, no choice, but simply to obey.

If God is to be seen and glorified self must be out of sight. It must be "Not I, but Christ;" "Not I, but the grace of God" (Gal. ii, 20; I Cor. xv, 10). When the Lord sends us He will provide all that we need in His own way, and when He shall ask us at the end of the journey, "Lacked ye anything?" we shall, no doubt, be able to answer as did the disciples, "Nothing" (Luke xxii, 35). In this case Elijah's food was to be water from the brook and bread and flesh brought to him every morning and evening by ravens, real, literal blackbirds, such as the one Noah sent out of the ark. No other interpretation of ravens will stand. Notice that the Lord told Elijah where to go and then said, "I have commanded the ravens to feed thee there." To know the Lord's care we must be where the Lord wants us. "Strength and gladness are in His place" (I Chron. xvi, 27), but if we are not in His place for us we may miss the strength and gladness. Both Elijah and the ravens were obedient to the word of the Lord, and this is all that is required of us. After awhile the brook dried up (verse 7), and some day Elijah may tell us if he had any anxiety as he saw the brook growing less and less—probably not.

If any who read this see their brook drying up, let them remember the Lord God of Elijah and Deut. xxxi, 8; Phil. iv, 19. By the word of the Lord he is now commanded to go to the home of a widow in Zarahaph or Sarepta, who has been commanded to sustain him, and on his arrival there he finds the widow gathering sticks with which to prepare her last meal for her son and herself, for she assured Elijah that she had no provisions in the house, but a handful of meal and a little oil. Now make this as literally real as you can and say how you would feel with such a prospect. But Elijah had the word of the Lord to rest upon and he boldly assured her that there was no cause to fear, and that there would always be meal in the barrel and oil in the cruse, and so it came to pass according to the word of the Lord, which He spoke by Elijah, and she and he and her house did eat many days, or as in the margin, a full year (verses 13-16). It was simple and somewhat monotonous fare—meal and oil, oil and meal—but we do not hear of any one complaining. The story of the death and resurrection of the widow's son in the rest of our lesson chapter is the first of the kind in the Bible, and has many suggestive and practical lessons. Let us lay it to heart and note verse 24 and trust the Lord to use us to give life to many. Note a similar event in II Kings iv, 32-37, by the hands of Elisha and consider the three resurrections by the Lord Jesus and see Phil. iii, 10.

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