

## The Quiet Hour

### FOR THOUGHTFUL PEOPLE

The Angel Watch and Ward.  
(British Weekly.)  
From far, a voice, the sad Sea crying  
The dead are mine, and mine the dying.  
I rule o'er white and bleached bones  
Of those who sat on earthly thrones.  
The dead are mine and the dying.

Again, a voice, the Earth denying  
The burden of the sad Sea's crying  
The dead are mine, not mine, O Sea.  
Then each one clamours, wild and free.  
The dead are mine and the dying.

Behold, God's Angel slowly flying  
Above the dead, above the dying.  
Give up thy dead, for the dead are  
mine.  
Not mine, O Sea, O Land, not mine.  
The dead are mine and the dying.

In vain, the Sea is still denying.  
And Earth, in vain, is still replying.  
The Angel of the Lord doth keep  
True watch and ward where loved ones sleep.  
My dead are mine and the dying.

A Prayer at Evening Tide.  
Into Thy hands, O Father, we com-  
mit this day. With bodies wearied  
with the stress of toil and hearts bur-  
dened by the weight of cares, we feel  
the chill shadows of depression and  
regret fall on our spirits as the mists  
of evening darken.

Confused and trembling in the gather-  
ing gloom, we grope after Thee, for  
we have stumbled in the rough places  
where our erring feet have wandered.  
Gather us, O Father, into the comfort  
and peace of Thy embrace. May Thy  
forgiveness heal the wounds of our  
mistakes made and Thy com-  
passion overcome the sharpness of  
our woes.

Rest us and all our dear ones,  
Father. The long day of labor is ended  
now, and our changed-filled lives  
give promise of no earthly refuge from  
the caring cares. O Father, give us  
rest this night and with the morn-  
ing, if it be Thy will, may we arise re-  
freshed in body and eager for new  
service.

In Jesus' name we ask these things,  
and Thine shall be the glory ever-  
more. Amen.

Two Prayer Lessons.  
(By Robert F. Speer.)  
Our Lord despised hypocrisy. No  
other sin is so constantly denounced  
by him. And especially in prayer did  
he abhor it. To make prayer and the  
act of prayer to God the mere occasion  
for display or self-exploitation was  
to him despicable. And he  
speaks out with stern condemnation  
in the Sermon on the Mount of the  
public prayers of hypocrites. "When  
you pray, pray alone to the Father  
in secret."

Secret prayer is the test of true  
strong life. It was the constant prac-  
tice of Jesus. We see him again and  
again going off alone to pray and  
often in the midst of the throng he  
was still alone in prayer. He knew  
what value such prayer has, and if he  
commends it and assures us as he  
does that the Father hears it, we  
may rely upon his word. We shall  
miss the joy and spring and steady-  
ness and strength of life if we do not  
have the habit of secret prayer.

Secret prayer saves us from loneliness.  
We can always have the com-  
pany of God. We need only to close  
our outward eyes and open the eyes  
of the soul, or we have both the  
inner and outward eyes open and be  
with God. "Father," we can say, "My  
Father. No more than that will be  
necessary often, and we shall know  
that we are with a friend. And such  
companionship, which can be main-  
tained anywhere and at all times,  
makes life sweet and calm. Whatever  
is going on about us can not disturb  
us if we are in our hearts alone with  
God. The secret place of the soul is  
ever with us. Let us live there."

But in deprecating hypocritical  
public prayers and urging private  
secret prayer, Jesus did not mean that  
sincere public or social prayer was not  
right and good. Exactly the contrary.  
The other text assigned, Matthew 18,  
10, 20, holds out special promise to  
those who pray together. Its best  
blessings require many sharers. We  
only come to them when we come with  
others.

Every father loves to have his  
children come to him together. Let  
the two, three, or four children in a  
home come in a body and stand be-  
fore their father and say, "Father, we  
love you, and we have come, all of  
your children together, to ask you for  
something." Why before the thing  
is asked for, the father's heart has  
overflowed and he has gathered those  
children into his arms. "My dear  
children," he is saying, "I love you,  
let us go and do just what you have  
come to ask. Well, the Heavenly  
Father loves His children more and  
not less than an earthly father."

It is a blessed thing to have the  
clear, firm assurance of Jesus, "Where  
two or three are gathered together in  
my name, there am I in the midst of  
them." That is better than a prom-  
ise. Not "There I will be," but  
"There I am." We do not need to  
do any asking for his presence. If  
we meet in his name there he is. Of  
course he is. His name is himself.  
If we meet in Christ in the spirit and  
love, and character of Christ, there  
Christ must of necessity be. And so  
we can always find him. If we are  
lonely all we need to do is to find  
a friend and be with that friend in  
Christ and there Christ is.

How could we ask more than Christ  
has already given us? We know now  
where to find the Father and where  
to find the Saviour. That is enough  
for us.

enough to reach the bottom, or if they  
touch bottom the anchorage ground is  
not stiff enough to hold.

Men think they preach a full gospel  
when they call men to repentance and  
point to the Saviour. I said to a man  
one day, "What do you understand by  
the gospel?" He replied, "The gift of  
Jesus for the souls of men." I said  
that is only half! The other half is the  
first half, the gift of the soul to the  
Son by the Father.

In the seventeenth of John we learn  
in six or seven places that the souls are  
given by the Father to the Son, and  
that they are kept, and that not one  
of them is lost. That is what I mean  
by making the sinner fast to the cross,  
by a free and full and present salva-  
tion, and the saint fast to the throne  
by almighty power of the holy and  
blessed Trinity. Let us hear a little  
more of the everlasting covenant in  
public teaching, for weak teaching will  
make weak disciples and anything but  
strong Christians. It must never be  
forgotten that it is the truth that  
saves. The eternal verities must be  
sounded out. God said of old, "I am  
that I am." He says the same to-day.  
This human children, regenerate, can say  
also, "I am." "I am persuaded," "I am  
crucified," "I am ready," "I count all  
things but loss for the excellency of the  
knowledge of the heavenly vision." Who  
does not desire to make headway? To go  
on with firmer step, bolder front,  
stronger aim, brighter eye, calmer brow  
in the way of life.

"Thy bleeding feet these paths have  
trod."  
But I am weak, and I am frail.  
And I am man, and I am mortal.  
H. T. Miller.

Pageants of the Past.

(By A. Banker.)  
During the past few years pageants,  
mostly representing medieval histor-  
ical events, have been very much in  
evidence, some held in the grounds of an  
old Norman castle, re-enacting in min-  
iature actual events which took place on  
that very spot centuries ago. But in  
the cruel and sanguinary age of the Roman  
Emperors the oft recurring pageants  
held in the numerous amphitheatres  
were gruesome and lurid exhibitions  
of blood and fire, and ferocious savag-  
ery. The populace revelled in the most  
fiendish cruelty, the spectacle of a pair  
of gladiators fighting to the death, or  
of a convert to the new faith being torn  
in twain by powerful carthorses or dis-  
membered and devoured by wild beasts,  
causing them ecstasy of delight.

And what ghastly and gruesome spec-  
tacles these amphitheatres have witnessed,  
some, as that at Nismes which is still  
used for bull fights, being still in quite  
a good state of repair. In the Coliseum  
of Rome, for instance, what rivers of  
blood have been poured forth: what  
thousands of victims have been torn to  
pieces and devoured by lion or by leop-  
ard, by packs of wolf, or by tiger,  
by savage bear or by wild bull. Ah! how  
that ferocious populace gloated over  
the spectacle of three or four Chris-  
tian martyrs standing in the centre of  
the arena awaiting the onslaught of a  
number of hungry lions savagely roar-  
ing in their cell, and screaming with  
delight at the famed brutes, fiercely  
fought for the mutilated bodies, some  
scarce dead, of the faithful young mar-  
tyrs.

But not always were the wild beasts  
victorious; not always was the victim  
slain and devoured. As an instance, that  
magnificent man of men, the Apostle St.  
Paul, the impersonation of virile  
strength both of body and mind, when  
in the arena of the amphitheatre at  
Ephesus exposed to the furious attack  
of the lions, slew them both with the  
dagger which prisoners were permitted  
to use if they wished. What a fight it  
must have been! Two savage lions  
against one man. See, with what mar-  
vellous agility he avoided their un-  
slaying, doubtless driving home his  
weapon at each futile attack, until at  
length one of the savage beasts and  
then the other lies prone on the blood-  
stained sand of the arena, and the great  
victor is set free as a reward for his  
prowess. And although he knows full  
well that it may result in a repetition  
of the terrible ordeal, yet immediately  
he is released he goes forth again to  
preach Christ crucified.

Ah! the Christian faith was no matter  
of indifference to these sainted martyrs.  
For they realized to the full that their  
Redeemer had on the cross suffered the  
cruelest of cruel deaths in order to ex-  
piate their sins, and by bearing their  
punishment, had opened the gates of  
the Kingdom of heaven to those who  
accepted Him as their Saviour. And they  
were as certain as it was possible to be  
certain of anything, that when those  
savage animals had torn the life from  
them, He would accord them a loving  
welcome, and allot them a brilliant in-  
heritance in the realms of glory.

Moving Pictures New Parlor Game.

Moving pictures form the new parlor  
game. A small apparatus measuring  
about three feet by about a foot  
wide and deep, recently has been pat-  
ented together with the necessary pro-  
jecting equipment. The image is  
thrown upon a ground glass screen, giv-  
ing a picture about fourteen inches by  
ten, at one end of the machine. If  
necessary, this screen can be removed  
and the image projected upon a large  
white sheet, a piece of white cardboard,  
or some other opaque medium to greater  
dimensions.

The projecting apparatus is strong  
and simple. There is no danger of  
igniting the film such as arises when  
a powerful luminant is employed, as in  
the ordinary exhibition installation. All  
that it is necessary is an acetylene  
bicycle or other convenient form of  
lamp. The film being placed some dis-  
tance from the light there is no possi-  
bility of sufficient heat being gener-  
ated in focusing the light to bring about  
combustion of the film.

The films are supplied on spools and  
operate in the usual way, being wound  
again on another spool after passing  
before the lens. The picture thrown  
upon the ground glass or other screen  
is perfectly distinct and clear, and has  
all the vivid animation of the large  
machines.

This latest invention is ranked as one  
of the greatest developments in kine-  
matography, as it insures moving pic-  
tures for the home.

## THE ONLY WAY TO GOOD HEALTH

Is to Keep the Blood Rich, Red and  
Pure by Using Dr. Williams' Pink Pills.

The only way for every girl and woman  
to be well and at her best is to  
keep her blood rich and red and pure.  
Impure, weak blood is the cause of the  
wretched feeling of languor and faint-  
ness, pains in the back and sides, head-  
aches and all those other indescribable  
sufferings which make the lives of so  
many growing girls and women a daily  
torment. There is one sure way to be  
well, and that is through the tonic treat-  
ment supplied by Dr. Williams' Pink Pills  
for Pale People. These Pills actually  
make new, rich blood which growing  
girls and women need to make them  
well and keep them well. Thousands of  
mothers and their daughters have found  
an effective cure for anemia, general  
weakness, indigestion, palpitation, ner-  
vous disorders, skin troubles and other  
ailments in Dr. Williams' Pink Pills.  
Mrs. J. C. Moses, Brenton, N. S., says:  
"Last spring and summer my daughter's  
health gave out. She had no ener-  
gy, was very pale and nervous, and had  
no appetite. As the usual remedies  
given in such cases did not help her, we  
became much alarmed, and on the ad-  
vice of a neighbor began giving her Dr.  
Williams' Pink Pills. We could soon see  
an improvement, and as she continued to  
take the Pills she gained in weight and  
color; her color returned and her whole  
system seemed to be built up again.  
She is now the picture of health and  
joins in recommending Dr. Williams' Pink Pills."

These Pills are sold by all medicine  
dealers or will be sent by mail at 50  
cents a box or six boxes for \$2.50, by  
addressing Dr. Williams' Medicine Co.,  
Brookville, Ont.

## GOOD SHORT STORIES

PETRIFIED THE ENGLISHMAN, TOO.

"Colonel Tom Ochiltree once upset  
Lord Lonsdale when the latter was en-  
tertaining in New York on his way home  
on an exhibition to Alaska," said a  
man who saw the fun.

"At a dinner given in his honor Lord  
Lonsdale told many thrilling stories,  
and an audible 'oh' went around the  
table when he finished telling of a petrified  
forest in Africa, in which he found  
a number of petrified lions and ele-  
phants. As the Englishman lapsed into  
silence and the applause sank to an  
echo all looked to Colonel Ochiltree to  
defend his nationality and beat this petri-  
fied lion story."

"Texas," said the colonel, after a  
pause, has petrified forests; but, al-  
though they contain no petrified lions and  
elephants, they are remarkable for having petrified  
birds flying over them."

"Nonsense!" said Lord Lonsdale.  
"That is impossible. Such a phenomenon  
is contrary to the laws of gravitation."  
"Ah, that's easily explained," respond-  
ed Colonel Ochiltree, quickly. "The laws  
of gravitation down there are petrified  
too."

DIVISION.

The new teacher glanced smilingly  
over the school and was delighted to see  
so many bright young faces among her  
new charges.

"Now, children," she said, "so that I  
may find out what you know I will test  
you on arithmetic. Maggie Wilkins, if  
I were to divide three bananas among  
seven boys, what would be the result?"

"A riot," said Maggie, speaking up  
like a little drum major.

"Possibly," said the teacher, "but that  
is not what I mean. Tommy, you may  
take the question. Three bananas am-  
ong three boys—that would be one ban-  
ana apiece for each boy. Now, three  
bananas among seventeen boys would  
be what?"

"Three bananas, m'm," answered Tom-  
my.

"I know, but three into seventeen is  
not the teacher."

"Three bananas would go into seven-  
teen boys once and none over," said  
Tommy, confidently.

It was then that the new teacher re-  
sponded—Harper's Weekly.

A "new" story about Napoleon is  
necessarily suspect; the probability is  
that it is simply so old that it has been  
forgotten, however, here is one that  
M. Arthur Chuquet prints in L'Opinion  
as never before published. It re-  
lates to Napoleon and Blucher.

The Emperor received the General at  
the castle of Finkenstein, while he  
was preparing for the siege at Danzig.  
He drew him to a window in an upper  
story and, pointing to the French army  
in his military gifts, and Blucher, going  
away delighted, described the interview  
to his aide-de-camp. "What a chance  
you missed!" exclaimed the latter.

"Why?"

"You might have changed the whole  
course of history."

"How?"

"Why, you might have thrown him  
out of the window!"

"Confound it!" replied Blucher. "So  
I might! If only I had thought of it!"  
—New York Evening Post.

LESSON XI.—SEPT. 12, 1909.

Close of Paul's Third Missionary  
Journey.—Acts 21: 1-17.

Commentary.—I. From Miletus to  
Tyre (vs. 1, 3). From Miletus Paul and  
his company sailed straight southward  
before the wind to the Island of Cos,  
forty miles. Thence they continued on  
to the larger islands of Rhodes, opposite  
the southwest corner of Asia Minor.  
This island has always held an impor-  
tant place among the islands of the Medi-  
terranean, and its capital was famous  
for its colossal bronze statue, 105 feet  
high, the chief of the seven world-won-  
ders. The next station was a nonport-  
ant seaport, on the extreme southern  
point of the province of Lycia. 3. Land-  
ed at Tyre.—At Patara Paul found a  
vessel bound for Phoenicia, and without  
delay they reached Tyre.

II. A cordial reception at Tyre (vs.  
4, 6).

4. Finding disciples.—At Tyre Paul  
found a small company of Christian dis-  
ciples, with whom he remained in hap-  
py, helpful fellowship, ministering the  
word. When in strange cities it is al-  
ways well to look for and associate with  
sea voyagers. At Ptolemais Paul  
found that, if he had not been his  
own personal welfare, or to their  
affectionate solicitude on his ac-  
count. They were informed by the  
Spirit that bonds and afflictions awaited  
the apostle at Jerusalem, but it was  
not revealed to them as the will of God  
that he should change his plan of visit-  
ing Ptolemais.—Hackett, 5. Brought us  
—Here is a beautiful and impressive  
picture of the harmony of Christian com-  
munion and the strength of Christian  
affection. And prayed.—As  
at Miletus, so here, they knelt down and  
prayed before they parted. The meeting  
and parting of Christians should be seen-  
sitive of prayer and praise. 6. Taken our  
leave.—While farewells are sorrowful oc-  
casions, yet among Christians they are  
illumined with a glorious hope.

III. The journey to Caesarea (vs. 7,  
8). 7. Finished our course.—By the same  
vessel; it sailed southward thirty miles  
to Ptolemais, the molar area. Here the  
sea voyage ended. At Ptolemais Paul  
remained one day with the brethren,  
and the next day travelled by land the  
remaining thirty-six miles to Caesarea.

8. Philip.—After a silence of about  
twenty years, following upon Philip's  
ministry in Caesarea and the Ethio-  
pian eunuch (Acts 8: 34-40), we meet  
him at Caesarea, which had ever since  
been his home. The seaport was the re-  
sidence of the Roman governors of the  
province of Judea. One of the seven—  
One of the deacons appointed with Ste-  
phen (chap. 6). 9. The brethren should be  
distributed from Philip the apostle.

IV. Events at Caesarea (vs. 9, 14). 9.  
Four daughters.—did prophesy.—The  
house of the evangelist Philip became,  
in consequence of the fulfilment of the  
prophecy in Joel 2: 28, the honored cen-  
tral point of the Christian life in the  
city. Caesarea, the four daughters, who  
had received the gift of prophecy and of  
interpretation, furnish new and clear  
evidence that all believers alike enjoy  
the privileges of Christianity; and even  
the earlier instances of the prophetesses  
Miriam, Deborah, etc., prove that there  
is knowledge of Christ in the Kingdom of  
grace between male and female.—Lange.

To prophecy is to speak "to edification and  
exhortation and comfort" (1 Cor. 14:  
3). Where these young women preached,  
"whether to women only, or in private  
houses, or to public assemblies," we do  
not know. But the fact of the New  
Testament clearly show that God calls  
women the same as men to preach his  
gospel.

10. Many days.—The Greek word for  
many means some or several. They  
remained longer than they at first in-  
tended. Paul's desire was to reach  
Jerusalem in time for the feast of the  
Pentecost, but he had arrived at Cae-  
sarea earlier than he expected and now  
had more than a week to spare, which  
time he spent at Caesarea. Agabus.—  
This prophet we have met before (11:  
27-30) as the foreteller of famine in the  
region of Claudius. He comes now from  
the interior hill country.

11. Girdle.—The excessive symbolic ac-  
tion sometimes employed by the ancient  
Jewish prophets (Isa. 20: 2; Jer. 13: 1;  
Ezek. 4: 1). This Christian prophet took  
Paul's girdle and with it bound his own  
hands and feet. Using the prophetic  
word of the Old Testament. Thus said  
the Lord: "yet changing it to suit the  
new dispensation of the Spirit (he cites  
the Holy Spirit as explicitly announc-  
ing Paul's capture and imprisonment in  
Jerusalem. This prediction was ful-  
filled not many days after.—Butler. 11.  
Girdle.—Girdle were quite large, and  
made of linen or leather. In eastern  
countries they are used to bind loose  
flowing robes about the waist. So  
shall the Jews. While it was the Ro-  
mans who actually put the apostle in  
chains they did it at the instigation of  
the Jews. Shall deliver him, etc.—This  
prophecy was strictly fulfilled in every  
particular. At Jerusalem Paul was de-  
livered into the hands of the Roman  
soldiers and was taken back to Caesarea  
a prisoner. He remained in prison at  
Caesarea about two years, and was then  
taken to Rome, where he was kept two  
years longer. During these long years  
of prison life we hear no repining word  
from Paul. He is always rejoicing and  
seems to forget his own afflictions in  
his effort to comfort others. Some of  
Paul's best and most helpful epistles  
were written while he was under bonds  
and chained to a Roman soldier; but  
the word of God was not bound. So it  
has always been. Out of our afflictions  
God brings a blessing not only to our-  
selves, but also to others. Examples:  
Bunyan in prison, John on Patmos.

12. Besought.—Paul's companions  
of the previous prophecy of Agabus, and  
the vivid symbol whereby he now im-  
pressed this prediction, produced in the  
minds of the Christian disciples a deep  
conviction of the certainty of future  
evil to Paul at Jerusalem. Under this  
conviction they unitedly besought him  
not to go to the place of danger.

13. I am ready.—Paul's companions  
saw the danger; he saw his duty. Had  
they seen for themselves the same duty  
and the same cause, doubtless they, too,  
like him, would have moved on to dan-  
ger and death; for it is a company of  
rare spirits who are here clustered  
around this holy apostle.—Wholen. 14.  
We ceased.—When these true-hearted  
disciples could prevail nothing they ac-  
cepted Paul's decision as the will of the  
Lord and ceased all further opposition.

The secret of Paul's heroism was, I  
trust, the Lord Jesus Christ. Between  
Paul and Jesus Christ existed such a

bond of personal love and devotion as  
has seldom existed since. Paul's individ-  
uality was almost swallowed up in  
Christ. "Not I, but Christ liveth in me."  
To me to live is Christ. Paul had such  
a conception of Christ's love to him that  
it kindled in him a responsive flame of  
affection that well-nigh consumed him.  
2. Love for the souls of men. When Paul  
said, "For the name of the Lord Jesus,"  
he practically means, "For the gospel's  
sake," which again signified, "For the  
souls of men." He wanted to go to Jeru-  
salem to preach to his countrymen at  
passover, and was willing to face bonds,  
imprisonment and death for so sacred a  
cause.—Hom. Cam.

V. From Caesarea to Jerusalem (vs.  
15-17). After the events just described  
Paul and his companions took up their  
"carriages"—meaning "baggage" (R. V.)  
—and went up to Jerusalem. Besides  
the original seven from Europe (see  
chap. 20: 4), there were Luke and several  
of the brethren from Caesarea. At  
Jerusalem they were received gladly by  
the brethren there. "We see brotherly  
kindness illustrated and the leaders of  
the church there."

PRACTICAL APPLICATIONS.

Doing the Will of the Lord.

1. Praying. Kneeling down, "prayed" (vs. 5). Prayer is the call of faith to the  
ear of mercy (Heb. 4: 16). Prayer is the  
Spirit of God breathing in the soul of  
his child (Rom. 8: 15). Prayer is the  
means of delivery from misery and the  
obtaining of every virtue (John 14:  
13, 14). Prayer is a force in the uni-  
verse. "One of God's laws is, that a  
magnet held over a bit of steel shall act  
with potency against the steel of gravi-  
tation, and cause the steel to go up in-  
stead of down. There is no conflict or  
suspension of laws but a harmonious co-  
working of two laws, both operative in  
their time and sphere. A law of God is  
that the prayer of faith shall be a  
force in the universe, to co-work bene-  
ficially with other laws and effect results  
otherwise impossible. A storm rages  
violently on the sea. The waves are  
raised according to law and would de-  
stroy the frail vessel tossed by them,  
but for oil from the decks of the imper-  
illed craft, which stills the restless waves  
in accordance with another law."

II. Journeying. "We took ship" (vs. 6).  
Comparing life to a voyage and yourself  
to a vessel, as Talmage suggests, see  
that, 1. Your craft is made of the timbers  
of truth. 2. Love is the helm. Pride,  
ambition or avarice will strand  
any ship. 3. Christian perseverance is  
the power, out so as to overcome the bil-  
lows. With courage in front and fear  
aft no broadside of trouble can sweep  
the deck or fill the hatches. 4. Sails  
made of faith will wait any ship har-  
bored. 5. The running rigging must be  
prayer. Pulling on the promises you  
will hoist the sails and move  
steadily onward. 6. For a compass use  
the word of God. Study is daily. Sail  
by it constantly. Its needle always  
points to the Star of Bethlehem. 7.  
Have hope for the anchor. 8. Look out  
for icebergs. Have no fellowship with  
cold, worldly professors of religion (Eph.  
4: 11, 2 Tim. 3: 5). 9. Keep a log book.  
"Examine yourselves, whether ye be in  
the faith" (2 Cor. 13: 5). 10. Keep your  
colors at the masthead. Write "Holi-  
ness to the Lord" on your banners  
(Exod. 39: 30). Then the pirates of  
temptation can never overcome you. 11.  
Acknowledge Christ as the Captain of  
your ship (Heb. 2: 10). 12. Receive the  
Holy Spirit and depend on him to be  
your pilot (John 16: 13).

III. Prophecy. "Four daughters,  
virgins, which did prophesy" (vs. 9). "He  
that prophesies speaketh unto men to  
edification, and exhortation, and com-  
fort" (1 Cor. 14: 3). Prophecy is not so  
much prediction as inspiration; not only  
foretelling but warning, instructing, com-  
forting and helping under the direct in-  
spiration of the Holy Spirit (Luke 7: 16,  
28; 24: 49; Mal. 2: 7; Hag. 1: 13).

IV. Enduring. Ready to "die" for  
the name of the Lord" (vs. 13). In the  
Armenian massacres one young woman,  
whose name means "unfading," was  
taken captive with her Bible in her  
hand. She was not injured as were most  
of the women, but was told, as she was  
being carried away, that she must ac-  
cept Mohammedanism. She would not  
surrender to take her life, but she was  
true. Again and again they urged her  
to yield, but she refused, saying, "Kill  
me now, if you must. I'll never become  
a Moslem," and took out her Bible and  
read to them. At length, intimidated by  
the girl's firmness, they let her go, and  
she found her way back to her home un-  
harméd. It means much to be ready  
for whatever may come upon us. Paul  
was ready for service or sacrifice, ready  
to suffer, ready to live or ready to die.  
Only those who are dwelling in the will  
of God have such an experience—an ex-  
perience of rest, quietness, assurance.—  
A. C. M.

GOATS AID FOREST SERVICE.

Make Fire Breaks by Eating Brush  
Along the Trails.

The experiment in the forest service in  
using Angora goats in clearing fire  
breaks through the chaparral in the  
Lassen National Forest has met with  
such success that the government offi-  
cials believe with careful handling the  
area grazed over by the animals can  
be entirely denuded of its present  
growth of brush.

Two bands of goats were sent into the  
experimental area early in July. One  
was composed of ewes and lambs, but  
owing to defective handling not as much  
was accomplished by them as by the  
other band, which was more ably hand-  
led.

The goats took to their new duties  
with a relish and the way in which they  
devoured the brush along the trails  
which had been constructed for them  
was a striking demonstration that their  
task met with their approval.

Another valuable disclosure of the ex-  
periment is the propensity of the ani-  
mals to nibble at the bark of the man-  
zanita trees, the destruction of which  
results in the death of the tree. The  
view to the forest service was to  
experiment of the forest service will be  
fully carried out and it is expected that  
the thinning out of the heavy brush  
growth and the destruction of the crook-  
ed manzanita will result in the safe-  
guarding of the Lassen National Forest  
from destructive fires.—San Francisco  
Chronicle.

THE BOY AND THE PROFESSOR.

"I was mimicking Professor Bore yes-  
terday, and he caught me."

"What did he say?"

"Told me to stop making a fool of  
myself."—The Wasp.

Wigg—What is the best season of  
the year for ballooning? Wagg—Fly  
time, my boy.

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