

MRS. LAKE'S SECRET.

She Kept It Well, Though She Loved to Talk Things Over.

By BELLE MANIATES.
[Copyright, 1909, by Associated Literary Press.]

"Ethel, don't you go up to the house," said the moon faced woman coming out on the porch of the farmhouse. "I'll go to the auction and finish the business, and you won't have to go."

"You have been so kind to us, Mrs. Lake," said Ethel Sturgis, "but I do dread to see the familiar things again."

"I'll go to town and get that new auctioneer and drive him to your house to tag the things. Tomorrow I'll go to the auction and finish the business, and you won't have to go."

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Then the girl returned to the house and vigorously applied herself to household tasks. She dared not be idle long enough to think and remember. It was two years since she and her father had left the little town in the east and bought the farm that was to bring them prosperity. Things had gone very wrong from the start. A cloudburst, the Hessian fly, her father's illness and the failure of a bank brought about the loss of the farm.

All they had left was a forty acre piece. Their household goods were to be auctioned on the morrow to enable them to buy the stock and implements for their little remnant of land. Their kind hearted neighbor had invited them to remain at her house while the sale was in progress, and she insisted that they continue to accept her hospitality during the construction of the little cabin her father purposed to build on the "forty."

Toward evening Mrs. Lake returned from her expedition.

"We got them all tagged, Ethel," she said cheerfully. "That auctioneer's a dandy. I got him interested in your pa, telling him what chunks your dad had come in."

Ethel winced. She knew her neighbor's propensity for "talking over"

things, and she felt that she would rather realize less from the sale than have her private affairs discussed with a stranger.

"If only you could have brought yourself," continued the loquacious woman, "to have taken Austin Hobert. He's so well fixed and so kind. He's just wild over you."

"I wouldn't marry a man for those reasons," said Ethel.

"Well, he isn't so bad looking—one eye just a mite off and his legs aren't quite true. But you can't have everything. Sometimes I think you have had a love affair and been crossed, Ethel, to let such a fine chance go by."



ON THE THRESHOLD STOOD A TALL, LETHAL LIMBED MAN.

"Then those things are yours?"

"No—ours. We are going to live here with your father."

"Will, did Mrs. Lake know too?"

"Yes; she was our right hand man."

"I have misjudged her. I never dreamed she could keep a secret."

The girl smiled faintly.

"I told the auctioneer about you and how you helped your pa and kept his spirits up, and he said you must be plucky."

Ethel wondered vaguely if she had confided in him regarding Austin Hobert also. "It doesn't matter, though," she thought sadly. "Nothing does now."

The next day when Mrs. Lake returned from the auction she was in a state of jubilation and excitement.

"Oh, Ethel, the things brought twice what your pa thought they would. Here—Mr. Sturgis, the auctioneer sent you this check."

Walter Sturgis took the check and glanced at it eagerly. His face flushed, and he looked curiously at his daughter.

"How much is it, father?" asked Ethel, extending her hand for the check.

But he had stowed the check carefully away in his pocket, and, naming the amount, he left the room.

"Oh," she exclaimed thankfully, "that will buy the implements, a team, a cow, wagon, two hogs and some chickens. Who bid in the things, Mrs. Lake? Were the neighbors all there?"

"Yes, and a lot of town folks. What do you think brought the most?"

"Why, I suppose father's bedroom set. It is real mahogany, you know."

"No, sir; it was your little writing desk."

"My desk? Who bought it? Why was it bid up?"

"Austin Hobert was bound to have

it, but a fellow from town got it. He bid in a way that you could see he'd keep bidding till kingdom come, so Austin finally quit."

"What sort of a looking man was he?" asked Ethel.

"Oh, a fat, pudgy, homely man."

"Probably some secondhand dealer."

"Maybe; and he bought all the best things—all your parlor and bedroom things, all the very things you would have chosen."

"I am glad a stranger got them. It would make me feel queer to go in to call on the neighbors and see them using our things."

Early the next morning Mr. Sturgis went to town. He came back looking more cheerful over his purchases than he had looked in months. Ethel was left alone very often during the next week, Mrs. Lake taking advantage of having some one to leave in charge of the house. One afternoon Mr. Sturgis asked Ethel to go over to the "forty" and select a site for their cabin. He declined to accompany her, as he had to go to town. Mrs. Lake was in the midst of breadmaking, so Ethel saddled a horse and rode toward the "forty."

Suddenly a disagreeable thought struck her.

"If Mrs. Lake has sent Austin over here to see me I'll never forgive her."

She rode slowly, with her eyes glued to the horse's mane, wondering if she had been wise to reject Austin's love and protection. She didn't raise her eyes until she turned in at the "forty." Then she stared in amazement. Here stood a trim little house with a neat, broad porch and blinds.

"This is what Mrs. Lake and father have been so mysterious over," she thought, with sudden enlightenment. "But how could it have been built in so short a time?"

She dismounted and went up the steps. A card lay on the steps and some advertising matter. "Oh, I see—some of those portable houses! I wonder if the door is open."

It was, and with its opening came another surprise. Here were all her household goods arranged as they had been in the old house. She passed through the living room, dining room, kitchen and then into her father's bedroom. She opened the last door. All her personal things were here and many more beautiful new furnishings. What did it mean? Then she grew faint. She knew—Austin! Had he dared? She could not take them unless—

She heard a knock at the door, and she felt that it was the decision of her life awaiting her. Could she? A moment elapsed before she summoned courage to open the door.

On the threshold stood a tall, lethal limbed man.

"What?" she said faintly.

He clasped her to him.

"It took you two years to forgive," she murmured reproachfully.

"Dearest, I got your note only ten days ago. It was in the secret drawer to your desk. You forgot to mail it."

"How could I! But how did you come by it?"

"I am the new auctioneer. I didn't know you lived in these parts till Mrs. Lake took me to tag your things. She told me how you would miss your desk, and I made up my mind to bid it in. Casually I opened a secret drawer and found the letter. I had all the things bid in. The next day your father came to see me, and we fixed up this surprise."

"Then those things are yours?"

"No—ours. We are going to live here with your father."

"Will, did Mrs. Lake know too?"

"Yes; she was our right hand man."

"I have misjudged her. I never dreamed she could keep a secret."

The Royal Assent.

"Le roy le veult" (the king wills it) is the form of words in which the English king is accustomed to signify his royal assent to a bill which has passed both houses of parliament and is ready to be made statute law.

They are, however, not the only form of old Norman-French words which has survived and is still in usage in the British parliamentary system. Thus, for instance, when a bill is sent up for consideration from the commons to the lords it is indorsed by the clerk with the words, "Solt baille aux seigneurs" (let it be sent to the lords), and when the converse operation takes place the corresponding words are "Solt baille aux communs."

The royal assent to money bills is more elaborately expressed. "Le roy remercie ses bons sujets, accepte leur benevolence et ainsi le veult" (the king thanks his loyal subjects, accepts their gift and so wills it). For private bills still another form of assent is used, "Solt fait comme il est desire" (let it be done as desired).

The Training of Novelists.

Fielding was a playwright before he became a novelist. He was also a country squire, a barrister and a police magistrate. Richardson, the son of a carpenter, rose to be the head of a prosperous business before ever he became a novelist. Defoe had many employments besides that of writing. Smollet was a surgeon both on land and sea. Sterne was a parson, if not a good one, and Scott was a sound lawyer who never neglected the duties of his legal offices. All of these novelists are masters of the art of address. They all wrote out of a full knowledge and made themselves plain to plain men. Their works survive, partly, of course, because they were born writers, but partly also because they knew much of life and could tell what they knew so that every one should understand it.

Not on Smiling Terms.

"Is that your mother-in-law over there smiling at you?"

"No. If she is smiling at me it isn't my mother-in-law."—Boston Herald.

PEOPLE'S PULPIT...



Sermon by
CHARLES T. RUSSELL,
Pastor Brooklyn
Tabernacle.

PASTOR RUSSELL HOMEWARD BOUND

"As the Waters Cover the Great Deep" (Isaiah xi, 9).

Pastor Russell is returning to America in good condition after having addressed the public of Great Britain, Ireland, Germany, Warsaw, Russia; Rome and Jerusalem—in all forty times. His largest audiences were at London, about 7,000, with Glasgow a good second.

Mid-Ocean, May 29.—As I look abroad and see water, water everywhere, without a speck of land in sight, and as I reflect that we are passing over varying depths, some of which are as great as five miles, I am reminded of the promise in the Lord's Word that ultimately the whole earth, the world of mankind, shall have such an abundant knowledge of the Creator and the Redeemer, as to be fitly illustrated by the depths of the sea. I have therefore chosen as my text the words, "The earth shall be full of the knowledge of the Lord as the waters cover the sea." I remember also the very similar promise by the Lord through the Prophet (Habakkuk ii, 14), "For the earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea." I am reminded also of the Prophet's declaration that the time will come when "Every knee shall bow, and every tongue shall confess" (Isaiah xiv, 23). And again "That at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; And that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." And I am also reminded that in that day, "They shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them, saith the Lord" (Jeremiah xxxi, 34). The question properly arises, To what extent shall we consider these statements literally true? What kind of fulfillment should we expect them to have?

If we look out upon the heathen world, however sympathetic we may be in respect to foreign missionary work, doing all in our power to make known to the heathen the grace of God, and the great Redeemer, we are nevertheless compelled to admit that there is absolutely no hope of our ever causing every knee to bow, and every tongue to confess Christ in heathen lands, even as we have long ago given up hope of accomplishing such work in civilized lands. The work is too great for us, and the errors of heathendom are too deeply seated to be quickly eradicated. Government statistics show us that there are twice as many heathen today as there were a century ago. If, therefore, any of us had been flattering ourselves respecting our ability to accomplish the conversion of the world, it is time for us to acknowledge our error and to look to the Lord, realizing that in him alone is the world's hope. Doubtless this is just the lesson that the Lord wishes us to learn. He does not wish us to give up our efforts to "do good unto all men as we have opportunity, especially the household of faith," for our own blessing is associated with such activity on behalf of others. But God does wish us to realize that of ourselves we are unable to cope with the situation. He wishes us to realize that only through the establishment of the Kingdom of God's dear Son can the glorious blessings of the Millennium ever be hoped for. Alas! We must admit, and should feel deeply humble by the admission, that even in civilized lands, the number of footstep followers of the Lamb of God is very few. The number who are "walking, not after the flesh, but after the Spirit" in civilized lands is very few, in comparison with the population as a whole. We are not in this setting ourselves as judges of the hearts of our fellow-creatures—remarkably few make any pretension to walking in the "narrow way," which alone now leads to life everlasting (Matthew vii, 14).

The Necessity For Knowledge.

Many dear Christian people, desirous of thinking well of the heavenly Father, are so befogged with the teachings of the past, that they try to imagine that the way to eternal life is not so narrow as the Master said; they try to imagine that somehow the heathen will be saved in their ignorance, notwithstanding the Apostle says, "How shall they believe on him of whom they have not heard?" (Romans x, 14). And again, his assurance that "there is none other name under heaven given among men, whereby we must be saved" (Acts iv, 12).

The error from the past which led to this inconsistency is the teaching that all of the heathen are going to eternal torture, and that they never will have an opportunity of accepting Christ in the future. They rebel against the thought which has come down from the dark ages that God foreknew the ignorance of the heathen and predestinated their eternal torture; that they should not hear of the only name under heaven or given among men whereby they might be saved and fixed their en-

vironments so that they never heard The whole difficulty, we see, lies in the fact that God's people in the past have not studied his Word as they should have done. Some of us subscribed to one creed, and some to another, saying to ourselves, Our creed is not satisfactory, but it is probably as free from error as other creeds. We consoled ourselves with the thought that all Christendom was considerably befogged, and we no more than others. Some of us probably tried to satisfy our minds by saying that those features of our creeds which dishonored God, and implied his lack of wisdom, or worse, his willingness but lack of justice, or lack of power—that these things were mysteries which must be believed, although they could not be reconciled with human reason and common sense. Some of us even tried to persuade ourselves that we were exercising extraordinary faith in these matters, but in reality we were merely ignorant of God's Word, and credulous of the wisdom of our creed-makers of the past.

True Light Now Shining.

But now, thank God, "The night is far spent, and the day is at hand" (Romans xiii, 12). "Now is our salvation nearer than when we believed" (Romans viii, 24). The evidence that we are in the morning of the new dispensation multiplies on every hand! We are evidently in the period which the Bible declares as "The day of God's preparation." God is preparing to usher in the long-promised period of blessing and refreshment, which he has foretold through all the holy prophets. The wonderful inventions of our day along the lines of chemistry, steam and electricity are fulfillments of the wonderful "Day of Christ," which is nearing. God's people have failed of great blessings in not sooner noticing this fact. We stood, as it were, with our backs toward the East, looking for the sun to rise in the West; we were looking to our own efforts to convert the world, rather than looking to the Lord from whom alone must come the help. Hence the glow in the East had assumed considerable proportions before we noticed it—and many of our brethren are still looking to the West, and angrily refuse to turn and follow the dawn of the New Dispensation, which now may be so clearly seen by the eye of faith.

Let us note well the Apostle Peter's words, assuring us that the vision he had on the Mount of Transfiguration made a deep impression upon him. He tells us, nevertheless, that "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts"—the "parousia" (presence) of Christ, the "Morning Star."

Knowledge a Necessity.

But admitting the promise of the Scriptures that the knowledge of the Lord shall be worldwide and ocean deep—that every creature shall be brought to an accurate knowledge of the truth, in due time (I Timothy ii, 4-6), wherefore is the necessity for this? Is knowledge really indispensable to salvation? Is it not written in the Scriptures of the Apostles Peter and John, that "The people perceived that they were ignorant and unlearned men?" If their ignorance and lack of learning did not hinder them from having God's favor, and obtaining salvation through Christ, and even obtaining Apostleship, why should so much stress be laid upon knowledge? Does God really care for knowledge? Has he predetermined that all who would be in his favor must be educated, and that he cares naught for the ignorant? Do we not read to the contrary that, "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise" (I Corinthians i, 26, 27). "Hath not God chosen the poor of this world rich in faith?" (James ii, 5).

Very true, we answer. With God the wisdom of this world is foolishness, and with this world, the wisdom of God is foolishness. Knowledge may therefore be viewed from two standpoints. So far as worldly knowledge commending any man or woman to God, or making any man or woman more fit for divine favor, we believe the contrary to be true. Unwillingly we are forced to the conclusion that the great colleges of the world are the most destructive agencies in the earth, as respects the Divine revelation, the Bible, and the true knowledge of God, which is essential to salvation and eternal life. We therefore sharply discriminate between earthly knowledge and heavenly knowledge, and between the wisdom of men and the wisdom of God.

Our Lord Jesus gave us the key to this question of the importance of knowledge in relationship to our attainment of eternal life. He said, in praying to the Father, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John xvii, 3). Only such as attain to this knowledge may have eternal life. Con-

sequently we see at a glance that remarkably few of our race have thus far attained to the degree of knowledge which God would be pleased to recognize. At first this might seem peculiar to us; we might say to ourselves or to others, Why does not God give it out freely to all? The reply of the Scriptures is that God is giving his knowledge freely now to a certain class, and that by and by he will give it to all the families of the earth. This essential knowledge is promised to the faithful in the world, He that seeketh dulleth, and to him that knocketh it shall be opened. "The secret of the Lord is with them that reverence him, and he will show them his Covenant," and "Blessed are your eyes, for they see, and your ears, for they hear." Such as thus abide in covenant relationship with the Lord Jesus are indeed taught of God in the School of Christ, and may truly grow in grace and knowledge.

A distinction should be observed in knowing about God, and knowing God himself. It is not sufficient that we should recognize God as the Almighty Creator, for devils also believe that. On the other hand, to be intimately acquainted with God means that we must come into intimate fellowship with him, and this means that we must come unto the Father through the Son, by faith. By thus coming to our heavenly Father by an acquaintance with his Word, and through an appreciation of his glorious work, past, present, and future, we get a view of the lengths, and breadths, and heights and depths of "love divine, all love excelling." In proportion as we behold the outline of the Divine character, we perceive our own deficiencies and try the more to rid ourselves of them, and at least manifest to the Lord that our hearts are in harmony with the principles of righteousness.

The Sun of Righteousness.

Very appropriately the Scriptures speak of the present as a night-time. They tell us that now "Darkness covers the (civilized) earth, and gross darkness the people (heathendom)." They assure us that now God's people need the lamp of Divine revelation to guide their footsteps until the day dawns. They assure us, however, that the morning will be ushered in by the great Sun of Righteousness—the Christ, the Messiah, Prophet, Mediator, King of Glory.

Now is the Church excluded from this work of shining upon and enlightening the world and scattering its darkness. The Master gave us to understand that the Church with himself will constitute the Sun of Righteousness, which will then arise with healing in its beams. Thus in the parable of the Wheat and Tares, he pictures the entire work of this Gospel Age and its consummation, which he styles "The harvest—the end of the age." His word respecting the separation of the wheat from the tares is that the wheat shall be gathered into his barn—changed from the earthly to the heavenly nature, and he adds, "Then shall the righteous shine as the sun in the Kingdom of their Father." "He that hath an ear to hear, let him hear."

The figure of the rising sun scattering the darkness, ignorance and superstition of the world harmonizes with the other picture, which represents the Kingdom of God superseding the kingdom of Satan, and those deluded by Satan, as styled in the Scriptures, the kingdoms of this world.

Be Glad and Rejoice.

We may well sympathize with our forefathers, to whom it was not granted to see as clearly as we may now see the glorious fullness of the Divine purpose to eventually enlighten the whole earth, by causing the knowledge of the glory of God to fill the whole earth as the waters cover the great deep. To us, therefore, is especially applicable the prophetic words, "Be ye glad and rejoice for ever in that which I create. For behold, I create new heavens and a new earth, and the former shall not be remembered, nor come into mind" (Isaiah lvi, 17, 18). Thus does the Lord picture the new dispensation in graphic language. The new heavens symbolically represent the Church in its new and glorified condition, exercising superior control over the affairs of mankind. Likewise, the new earth symbolically represents the new state or condition of society—the new social order of things which will be introduced as a part of the New Dispensation. Imperfection is now written upon everything with which men are associated, partly because of our fallen condition through heredity, and partly, as the Scriptures declare, through Satan, the god of this world or age, who now works in the hearts of the children of disobedience—prompting to sin and selfishness, pride and ambition, and in every sense of the word tending to alienate the hearts of men from the ways of righteousness. Moreover, the Adversary is largely responsible for the gross errors of misconception of the Divine character, which during the centuries past have been creeping into the minds of those who were feeling after God, if haply they might find him. All who are of the right spirit, truth seekers, and truth lovers, will be glad to abandon the errors on this subject, which so long have hindered a proper appreciation of the glorious character of our heavenly Father. By teaching us through false doctrines to dread the heavenly Father, the Adversary has implanted in our minds a fear which constitutes a barrier. The Lord speaks of this saying, "Their fear of me is taught by the precepts of men" (Isaiah xxix, 13). Let us then use more diligently than ever before the wonderful Bible which Divine Providence has placed within the reach of all of God's people, that we may know him, whom to know aright will mean to us life eternal.

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Potatoes.....	40 25
White Beans bushel.....	3 30
Butter.....	3 10
Eggs, dozen.....	13
Young Chickens.....	13
Chickens, per lb.....	13
Turkeys, per lb.....	13
Ducks, per lb.....	13
Bacon Hams, per lb.....	12 1/2
Bacon Sides.....	13 1/2
Bacon Shoulders.....	13 1/2
Lard.....	10 14
Hay, ton.....	10 11
RETAIL PRICES.	
Flour, good family brands, cwt.....	5 50
Flour, city sugar cured, lb.....	1 10
Molasses, N. O. gallon.....	4 60
Golden Syrup.....	4 40
Coal Oil.....	1 1/2 15
Salt.....	1 30
Hams, city sugar cured, lb.....	10 10
LIVE STOCK.	
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