

THOUGHTS FOR SUNDAY.

Unspoken Sympathy.

Parish Visitor.
He was a big, burly, good-natured conductor on a country railroad, and he had watched them with much interest as they got on the train. There were two handsome, round-faced, rosy-cheeked boys, and three sunny-haired, pretty little girls of various sizes and ages. A grave, kind-looking gentleman, evidently their guardian, got on with them; and the conductor's attention was soon caught by the fact that the apparently eager conversation was carried on by means of the deaf and dumb alphabet, the gentleman joining in so pleasantly that the conductor beamed on him approval. Naturally kind-hearted himself, it pleased him to see this trait in others. But his honest eyes were misty as he thought of his own noisy crowd of youngsters at home, and contrasted them with this prim little company who smiled and gesticulated, but made no sound.

It was plain they were off on a holiday jaunt, for they all had satchels, and wore a festive, "go-away" air; and the conductor, whose fancy played about them continually, settled it in his mind that they belonged to some asylum, and were going with their teacher for a vacation trip. He couldn't help watching them and nodding to them as he passed through the car; they returned his greeting in kind, being cheerful little souls, and he began to look forward with regret to the time of parting.

At length, at one of the rural stations, the gentleman kissed the young ones hurriedly and round, and got off the train. They leaned out of the windows and waved enthusiastically far wells as the car moved on; they carried the "little girl" with a brown paper bag from her satchel, and distributed crackers in even shares. The conductor, in passing, smiled and nodded as usual, as the little girl held out the paper bag to him.

"Do have some," she said.
He started back in sheer amazement.

"What?" he exclaimed; "you can talk,—then all of you?"

"Of course," they cried in chorus.
The conductor sank into a seat across the aisle. "I thought you were deaf and dumb!" he gasped.
"Oh how funny!" cried one of the rosy-cheeked boys. "Why that was Uncle Jack, poor fellow! he was born that way. We wouldn't talk while he was with us; it might hurt his feelings you know. Hello! here's our station. Come on girls! and the five trooped noisily out, and waved their handkerchiefs from the platform as the train moved on.

All smart up-to-date women of today,
Know how to bake, wash, sing
And to play;
Without these things a wife is N. G.
Unless she takes Rocky Mountain tea.
Dr. Kent's Drug Store.

Don't Tell.

Don't tell anyone your children's faults, even to their relatives. If you need advice get it privately. Mortifying children creates bitterness in their untrained hearts and estranges them from you.

Don't tell your own age or ask for figures concerning others.
Don't tell your neighbor that you disapprove of his or her ideas. By so doing you will find how soon you will be by them.

Do not tell that your children cannot be induced to read, for this is largely your own fault. Educate their tastes in reading by your own interest in books. You will find that, as children grow older, their tastes in literature will change for the better. If one child likes a certain kind of reading do not compel another to listen to it, but give all an equal chance.

Clear Your Mind.

Success.
We should be appalled if we could see pass before us in vivid panorama the wrecks caused in a lifetime by cruel thoughts. A stab here a thrust there, a malicious sarcasm, bitter, irony, ungenerous criticism, a jealous, envious or revengeful thought, hatred and anger are all going out constantly from many a mind on daily sessions.

Servants have actually been made dishonest by other persons perpetually holding the suspicion that they were dishonest. This thought suggests dishonesty to the suspected perhaps for the first time and, being constantly held, takes root and grows and bears fruit of theft. The old proverb, "If you have the name you might as well have the game," is put into action many times. It is simply cruel to hold a suspicious thought of another until you have positive proof. That other person's mind is sacred. You have no right to invade it with your miserable thoughts and pictures of suspicion.

Many people scatter fear thoughts, wherever they go, and these take root in minds that might otherwise be free from them and therefore happy, confident and successful.

Be sure that when you hold an evil, unhealthy, discordant, deadly thought towards another, something is wrong in your mind.

Learn to radiate joy, not stingily, not meanly, but generously. Fling out your gladness without reserve. Sheel in the home, on the street, on the car, in the store, everywhere, as the rose sheds its beauty and gives out its fragrance. When we learn that love thoughts heal, that they carry balm to wounds, that thoughts of harmony, of beauty and of truth always uplift and ennoble, that the opposite carry death and destruction and blight everywhere, we shall learn the secret of right living.

Blood Poisoning

results from chronic constipation, which is quickly cured by Dr. King's New Life Pills. They remove all poisonous germs from the system and infuse new life and vigor; cure sour stomach, nausea, headache, dizziness and colic, without griping or discomfort. 25c. Guaranteed by J. E. Shell, druggist.

The consolidation of the hardwood producers of Western North Carolina with the Hardwood Manufacturers' association of the United States is the object of an important meeting of the lumber interests to be held at the Battery Park hotel May 5. At that meeting will also be discussed the various conditions of the state. Prominent manufacturers from various parts of the country will be here on that date to participate in the convention. With these aims in view, Mr. Lewis Doster, secretary of the Hardwood Manufacturers' Association of the United States is now in Asheville and will be in attendance at the meeting.—Asheville Citizen.

Week End Rates.—Season 1906.

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To all agents.
This will be your authority to sell Round Trip Tickets between all Stations on these lines at a rate of One First-Class Fare, plus twenty-five cents (25c) for the Round Trip. Tickets to be sold on Saturday of each week, good returning on Monday following date of sale.
The above rates will go into effect on Saturday, April 7th, 1906, and are effective until and including Saturday, October 28th, 1906.
Use regular Local Tickets, marking across face of same, "Week End."
E. F. REID,
General Passenger Agent.
Approved: L. T. NICHOLS,
General Manager.

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THE SUNDAY SCHOOL

LESSON IV, SECOND QUARTER, INTERNATIONAL SERIES, APRIL 22.

Text of the Lesson, Luke vii, 36-50. Memory Verse, 47—Golden Text, Luke vii, 50—Commentary Prepared by Rev. D. M. Stearns.

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The incident of this lesson, like the story of the widow's son in last lesson, is recorded only by Luke, who seems to have the correct sequence of events. The messengers from John the Baptist in prison and our Lord's reply to him and His testimony to the people concerning John, with His rebuke because of their treatment of John and Himself, seem to cover that which is recorded between the last lesson and this one. We should not be surprised if the most unkind and untrue things are said of us as we follow Jesus (John xiii, 16; xv, 18-20; xvi, 33), for as His redeemed ones fitted for His presence by His precious blood there is no other way to be fitted for our place in His kingdom than by suffering with Him. We must not be offended with Him, no matter what He sends us or permits to come to us or even if He seems to neglect us as He did John (verse 23; John xvi, 1-3). Jesus frequently went to dine with the Pharisees when they invited Him (xi, 37; xiv, 1), but while He accepted their hospitality He never allowed their favors to blind His eyes or close His mouth to what He ought to see or say.

This woman's name is not given, and that is kind. Let us be kind also, for "love is kind." She may have wandered farther from the paths of virtue than others, but she was one of those whom Jesus came to save, and, being somehow convicted of her sinfulness and filled with a spirit of true penitence, she seeks Him who has been revealed to her soul as a Saviour of sinners, even though she must enter the house of one whom she knew would despise her, and she brings the best she has, and that very costly, with which to worship Him.
Reclining as they did when eating, she could easily stand at His feet behind Him, and there her tears flowed fast on those blessed feet and copious enough to wash them, an act of hospitality which Simon had omitted (verse 44). Her long hair wiped them, she lavished kisses upon them, and in her love and gratitude to Him she anointed His feet with the ointment. Mary of Bethany's anointing for His burial (John xii, 3) was similar in some respects, but hers was the intelligent service of one who had long sat as a disciple at His feet, while here we see the love arising from a sense of the love that forgives sin.

Simon was probably thinking along this line: "This man seems to be a prophet. He talks like one. He works miracles, and they say He has raised the dead, but He seems to be known by this noted sinner whom I would not allow to come near me. He surely cannot know what kind of a woman she is." Thus this whitened sepulcher (Matt. xxiii, 27) in his heart condemns the Holy One of God, the greatest of prophets.

How hard it must have been for Jesus to move among those who despise and misjudged and hated Him and see, as He always could, their thoughts of Him! It might be a help to us if we would remember that we are always in the presence of Him who reads our thoughts (Ezek. xl, 5; Ps. cxxxix, 2), and it might give us a greater longing to have every thought brought into captivity to the obedience of Christ (II Cor. x, 5). By the word of God we may fill our minds with the thoughts of God, which are as far above our thoughts as heaven is above the earth (Isa. lv, 8, 9). As Simon listened to what the Master had to say he would not probably have the remotest thought of seeing himself and this poor outcast in the story of the two debtors who could not pay a cent on the dollar. It may have been that he owed no man anything, and as to God he probably thought that He was pretty well paid up in that direction, for did he not fast and pray and give alms, like all good Pharisees?

Simon having replied that the debtor who had been forgiven most would, he supposed, love most, our Lord then plainly applied the story. What condemnation for Simon, but what glory for the poor penitent! To be allowed to anoint His feet was a great joy, but to have Him turn His face to her and notice her and commend her, mentioning every loving act before all the people, and place her in His estimation above Simon himself, surely now her heart was full. It was Simon's house. He provided the feast and invited the guests. She had slipped in uninvited and done a servant's act. It is all a little like His commendation of the widows' mites above the gifts of the rich. What a foreshadowing of a coming day when many a self-righteous one shall be confounded before Him and many a poor contrite one gloriously rewarded! How the cups of cold water will then be changed into the wine of the kingdom at the marriage of the Lamb! We said that this woman's name was not given, but a name was given to her which fits us all—"sinner," for "all have sinned and come short of the glory of God" (Rom. iii, 23; v, 12). But now listen to our Lord's word to Simon, "I say unto thee, her sins, which are many, are forgiven." She heard Him say it. How her heart must have thrilled! But, see, He turns to her. "Thy sins are forgiven; thy faith hath saved thee; go in peace" (48, 50). Oh, what a taste of heaven upon earth—forgiveness, salvation, peace! He said it and looked upon her as He said it.

I never can forget the summer of 1873, when He said to me I John ii, 12; John i, 12; Isa. xliii, 25, and many such words after I had been many years a member of a church.

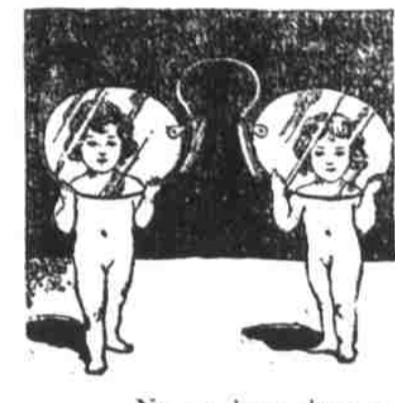
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"God Always Helps."

New York Observer.

The last words which the late President Harper of Chicago University spoke before his death were, "God always helps." However wise, however intellectual, however searlarly a man may be, his last thoughts turn to God. God stands at the close of all life. Good men do Him honor, bad men do not. A pure atheism is as impossible as it would be to discolor a rainbow. The atheist admits the being of God in his very denial of His existence. Atheism is a form of insanity. The fool hath said in his heart, "No God." In the last analysis, the normal mind always recognizes God. And to the normal mind this recognition is based on a probable theism.

After Paul had been brought to the light, and reason was left to have right of way, he declared, "I know in whom I have believed." Yes, we know we know. And we know that this God always helps. He may not help us just in our time, but He helps in the end. He may not answer us according to our asking, but it is always in answer according to His infinite knowledge. He may not let us see His face, but He permits us to grasp the hem of His garment. Child that I am, in the kindergarten of Christ's school, I would rather have hold the garment of the Teacher than see His face. I walk by faith and not by sight. To touch the garment's hem but strengthens my faith. God always helps us when he lets us reach out lame hands and touch Him.

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