

The FORESTERS DAUGHTER



A ROMANCE OF THE BEAR TOOTH RANGE

By HAMLIN GARLAND

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CHAPTER VI In Camp.

FOR several miles they rode upward through golden forests of aspens. On either hand rose thick walls of snow white birch, and in the mystic glow of their glades leaved the face of the girl shone with unearthly beauty.

Twice she stopped to gaze into Wayland's face to say, with hushed intensity: "Isn't it wonderful? Don't you wish it would last forever?"

Her words were poor, ineffectual, but her look, her breathless voice, made up for their lack of originality. Once she said: "I never saw it so lovely before. It is an enchanted land!" with no suspicion that the larger part of her ecstasy arose from the presence of her young and sympathetic companion. He, too, responded to the beauty of the day, of the golden forest as one who had taken new hold on life after long illness.

Meanwhile the supervisor was calmly leading the way upward, vaguely conscious of the magical air and mystic landscape in which his young guide floated as if on wings, thinking busily of the improvements which were still necessary in the trail and weighing with care the clouds which still impeded upon the tallest summits, as if debating whether to go or to stay. He had never been an imaginative soul and now that age had somewhat dimmed his eyes and blunted his senses he was placidly content with his path. The rapture of the lover, the song of the poet, had long since abandoned his heart. And yet he was not completely oblivious. To him it was a nice day, but a "weather breeder."

"I wonder if I shall ever ride through this mountain world as untroubled as it seems to be?" Norcross asked himself after some jarring remark from his chief. "I am glad Berrie responds to it."

At last they left these lower, wondrous forest aisles and entered the broken clank of firs whose dark and silent deeps had a stern beauty all their own.

The horses began to labor with rattling breath. A dozen times he thought, "We must be nearly at the top," and then other and far higher ridges and dead level developed. Occasionally the supervisor was forced to unsling an ax and chop his way through a fallen tree, and each time the student hurried to the spot, ready to aid, but was quite useless.

"One of the first essentials of a ranger's training is to learn to swing an ax," remarked McFarlane, "and you never want to be without a real tool. I would stand for a hatchet ranger."

The sky was overcast and now and then a drizzle of rain fell the air. The novice hesitated to throw his raincoat over his shoulders, but McFarlane rode steadily on, clad only in his shirt-sleeves untroubled of the wet. Berrie, however, approved Wayland's caution. "That's right; keep dry," she called back. "Don't pay attention to father, he'd rather get soaked any day than unroll his slicker. You mustn't take him for a model yet awhile."

He no longer resented her sweet so lecture, although he considered him self untroubled to it, and as he rode under the shelter of his fine new coat he began to perceive that one could be defended against a storm.

After passing two depressing marshes, they came to a hillside so steep, so slippery, so dark, so forbidding, that one of the pack horses balked, shook his head and reared furiously, as if to say, "I can't do it, and I won't try." And Wayland sympathized with him. The forest was gloomy and cold and apparently endless.

After coaxing him for a time with an admirable comeliness, the supervisor, at Berrie's suggestion, stifled part of the load to her own saddle horse, and they went on.

Wayland, though incapable of comment, so great was the demand upon his lungs, was not too tired to admire the power and resolution of the girl who seemed not to suffer any special inconvenience from the rarefied air. The dryness of his open mouth, the throbbing of his troubled pulse, the ringing of his breath, brought to him with increasing disunity the fact that he had overlooked another phase of the ranger's job. "I couldn't sleep a wink through one of these windfalls in a week," he admitted, as McFarlane's blade again illustrated them from a fallen tree.

"He was beginning to be hungry also—he had eaten a very early breakfast

ditch survey which is being made at the head of Poplar, and then Moore is coming over to look at some timber on Poplar."

The young people out willow rods and went smiling at the outlet of the lake with prodigious success. The water rippled with trout, and in half an hour they had all they could use for supper and breakfast, and behold, even as they were returning with their spoil they met a covey of grouse strutting leisurely down to the lake's edge. "Isn't it a wonderful place?" exclaimed the happy girl. "I wish we could stay a month."

"It's like being on the Swiss Family Robinson's Island. I never was more content," he said fervently. "I wouldn't mind staying here all winter."

"I would!" she laughed. "The snow falls four feet deep up here. It's likely there's snow on the divide this minute, and camping in the snow isn't so funny. Some people got snowed in over at Deen lake last year, and nearly all their horses starved before they could get them out. This is a fierce old place in winter time."

As the sunset came on the young people again hastened down to the water's edge, and there, seated side by side on a rocky knoll, watched the phantom glow lift from the willows and climb slowly to the cliffs above, while the water deepened in shadow and busy muskrats marked its glossy surface with long silvery lines. Miscellaneous camp birds peered at the couple from the branches of the pines, uttering satirical comment, while squirrels, frankly insolent, dropped cones upon their heads and barked in saucy glee.

Wayland forgot all the outside world, forgot that he was studying to be a forest ranger, and was alive only to the fact that in this most bewitching place, in this most entrancing hour, he had the companionship of a girl whose eyes sought his with every new phase of the silent and wonderful scene which shifted before their eyes like a noiseless yet prodigious drama.

At last the girl rose. "It is getting dark. I must go back and get supper."

"We don't need any supper," he protested.

"Father does, and you'll be hungry before morning," she retorted, with sure knowledge of men.

He turned from the scene reluctantly, but once at the campfire cheerfully gave his best efforts to the work in hand, seconding Berrie's skill as best he could.

The trout, deliciously crisp, and some potatoes and butter cakes made a meal that tempted even his faint appetite, and when the dishes were washed and the towels hung out to dry deep night possessed even the high summit of "Bear Tooth Mountain."

McFarlane then said, "I'll just take a little turn to see that the horses are all right, and then I think we'd better close in for the night."

When they were alone in the light of the fire Wayland turned to Berrie. "I'm glad you're here. It must be awesome to camp alone in a wilderness, and yet, I suppose, I must learn to do it."

"Yes, the ranger often has to camp alone, ride alone and work alone for weeks at a time," she assured him. "A good trader don't mind a night trip any more than he does a day trip, or if he does he never admits it. Rain, snow, darkness, are all the same to him. Most of the boys are fifteen to forty miles from the postoffice."

He smiled ruefully. "I begin to have new doubts about this ranger business. It's a little more vigorous than I thought it was. Suppose a fellow breaks a leg on one of those high trails?"

"He mustn't!" she hastened to say. "He can't afford really to take reckless chances; but, then, father won't expect so much of you as he does of the old stagers. You'll have plenty of time to get used to it."

McFarlane upon his return gave some advice relating to the care of horses. "All this stock which is accustomed to a barn or a pasture will quit you," he warned. "Watch your horses. Put them on the outward side of your camp when you bed down and pitch your tent near the trail, then you will hear the brutes if they start back. Some men tie their stock all up, but I usually picket my saddle horse and leave the rest."

It was a delightful hour for schooling, and Wayland would have been content to sit there till morning listening, but the air bit, and at last the supervisor asked: "Have you made your bed?" "If you have turned in, I shall get you out early tomorrow." As he saw the bed he added: "I see you've laid out a bed of boughs. That shows how eastern you are. We don't do that out here. It's too cold in this climate, and it's too much work. You want to huz the ground—if it's dry."

The weary youth went to his couch with a sense of timorous elation, for he never before slept beneath the open sky.

After the supervisor had rolled himself in the blanket, long after all sounds had ceased in the tent, there still remained for the youth a score of manifold excitements to wakefulness till at last he fell into an uneasy drowse.

(To Be Continued.)

Cut This Out—It Is Worth Money

Cut out this advertisement, enclose 5 cents to Foley & Co., 233 S. Dearborn Ave., Chicago, Ill., writing your name and address clearly. You will receive a return a trial package containing:

(1) Foley's Honey and Tar Compound, the standard family remedy for coughs, colds, croup, whooping cough, tightness and soreness in chest, grippe and bronchial coughs.

(2) Foley Kidney Pills, for overworked and disordered kidneys and bladder ailments, pain in sides and back due to kidney trouble, sore muscles, stiff joints, backache and rheumatism.

(3) Foley Cathartic Tablets, a wholesome and thoroughly cleansing cathartic. Especially comforting to stout persons, and a purgative needed by those with sluggish bowels and torpid liver. You can try these three family remedies for only 5c.

Sold Everywhere.

LOST.
LOST—On the automobile road between Omaha and this city, a red curved automobile door. Finder please leave same at this office.
9-20-tf-d&w

IRON WANTED.
In 10 days from now we are going to load out all our iron, after which we will buy no more, so bring in what you have right away to brick building Third and Main streets, just around corner.
Hurry.
BEN HANKINSON.
9-13-1wk-d&w

LEGAL NOTICE.
NOTICE TO JOSEPHINE DUDA, Non-Resident Defendant.
YOLIE ALEX. HICKLEY NOTIFIED that on the 12th day of May, 1915, Max Duda filed a petition against you in the District Court of Cass County, Nebraska, the object and prayer of which are to obtain a divorce from you upon the grounds of cruelty, desertion and adultery, and for the custody of the infant child, the issue of said marriage, Marie Duda, aged two years, and that the bonds of matrimony now existing between the plaintiff and defendant may be dissolved and annulled, and further relief as may be equitable. You are required to answer said petition on or before Monday, the 14th day of November, 1915.
MAX DUDA, Plaintiff.
9-16-4wks

NOTICE TO CREDITORS.
In the County Court of Cass County, Nebraska.
In the Matter of the Estate of Charles S. Vortman, Deceased.
Notice is hereby given that on the 12th day of May, 1915, Max Duda filed a petition against you in the District Court of Cass County, Nebraska, the object and prayer of which are to obtain a divorce from you upon the grounds of cruelty, desertion and adultery, and for the custody of the infant child, the issue of said marriage, Marie Duda, aged two years, and that the bonds of matrimony now existing between the plaintiff and defendant may be dissolved and annulled, and further relief as may be equitable. You are required to answer said petition on or before Monday, the 14th day of November, 1915.
MAX DUDA, Plaintiff.
9-16-4wks

IN THE DISTRICT COURT OF CASS COUNTY, NEBRASKA.
Charles C. Parmele, Plaintiff, vs. C. H. Kieeman, et al., Defendants.
To C. H. Kieeman, first real name unknown; Mrs. C. H. Kieeman, first real name unknown; the unknown heirs, devisees and all persons interested in the estate of C. H. Kieeman, first real name unknown; and the unknown heirs, devisees, legatees, personal representatives and all persons interested in the estate of Mrs. C. H. Kieeman, first real name unknown, defendants.
A. M. for A. D. 1915, plaintiff filed his suit in the District Court of Cass County, Nebraska, to quiet the title to certain low lying described lands in Plattsmouth, Cass County, Nebraska, to-wit:
Dated this 1st day of September, 1915.
A. D. 1915.
CHARLES C. PARMELE, Plaintiff.
County Judge 9-2-4wks

NOTICE TO CREDITORS.
In the County Court of the County of Cass, Nebraska.
In Re Estate of Francis Kushinsky, Deceased.
You are hereby notified that hearing upon claims against said estate will be had at the office of the County Judge, Court House, Plattsmouth, Nebraska, on the 8th day of September, A. D. 1915, and on the 8th day of March, A. D. 1916, at 10 o'clock a. m. on each of said days. All claims not filed before said hour on said last day of hearing will be forever barred.
By the Court,
ALLEN J. BEESON,
County Judge.
W. A. ROBERTSON,
Attorney. 8-9-4wks

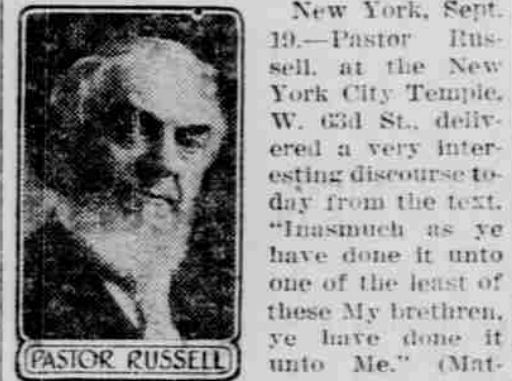
MANY COMPLAINTS HEARD.
This summer many persons are complaining of headaches, lame back, rheumatism, biliousness and of being "always tired." Aches, pains and ills caused by kidneys not doing their work yield quickly to Foley Kidney Pills. They help eliminate, give sound sleep and make you feel better. Sold everywhere.

SCHOOLS MAY BAR CHILDREN.
Common colds are contagious and boards of health in many cities are considering barring children with colds from school. Foley's Honey and Tar is an old and reliable family medicine and frees children from coughs, colds, croup and whooping cough. Parents may save trouble by giving before school opens. Sold everywhere.

THE JUDGMENT DAY PICTURED BY JESUS

Mankind to Come Forth From the Tomb in Answer to Prayer.

A Parable Applying to the Millennium. World's Trial Will Last a Thousand Years—Co-operation With Christ in Raising the Dead—Two Classes Gradually Developed—Both Will Outwardly Keep God's Law—Selfishness the Controlling Principle With the Goat Class—Love the Controlling Principle With the Sheep—The Fire of Divine Anger Will Finally Destroy All Having the Spirit of Selfishness.



New York, Sept. 19.—Pastor Russell, at the New York City Temple, W. 63d St., delivered a very interesting discourse today from the text, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matthew 25:40.) He spoke in part as follows:

This text of Scripture is generally misunderstood and misused. If one has not studied it in its connections, one would quite likely think that the Lord is referring to those who have lived during the Gospel Age; but the context shows that He refers to those living in the Millennial Age. The principle, however, is helpful to us now. Whoever does a kindness for any one belonging to the Lord is counted by Him as having done it unto Himself.

In the parable of the Sheep and the Goats we read, "When the Son of Man shall come in all His glory, and all the holy angels with Him, then shall He sit upon the Throne of His glory; and before Him shall be gathered all nations"—peoples, not the Church. The Church will be with Him in His Throne. (Colossians 3:4.) Those spoken of here as gathered before the Throne will be the whole world of mankind. These are sometimes called Gentiles, meaning those not in covenant relationship with God.

In the past God made a covenant with the nation of Israel alone. Therefore all other nations and peoples were outsiders. During this Gospel Age the Lord has made a covenant with the Church through Christ, a special Covenant of Sacrifice, into which you and I are privileged to enter. The opportunity to make this Covenant of Sacrifice has been open throughout the Gospel Age; and all who come to God through that covenant are said to be Israelites indeed.—Galatians 3:8, 16, 29.

Our text refers, not to Christians, but to Gentiles—the peoples and nations, the world in general. Before Messiah's Throne shall be gathered all people, all nations. "And He shall separate them the one from the other, as a shepherd divideth his sheep from the goats." It is not a class separation, but an individual one. Whoever, after trial, demonstrates that he is a goat will go over to the left hand; whoever proves himself to be a sheep will go to the right. The whole picture refers to the thousand years of the Messianic Reign. It is a picture of the world's judgment, the world's trial. The sole object of that Reign is to prove who will desire to be God's sheep, to come into His fold and have His Son as their Shepherd, and who will not come into harmony with Him, but will have a goat-like nature. Then Christ will deal with them accordingly.

A Thousand Years of Separating Work.
Gradually all the goats are gathered to the left hand, and all the sheep to the right hand. In figurative language the Lord thus designates the place of disfavor and that of favor. These two classes will not be aware of the fact that they are going to the right or to the left, as the parable shows. Not until the conclusion of the trial do they find out where they stand.

The question arises, in what way will the people have an opportunity of ministering to the Lord's brethren during the Millennial Age? We note that the Apostles were in prison sometimes because of their service to the Lord and were ministered unto; and that some of the Lord's followers since have been in prison or in need of assistance; but that probably not very many have been in prison or hungry or naked. Presumably it has been so all down the Gospel Age. Hence it is difficult to see how this parable could have any reference to us. Now we see what the parable means, and this is the explanation:

Throughout the Millennial Age the Messiah will be dealing with the world of mankind, the majority of whom are now in the great prison-house of death. The Apostle Paul, in speaking of the resurrection, says that the dead shall come forth "every man in his own order," or company, or class. The Church class will come forth first; then the Great Company class; and early in the new order of things will come forth the Ancient Worthies, who will be the earthly representatives of God's Kingdom.

As Jesus said to some in His day, "Ye shall see Abraham, Isaac, Jacob, and all the Prophets in the Kingdom of God." (Luke 13:28.) They will be

the human representatives of the Heavenly Kingdom, which will be invisible. Jesus said nothing about their seeing Himself. Neither did He say, "Ye shall see these My disciples in the Kingdom." He did say, however, "Yet a little while, and the world seeth Me no more." St. John tells us that the Church shall be like her Lord. (1 John 3:2.) If the world will not see Him, they will not see the Church; for the Church will be spirit beings, that cannot be seen.

So we have these orders, at least: the Little Flock, the Great Company, the Ancient Worthies, and the world of mankind—"every man in his own order." Jesus said, "The hour is coming when all that are in the graves shall hear the voice of the Son of God; and they that hear shall live." (John 5:25-29.) As the world returns from the tomb, our thought is that they will come back in answer to prayer, very much the same as did Lazarus. The Lord, you remember, said, "Where have ye laid him?" Then He lifted up His eyes and prayed to the Father, after which He said, "Lazarus, come forth."—John 11:41-44.

Ministering Unto Millennial Brethren.
We do not understand that in the Millennial Age the people will have power to command the dead to come forth from the tomb, but that our Lord Jesus will have that power. As He prayed for the restoration of Lazarus, not because of any services which Lazarus would do for Him, but because Lazarus was the brother of Martha and Mary, so we conceive that nearly all the world will come forth in answer to the prayers of their brethren, their sisters, their parents, children and friends.

To illustrate: Suppose that you and I were of the Restoration class, and not of the Church class. Suppose that we were living down in the Millennial Age, and that Restoration had progressed so far that the world was in good shape—plenty of machinery for conducting affairs, more being produced than was needed, etc. Then the Lord would let us know, as a world, that we might have the privilege of co-operating with God, that we might join with Christ in the work of Restoration. We might say, "First of all, let us pray to Father." We would not find that there was no place for him to eat or sleep or live; so we would make provision for him.

Similarly, we would provide for mother and for other relatives. Each would thus be brought forth, preparations being made to assist them when they should come back into life. This whole work of bringing mankind back into life will be God's work. It will be the work of the Lord Jesus Christ, the work of spirit beings, as God's agents. But human beings will be permitted to co-operate, through their interest in humanity.

The "sheep" class of that Age will be those who will have the Lord's spirit, and as the Lord's purpose will be to bring people back from death, to teach them and to prepare them for eternal life, all the sheep will feel the same way. This they will do gladly, because they have a love for this work. They will be feeding, clothing and helping those whom they have gotten out of the prison-house of death. Their prayers will go out continually after those in prison. This explains the whole work of the Millennial Age, and shows how all the people will come into harmony with God.

The Indifferent, Selfish Class.
But there will be some who will say, "I do not care so much about this matter. I would rather go automobiling than to care for these people." The sheep class will be busy working, working right along; but the goat class will be showing their selfish disposition. God does not purpose that any who are selfish shall have everlasting life. Selfishness came in as a result of sin. You and I were born selfish, and could not help it; but we have better knowledge now. We are beginning to see God's way. All then in true sympathy with God and righteousness will be cultivating love in their hearts.

After the sheep class have provided for those already recovered from the prison-house of death, they will say, "Now let us ask for others to come back. Let us get back Uncle Jim." The others will say, "I do not see why we should bother about Uncle Jim. He was only a distant relative. He did not leave me anything when he died." But the one with the sheep-like disposition will say, "Poor old Uncle Jim! I shall try to give him a good welcome back. He will wonder that conditions are so changed. He never saw these things which we now have. When he died, he thought that he was going to Hell. This will be the greatest blessing he ever had!"

The Loving, Unselfish Class.
Thus the sheep class will take their pleasure along the lines in which God and Christ will be taking theirs. Do you think that God, Christ and the Church will be running around Heaven in automobiles? The sheep class will say, in effect, "How can we co-operate with Christ in this work of blessing the world?" They may not realize it, but they will be developing a noble, Christlike character. They will be doing themselves good as well as those raised from the dead.

At the close of the Age the Lord will say to the sheep class, "I was an hungred, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in; naked, and ye clothed Me; sick and in prison, and ye visited Me"; for "inasmuch as ye did it unto one of the least of these, ye did it unto Me." You did not know it, but I was watching you. You are on My right hand—in My favor. The Father wishes you to have the Kingdom and all the Prophets in the Kingdom of God." (Luke 13:28.) They will be

God will not give any one else the

kingdom. He is not selfish, but is always considering what He can do for somebody else. All of His people must have His spirit. All mankind must certainly have the same spirit as they cannot get the earthly kingdom. The Heavenly Kingdom is for those of the Church who prove worthy. They will get it because they have the spirit of love; and those of the world who cultivate the Lord's spirit will receive the kingdom prepared for them from the foundation of the world. (Genesis 1:26-28.) Christ's Kingdom was prepared from before the foundation of the world. Mankind's will be an earthly kingdom—a Paradise world-wide.

So, dear friends, there is a little lesson here for us. We see in this parable God's disposition. It helps us to understand His mind. But you may say, "It is not natural for me to act so unselfishly." All the more need, then, for you to cultivate that spirit. The Lord is not looking for natural people, but for New Creatures. "But," you say, "in my case it would make a great difference; for my mind is not formed that way." We reply, "You must be transformed—formed over again. We are all wrong to start with. We must get out of the condition in which we were born."—Romans 12:1, 2.

The Lord does not say that we must entirely transform our flesh. But He does say that we must transform our mind, our will. We must show Him that our mind is continually striving for those things which are good, kind, loving and generous. He will take note of what we are striving to do.

The Everlasting Punishment of the Wicked.
Let us suppose we are accused of neglecting a certain part of this parable, let me remind you how it reads. The goat class are to "go away into everlasting punishment." "I thought that you do not believe in everlasting punishment," says one. My dear brother, I always believe in everything the Bible says. I believe in everlasting punishment. But what kind it will be is another matter. God says one thing, and some of our creeds have said another thing. Therefore you and I, if true to God, are giving up our creeds as unreliable, thoroughly unsound. The Bible says that the punishment will be death; and we believe the Bible.

The creeds have it that everlasting death means everlasting dying, endless torture. So when the Bible speaks of everlasting death, some people have their heads so twisted that they make death mean life. At one time we had our heads badly twisted. We ran into all kinds of difficulties. I am glad that we are getting straightened out. We are able to reason more clearly and to understand the English language better. There is such a thing as everlasting death. When the goat class are reminded to death, they will become dead everlastingly. They will remain dead to all eternity.

The Greek word *kolasis*, here rendered punishment, means to cut off, or to restrain by cutting off. The Lord will give mankind all the opportunities they wish to be selfish, to choose the wrong way. They will have the opportunities and blessings of the Millennial Age, as long as they will not outwardly violate the Law, as long as they will not injure somebody else. They will not be forced to help the dead. That work will be one of clarity, of love. But unless they attain the spirit of love, they will not be fit for the kingdom; for God is Love. Whether on the spirit plane or in the Millennial Kingdom or in the everlasting kingdom of mankind upon the earth, no one shall come there except those who are in accord with God. All others shall be everlastingly cut off from life. See Acts 3:23; Psalm 101:8; 17:6; 2 Thessalonians 1:9.

Fire a Symbol of Destruction.
Concerning the wicked, our parable says, "Depart, ye cursed, into everlasting fire, prepared for the Devil and his angels." Fire always symbolizes destruction, and everlasting fire would mean an everlasting destruction. What about its being prepared for the Devil and his angels? I answer: The Devil is the father of lies, a murderer from the beginning, the one who "abode not in the Truth." (John 8:44.) He has some assistants, "the angels that kept not their first estate," (Jude 6.) Instead of remaining holy angels, they became demons, associated under Satan. Their final penalty is to be quite appropriate for them—fire, the fire of God's anger, the fire of God's opposition.

As fire destroys, so God's anger will destroy Satan and all in harmony with him. And because the goat class of mankind manifest the spirit of Satan, the selfish spirit, contrary to the Divine spirit, they will be classed in with Satan and his angels; they will have their portion with Satan and the fallen spirits. They will all be destroyed in the Seventh Death. This will cleanse the Universe and leave everything pure. Not a sinner will be left in it. Thenceforth all will be governed by the spirit of love.

The Lord Jesus Christ was tried; the Church, His Bride, is being tried; the Great Company will be tried, before being received into the Heavenly condition. In the days of Noah all the angels were tried. So all mankind will be tried during the thousand years of Messiah's Reign, and only the victors will go into the everlasting conditions. No wonder that the Revelator, prophesying of that glorious time, says, "Every creature in Heaven [the Church, the Great Company, the angels, the cherubim and seraphim], and on earth, and under the earth [those now in the tomb], heard I saying, Blessing, glory, honor and power be unto Him that sitteth upon the Throne and unto the Lamb, forever and ever!"

"Praise be God of our Salvation."
Hearts on high, and praise claim: Heaven and earth, and all creation, Laud and magnify His name."

God will not give any one else the