SATURDAY NIGHT TALKS

By REV. F. E. DAVISON Rutland, Vt. HOOOCCOOCCOCCCCCC

KING INAUGURATED

International Bible Lesson for Jan. 9, 1910-(Matt. 3:13-17; Matt. 4:1-11).



The gospel of Matthew written by a Jew, converted Jews to prove that Jesus Christ was the Jewish Messiah. The au-Matthews. was a converted custom house officer, or tax getherer, who had given up his hus iness at the per sonal invitation

of Christ, to become an itine at preacher of the gospel He proclaimed, fully persuaded in his own mind that his Master was what He claimed to be,-the King of the Jews. Hence, the gospel of Matthew is full of release ences to the Old Testament, the Jawish scriptures, 65 passages being quoted from the prophecy and the hope of Israel. The genealogy of Christ he traces back to King David to show that he has the right to sit as David's son upon David's throne. Thus we find the word kingdom 56 times in this gospel, the phrase, "the kingdom of heaven," 32 times, and nowhere else in the New Testament. Matthew all the way through sets forth the fact that "This is Jesus, the king of the Jews. We have seen the herald of the king in John the Baptist. Notice now, the inauguration of the

Inaugural Ceremony. Monarchs are inducted into office by solemn ceremonies, and from the moment when they are invested with the purple they break away from the old life and all things become new. Baptism was an ordinance of God, introductory to the new dispensation, and as such Jesus submitted to it. And while, in His case, it was not an act expressive of confession of sin, it was His investiture with the awful dignity of the Messiah, a ceremony in which the opening heavens and the Descending Spirit bore witness to the divine approval and consecration. For the people, baptism was the symbol of their separation from sin and conseeration to God; in His case it was the symbol of separation from His hitherto private life and the assumption of his royalty as Messiah-King. John had opened the door of the new kingdom. From the wilderness of sin the

people had flocked into it. Now from the seclusion of thirty years of prepar-

ation Jesus entered it as both King

and Priest. Here is where He took up His royal prerogatives. Here He received the seal of His mission the fullness of power by the Holy Spirit.

And here the proclamation is made in

reverberating thunder from the open-

ed heavens, "This is My Beloved Son, in whom I am well pleased! The King Tested. No sooner was the King inaugurated than He was tested as to His kingly qualities. It must be shown to all the ages that He reigned by divine right, that He was holy, harmless, undefiled, separate from sinners. Or, as the Scripture puts, "Then was Jesus led up of the spirit into the wilderness to be tempted of the devil." Whatever else is involved in those words, it is pretty certain that during that forty days, two kingdoms met in inexorable warfare, and at its close Christ stood forth the conqueror over every possible temptation that can ap-

peal to man.

Three-Fold Temptation. Lyman Abbott sums up the temptations: The temptation was three-fold and it took place in regular progresssion. The first appealed to the body; the second to love of admiration; the third to love of power. The first was to mere bodily appetite; the second to a more honorable desire for fame; the third to a noble ambition perverted. The first called for an act miraculous; the second for one ostentatious and presumptuous; the third for one blasphemously wicked. The first was disguised as an appeal to reason; the second was speciously an appeal to the Scriptures; the third was a bold and naked revelation of Satan. The first was the most deceptive; the second the most plausible; the third the most audacious. In the first Satan tried to mislead by hiding the sin; in the second, by sanctioning the sin, because of the greater good to be accomplished by it; in the third, to compensate for sin by a promised reward.

The First Adam and the Second. It is interesting to trace in Christ's temptation, a perfect analogy to the temptation in the Garden of Eden. There, as here, the appeal was made to the lust of the flesh, the lust of the eyes, and the pride of life. The appeal was first to appetite. Eve saw that the tree was good for food. The appeal was next to the aesthetic nature. She saw that it was pleasant to the eyes. And thirdly, the appeal was to spiritual pride. She saw that the tree was to be desired to make one wise. In the first instance the attack succeeded; in the second it failed. The first Adam fell in a garden; the second Adam was a victor in a wilderness; Adam the first was conquered in a garden and made it a wilderness; Adam, the second, conquered in a wilderness, and made it a paradise.

OUR BOYS and GIRLS

Q+0+0+0+0+0+0+0+0+0+0+0+Q

A Balancing Jack.

Any boy who has a little skill in whittling can make the unique and amusing toy shown in the accompanying picture.

The best wood for the purpose is white pine, which is soft enough to be shaped with very little trouble. For the head and bust of the figure use a piece of pine about four inches in length, and an inch or an inch and a half square.

Make a slit in each side of the figure to receive the wings. They should be made of pine, too, and trimmed quite thin, their length being about twice that of the figure. Shape thera



neatly and then smooth them off with sandpaper; indeed, the whole figure should be smoothed off in that way.

As the figure is to be balanced on the cork of an upright bottle, it is necessary that the wings should be of exactly the same weight, and that they should be placed on exactly opposite sides of the bust. Remember this in making the slits in which the wings are to be fitted.

Of course, this picture represents a painted figure, and not a plain white pine one. Most boys have a box of water-colors, and they can be used to paint the figure. It is better to put on a light coat of "arnish after the paint dries. This will keep it from rubbing

The effect of such a figure as it turns around on its perch is very amusing and its oddity makes it at-



The Game of Wolf.

The Chinese and Japanese boys, thirteen years old and under, play a serpent game which is quite exciting. A dozen or more boys form in line, each fellow with his hands on the shoulders of the boy in front of him. One of the fellows is the "Wolf." The boy at the head of the line is the "head" of the serpent, and the last is the "tail." The Wolf stands near the head of the serpent until the signal is given. Then he tries to catch the "tail" without touching any other part of the snake. The boys who form the body of the serpent protect the "tail" by wreathing about in all sorts of twists, to prevent the Wolf from catching the "tail." This must be done without breaking the line. When the "tail" is caught, the Wolf becomes the "head" and the "tail" becomes the Wolf. The last boy in line is the "tail." The game can be continued until every boy has been the Wolf.

The Walrus's Defenses.

A full-grown walrus will weigh as much as two thousand pounds; a mountainous mass of muscle and blubber. He is armed with tusks of ivory, sometimes two feet in length, and when from his upreared bulk these formidable weapons are plunged downward upon an enemy, they are as resistless as the drop of a guillotine. Such a thick layer of blubber lies under the skin that he is practically clad in an armor impervious to teeth and claws alike. So, unless the bear is greatly favored by luck, he has little chance to overthrow his antagonist.

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