

DO NOT BROOD TOO MUCH, SAYS ELLIS
 Many Foolish Persons Do Not Accept Christ Because of Petty Squabbles

The International Sunday School Lesson for March 1 is "Trusting in Riches and Trusting in God," Luke 12:13-34.

(By William T. Ellis)
 We smile when we read of the unbalanced man who tries to enter the White House to have some fancied wrong to himself redressed; or who attempts to get clearing for his grievance from King George. Anybody who broods too much over his own wrongs is likely to lose his balance. Some bereaved parents spend all their time in grief, forgetting the nobler uses of sorrow. Persons who have lost property become soured with life. A man disappointed in love so far loses his sense of relative values that he commits suicide.

Such a figure emerges in this story. The great Teacher was addressing crowds east of the Jordan. His theme was the highest that could engage mortal mind. Suddenly, a man from out of the multitude claimed his attention with, "Master, bid my brother divide the inheritance with me." All that Jesus had said about inheriting eternal life had gone clear over his head. He was interested only in the little inheritance left by his father, wherein his brother had wronged him. A family squabble meant more to him than all the affairs of the kingdom of heaven.

How human and up-to-date it all is! This man won't become a Christian because he does not like one of the officers of the church. The other is outside the fold because he thinks that the rich men inside are hypocrites. A neighborhood feud splits a congregation. As in the case of this aggrieved man of old, the ocean of divine truth is measured by a tin-cup of personal interests.

A Religion of Rules
 This rather pathetic case of the man who was thinking about property when he should have been thinking about his soul; because his life was in the grip of goods became the occasion for a noble declaration. Christ plainly declared that He was not a legal adjudicator, a maker or enforcer of regulations. He does not usurp the functions of the civil courts.

Despite many current attempts so to interpret Him, Jesus is not a class Christ. He does not take sides in individual conflicts. He is not arrayed against the poor or against the rich. His is a religion of spirit, of principles and of universal truth. All attempts to reduce Christianity to a set of rules have been failures. The Christ teaching can settle no man's property problem; but he himself must apply it. Else the next case, somewhat different in its facts, would draw wholly erroneous conclusions from the judicial ruling. Because Jesus enunciated principles that hold true everywhere and forever, His gospel fits the twentieth century as readily as the first, and America as naturally as Arabia. The Koran, on the other hand, is full of minute prescriptions, which cannot be either accepted or fulfilled in our modern urban civilization.

The example of Jesus in this instance is a good one for preachers and teachers. They should avoid siding with parties or factions. The man who can settle no temporal affairs, but he is the messenger of vital truth which has an immediate bearing upon every one of life's social problems. Thus, Christ's teaching, if accepted, can settle no labor dispute; but Christ's ministers should not become partisans therein.

A Father Confessor's Confession
 The incident served Jesus as a text for a discourse against covetousness, which is one of the sins of good people. Francis Xavier, the famous missionary, reveals a striking tendency from his long experience as a father confessor. He writes: "I have had many people resort to me for confession. The confession of every sin that I have ever known or heard of, and of sins so foul that I never dreamed of, has been poured into my ear; but not one person has ever confessed to me the sin of covetousness." Bishop Wilmer says: "One man only has ever expressed to me the fear that he should inherit covetous; and it is a suggestive fact that he was the most generous man that I had ever known."

The New Testament does not mince words in dealing with covetousness. It calls the sin idolatry. The love of money—what Paul calls "the root of all evil"—is a peril threatening all classes. This is no occasion for railing at the rich. A person with but ten cents may be as covetous as one with ten million. Covetousness is a state of mind. While it is a danger of the day, it was also a peril two thousand years ago. Covetousness is to be dreaded just as truly as malice and lust and drunkenness. "Thrift" and "prudence" are the fair words under which covetousness often hides; but love of money is covetousness, and a sin.

Having and Being Had
 Some people have money and money has some people. The mirror has not yet been invented which will reveal to a person what he would really amount to if stripped of his wealth and all his belongings. There are many pauper souls living in palaces and waited upon by butlers. The latest cut of evening clothes often covers a soul of atomic dimensions. The notion that wealth

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atones for all is a pernicious one which is receiving severe jars in our day. To be merely a rich man, and nothing more, no longer establishes a person's position.

Sometimes God laughs at man. This sort of spectacle arouses his amused contempt, and he exclaims, grimly, "Thou fool! Thou fool!" Such is the point of the story which Jesus told to illustrate the futility of wealth's reliance upon wealth. A rather blatant, puffed-up egotist, who, like millions since had put his own merit had made the earth produce bountifully, strutted about complacently, spilling perpendicular pronouns all over the landscape, and laying out a boastful scheme for idleness, luxury and merriment. He had got the better of the world; it was at his feet; he would enjoy it at his ease.

"Thou foolish one! This night is thy soul required of thee!" Thus the disconcerting verdict of God. He had goods, which God asked not; but of soul, which God demanded. He had less than little. If he had put his wealth into his soul, or into his fellow-men's souls, he might have had something of a showing to make when he appeared before God's judgment seat. Here we find the Scriptural original of Kipling's "Tomlinson." Was it Franklin who said "Empty thy purse into thy head?" A starved soul in an overfed body is a spectacle which all good angels view with mingled sorrow and contempt.

One of the Day's Big Problems
 That glittering word "fool," which seldom fell from the lips of the gentle Nazarene, sticks to the person whose projects are all for getting rich and for safeguarding the future by more money. Instead of being "rich toward God."

Why is the rich man's son so often a spoiled imitation of a man? Because all the parental projects for him have taken the form of spend-

State Highway Officials at Adams Supervisors' Meeting

Special to The Telegraph
 Gettysburg, Pa., Feb. 27.—Forty-three of the township supervisors of Adams county assembled in the court house yesterday in convention. The following officers were elected: President, Charles J. Deardorff; vice-president, H. G. Orner; W. F. Watson, secretary; F. C. Riley, treasurer; A. E. Jones, of Harrisburg, second deputy highway commissioner; C. W. Erlisman, engineer of the bureau of township highways; Edward Frey, assistant engineer and Thomas Green, superintendent of York, were in attendance and addressed the convention.

MATAMORAS BARN BURNED

Special to The Telegraph
 Halifax, Pa., Feb. 27.—Last evening the barn on Harry Selsolts farm at Matamoras, tenanted by John Suttle-moyer, caught fire and was burned to the ground. It is not known how the fire started. The barn was full of hay, fodder and straw. The livestock perished in the flames. The loss is covered by insurance in the Linglestown Company.

SLEIGHRIDE TO MATAMORAS

Special to The Telegraph
 Halifax, Pa., Feb. 27.—Last evening the following young people from town enjoyed a sleigh ride to the home of Mr. and Mrs. D. P. Carsvity, near Matamoras: Helen Helt, Ellen Spahr, Yvna Koppenhaver, Ruth and Elsie Hoffman, Edie Koppenhaver, John Braucher, John Cooper, Irvin Hoffman, Miles Lebo, William Koppenhaver, Elmer Chubb, William Pike, Irwin Shepley, Peter Hoffman and Mr. Warfel.

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Nothing is so disagreeable and annoying and dangerous as a constant hawking and spitting caused by catarrh. No person was in a condition to verify this fact more forcibly than Mr. John T. Strumpf, of Mechanicsburg. He is now 57 years old and for the past six years he suffered from a bad case of catarrh. When he awoke in the morning he would spit up chunks of offensive matter. His ears would roar and buzz and he had a constant headache above his eyes.

His stomach was also afflicted, and his breath was very, very offensive. He had used atomizers, vaporizers, douches, powders, salves and ointments, but from all he received no benefits. He finally resolved to try Quaker Extract and Oil of Balm. What was the result? After using three bottles of each he is cured and if you do not believe it, ask him. The wonderful Quaker Remedies are on sale at H. C. Kennedy's, 88 South Third street.—Advertisement.

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