

JESUS AND THE LABOR QUESTION

The International Sunday School Lesson For November 30 Is, "Jesus Teaches Peter True Greatness"—John 13:1-16

By WILLIAM T. ELLIS

The international committee which selects the Sunday school lessons did its work on the present series several years ago; yet here comes to-day's lesson as opportunely as though planned last week. It lays a finger of wisdom upon the sensitive center of the labor question. Revealing the existence in apostolic times of a class spirit such as blights our own day, it shows Jesus as pointing the way out of this old-old perplexity.

First for the lesson story itself, as we have it in the Weymouth Version:

"Now just before the Feast of the Passover this incident took place. Jesus knew that the time had come for Him to leave this world and go to the Father; and having loved His own who were in the world, He loved them to the end. While supper was proceeding, the Devil having by this time suggested to Judas Iscariot, the son of Simon, the thought of betraying Him, Jesus, although He knew that the Father had put everything into His hands, and that He had come forth from God and was now going to God, rose from table, threw off His upper garments, and took a towel and tied it round Him. Then He poured water into a basin, and proceeded to wash the feet of the disciples and to wipe them with the towel which He had put around Him. When He came to Simon Peter, Peter objected.

"Master," he said, "are you going to wash my feet?" answered Jesus, "for the present you do not know, but afterwards you shall know."

"Never, while the world lasts," said Peter, "shall you wash my feet."

Jesus, "you have no share with me. 'Master,' said Peter, 'wash not only my feet, but also my hands and my head.'"

"Any one who has lately bathed," said Jesus, "does not need to wash more than his feet, but is clean all over. And you my disciples are clean, and yet this is not true of all of you."

"For He knew who was betraying Him, and that was why He said, 'You are not all of you clean.'"

"So after He had washed their feet, put on His garments again, and returned to the table, He said to them: 'Do you understand what I have done to you? You call me 'The Rabbi' and 'The Master,' and rightly so, for such I am. If I then, your Master and Rabbi, have washed your feet, it is also your duty to wash one another's feet. For I have set you an example in order that you may do what I have done to you. In most solemn truth I tell you that a servant is not superior to his Master, and that He had come forth from God and was now going to God, rose from table, threw off His upper garments, and took a towel and tied it round Him. Then He poured water into a basin, and proceeded to wash the feet of the disciples and to wipe them with the towel which He had put around Him. When He came to Simon Peter, Peter objected.

"Master," he said, "are you going to wash my feet?" answered Jesus, "for the present you do not know, but afterwards you shall know."

"Never, while the world lasts," said Peter, "shall you wash my feet."

hospitable office of pouring water on the dusty feet of the others. "No body, in sort, wanted to do a slave's work."

Therefore Jesus did it himself. The carpenter had no trade scruples about entering domestic service. He was not above any task, however menial. Not his to insist upon his "rights" and his superiority; he proved his greatness by stooping to the lowest labor. On all sides we hear it said that our need of needs for everybody to work harder, and at the nearest task. The servant problem in homes is apparently only going to be solved by a return to the old-fashioned methods of women doing their own work.

As a matter of everyday observation, too many of us are, like the apostles, standing on our dignity, and hiring work done by others which we should do ourselves. Half the recruits to the overcrowded classes of underpaid clerks are impelled primarily by a desire to wear white collars; or conversely, by an aversion to overalls and soiled hands.

One day in France I was talking with a group of young officers about the country's after-the-war problems, especially as affecting immigration and labor. Up spoke one man, "This war has taken the stigma from manual labor. The men have dug countless miles of trenches, and have given strength at it. They will not object to digging trenches at home, if properly paid. Hard work is healthful, and most of us would rather be busy out of doors than cooped up in offices." War taught youth the dignity of hard work. It made them servants unabashed. They learned that

"Honor and shame from no condition arise; Act well thy part; there all the honor lies."

The Big Split
Seen from the angle of the upper room, the present baneful division into "working class" and "capitalistic class" is not only wrong, but incredibly stupid. All of us who have any rights at all are workers

in some guise or other; the real ills in this new western world are so few as to be negligible. The first test of a man's worth to the world is what he contributes to the common well-being, by brain or brawn. The person who looks down upon the manual laborer is as bad a citizen as the Bolshevik who rails at all others as "bourgeois." Both are silly, and exerting a malign influence out of all proportion to their personal importance. Anybody who thinks or talks in terms of classes to-day is adding to the world's woes, and intensifying its gravest present problem. Would that a great leader might arise to blazon upon the day's horizon, in fullest significance, the inspired truth, "One is your Master, even Christ, and all ye are brethren."

Neither leisure nor pleasure is alone worth living for. Work, real work, hard work, taxing work, is the human lot, our contribution to the world. Into the thinking of the oncoming generation there should be instilled a love for work, a pride in work, and a veritable passion for work. A line memorized poem should be Henry van Dyke's:

"Let me but do my work from day to day,
In field or forest, at the desk or loom,
In roaring market-place, or tranquil room,
Let me but find it in my heart to say,
When vagrant wishes beckon me astray,
"This is my work; my blessing, not my doom;
Of all who live I am the one by whom
This work can best be done in my own way."

Then shall I see it, not too great nor small,
To suit my spirit and arouse my powers;
Then shall I cheerfully greet the laboring hours,
And cheerfully turn, when the long shadows fall
At eventide, to play and love and rest.

Because I know for me my work is best."

The King With a Towel
Only once in all his recorded words did Jesus say, "I have given you an example, that you also should do as I have done, and goeth unto God"—before he girded himself with a towel, emblem of service.

We are not left in any doubt as to the significance of any phase of the incident. It was not a casual unpremeditated bit of gracious condescension on the part of Jesus; but a deliberate, self-conscious evidence of His attitude toward service and humility. It was a deep rebuke to the proud, and a lesson for his Church throughout all time. When we want to be Christlike, we have to serve. "Ye call me 'The Rabbi' and 'The Master,' and rightly so, for such I am. If I then, your Master and Rabbi, have washed your feet, it is also your duty to wash one another's feet."

If in every labor temple and every gathering place of toilers, there could be hung a picture of Jesus, girded with a towel; and in every board of trade and directors' room and employer's office—a picture of Jesus as a carpenter, the message might sink home. That figure is the test and the judge of all of us. Only in his patient, tolerant, self-abnegating spirit can we meet our present emergency. Other teachers may arraign us against one another; Jesus takes us all into his fellowship on the plane of service.

Prideful wealth and arrogant labor in search of leisure both need the word that is truly the golden text of this lesson: "The Son of Man came not to be ministered unto but to minister." "Who follows in his train?" The way lies the healing of the world's wounds, the meeting of its needs, the bridging of its chasms, the securing of its peace.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

To Cure a Cold in One Day
Take LAXATIVE BROMO QUININE (Tablets.) It cures the Cough and Headache and works off the Cold. E. W. GROVE'S signature on each wrapper.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.

Suppose, instead of writing ourselves down, "John Doe, capitalist," we write, "John Doe, minister to men, in imitation of Jesus Christ." Or, instead of "Richard Roe, workman," we write, "Richard Roe, minister to men, in imitation of Jesus Christ." How long would our industrial crisis survive such a spirit? The way out for to-day was shown in the upper room in old Jerusalem, the night before Jesus died.



Low 20th Century Spreaders

Makes Good Wherever Used
Hear What a Present User Has to Say
"Bloomsburg, Pa., August 4, 1919
International Harvester Company of America, Harrisburg, Pa.
Gentlemen:
I have used a 20th Century Manure Spreader for eight years with good results, not costing \$5.00 for repairs and is good for that many more years.
Yours truly,
GEO. W. OMAN."
20th Century Manure Spreaders
Sold by
Potts Manufacturing Company
Mechanicsburg, Pa.

Army Clothing

Ideal For Work
Warm, Comfortable and Durable

RAINCOATS
Cold-weather caps—just the thing for railroading, teamsters, or any other outdoor work.

OVERCOATS
Blankets, Olive-drab riding breeches.

W. C. Consylman and Co.
1117 North Third Street.

Remodeling Sale

Thousands of Dollars Worth of Talking Machines, Pianos and Players

Just in Time For the Holidays at Special Prices and Terms at

Troup Bros., Main Office and Store 8 North Market Square--The Reason

Owing to the recent purchase by us of the Trustee Building, which we now occupy, we have decided to do extensive remodeling to the building and therefore will place on sale at once our entire stock, consisting of High Grade Pianos, Players and Talking Machines, as room must be made for the repairs to be done by the workmen. So here's your opportunity to secure your choice of our present stock and besides other shipments we are receiving constantly.

Every holiday season numbers of persons are disappointed because the musical gift didn't get selected in time. There's no family possession that is a source of so much pleasure as a real good Piano, Piano Player or Talking Machine. We offer during this sale various makes at terms so reasonable that there's no reason for delay. Don't forget that Thanksgiving is past and Christmas time is nearly upon us. So this is your most favorable opportunity. You will have to obtain one of these splendid instruments on such ideal arrangements.

OUR CLUB PLAN **FREE---FREE---FREE**

\$1.00 makes you a member. Join now. Just in time for this Thanksgiving. It's an offer that makes it possible for every family, even those in the most moderate circumstances to have the pleasure of having a beautiful Talking Machine, such as

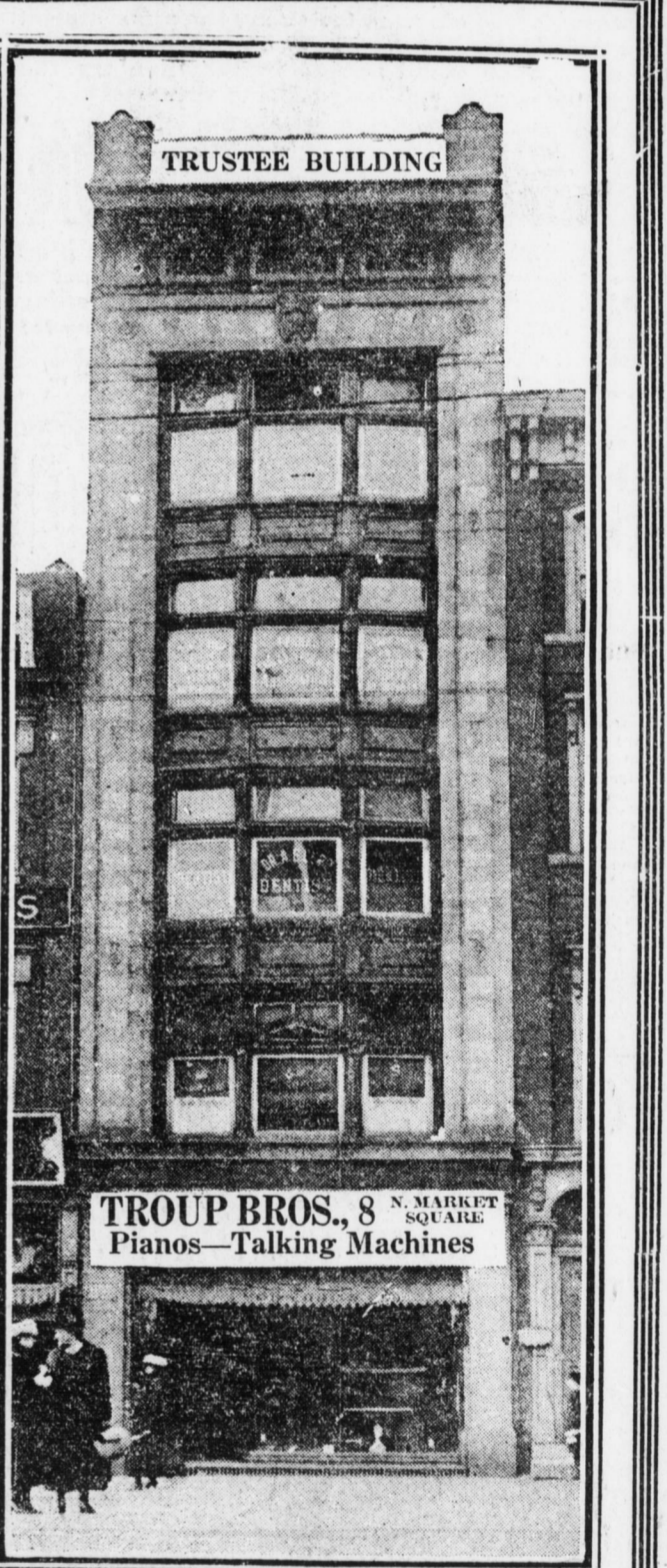
Empire, Pathe, Stodart, Magnolia, Table-nola, Humanola, Starr

Come in and hear them demonstrated—especially the EMPIRE. It's wonderful. Plays all makes of Disc Records, one winding. Also a number of slightly used machines, such as Victors, Columbias, Edisons, Rishell and Sonora.

Open Evenings
—
8
North Market Square

HERE WE ARE
PIANOS, TALKING MACHINES
Troup Bros.
8 NORTH MARKET SQUARE NEAR UNION TRUST CO.

Open Evenings
—
8
North Market Square



Open Evenings
—
8
North Market Square