



With the Funny Fellows



Mother Goose Moderated.
Little Jack Horner sat in a corner,
Eating a "fresh-fruit" pie;
Though his ma had read it was most ill-
lud,
Still he stuck in his thumb, and triumphantly
said:
"One can't be too careful on what one is
eatin';
What a lucky lad am I!" —Pack.

Quite Different.
"I thought they didn't allow babies in this apartment house."
"S'il 'That's the janitor's baby!" —Chicago Tribune.

Forced to It.
"Blank boasts that he lives entirely on a cash system."
"Yes, poor fellow—his credit ran out." —Detroit Free Press.

The Only Safe Place.
"Can you lay this carpet so the children won't wear it out?"
"Where shall I put it, madam—on the roof?" —Harper's Bazar.

Mythology.
Teacher—"What is Ceres the goddess of?"
Ellie—"Sirius, ma'am, is the goddess of continued sorrow!" —Life.

Mind Reading.
"Perhaps smoking is offensive to you, Miss Smith."
"On the contrary, I like the smell of a good cigar." —Chicago Tribune.

More Difficult.
Employment Agent—"I think we can suit you in a cook."
Mrs. Holmes—"No doubt. The question is whether you can suit a cook in me."

A Point of Resemblance.
"Warships remind me of automobiles."
"How?"
"They are so frequently in need of repairs."

No Risk.
"I understand your life insurance company regarded you as an exceptionally good risk."
"No," answered the displaced policy holder, "I wasn't any risk. I was a sure thing." —Washington Star.

Recognized at Once.
Maud—"Did you see Kate's new hat at church this morning?"
Alice—"Yes, but it wasn't the first time that I had seen it. I saw it in a store window on Friday afternoon marked 'Only 50¢.'" —Somerville Journal.

Her Train Levels.
Leslie—"Moby gave herself away awfully yesterday."
Carrie—"How?"
Leslie—"Tom insisted that she had a fiery temper because her hair was red, and she had to admit it was dyed to win the argument." —Detroit Free Press.

One Woman's Wisdom.
"But," quipped the visitor, "what was your object in putting a stove in this room when it is steam-heated?"
"Oh," replied the hostess, "did that to the baby wouldn't catch cold if it accidentally touches the steam pipes." —Chicago News.

Different.
Daughter—"Oh, mamma, I do wish I were pretty."
Mother—"You needn't fear; sensible men think very little about beauty."
Daughter—"But it isn't sensible men I'm thinking about, mamma; it's Charles." —Town and Country.

An Explanation.
"Why is it?" said the young man with long hair, "that the average woman would rather marry money than brains?"
"She takes less chances," answered Miss Cayenne. "The average woman is a better judge of money than she is of brains." —Washington Star.

His Crude Idea.
Instructor—"You know the law presumes that the person accused is innocent until he is proved to be guilty, do you not?"
Shaggy Hated Puppl—"No, I didn't know that, but I knew any lawyer will presume that way if you pay him enough." —Chicago Tribune.

How Was a Friend.
"When the boss comes in do you hide your box of cigars?" asked the caller.
"Sure," responded the office boy with a grin.
"Ah, you are afraid to let him catch you smoking?"
"Taint dat; I'm afraid he'll ask me fer a smoke." —Chicago News.

Quite the Contrary.
Tess—"I certainly was surprised to hear that Maud was married."
Jess—"Yes, it was rather unexpected."
Tess—"Her family's quite incensed, I hear. They say her husband is a man of absolutely no family."
Jess—"That's all wrong. He was a widower with four children." —Philadelphia Press.

His First Invitation.
"How did you find out you could draw?" inquired the admirer of the celebrated illustrator.
"By the marks I received in school for the excellence and fidelity of my work," replied the content one. "My work was a caricature of my beloved teacher on the blackboard and the marks came from the teacher's cane." —Cleveland Plain Dealer.

SUNDAY SERMON

A Scholarly Discourse By
Dr. R. F. Alsop.

Brooklyn, N. Y.—Dr. Reese F. Alsop, rector of St. Ann's P. E. Church, preached Sunday morning on "Graft, Ancient and Modern." His text was from Luke xix: "Behold, Lord, the half of my goods I give to the poor, and if I have taken anything from any man by false accusation, I restore him fourfold." Dr. Alsop said:

We have in these days a curious use of the word graft. Probably the gardener would find it a little hard to understand how it came to have the meaning that it has, yet it ought not to be difficult to explain. He sets into some plant a bud or a twig, and by and by it grows into the plant. Then it lives to a certain extent its own life, bears its own fruit, draws the while sap, nourishment, vitality, from the plant into which it has been grafted. It becomes, therefore, the figure of a thing that draws that something else with which it is connected, that which it uses for its own purpose. So the habit of drawing off its private uses something that really belongs to some one else, whether it be a government, a department, or an individual, has come to be called graft. The use of the word is peculiar to our own times. The thing which the word indicates, is as old as mankind. It is the old story of a man who takes what does not belong to him.

Two or three things come out in our study of Zacheus:
First—He was in a dangerous employment. It surrounded him with temptations. His usual standard of action was low. Its prevailing habit was one of wrong doing. It was a course of life in which every day one could see opportunities of getting gain and taking them. Both insiders and outsiders look for granted a certain measure of pilfering.
Mr. Jerome has lately been holding out to the ridicule of the public the claim that there is such a thing as honest graft, by which is meant opportunities which come to insiders to take advantage of the ignorance and of others' ignorance to make great profits. The employment of Zacheus gave such opportunities, and men like him were expected to gather in constantly what was called perquisites of their position. Just as a customs inspector is supposed to look for and to wait for a fee, or as a policeman who has a district like the Tenderloin, is supposed to be waiting and ready for bribes. We have men who have shown a good deal of this spirit. We have seen men do it themselves, statesmen in New York who were in politics by their own confession not for their health, but for their pocket all the time. Zacheus, we are told, was chief of the publicans, and he was to have illustrated the spirit which he himself showed in his conduct and proscribed business, namely that of avenging himself upon the public by making the public pay.
Secondly—It would appear that he had used the opportunities which his position gave him. Tax collecting proper does not bring in a large fortune. The income is usually graded to give him merely a moderate living. But Zacheus had not been content with that, there are thousands of people all through our land who have the rare faculty of growing rich in a few years on a small salary. Men like Beavers, senators who have been indicted and convicted of land frauds, judges who have used appointments for personal reasons. These things which we know of in our day show us the result of the power of the government. What thousands, perhaps millions of acres of public land would be returned to government control. What a dis, rising there would be of exorbitant freights. How many policy holders would be made glad to see the courts, and what firms would be re-established. Imagine, if you can, the restitution of all wrongly gotten wealth. Why it would be like a scene in a pantomime, and yet that is what Christianity meant to Zacheus. It was a salvation not from death eternal, it was primarily a salvation from his greed, from his selfishness, from his isolation, from his false sense of duty, from his false sense of his purpose as a perfectly proper thing. He has the true spirit of a converted life—large-hearted liberality, restitution of all wrongly taken property. Given these two things everywhere and religion becomes real and vital. Deny them and there is only a name to live. It is like to talk about being Christians, unless our religion means open-heartedness and righteousness.

Christ Anchors the Soul.
Rev. Theodore L. Cuyler, speaking of Christ as an anchor to the soul, says significantly: "You are certain to be assailed with troubles. No hurricane will strike a full rigged ship more surely than a storm of adversity will burst upon you. But if Jesus Christ is in your soul you cannot steady wreck. The anchor sure and steady will hold you. People do not see what holds a vessel when the gale is sending the blow over her bow. The anchor is invisible, as it lies full many a fathom deep on the solid ground beneath the waves. So, when we see a good man beaten upon with heavy adversity and yet preserving a cheerful spirit, we do not discover the secret of his serenity. But the eye of God sees that there is an interior life hid with Christ in that soul which no storm can touch." There is many a bereavement, many a trouble that may strip a man of canvas or cordage, but never touch the solid strength of his godly character.

The nearer you are to the Saviour the farther are you from sin.

TO HAPPY HUNTING GROUNDS.

Many strange Indian tribes live around Hudson Bay. The Creek and Nacoppe Indians are among these tribes who have a peculiar custom in regard to their dead. As soon as one of their number is dead, the surviving relatives place the dead one in a box which they beg from the Hudson Bay company. In this box are placed, with a loaded gun, a powder horn, a tobacco pipe, a stone for striking fire, the snowshoes for travel and an ax. This box is then carried to the top of the nearest hill and set there with stones upon the top of it. For ten days it is left undisturbed, and then the relatives remove the gun and other valuables, believing that by that time the dead one has reached the happy hunting grounds and has no further use for them.

Long Drive of Aged Man.
A few days ago Nathaniel Millicen of Buxton Lower Corner, Me., who is in his 97th year, rode to Saco in an open buggy, a distance of eight miles, to pay a nonresident tax bill amounting to 54 cents.

The Feminine Appetite.
How many women there must be who are blessed with a "healthy appetite" which is a constant source of martiodrom to them, says the Lady's Pictorial. No matter what her inner cravings may suggest the woman who dines in public knows that the interest she will awaken is not unconnected with the number of courses she refuses.

Un-reasonable Men.
Men say they cannot stand pain, powder, make-up or cosmetics of any kind, yet, observes Woman, they expect their womenfolk to have an ever-youthful complexion and never to look fagged or worn out. They delegate to women all the petty cares of a household, and often leave the wife in the morning in a complete chaos of domestic affliction with the sage and stolid advice "Not to worry!"

Mauntain Women Again.
One cannot help regretting the tendency of feminine fashions to once again become masculine. One fears a little less the leather that is to be a feature of feminine fashions this autumn, and the headgear that has sprung from the masculine bowler and the old "Jarvis" beavers, and the walking sticks, which, like cigarette cases, are now popular gifts for girls, will not rob us of our pretty hair and our daintiness.—London World.

The Fashionable Color.
It is next to impossible to decide upon the one and only fashionable color of the winter, for there are so many colors and so many shades of color which are popular, that to say there is but one is absurd. Purple in various shades is in vogue, a new red, and a new blue, also a new brown, and black has come into favor once more, so, after all, it is a question to be decided by the individual.

Prune is a color that is markedly popular this year, and is certainly attractive and most generally becoming. Trimmings with velvet of a deeper shade or with embroidered velvet bands of with narrow bands of fur, a prime, cloth costume is most noticeable, while if the effect be too sombre, a note of lighter color can be introduced into the waistcoat. Cream white, pale blue, pink, yellow, or a much lighter shade of prime all are permissible colors to use.—Harper's Bazar.

Fireplaces Old and New.
The varieties of fireplace furnishings are many. The andirons are, of course, a necessity if fuel is to be burned. In addition there must be the shovel, tongs and poker, with some sort of a holder, the fender, bellows, and either a wood box or a coal scuttle. All of the fire tools may be made of brass from the Colonial designs, the stepple top, the ball, the flame, etc., either antique or copies, or they may be of some of the new designs in green bronze, wrought iron or dull brass. The green bronze and the wrought iron are especially adapted to the rough stone fireplace. The Colonial designs speak for themselves as to their particular adaptability. Some of the newer designs are very good and some very bad.

Children's Birthday Party.
For small children there is a new Jack Horner pie which is charming. A great ball, three or four feet in diameter, is made of light wires twisted in shank and covered with paper, with a number of little gifts tied up, each one fastened to a ribbon which falls out of a hole in the under side of the ball. Then flat paper roses are pasted all over the outside. This is suspended from the ceiling; the children are given the ribbons and warned to hold them lightly without pulling, and have a pretty present given to each of them as the girls all are told to pull the ribbons, when down fall a shower of gifts from the ball.

House Gowns. Tea gowns and negligees play a most important part in the modern outfit and, indeed, so excessively dainty and charming are they that one scarcely be wondered at that when one considers that a good proportion of the dress allowance must be allotted to their purchase.

Chinchilla.
Chinchilla is delectably soft and becoming, but it is the most perishable of all furs. Stable is, of course, in beauty as in value, the chief of them all, and it is a lifelong possession, but even a moderate sized tie of it is worth somewhere in the neighborhood of \$500 at present—well marked Russian sable, that is to say, and even the less desirable Canadian variety, and the near but lumber relation, mink, are at a very high price. Cashmere and seal skin are to be trimmed this winter with passementerie and embroidery, and finished with lace ruffles. Two furs will be mixed on a garment freely, and some kinds are best valued when so used in limited quantities; ermine, for instance, is an excellent trimming to a sable or chinchilla cape, while by itself it always strikes one as having a hard effect. Among the more moderate priced furs a becoming one is white fox, which is so deep a pile that there is none of the hard effect of the shorter and stiffer hairs of ermine, and of this fur, as it is very fashionable, women whose complexion is suited by white may well take notice in purchasing.

Economy in Women.
If women are more economical than men, it is sometimes stated, it is to be wondered at. Why should they be? The women appear to be in various ways to feel that she is a most important person. Obscure clerk, under penalty of dismissal, wait upon her patiently, or still attention to their shiverst wives. The merchants are

no opportunity to part her from the contents of her purse, the while they flatter her vanity. The whole vast store, with all its wonders and all its trash, exists for her. Seemingly innocent temptations pull at her pursings, and pleasant trades wheedle her with their cheapness. The modern store is a veritable palace of temptation. The weak are allured with promises of credit, the strong are often beguiled before they are aware, while thoughtless women are likely to gather the impression that the adornment of the house are the chief ends of money-spending.—Harper's Bazar.

True Love.
The modern, romantic, high-sounding, rapturous emotion portrayed in story books is about the poorest imitation of love there is; but people match their symptoms to those in these sentimental almanacs, and then wonder afterward what has become of the dazzling fireworks they experienced before marriage, foolishly grow because thrills and raptures are known no more after five years of matrimony. "True love is a matter of solid friendship rather than mutual physical admiration. It is founded on solid inner congeniality rather than a hundred tastes for certain sports or tastes in art and old china. True love depends not on the roses in Amella's cheeks, nor the style of Algeonon's overcoat; yet many of our modern marriages are severed because Algeonon feels cheated because Amella's beauty has faded, or Amella is mad because Algeonon no longer bows and scrapes whenever she enters the room. True love depends not for its life either on looks or manners, but steadfastly loves on through all the exigencies sure to crop up where two people marry. Keep house and rear children. Life is not an easy proposition, as we all know, and married life has all the everyday difficulties multiplied by two, but true love makes it all worth while, and is the only thing on earth that can really lighten the load and make the way straight.—Philadelphia Telegraph.

FRILLS AND FASHIONS

Piece lace dyed to match cloth, silk or velvet is still fashionable.
Cloth skirts, with line bodices of the same color, are very popular.
The very newest brooch is a cat design, a large black cat, at that, with big diamond eyes.
Long evening coats, trimmed with fur and wadded comfortably, are being made of colored lace.
Molesos, yokes and other trimmings of lace are used upon blouses of chiffon or net and broad girdles of lace are also fancied.
The green felt hat was worn with the pale blue tulle veil, and the brown fur cape, with long tabs, was lined with pale-blue taffeta and fringed with brown pendants.
Those helms who have gold and pearl attachments to keep soft collars erect are in demand, for the latest Paris fad is that stiff, high collar, the thing for all kinds of toilets short of the dinner or dancing frocks.
The tea gown of today is considered quite indispensable and after all there is economy in changing the street gown upon reaching home, while the loose-fitting garment is much more restful, as well as more suitable to the house.
Young girls should always have their hair arranged in the most becoming fashion and at the same time the simplest possible. Rows of ribbon to match the color scheme of the dress are dainty, but as in the case of the shoes and stockings, black is always appropriate, too.

The most elaborate tea gowns are triumphs of the dressmaker's skill. The long loose coat of thin flowered silk or gauze worn over a pleated undress of white lawn and chiffon is charmingly picturesque, while the narrow gathered ribbon trims it most effectively.
House gowns, tea gowns and negligees play a most important part in the modern outfit and, indeed, so excessively dainty and charming are they that one scarcely be wondered at that when one considers that a good proportion of the dress allowance must be allotted to their purchase.

Jed Spaulding's Joke.
The late "Jed" Spaulding, of Michigan, who weighed 530 pounds and stood six feet seven inches in his socks, was one of the best jokers in the State. He had a brother-in-law in politics whom he did not like very well and once very vigorously opposed his candidacy for Mayor of Port Huron, Mich. One day while the campaign was at its height the ministers of the city held a meeting to decide which candidate to support. Jed happened to meet one of the pastors on the way to the meeting. The preacher was an aged Scotchman and somewhat hard of hearing. He told Spaulding that he would do all he could to prevent the brother-in-law's endorsement and asked for a pointer or two for a speech. Spaulding, ever ready for a joke, saw his chance, and pulling the pastor aside shouted in his ear: "My brother-in-law is living with another man's sister." "You don't tell me," the pastor said, and he hurried off to the meeting to spread the news among the ministers. He got the platform immediately and said: "The candidate is a most wicked wretch. I have the word of his brother-in-law, Jed Spaulding for it." Immediately the meeting was in an uproar. The mention of Jed Spaulding was enough. The laughter became tumultuous, but the pastor didn't notice the mistake he had made until told that Jed Spaulding himself was the "other man's sister." —Kossus City States.

ty and calls him down from the tree on which he has perched himself to become his guest. This condescension involves an interview and an influx of the personality of Jesus upon his soul. This brings about a tremendous revelation. The revelation may perhaps be the end of a long, slow process. Has he not found that his riches after all did not pay him for the loss of his own peace of mind and the hate of the community in which he lives, for the scorn of a whole city? Has he not found that after all his wealth did not satisfy or make him happy? That the sin of its acquisition was like a canker at its heart?

More than this, when the light comes it brings out the dark lines. Like a flash of lightning, the presence of Christ illuminates his past; and just as Peter, when he realized the divinity of his Lord, cried: "Depart from me, for I am sinful man, O Lord," so Zacheus feels all at once the enormity of what he has done. It stands up in strong array against what has been his matter passion, his greed. In an instant he sees the turpitude, the ugliness of what he has been doing. What he has seen before dimly is now emphasized. He stands before his mind in clear, strong lines in the light and all at once a mighty resolve seizes him. He will break with his past, will give up his besetting sin; yes, will with all his might battle with it. Just as in Ephesus, among the converts of Paul, those who had been debasing with magic bright their books to burn; just as a drunkard knows that if he is to follow Christ he must dust the cup forever from his lips, so Zacheus forms and announces his purpose to break with his greed.

First-Generosity. "Behold, Lord, the half of my goods, of my income, I give to the poor."
Notice the proportion. Moses asked at least one-tenth. Add to that demands for public requirements and a fifth was required. This man says "half." Compare that with the gifts of some of our notoriously rich men today. Very few attain to the mark of this converted publican. A man who died the other day left an estate of some \$7,500,000, of which \$100,000 was bequeathed to charity, and the newspaper spoke of a large amount being bequeathed for charitable purposes. One hundred thousand dollars out of \$7,500,000 is a very small proportion. Let us hope that during his life time the man did better than that. There was something extraordinary in the generosity of Zacheus. Our multi-millionaires. Most of them, even those who at times startle us by their gifts, have still something to learn from Jericho's publican.

Secondly—Restitution. "If I have taken anything from any man by false accusation, I restore him fourfold."
What a vista these words open back into his life. They show how a part of his vast wealth had been won. They show also how the methods of the past look now to his awakened conscience. He proposes to deal with his habit by a heroic venture. "I will restore fourfold." As he carries out that purpose, imagine, if you can, the effect upon those who in the past had had bitter and exasperating experiences with him. Should the like be done to-day, what a stirring up there would be. What a change of places between the rich and the poor. What vast armies of the conscience and of the government! What thousands, perhaps millions of acres of public land would be returned to government control. What a dis, rising there would be of exorbitant freights. How many policy holders would be made glad to see the courts, and what firms would be re-established. Imagine, if you can, the restitution of all wrongly gotten wealth. Why it would be like a scene in a pantomime, and yet that is what Christianity meant to Zacheus. It was a salvation not from death eternal, it was primarily a salvation from his greed, from his selfishness, from his isolation, from his false sense of duty, from his false sense of his purpose as a perfectly proper thing. He has the true spirit of a converted life—large-hearted liberality, restitution of all wrongly taken property. Given these two things everywhere and religion becomes real and vital. Deny them and there is only a name to live. It is like to talk about being Christians, unless our religion means open-heartedness and righteousness.

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HOME OF SIAM'S ROYAL FAMILY

City in Which No Man but the King May Enter.
Perhaps the queerest city in the world is that of Nang Harm, the home of the royal family of Siam. This city's peculiarity lies in the fact that it is composed of women and children alone. It is in the center of Bangkok, has high walls around it, and in its population of 9,000 there is not a single man, though the king occasionally pays a visit. The name Nang Harm means "veiled women." There are shops, markets, temples, theaters, streets and avenues, parks, lakes, trees, and flower gardens; a hall of justice, judges, executioners, police, generals, and soldiers; all the positions, official and otherwise, being filled by women. The only man in all Siam who can enter this city is the king. It is the home of his family and of the family of the king before him. The ruler of Siam may have as many wives as he pleases. Each wife has her own children and slaves—therefore a small city is needed to provide accommodation for them all.

Mink Climbed Tree.
A mink when put to it climbed a tree as was clearly demonstrated by a fox denoued at Kossus, N. H. He chased the animal some distance and at last the sly fellow took refuge in an elm. The boy secured the treasure with the aid of his rifle.

EPWORTH LEAGUE LESSONS

SUNDAY, JANUARY TWENTY-EIGHTH.

Korea: The Progress of Two Decades. —Luke 1, 76-79.
Korea has two claims to the attention of a Western people. She was practically the last country on the Asiatic seaboard to open her doors to foreigners, and she was one of the chief centers of interest in the recent struggle between Russia and Japan. To Christians Korea is of yet greater interest as one of the youngest and yet most promising of all the world's mission fields.

Its medical missionary's skill in treating a royal patient opened Korea to the gospel. In view of this beginning medical missions have naturally been made prominent, and their work is its own highest praise.
Dr. John E. Goucher proposed the beginning of Methodist mission work in the "Hermit Kingdom" twenty years ago. More than that, he supported his proposal by the gift of two thousand dollars, to form part of the fund which the planting of the work would require. The first missionaries, W. B. Seranton, M. D., and Rev. H. G. Appender, went out in 1885, and began what has proved to be a most fruitful and prosperous mission.

Korea has much of little religion, as one may choose to look at it. Confucius is the great teacher, but Buddhism has its place, and an even larger one is occupied by a degraded and atrocious mixture of superstition, licentiousness, and misery.
Small wonder that the present king, in his memorable interview with the late Bishop Nide, said, "Send more teachers." The attitude of the king is also shown in the fact that he gave the name to our school in Seoul by which it has always been known—Pat Chai Hakdang, "Hall for Rearing Useful Men."

One of the noteworthy features of Korean missions is the beautiful fellowship of the various denominational groups. The Presbyterians and Southern Methodists have especially been helpful to our own mission, and have co-operated with it in many ways.
Seventeen years after the baptism of the first convert these are the facts that can be shown by figures: 3 presiding elders' districts, 7,796 members and probationers, 14 local preachers, 111 churches and chapels. Korean ministers contributed last year \$1,504 for self-support. A publishing house is in prosperous operation. The Hall Memorial Hospital, a monument to "the saintliest man that ever crossed the shores of Korea," has 6,000 patients in a year.

CHRISTIAN ENDEAVOR NOTES

JANUARY TWENTY-EIGHTH.

Home Missions in Our Cities.—Luke 19:41-48.
Since Christ wept over Jerusalem, must He not be grieving over our modern cities?
Our cities think they know what contributes to their peace and prosperity, but often choose what causes turmoil and disaster.
The thieves that make dens of our cities are not always thieves of money; often they are thieves of honor and purity, of health and happiness.

The people are always "very attentive" to Christ, or to whoever carries the true Christian message.
Cities have been called the failures of our Christian civilization. They are failures only so far as they are not Christian.

Mission rooms are generally small, but they are the greatest rooms in the greatest cities.
No church can do so much for itself as by doing much for a city mission.

Too many churches sit down and wonder why "the highways and hedges" do not come and hunt them up.

BAPTISM.

Alternate Topic for January 28: The Meaning of the Ordinance of Baptism.—Matt 3: 13-17; Rom. 6: 1-11; Gal. 3: 27.

The duty of baptism rests on Christ's example and Christ's command; either of them is enough.
Baptism leads the devout soul into the inner experience of Christ's death and life. Is not that worth every thing?

Baptism is a token—the commonly accepted token—of Christian discipleship.
It is the token Christ chose to prescribe, and He alone had the right to prescribe it.
"Repent and be baptized"—they are always linked together.

If we have entered into baptism, it should be a present, as well as a past experience. It was a death to sin; it is a life in Christ.

MADE A CLOCK FROM SLATE.

A slate quarryman living at Delts, Pa., Humphrey O. Pritchard, has made a clock out of slate. The varieties he used include peach bottom blue slate and the red, green and purple slate of Vermont.

About 164 separate pieces of this material were used in the construction and are held together by twenty-four iron bolts, which are fastened in the corners of the temple. The clock is four feet high, two feet wide and one foot deep. It has a cathedral gong and is lighted by nine incandescent bulbs.—Jeweler's Circular Weekly.

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THE SUNDAY SCHOOL

INTERNATIONAL LESSON COMMENTS FOR JANUARY 28.

Subject: The Baptism of Jesus, Mark 1: 9-11; Matthew 3: 13-17; Luke 3: 21; John 1: 29. Memory Verses, 10, 11—Ypocrits' Preparation For His Life Work.

I. Preparing the way (vs. 1-3). "The beginning." Matthew begins with a genealogy of our Lord and Luke with the history of His infancy, but Mark commences in the midst of gospel events. He seems anxious to come at once to Christ's public life in ministry. "Gospel." The gospel of Jesus Christ denotes the "glad tidings" or "good news," concerning Jesus Christ, "Jesus." Jesus means "Saviour." This name shows His human nature. "Christ." This name means "anointed," and is the Greek equivalent of the Hebrew "Messiah." "Son of God." This shows His divine nature. See John 1: 1-3, 14. He was very God, the second person in the Trinity. 2. "I was written." See Mal. 3: 1, Isa. 40: 3. "I sent this 'I' in the prophet." This is spoken by the Holy Spirit, who is the Spirit of the Hebrew "Messiah." "Son of God." This shows His divine nature. See John 1: 1-3, 14. He was very God, the second person in the Trinity. 2. "I was written." See Mal. 3: 1, Isa. 40: 3. "I sent this 'I' in the prophet." This is spoken by the Holy Spirit, who is the Spirit of the Hebrew "Messiah." "Son of God." This shows His divine nature.

3. "The voice." Attention is called to the message rather than to the messenger. John was weak and insignificant, but he was delivering God's message, and his words produced a mighty effect. "Crying." Heralding, proclaiming. "Wilderness." John preached in the wild, thinly inhabited region lying west of the Jordan and the Dead Sea. This region was a barren waste of the way to the Sea of Galilee, and on both sides of the lower Jordan. "Prepare—paths straight." This is figurative language. The words illustrate the straightening force of the gospel. There must be a thorough preparation before God, our King, will come to us. The self-life must be "brought low." The crookedness of unbelief and carnal desires must be removed.

4. "John baptizing (vs. 4, 5). 4. "Herald." A word suggesting the proclamation of the gospel. John was a great reformer. "Baptism of repentance." John was a baptism required and representing an inward spiritual change; the pledge of remission of sins to those who were truly penitent. "For the remission." The remission was to be received of Christ, the repentance was preparatory to Christ's coming and work, and John's baptism was a sign of true repentance.

5. "All the land." A figure representing the sweeping influence of John's preaching. "Confessing." Confession of sin is one of the elements in true repentance. Repentance includes (1) conviction, (2) contrition, (3) confession, (4) reformation, and leads to conversion.

6. "The testimony (vs. 6-8). 6. "Came." In appearance, John resembled Elijah, the prophet. He was clothed in the coarse, rough cloth called sackcloth in the Scriptures. It was cheap, but admirable for keeping out the heat, cold and rain. "Girdle." The Orientals delight in costly, ornamental girdles, but poor men content themselves with a strip of hide. "Locusts." The law of Moses gave permission to eat locusts (Lev. 11:21). The common locust is about three inches long and closely resembles our grasshopper. Locusts were abundant and cheap and are still used as food by the poorer classes. "Wild honey." Honey stored by bees in hollow trees or in the clefts of the rocks. John's habits were in keeping with his wilderness life. 7. "There cometh." The preaching of John was preparatory to the coming of the Messiah. His baptism will effect what mine is powerless to do. "Latchet." The latchet, a word now obsolete, was the thong or lace with which the shoes or sandals were fastened. "Shoes." Or sandals. "Not touch his shoes." John shows his greatness by his self-abasement.

8. "With water—Holy Ghost." John had administered the outward rite, but could not renew their hearts.

9. "In those days." While John was preaching and baptizing, "Jesus came." He was about thirty years old. This was the age when priests entered upon their ministry (Num. 4: 3), and when the rabbis began to teach. "From Nazareth." Where He had lived in seclusion all these years. So John's work was His first public work. "Was baptized." Any confession of sin was of course out of the question. There was only a profession on the part of Jesus that as an Israelite He became subject to the law, and that He was connected with humanity by the ties of blood, of suffering and of love. "Of John." At first John hesitated about baptizing Jesus (Matt. 3: 14, 15). 10. "He saw." Christ saw it, and John saw it (John 1: 33, 34), and it is probable that all who were present saw it; for this was intended to be His public inauguration. "The heavens opened." Luke says that Jesus prayed as soon as He was baptized (Luke 3: 21). Here is the first recorded prayer of Christ and His answer. "Likewise." The symbol of His perfect sinlessness, purity, fullness of life, and of the power of communicating it.

11. "Voice from heaven." At two other times during our Lord's earthly ministry was a voice heard from heaven. At the transfiguration (Mark 9: 7) and at the close of His earthly ministry (John 12: 28). The Father indorsed Christ's earthly ministry. "My beloved Son." Jesus Christ is the Son of God from eternity.

12. "The Holy Spirit." The Holy Spirit came upon Jesus at His baptism.

13. "The Spirit of God." The Holy Spirit came upon Jesus at His baptism.

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