Pennywise Peter

Dr. Britton D. Evans, the brilliant alienist, said at a recent dinner in

example at Bridgetown

"Gathered about him in a circle on another, would say:

yer choice.

choose the cent rather than the mingling of blue and white. nickel, and the farmers before such incredulous foolishness would roar with laughter, double in two and slap powder?" their legs noisily with their brown

" 'Peter?' I said one day to the lunatic, 'why is it that you always take the cent instead of the nickel? Peter grinned a very cunning

'Suppose I took the nickel,' said 

A variable stroke petroleum engine has been designed, intended to overcome the difficulties which prevent such engines being applied directly to the shaft of a vehicle, as in the case of the steam engine.

feet wide, and fourteen feet deep, in Desha County, Arkansas, has been 000 acres of land contiguous to Ar-

Remnant Of The Dark. A colored man died without medical attendance and the coroner went she termed a "little fib." to investigate.

'Did Samuel Williams live here?" he asked the weeping woman who opened the door.

want to see the remains." "I is de remains," she answered proudly.—Everybody's Magazine.

When George Osborn, a jeweler of New Haven, Conn., took apart an old There Was No Answer.

At an important State function in

market day the farmers, one after ence chamber there began to be trou- teen years has never seen an electric Now, which'll yer have, Peter? clined to be separated from her hus- and both he and his mother know Here's a cent-bere's a nickel-take band. An aids endeavored to reason where the fishing is best in the mounwith her, pointing out the dreadful tain streams near their cosey cabin "And fool Peter would invariably consequences that would follow a in the ravine.-Kennebec Journal.

"How absurd!" exclaimed the lady "What do you take us for-a seidlitz

She was permitted to enter with her husband.-Everybody's Magazine.

In Doubt.

"What are you going to give your usband for Christmas?"

"Dear me, I don't know yet. You see, I have no idea how much money

Letter to Santa.

the Oakley (Kan.) Graphic: "One East Africa to be 287 miles long by to provide him with food, etc., and thousand four hundred and ninety-eight miles wide, and to contain the reply was: "I pick strawberries nine dollars dropped in our stocking standing timber worth \$115,000,000. in the summer, I pick hops in the au-Christmas night would enable us to buy a linotype. We have saved the other dollar in the last four years."

Although glass bottles were made completed and is draining about 120,- by the Romans as far back as the not begun in England until 1558.

Her Proof Conclusive. Little Nelly told little Anita what Anita-A fib is the same as a story,

and a story is the same as a lie. Nelly-No, it's not. ened the door.

"Yassuh," she replied between father said so, and my father is a professor at the university. Nelly-I don't care if he is.

father is a real estate man, and he knows more about lying than your father .- Delineater.

Several new Roman Catholic sees clock brought to him to be repaired, will be erected in the Philippine Is-be found \$150 in greenbacks tucked lands as soon as their respective Star. A Maine Hunter

With forty-five notches in London blue tickets were issued to trusty gun as reminders of his skill Bryn Mawr College, said at a dinner persons of high rank, admitting them in bringing down deer, "West" Ad- in Philadelphia that college girls "Then there is the cunning lunatic, to that part of the hall reserved for ams, of Miles' Notch, up in Oxford chose better and also wealthier huster of whom there used to exist a good members of the royal family. Less County, is a typical hunter. He has bands than other girls. distinguished guests received white shot twenty-two bears in his life, and There was a half-witted youth in tickets. Through some mistake an he has no mean helper in the person farmers liked to offer a penny and a card, while his wife received a white ting traps and can shoot, too. Both are ardent naturalists and understand When the couple reached the audi- wood lore thoroughly. A son of fourble, inasmuch as the lady firmly de- car or steam engine, but he can shoot,

Bridgetown to whom the neighboring important public man received a blue of his good wife, who assists in set- whose marriages had been in every one of these Bryn Mawr girls. his coustn

> Waiting to Find Out. Cincinnati Tourist (who, for the first time, has just entered a res-

taurant in Paris)-"Have you or dered?" St. Louis Tourist (who has reached the table some minutes before, and who looks up from a French bill of feared is nothing more or less than a fare).

Cincinnati Tourist-What did you order?"

St. Louis Tourist (impatiently)-"How do I know?"-Chicago News.

After investigating recently, a Brit-Note to the philanthropists from | ish official reports the Kenis forest in | says he asked a boy what work he did

Oil discoveries in Orange River Colony, Africa, seem important, A

broad belt stretches across the colony. More than 1200 English tradesmen year 70 A. D., their manufacture was are entitled to use the royal arms of all the Sumatra tobacco used for over their shop-fronts.

At The Reception.

"Me no speakee Chinese velly well," explained the hostess on wel coming the distinguished visitor from the Flowery Kingdom. 'No matter," responded the lat ter, "I can converse in English."-Louisville Courier-Journal.

An Appropriate Name. "That seems to be a curious name

you have for your mule."
"Yes, suh. I calls him Climate 'cause de mo' you abuses him de mo' disagrecable he gits."—Washington The Christmas Infidel,

Miss Carey Thomas, the head of

Miss Carey Thomas, after instancing a number of Bryn Mawr girls way ideal, told a story of the son of

"He came home a few days before Christmas," she said, "from a visit to

" 'Mother,' he cried, 'do you know that Fweddy is an infidel?" "His mother laughed.

'An infidel? How an infidel, my son?' she asked. "'He doesn't believe in Santa Claus,' was the shocked reply."-Washington Star.

The Death Watch.

The "death watch" that produces the weird tickings formerly so much mischievous and destructive little beetle madly in love and very desirous of finding its mate. Thus is the fallacy of our ancestors regarding this mystery dispelled .- Strand.

A Salvation Army officer in London tumn, I pick pockets in the winter, and oakum for the rest of the year.'

On the largest tobacco farm in the world, a 25,000-acre affair, near Amsterdam, Ga., is grown about a third cigar wrappers in the United States.

Paid In Full. Dittersdorf—Here comes two evil-looking rescals. I shouldn't wonder

we were held up, Heinz—I'm afraid so. By the by, here's that dollar you lent me this morning.—Meggendorfer Blaetter As He Took It.

Tramp-Say, mister, I haven't had bite all day.

Dejected Angler — Same here. Where did you fish?-Boston Transcript.

There are now 5,400 members the London Stock Exchange.

## Don't Weep At The Ice House.

brewed from absolute untruth.
It's an old trick of the leaders of

Labor Trust to twist facts and Toronto convention make the "sympathetic ones" ice house." (That's part of the tale further on.)

and defy our courts, seeking sympa-thy by falsely telling the people the

allowed to print matter as part of a cial

worked had been invested there.

The conspirators were told by the course to stop these vicious "trust" bloodshed and murder, all of which future progress."

The conspirators were told by the ada involving hunger, misery, riot, standing, to say nothing of making changed to allow them to safely carry on their plan of gaining control over that won't come under trust rule). but instead of stopping they "dare" the courts to punish them and de-mand new laws to protect them in lea. such destructive and tyrannous acts as they may desire to do. \* \* The reason Gompers and his band persisted in trying to ruin the Bucks printed the following: Stove Works was because the stove company insisted on the right to keep some old employes at work when "de union" ordered them discharged and

some of "de gang" put in. Now let us reverse the conditions

Suppose the company had ordered the union to dismiss certain men from their union and, the demand being reshould institute against that union, publish its name in an "unfair list," instruct other manufacturers all over the United States not to buy the labor of that union, have committees call at stores chants sold anything made to that members work and slug them on the way home, blow up their houses and wreck the works, and even murder a few members of the boycotted union

to teach them they must obey the or-ders of "organized Capital?" It would certainly be fair for the company to do these things if lawful for the Labor Trust to do them. In such a case, under our laws the

boycotted union could apply to our courts and the courts would order the company to cease boycotting and trying to ruin these union men. pose thereupon the company should sneer at the court and in open defiance continue the unlawful acts in a persistent, carefully laid out plan, purposely estended to ruin the union and force its members into poverty. What a howl would go up from the union demanding that the courts protect them and punish their law-break-Then they would ing oppressors. raise the courts and go on earning a living protected from ruin and happy knowledge that the people's courts could defend them.

How could any of us receive pro-tection from law-breakers unless the courts have power to, and do punish

The court is placed in position where it must do one thing or the -punish men who persist in defying its peace orders or go out of service, let anarchy reign and the more powerful destroy the weaker.

ceable citizens the courts as their defenders, whereas thieves, forgers, burglars, crooks of all kinds and violent members of inunions, hate them and threaten ence if their members are punwant the courts to let them go free and at the same time demand punishment for other men "outside de union" when they break the law.

\* Notice the above reference is to "violent" members of labor unions. The great majority of the "unions. The great majority of the unions. The great majority of the unions are peaceable.

\* The noisy, violent ones get lute office and the leaders of the great Labor Trust know how to mass this kind of men, in labor conished for breaking the law. They want the courts to let them go free

Some people swell up on "emotion" | ventions and thus carry out the lead-| the delegates off their feet, and result | patient and awaiting to see if the obers' schemes, frequently abhorrent to in his re-election.

the rank and file; so it was at the late "That his long leadership and this forced to give to these leaders is going

Gompers et al. sneer at, spit upon workingmen insist on being heard, sometimes at the risk of their lives. Delegate Egan is reported to have

Men can speak freely and print opinions freely in this country and no court will object, but they cannot be allowed to print matter as well as the Toronto convention:

"If the officers of the federation would only adhere to the law we would think a lot more of them."

The Grand Council of the Best of the

Workingmen's Ass'n of Canada criminal conspiracy to injure and ruin has declared in favor of severing all connection with unions in the U.S., Gompers and his trust associates saying "any union having its seat of started out to ruin the Bucks Stove Gov't in America, and pretending to methods (efforts to break the firm might be termed a result of the pracprovince and directed by foreign emis-province and directed by foreign emis-province and directed by foreign emis-"Organized labor, through its lead-in the

> That is an honest Canadian view of our infamous "Labor Trust. few days ago the daily papers

(By the Associated Press.

Washington, D.C., Nov. 10 .- Charn the courts of the District of Colum bia, in connection with the Bucks Stove and Range Company, as Simon Burns, general master workman of the general assembly, Knights of Labor, has voiced a severe ondemnation of these three leaders. Mr. Burns expressed his confidence in

APPROVED BY DELEGATES.

This rebuke by Burns was in his

which resort to more dishonest, unand dishonorable methods

or combinations in the country."
Mr. Burns said the action of "these so-called leaders" would be harmful of the land. There are other or for years to come whenever attempts zations of labor whose leaders

ought not to be deposed, and the unallow any system to develop in this willingness of the men who were country which does not meet with the mentioned for the place, to accept a approval of the majority of the citinomination in opposition to him. In addition to this, there is no denying the shrewdness of the leader of the the leaders of the Federation by this A. F. of L., and his political sagacity, time. If it has not, the leaders must which has enabled him to keep a firm be eliminated. The organization pun-which has enabled him to keep a firm be eliminated. The organization They grip on the machinery of the organi-which they head has done many meri-

oronto convention.

apparent impossibility to fill his place to be recognized and if they are going
The paid delegates would applaud has gone to his head, and made him to conform themselves and their fuand "resolute" as Gompers wanted, imagine that he is much greater a ture work and actions in accordance but now and then some of the real man than he really is, is undoubtedly the case, and accounts for the tactics he has adopted in dealing with questions before Congress, where he has unnecessarily antagonized men to public opinion having been convicted whom organized labor must look for of selfishness and a disposition to rule recognition of their demands, and all the people of the country in the where labor measures are often op-posed on account of this very antag- The great 90 per onism, which would otherwise receive

"There is no doubt but what or-ganized labor in this country would to the rules of the Labor Trust, and be much stronger with a leader who we are treated to the humiliating was more in touch with conditions as spectacle of our Congress and even the plant without regard to the fact that hard earned money of men who worked had been invested there.

fight industrial battles according to they actually exist, and who would the Chief Executive entertaining these convicted law-breakers and listening which organized labor must adopt if with considerable with conditions as spectacle of our Congress and even the chief Executive entertaining these convicted law-breakers and listening which organized labor must adopt if

> We quote portions of another arti- the affairs of the people. tical war now in progress in our fair | cle, a reprint, from the same labor

movement which they head movement, no organization, no nation can develop beyond the intellects were discovered by the old janitor at which guide these organizations, and Mt. Vernon. Washington, D.C., Nov. 10.

acterizing the attitude of Samuel fish motive the organization will be acterizing the American Federation less, which has never appealed to ness, which has never appealed to mankind in any walk of life at any

time since history began. "It can be said in extenuation of certain leaders of organized labor that willful, premeditated violation of the the precarious position which they octhe precarious position which they oc-cupy as leaders has had a tendency to are overflowin' at de wrong spot, yo' cause them to lose sight of the object behind the organization. The natural instinct in man for power and position is in no small measure responsi-Courts in general and in those of the ble for the mistakes of the leaders, not necessarily in labor unions alone, but in every branch of society. desire for power and leadership and personal aggrandizement causes men annual report to the general assembly who have been earnest and sincere in of his organization. He received the their efforts in the start to deteriorwho have been earnest and sincere in hearty approval of the delegates who ate into mere politicians whose every heard it read at their annual meeting act and utterance is tinged with the in this city.

"There is no trust or combination of the working majority in the societies or capital in the world," said Mr. ties or organizations and this is until the capital in the world, and the capital in the world, and the capital in the world, and the capital in the world. "There is no trust or combination of capital in the world," said Mr. ties or organizations and this is doubtedly true when applied to the Burns, "that violates laws oftener present leaders of the Federation. We mention the Federation of Labor particularly in this article because ward their competitors than any trust that organization is the only organization of labor which has yet found itself in direct opposition to the laws of the land. There are other organimade mistakes, but they have always n.
"The Labor Digest," a reputable tions within the bounds of the law workingman's paper, says, as part of and respected the rights of every an article entitled "The beginning of other man in considering the rights the end of Gompersism, many organi- of themselves and their constituency; zations becoming tired of the rule-or- whereas, the motto of the Federation ruin policies which have been en-forced by the president of the A. F. leaders conform themselves and their That he has maintained his lead- laws of the land, the leaders and the ership for so long a time in the face organization itself must be disinte-of his stubborn clinging to policies grated and pass into history, for in which the more thoughtful of the workingmen have seen for years must be abandoned, has been on account partly of the sentimental feeling on the part of the organizations that he last resort in this country, will never a partly not to be decreased and the un-

In zens of the country.
'This must have forced itself upon

The great 90 per cent. of Americans do not take kindly to the acts of tyranny by these trust leaders openly

The sturdy workers of have come to know the truth about these "martyrs sacrificing themselves ers, must recognize the mistakes of in the noble cause of labor," but it's the past if they expect to perpetuate only the hysterical ones who swell up their organizations or to develop the and cry over the aforesaid "heroes," No reminding one of the two romantic

Mt. Vernon, "What is it alls you, ladies?" Taking the handkerchief from one swollen red eye, between sobs she said: Why, we have so long revered the memory of George Washington that we feel it a privilege to come here and ween at his tomb.

"Yas'm, yas'm, yo' shore has a ls weepin' at de ice house Don't get maudlinabout law-break-

ers who must be punished if the very

existence of our people is to be maintained. If you have any surplus sympathy it can be extended to the honest workers who continue to earn food threatened and are frequently hurt

and sometimes killed before courts can intervene to protect them. mand of Congress that the courts be stripped of power to issue injunctions to prevent them from assaulting or perhaps murdering men who dare earn a living when ordered by the La-

bor Trust to quit work. Don't "weep at the Ice House" and don't permit any set of law-breakers to bully our courts, if your voice and vote can prevent. Be sure and write your Representatives and Senators in Congress asking them not to vote for any measure to prevent the courts from protecting homes, property and persons from attack by paid agents of Let every reader write, and write

Don't sit silent and allow the organized and paid men of this gr trust to force Congress to believe they represent the great masses of the American people. Say your say and let your representatives in Congress know that you do not want to be gov-

erned under new laws which would empower the Labor Trust leaders with legal right to tell you when to work. Where! For whom! At what price! What to buy! What not to buy! Whom to vote for! How much you shall pay per month in fees to the Labor Trust! etc., etc., etc. This power is now being demanded by the passage of laws in Congress. Tell your Senators and Representa-tives plainly that you don't want them to vote for any measure that will al-low any set of men either represent-ing Capital or Labor to govern and

dictate to the common people, who prefer to be free to go and come, work or not, and vote for whom they Every man's liberty will disapp when the leaders of the great Labor Trust or any other trust can ride rough shod over people and mass rough shod over people and mass their forces to prevent our courts from affording protection.

C. W. POST, Battle Creek, Mich.

THE PULPIT.

A SCHOLARLY SUNDAY SERMON BY THE REV. ARTHUR MERCER.

Theme: The Rich Man in Hell.

Brooklyn, N. Y.—As the sequel to a sermon preached some time ago, the Rev. Arthur Mercer, pastor of the Church of the New Jerusalem, had for his subject Sunday morning "The Rich Man in Hell; or, the Penalty of Selfishness." Mr. Mercer said: "A certain rich man and a certain

beggar named Lazarus—and it came to pass that the beggar died. The rich man also died, and in hell he lifted up his eyes, being in torment, and seeth Abraham afar off and Laz-arus in his bosom." The picture is painted by a master artist. The colors are varied and striking; the contrast of light and shade, lurid and dra-matic. We have before us the outlines of a tremendous social drama, not so much being said as suggested
—the details lying behind in a vivid background. A splendid palace rises before our thought. Its wealthy owner, royally garbed in purple and fine linen, emerges from the gate, fol-This is the light and brightness of the picture. The colors are gay, the figures smiling and debonair; everything suggestive of prosperity and happi-

But there is also a shadow, a deep and dismal one. It could not be otherwise, for this is a picture of human society—the social contrast—and so there in the shadow, in miserable antithesis to this display of wealth lies the beggar Lazarus with his rags and

disgusting sores.

The courtly train sweeps by, affect-ing not to notice Lazarus. These horrible social facts must be, because they are a part of the constituted order of things; but the peace of Dives must not be troubled by them. Nevertheless, he is generous. He permits his servants to throw the crumbs from the table where he and his com-pany have sumptuously fared to Lazarus and his dogs. It shall not be said that the rich have no regard for

the needs of the poor, The death of Lazarus is of small importance. A hurried visit to the potter's field and all is over for Lazarus. But a second time, and all un-looked for, the fatal knell rings out, and this time there is a stir in the social world. There is suppressed excitement in the palace of Dives—a moving of lights here and there at night—a hurrying of muffled steps, the passing of the scared whisper to and fro, and the death-angel beckons
Dives to follow Lazarus. What a terrible reality now, this that had
seemed so far off and vague! And the rich man also died, and-after the elegant funeral-was buried. The curtain has rung down on the first

Usually it remains down so far as our present knowledge is concerned. Death comes and then a thick veil intervenes. And then, whatever terrible thing or whatever happy thing goes on, it goes on behind closed We turn indifferently away from the grave's mouth. But the Master-Magician raises His wand and there come fitful fiames from hell beneath, and a vivid stream of light from heaven above, and merge into such a glare of light that the veil becomes translucent, and the second act of the drama unfolds before our

The scene has changed. There has een a complete and startling reversal in the position of the dramatis personae. Why? It does not appear that Dives was a scoundrel. He was merely the type of the comfortable and educated citizen of that day; religious, according to the conventional idea, educated, refined, benevolent, and morally strict—with, however, certain important but secret reserva-He represents a well-to-do and cultivated social element of every age. panionable, sure to have a host of leader in most everything that is go-

ing on in society or in business Why, then, this utter damnation of If there had been newspapers in those days they would have lauded him to the skies as one of the most eminent and honorable citizens. He had been generous with his crumbs, even as well-to-do society to-day is generous in supporting charities for the benefit of the poor victims of its own prosperity. But everything was for his own glory. "Self" was written upon his every act. If he had presented public library to Jerusalem it would relief might be stamped upon the

As Dives was the beneficiary, so Lazarus was the victim of unjust and social conditions. He was not a beg-gar from choice. He was "the poor in spirit," the man who thinks not too well of himself. He was con-scious of his ignorance, of his moral rags and ulcers, and he abased him-self before God. Such was Lazarus, man whom God can, and will,

And so when the veil dissolves and discloses the terrible second act, where the souls of the two men are brought to their trial before that Great Judge, who regardeth not the outward appearance, but searcheth the reins and the heart, Lazarus is seen in the company of the blest, while Dives looks up out of "Heil," the authorized version says, but the Greek word is "Hades," which is a general name for the whole spiritual world, and the scene is neither heaven nor hell, but the intermediate stage called the "world of spirits," where all spirits, good and bad, assemble after death and undergo their final judgment in preparation for either heaven or hell. We see Dives then in the lower part of this middle world on his way to hell, and Lazarus in the upper portion far on his way to heaven. The "great gulf" between them is the immeasurable distance between good and evil.

By the aid of our New Church doctrines we may readily interpret the experience through which the two men are seen passing. That which is essentially us is our inmost will, our mainspring of love or motive, to which all other things in this life are merely temporary and external. And while we are here, there may be the widest disparity between the outward or apparent and the inward or real sides of us. But when we pass on into the other world, all this is changed. Divested of the material body and the trammels of a world external to us, which force us into conformity to a mere appearance, and introduced into a realm of plastic spiritual substance, the real spirit of the man inevitably comes to the front. In that world, environment is merely the expression of character. merely the expression of character. The inmost will and love of the man transforms and colors the whole ap-

But not as a rule immediately. For there are few of us who enter the other life either so completely good or so completely evil that the in-ward and the outward sides of us are

ward and the outward sides of us are in complete agreement. Either there are certain opposing evils in the outward man which cannot be taken into heaven, or certain opposing goods which cannot be taken into hell. Lazarus must be divested of his rags and sores, and Dives must be stripped of his purple and fine linen.

And this is the ordeal through which we see the two men passing in that fleeting glimpse of the world of spirits vouchsafed to us by the Great Teacher. The function of that Intermediate stage of the other life is analogous to that of the stomach in the human body—the separation and absorption of that which is capable of being assimilated by the heavenly society and the segregation of enly society and the segregation of

A most painful experience it must be. Supposing that our inmost mo-tives have been Godly—that we have been making a brave struggle to do God's will, and supposing that we have been largely defeated by certain inherited defects of our outward nainherited defects of our outward na-ture—infirmities of the temper, weak-nesses of the flesh—which we have not succeeded in wholly overcoming. These things, because they are superficial in us and not central, we hate and do not love them, because, in short, they form no part of our secret wills, will be removed in the world of spirits, and we shall finally be introduced into some position of greater or less usefulness and happiness in the innumerable heavens, high and low. But it is far bet-ter to get rid of them here, for here they can be removed gradually and painlessly, and being removed by the exercise of our own will of good, their removal is accompanied by a great development and enlargement of all our powers of joy and service. While in that world of spirit, they are simply cushed out of us, or burnt out, or pulled out by the roots. It is what Swedenborg calls the process of vastation—the spoliation and re-moval, for instance, of the knowledge the talents, the cultivation, which have made part of our natural man world, but which we did not embody in our secret and real selves by regarding them, not for our own glory and pleasure, but for God's service. And if we carry any serious faults with us to that final reckoning with God, which still have any deep roots in us—though we reach heaven at last, we shall reach it though such vales of anguish, through such crucibles and threshing floors of torment, with such tearings and rendings of the spirit, that we shall look back upon the very worst of our sufferings here as the merest pastime. No doubt Lazarus had been trodden

in his wine-press of pain in that in-terval between his death and the moment when Dives sees him with his head on Abraham's bosom. But, oh, the agony of Dives! For it is just in that process of vastation in the vesti bule of the hells that we behold Dives and all his kind—the people who have great possessions and will not give them to God's poor and needy in the spirit of lowly and lov-ing service. Only that while Lazarus is being relieved of all that made his soul ugly, Dives is being stripped of all that seemed to make his soul beau-tiful. Though the will was selfish and Godless the intellect is still full of the truths of religion, and by that failing light his true character is being revealed to him in all its ugliness, and he can now fully measure the horror of his loss and his despair. His eyes turn inward and he is made to know that with all his moral virtues and amiable traits he never had a motive that was not selfish, and he now finds himself spiritually isolated. It is a time of self-revealing consciousness and remorse. He is still capable of seeming consideration for He is still others, for though in a spirit of self-justification, he pleads that a warn-ing be sent to his brothers on earth. The flames of torment are the burning appetites which he can no longer gratify, and through the gathering he feels himself sinking. while all his hopes and all his dreat the ornaments and beauties of that higher life to which he had aspired, but which had never entered into a motive of self-sacrifice, fade from his grasp as he sinks down, down into the abyss. It is the rending apart

It is of Divine mercy that there should be no such hell as that—that the torments of Dives should be but of the transition only. For Dives for-The mere shell of him in he had resided here, all that might have made his life sublime—the unlived truths, the outward elegancies and powers and virtues, are stripped from him. Presently the in-ternal, animating, selfish soul and love of him have changed the outward appearance to their own hid-

We have before us a most terrible warning. We know what we now seem to be, but we know not what we shall be. Our natural gifts are but loaned to us for a season. They are not a part of our permanent pos session, unless, in the way of His service, we build them into the in-most fiber of our most unselfish loves. If used for our own pleasure and advancement they will be stripped from us at last. God help us to use them from His Spirit and in His service.

FOUND ON A PENNY. 1. A messenger. One sent (one

cent). 2. What a prisoner most desires. Liberty. 3. Part of a river. Mouth.

4. What a man should be to woman, Shield. 5. A school child in distress. Pupils under the lash. 6. Worn in the penitentlary.

Stripes. On every man's hat. Rim 8. The land of the free, U. S. of America.

9.-A writing implement of long age. Quill. 10. A flower. Tulips.

12. Part of a trunk. Lid. 13. Guardian of peace. Chief. 14. Union of youth and old age

11. A small animal. Hare.

15. What a conceited perso thinks of most. Face. 16. Leading man in a theatrical company. Star.

17. Orchestra. Band.

18. Part of hill. Brow. What a married couple should be. United. 20. What a young man likes

have with a pretty girl. Date.
21. Weapon. An arrow.
22. Name of a fruit. Date.—Indianapolis News.

Arranged in a straight line the rail ways of the world would reach to the

## The Sunday = School

INTERNATIONAL LESSON COM-MENTS FOR JANUARY 0,

Subject: The Baptism and Temptation of Jesus, Matt. 3:13-17, 4: 1-11-Commit Verses 10, 11.

GOLDEN TEXT .- "In that He hath suffered, being tempted. He is able to succor them that are tempted." to succor Heb. 2:18. TIME.—A. D. 27. PLACE.— Bethany beyond Jordan and Wilder-

EXPOSITION I. Jesus Baptized With Water and With the Holy Spirit, 3:18, 17. Jesus Himself, the Baptizer 'with the holy spirit and fire," comes to John to be baptized with water. Could anything make more claim the great importance of water water. Could anything make more plain the great importance of water baptism? Jesus was baptized with water to "fulfill all righteousness." God commands water baptism as the form by which sinful man shall pub-licly confess his renunciation of sin. Jesus was not a sinner, but He took the sinner's place, was made sin for us (Rom. 8:3; 2 Cor. 5:21) at Jor-dan ("the water") and Calvary ("the blood"). (Comp. 1 Jno. 5:6, R. V.) The two occasions on which God bore testimony to the Sonship of Jesus was here, when He humbled Himself to take the sinner's place in baptism, and when on the Mount of Transfigu-

ration He humbled Himself by turn-ing His back on the glory that was then becoming His, to come back and take the sinner's place on the cross (cf. Luke 9:31, 35; Phil. 2:6-8, 9). That God thus spoke is settled by competent testimony and is conclu-sive proof of the divinity of Jesus. II. Jesus Tempted in All Points
Like as We Are, Yet Without Sin, 111. The temptation of Jesus followed immediately upon His baptism with the Holy Spirit (comp. ch. 3:16, 17; Luke 3:21, 22; 4:1, 14, 18; Acts 10:38). It was the Holy Spirit who led Jesus up to be tempted by the devil (cf. Mk. 1:12). The temptation was a necessary preparation for Christ's work, just as necessary as the baptism with the Holy Spirit (Heb. 2:17, 18; 4:15, 16). The temptation came from without, not within. The personality, cunning and malignity and defeat of Satan all come out in this lesson. He met temptation in such a state of physical weakness as would make resistance to temptation most difficult and failure "most excusable," but He did not fail, and so no man can now plead adverse circumstances as a justification for wrongdoing. The temp-tation was most real, because Jesus was most human and most hungry. The devil introduces his temptation as he did that of Eve in the garden, by suggesting a doubt of God's word (cf. ch. 3:17). Where would have been the harm in Jesus doing as Satan suggested? (1) It would have been to have doubted God's word and to have sought confirmation of it by a token (namely, His ability to perform this miracle). (2) It would have been to have taken Himself out from those human conditions under which He had voluntarily placed Himself for our redemption (Phil. 2:5-8; Heb. 2:14). It would have involved the giving up of the redemption of man by a divine Person who had really become man. Many commit essentially the same sin to-day when they take themselves out from the sphere of sacrifice and suffering in which it is necessary that one live if he is to have saving power with his fellow-men. (3) It would have been to have distrusted God. Jesus would rely upon God to supply His needs in lawful ways (comp. v. 4). Whenever we resort to unworthy means for the support either of self or of God's work, we are guilty of the same distrust. Jesus met every attack with the Word of God" (Eph. 6:17). All of Christ's citations of Scripture are from one book, and that, too, a that the higher critics have made the most strenuous efforts to discredit (comp. Deut. 8:3; 6:16, 13; 10:20). The devil can quote Scripture upon occasion. He is never more dangerous than when he quotes and misap-plies Scripture. The devil omitted a very important clause in his quotations (see Ps. 91:11, 12). One needs to watch the devil's quotations of Scripture very closely. He is likely to quote nearly as it reads, but not just as it reads. Where would have been the wrong in Jesus' doing as Satan suggested? (1) It would have been to doubt God's word by making an experiment to see if it would come out as God said. It would have been tempting God (v. 7). This form of sin is very common. (2) It would have been an act of spiritual pride, a mere display of trust in God, when no end was to be accomplished by it. The devil appears at last in his true colors (v. 9). He would have the Son of God render to him that worship that belongs to God alone. Could the devil give what he promised? (Jno. 14:30). The anti-Christ will derive his power from him. Satan of. fered Jesus the dominion by another road than the cross. The temptation was real, but it was utterly ineffec-tive. We yield to this temptation when we seek that which God has for when we seek that which God has for us by some other path than the one God appoints—via Calvary. The three temptations correspond to the three-fold temptation in Eden, and appeal "to the lust of the flesh," "the vainglory of life," and "the lust of the eyes" (cf. Gen. 3:6; 1 Jno. 2:16). Then the angels came and ministered unto Him. That was much better than eating bread made out of stones.

A Popular Floor. Whenever the man who runs the elevator in a Sixth avenue atore feels particularly frisky he announces the third floor in this fashion:

"Third floor-waists, dresses, alterations, and com-plaints, particularly complaints." Since a fair proportion of the pas-engers who get off at that floor are there for the purpose of registering complaints, they smile upon him be-nignantly for anticipating their

needs .- New York Times.

"De question befo' dis debatin' clety," said Erastus Pinkley, "is society." whether the fust egg come fum o

came fum de egg." "I moves er amendment," inter-rupted Wilkins Marigold, carelessly hitching his thum in the corner of his ruzor pocket. "What we is gwine to 'scass feh a few minutes is how dat las' chicken you had foh dinner come fum de coop."—Washington