

Early Promise.
"I'm going to be proud of that small boy of mine one of those days," he exclaimed earnestly.
"Is he talented?"
"No. He's going to be a business man. I told him last week that if he'd be a good boy I'd take him to the circus. Instead of taking me right up he thought the proposition over a minute, and then asked me if I thought it was a good circus."—Washington Star.

A Victim of Housecleaning.
Missionary—Was it liquor that brought you to this?
Imprisoned Burglar—No, sir; it was house cleaning—spring house cleaning, sir.
Missionary—Eh? House cleaning?
Burglar—Yessir. The woman had been house cleaning, and the stair carpet was up, and the folks heard me.—N. Y. Weekly.

Preparing for Emergencies.
Aunt (severely)—As I glanced into the drawing-room last evening I saw you with a young man's arm around you.
Niece (calmly)—Yes, auntie, I was waiting for you to pass the door and see us. Young men are very slippery nowadays, and one can't have too many witnesses.—Tit-Bits.

He Needed Practice.
"It seems to me," said the manager, "that you do that part of receiving the purse of gold from the chief villain in a most awkward manner."
"I daresay I do," admitted the actor, sarcastically. "It is so long since I had any chance to rehearse with the real stuff."—Tit-Bits.

His Modest Desire.
"Yes," said the irascible aeronaut, "I told you a moment ago that the escape valve is out of order, and that I was doing my best to fix it. What do you want now?"
And his timid companion trembled violently as he answered: "I want the earth."—Somerville Journal.

His Reason.
"What is your favorite recitation?" asked the hostess.
"Curfew Shall Not Ring To-night," answered Mr. Hlykins, with a promptness which was almost defiant.
"Why, nobody recites that any more!"
"That's why I like it."—Washington Star.

Moving.
Miss—You say you are well recommended?
Maid—Indeed, ma'am; I have 39 excellent references.
Miss—And you have been in domestic service?
Maid—Two years, ma'am.—N. Y. World.

Plain Enough.
"Oh, you needn't tell me that it's healthful around here. I can see that at a glance."
"How?"
"Look at the doctor's house. It's one of the poorest in the town."—Chicago Times-Herald.

Compulsory.
The Amateur Lecturer—My misguided friend, do you not know that success is only achieved by hard labor?
Hoving Ike—I done six months of it once at a stretch an' come out no richer'n when I went in.—Indianapolis Press.

Sure Sign.
"I am certain that Sue is engaged to Mr. Dinkley," said Miss Kittish to Miss Flynn.
"Why, she never mentions him."
"That is what convinces me. She used to make all manner of fun of him."—Detroit Free Press.

CULTURE IN THE KITCHEN.



New Cook (after installing her library, bicycle and athletic articles in the kitchen)—Madam, where shall I put all these cooking utensils? There doesn't seem to be room here!—Heitgero Welt.

A Wise Parent.
"No, I never take the newspaper home. I've got a family of grown-up daughters, you know."
"Papers too full of crime, eh?"
"No, too full of bargain sales."—Collier's Weekly.

What She Didn't Know.
Mr. Sappy—Didn't you know, Miss Mawzy, that a horse kicked me once and knocked me senseless?
She—I didn't know that it was a horse that did it, Mr. Sappy.—Harlem Life.

Extremes Meet.
Johnny—I was next to the head of my class to-day.
Father—Good. How did it happen?
Johnny—We were standing in a circle.—Boston Herald.

Quite Unnecessary.
Jack Huggard—Shall I ask your father?
Miss Innit—No; just tell him—you're so big and strong you don't need to ask!—Puck.

Good Thing for Man.
"After all," he said, reflectively, "woman's preference for office or store work rather than domestic service is a good thing for man."
"How so?" she inquired.
"Why, in domestic service she has a mistress and in the business world usually a master."
"What has that to do with it?"
"It naturally gets her into the habit of obeying man, which is excellent training for matrimonial life." Then he added thoughtfully: "Sometimes I wish you had had a little office training."—Chicago Post.

Hence His Tears.
Pastor—Well, my good man, how is your wife?
Countryman (beginning to sob)—She—she—died last night.
Pastor—My dear man, control yourself. Remember at this time the inexhaustible consolations of—
Countryman—And she did not even tell me where she had hidden the money she has been saving ever since we were married.—N. Y. World.

In Mourning.
Last year her hair was white as snow. Now black locks are her brow adorning. But at the change don't wonder so—Her husband's dead, and she's in mourning.—Harlem Life.

WHY JONES IS NOT WORKING.

Friend—Is Jones working here now?
Manager—No, he got loaded, we fired him, and he went off.—Chicago Inter Ocean.

The Point of View.
Dixon—I haven't seen your friend Mixer for some time. Is he sick?
Hixon—Yes, he's been ailing for a week or more.
Dixon—That's too bad. I knew he'd been beering for quite awhile, but I wasn't aware that he had switched to ale.—Chicago Inter Ocean.

Which One?
They made a wager as to which could give a story the widest circulation in the shortest time.
One of them had it manifested on the typewriter and sent it to every newspaper in the town.
The other merely told it to his wife "in strict confidence."—Chicago Post.

Suiting the Action.
"Which one of the popular books of the day do you like best?" asked the maiden.
"To Have and to Hold," he answered, in an ecstatic whisper.
"Don't, Harry!" she protested, but her voice had a smothered sound.—Chicago Tribune.

Law and Lawyers.
Richmann—I have decided to make no will.
Lawyer—Then the law will divide your estate.
Richmann—Well, that is better than letting the lawyers divide it.—N. Y. Weekly.

Speaking of Lawyers.
"What sort of a legal light is a pettifogger?" asked Dimling, when a discussion arose about lawyers and lawyers.
"A pettifogger is legal lightweight," replied Larkin.—Detroit Free Press.

Information While You Wait.
Mr. Spellem, of Highlandtown, writes: "Dear Sir—Please tell me what is the holiest food for children?"
You will find doughnuts about the "holiest" articles of diet.—Baltimore American.

A General Shake.
Sandy Pikes—When a woman shakes her head 'tain't no use to argue any longer.
Pelucid Pete—Same way when a bull shakes his head.—Chicago Daily News.

Not the Answer Expected.
"Celia and I fell out about my hat."
"What about it?"
"I said it didn't become me."
"Well?"
"She said she thought so too."—Chicago Record.

Ready for a Compromise.
Mrs. Crimsonbeak—You just wait; woman will have her day yet.
Mr. Crimsonbeak—I don't care, if she'll only quit objecting to us men having the nights.—Yonkers Statesman.

Evidently O. K.
Mrs. Brown—Do you trust your husband perfectly?
Mrs. Jones—Absolutely! He never gets scared when I tell him he talks in his sleep!—Puck.

Very Simple.
She—There is really only one reason why I prefer to remain unmarried.
He—May I ask that reason?
She—The right man hasn't proposed.—Chicago Record.

Excellent Reason.
"Freddy, what makes you talk from morning till night?"
"So's I'll be good company for myself."—Indianapolis Journal.

The One Thing Needed.
Cholly—I wish I knew what to do with this mustache.
Jack—Why don't you put some hair on it?—Town Topics.

THE SUNDAY SCHOOL.
Lesson in the International Series for July 8, 1900—Jesus the Bread of Life.
[Prepared by H. C. Lenington.]
GOLDEN TEXT.—Jesus said unto them, I am the bread of life.—John 6:35.
The Lesson Text.—John 6:22-40.
NOTES AND COMMENTS.
This lesson consists of a discourse by Jesus on the feeding of the 5,000 given the day after the miracle. The full discourse is included in the sixth chapter of John, verses 22-71.

The People Seeking Jesus.—The miracle of feeding the 5,000 people from five barley loaves of bread increased the desire of the people to see Jesus. So the multitude returned to Capernaum seeking Him. But Jesus was not seeking this sort of popularity. He wanted them as He wants now that all should seek Him, but the purpose in the heart of the seeker has somewhat to do with the result of the seeking. Jesus divines the motives of the people, and says: "Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." In other words, they had seen a great wonder performed, and sought to see other great wonders. They had failed to perceive the real purpose in the miracle, and had seen only the multiplying of loaves and fishes.

The Imperishable Bread.—It is in explanation of that miracle that Jesus now goes on to speak. He tells them that the barley loaves were only symbols of that higher nourishment, "the meat which endureth unto everlasting life." Then some of those before Jesus perceive the drift of His teaching. They knew what the rabbis had been teaching that "works for God" were profitable to the spiritual life. So they ask what they shall do. "Believe," comes the word of Jesus. "This is the work of God that ye believe," believe on Him, Jesus, whom God hath sent. But the Jews were slow to believe. They forgot the wonderful works of Jesus only the day before, and ask for a sign. But as they speak they remember the "signs" already given, and seek to back down by belittling the miracle of the loaves, suggesting that Moses, day after day for many years, had given their fathers manna from Heaven. Jesus does not offer to defend His own miracle; His only answer is that the bread for the body is not the Heavenly bread of which He has been speaking. "The bread of God is He which cometh down from Heaven, and giveth life unto the world." Loaves and fishes help give life to the body, but Jesus Himself gives life to the spiritual man.

Jesus the Bread.—This teaching of Jesus is unlike any of the teachings of the Jewish rabbis, and the Jews find it hard to understand. They think He is speaking of a material bread which may possess some superior quality, but still bread after the fashion of that used by them every day. So they say: "Lord, evermore give us this bread." Jesus then speaks to them plainly: "I am the bread of life," and speaking no more in figures, adds: "I came down from Heaven to do the will of Him that sent me. . . . And this is the will of Him that sent me, that everyone which seeth the Son, and believeth on Him, may have everlasting life."
Objection Raised by the Jews.—The Jews were unwilling to accept the plain teaching of Jesus. Perhaps they could not. Here was a man they knew and whose parents they knew. How is it then that this plain peasant carpenter's son, one of themselves, saith: "I came down from Heaven."
Jesus' Answer.—Jesus does not argue with the Jews. He accept or no, as they will. He reiterates the truth He has uttered: "I am the bread of life," and gives expression to a new truth, adding in verse 51: "The bread that I will give is my flesh, which I will give for the life of the world."
Another Objection.—Christians will see in the statement of Jesus a foreshadowing of the cross, but the Jews could only think it foolishness. "How," they ask, "can this man give us His flesh to eat?"
Eating of the Bread of Life.—Jesus does not go into any detailed explanation of His meaning, of His coming sacrificial death upon the cross, and how this would bring the hope of eternal life through His resurrection to countless millions through the centuries to come. They could not have understood if He had told them, but He did vouchsafe that they were to eat of the Heavenly bread, "not as your fathers did eat manna." They ate of that and are dead. You, He says, may partake of me and with me have everlasting life.
Many Disciples Leave Jesus.—But not all of Jesus' hearers, not even His disciples, understood this lesson Jesus meant to impart. They said: "This is an hard saying," and like many a later disciple who could not all at once understand the mysteries of Christ, walked no more with Him.
The Twelve Remain.—The desertion of the many disciples at this time must have saddened the heart of Jesus very greatly, but still the twelve remained. To these comes the question of the Master: "Will ye also go away?" But Peter, the Rock upon which He was to build His church, answered: "Lord, to whom shall we go? Thou (only) hast words of eternal life. We believe and are sure that Thou art that Christ, the Son of the living God."

Grapes from Canaan.
Walking with God will always lead you toward man.
What you are to men depends on what God is to you.
The stilts of pride do not help in the walk with God.
We all hate self when we see it crop out in somebody else.
The biggest coward is the one who is afraid to do right.
That cannot be the true religion which is so absorbed in the revelation of God that it forgets its relation to men.—Ram's Horn.

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Cursory.
Mrs. Yorkrode—What in the world were you and Mr. Guilford swearing so much about?
Mr. Yorkrode—We weren't swearing. We were just holding a cursory discussion on the silver question.—Baltimore American.

INTERESTING NEWS.

Here yer are, Miss, all erbout er old maid wot found er man under her bed!—N. Y. Journal.

No Excuse for It.
"They say that George Washington swore occasionally," remarked Bunting.
"I don't know why he should swear," replied Kilduff. There were no telephones in his day."—Town Topics.

An Early Shade.
Mrs. Wunder—My dear, that plum-colored silk you bought for me is not plum-colored at all. It is green.
Mr. Wunder—Oh, it's plum-colored all right. It hasn't ripened yet, that's all.—Baltimore American.

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