

The Northwestern

BENSCHOTER & GIBSON, Eds. & Pubs.
LOUP CITY, NEBRASKA.

A calm survey of the situation indicates a very close race between the sleds and the skates.

A trusted employe of a Los Angeles bank took, finally, over \$5,000 for every year that he had been trusted.

Germany has decided to begin the abolishment of slavery in East Africa. Civilization appears to be spreading.

Chicago anarchists are still cheering for Czolgosz, but they can not hope to revive him from his electric slumbers.

Richard Mansfield says Baltimore audiences are cold. He might try the experiment of roasting them before the curtain.

It is high time to begin to organize against the injustice of Sir Robert Ball's forty-eight-hour day \$60,600,000 years hence.

A Baltimore society woman has erected a marble tablet over her dog's grave. Let us hope she left a space on it for her own epitaph.

Prince Henry made a mistake in marrying a queen to pay his debts. He ought to have come to America and sold himself to an heiress.

A Michigan man climbed to the top of a tall tree to shoot himself. After taking all that trouble he might have jumped and saved his ammunition.

The Chicago, Burlington and Quincy Railroad has been leased for 999 years. Any woman will tell you that the transaction looks like a great bargain.

The astronomers are in some doubt as to the character of the nebulous surroundings of the new star. Perhaps it is a conjunction of dramatized novels.

A Boston society is called the "Old School Boys' Association," and as it has just celebrated the 85th birthday of a member, it seems to be appropriately named.

Smokers will note that under the latest decision of the United States Supreme Court a Manila cigar and a cheroot come under the head of domestic articles.

The man who is climbing after high ideals should not allow himself to feel discouraged by the reflection that if we were morally perfect we would bore each other to death.

The woman who in her quest for knowledge took a volume from a book store without going through the formality of paying for it is in a fair way to learn something.

A man in Norristown, Pa., who was supposed to have dropped dead at a ball, was found, on medical examination, to have broken his neck by running into a wall while dancing a jig.

A Boston paper has found 818 couples in New England who were married over fifty years ago and are ready to celebrate their diamond wedding, surrounded, in most cases by many descendants.

When Herr Zehrenehnel, of the Reichstag, debated the tariff on American meats, and said the whole business was a chain of humiliation, he most probably referred to the duties on links of sausage.

The Austrian premier has threatened to suspend the constitution if the reichsrath does not behave itself. To those who have followed the performance of this body for a year or so it will be a distinct surprise to learn that Austria has any constitution to suspend.

The Germans have stopped sneering at American control and administration in the Philippines, and are now admitting that it is successful and wise. The fact that trade is rapidly increasing, as shown by the imports and exports of the islands, has a tendency to convince even rivals that Uncle Sam knows how to manage colonies or outlying territories as well as any of the older nations.

An eminent French psychologist having again given expression to the theory that insanity and genius are akin it would be interesting to have the psychologists explain who so many men of genius have been sane while multitudes of insane persons have been in no sense geniuses. Poe and Byron offer excellent examples in support of the insanity theory, but how, on that theory, are the psychologists going to account for Thackeray or Dickens or Sir Walter Scott or that eminently sane and wholesome philosopher, William Shakespeare?

An Ohio boy, 12 years old, who drank a quart of whisky, said it "burned," but that after it was down it "made things hum." This youth seems already to have reached that state of depravity which is generally acquired only through a long residence in the moonshine belt.

O. H. P. Belmont is commanding attention in Washington on account of the extraordinary height of his collar. This may do for Belmont, but there are men who would prefer to have it come from the height of their foreheads.

TALMAGE'S SERMON.

DISCOURSE APPROPRIATE FOR THE PRESENT HOLIDAY SEASON.

Subject is the Nativity—How God Honored Childhood—Motherhood for All Time Consecrated by the Scene in the Stable at Bethlehem.

(Copyright, 1901, Louis Klopfch, N. Y.)
Washington, Dec. 22.—This discourse of Dr. Talmage is full of the nativity and appropriate for the holidays; text, Luke II, 16, "And they came with haste and found Mary and Joseph, and the babe lying in a manger."

The black window shutters of a December night were thrown open and some of the best singers of a world where they all sing stood there, and putting back the drapery of cloud chanted a peace anthem until all the echoes of hill and valley applauded and encored the halleluiah chorus. Come, let us go into that Christmas scene as though we had never before worshipped at the manger. Here is a Madonna worth looking at. I wonder not that the most frequent name in all lands and in all Christian centuries is Mary. And there are Marys in palaces and Marys in cabins, and, though German and French and Italian and Spanish and English pronounce it differently, they are all namesakes of the one whom we find on a bed of straw, with her pale face against the soft cheek of Christ in the night of the nativity. All the great painters have tried, on canvas, to present Mary and her child and the incidents of that most famous night in the world's history. Raphael, in three different masterpieces, celebrated them. Tintoretto and Ghirlandajo surpassed themselves in the adoration of the magi. Correggio needed to do no more than his Madonna to become immortal. The "Madonna of the Lily," by Leonardo da Vinci, will kindle the admiration of all ages. But all the galleries of Dresden are forgotten when I think of the small room of that gallery containing the "Sistine Madonna." Yet all of them were copies of St. Matthew's Madonna and Luke's Madonna, the inspired Madonna of the old book, which we had put into our hands when we were infants and that we hope to have under our heads when we die.

Behold, in the first place, that on the night of Christ's life God honored the brute creation. You cannot go into that Bethlehem barn without going past the camels, the mules, the dogs, the oxen. The brutes of that stable heard the first cry of the infant Lord. Some of the old painters represent the oxen and camels kneeling that night before the new-born babe. And well might they kneel! Have you ever thought that Christ came, among other things, to alleviate the sufferings of the brute creation? Was it not appropriate that he should, during the first few days and nights of his life on earth, be surrounded by the dumb beasts, whose moan and plaint and bellowing have for ages been a prayer to God for the arresting of their tortures and the righting of their wrongs? Not a kennel in all the centuries, not a bird's nest, not a worn-out horse on top, not a herd freezing in the poorly built cowpen, not a freight car in summer time bring the bees to market without water through a thousand miles of agony, not a surgeon's room witnessing the struggles of fox or rabbit or pigeon or dog in the horrors of vivisection, but has an interest in the fact that Christ was born in a stable surrounded by brutes.

Standing then, as I imagine now I do, in that Bethlehem night with an infant Christ on one side and the speechless creatures of God on the other, I cry: Look out how you strike the rowl into that horse's side; take off that curb bit from that bleeding mouth; remove that saddle from that raw back; shoot not for fun that bird that is too small for food; forget not to put water into the cage of that canary; throw out some crumbs to those birds caught too far north in the winter's inclemency; arrest that man who is making that one horse draw a load heavy enough for three; rush in upon that scene where boys are torturing a cat or transfixing a butterfly and grasshopper; drive not off that old robin, for her nest is a mother's cradle and under her wing there may be three or four musicians of the sky in training. In your families and in your schools teach the coming generation more mercy than the present generation has ever shown and in this marvelous Bible picture of the nativity, while you point out to them the angel, show them also the camel, and while they hear the celestial chant let them also hear the cow's moan.

Behold also in this Bible scene how on that Christmas night God honored childhood. Childhood was to be honored by that advent. He must have a child's light limbs and a child's dimpled hand and a child's beaming eye and a child's flaxen hair, and babyhood was to be honored for all time to come, and a cradle was to mean more than a grave. Mighty God, may the reflection of that one child's face be seen in all infantile faces!

Enough have all these fathers and mothers on hand if they have a child in the house. A throne, a crowd, a scepter, a kingdom, under charge. Be careful how you strike him across the head, jarring the brain. What you say to him will be centennial and millennial, and a hundred years and a thousand years will not stop the echo and re-echo. Do not say, "It is only a child." Rather say, "It is only an immortal." It is only a masterpiece of Jehovah. It is only a being that shall outlive sun and moon and star and

ages quadriennial. God has infinite resources, and he can give presents of great value, but when he wants to give the richest possible gift to a household he looks around all the worlds and all the universe and then gives a child. Yea, in all ages God has honored childhood. He makes almost every picture a failure unless there be a child either playing on the floor or looking through the window or seated on the lap gazing into the face of the mother.

It was a child in Naaman's kitchen that told the great Syrian warrior where he might go and get cured of the leprosy, which at his seventh plunge in the Jordan was left at the bottom of the river. It was the cradle of leaves in which a child was laid, rocked by the Nile, that God called the attention of history. It was a sick child that evoked Christ's curative sympathies. It was a child that Christ set in the midst of the squabbling disciples to teach the lesson of humility.

A child decided Waterloo, showing the army of Blucher how they could take a short cut through the fields when if the old road had been followed the Prussian general would have come up too late to save the destinies of Europe. It was a child that decided Gettysburg, he having overheard two Confederate generals in a conversation in which they decided to march for Gettysburg instead of Harrisburg, and this reported to Governor Curtin, the Federal forces started to meet their opponents at Gettysburg. And to-day the child is to decide all the great battles, make all the laws, settle all the destinies and usher in the world's salvation or destruction. Men, women, nations, all earth and all heaven, behold the child!

Notice also that in this Bible night scene God honored science. Who are the three wise men kneeling before the Divine Infant? Not boor, not ignoramus, but Caspar, Balthasar and Melchior, men who knew all that was to be known. They were the Isaac Newtons and Herschels and Faradays of their time. Their alchemy was the forerunner of our sublime chemistry, their astrology the mother of our magnificent astronomy. And when I see these scientists bowing before the beautiful babe I see the prophecy of the time when all the telescopes and microscopes and all the Leyden jars and all the electric batteries and all the observatories and all the universities shall bow to Jesus. It is much that way already. Where is the college that does not have morning prayers, thus bowing at the manger? Who have been the greatest physicians? Omitting the names of the living let us should be invidious, have we not had among them Christian men like James Y. Simpson and Rush and Valentine Mott and Abercrombie and Abernethy? Who have been our greatest scientists? Joseph Henry, who lived and died in the faith of the gospels, and Agassiz, who, standing with his students among the hills, took off his hat and said, "Young gentlemen, before we study these rocks let us pray for wisdom to the God who made the rocks." All geology will yet bow before the Rock of Ages. All botany will yet worship the Rose of Sharon. All astronomy will yet recognize the Star of Bethlehem.

Behold also on that Christmas night God honored motherhood. Two angels on their wings might have brought an infant Saviour to Bethlehem without Mary's being there at all. When the villagers on the morning of December 26 awoke, by divine arrangement and in some unexpected way the child Jesus might have been found in some comfortable cradle of the village. But no, no! Motherhood for all time was to be consecrated, and one of the tenderest relations was to be the maternal relation and one of the sweetest words "mother." In all ages God has honored good motherhood. John Wesley had a good mother. St. Bernard had a good mother, Samuel Budgett a good mother, Walter Scott a good mother, Benjamin West a good mother. In a great audience, most of whom were Christians, I asked that all those who had been blessed of Christian mothers arise, and almost the entire assembly stood up. Do you not see how important it is that all motherhood be consecrated? Why did Titian, the Italian artist, when he sketched the Madonna make it an Italian face? Why did Rubens, the German artist, in his Madonna make it a German face? Why did Joshua Reynolds, the English artist, in his Madonna make it an English face? Why did Murillo, the Spanish artist, in his Madonna make it a Spanish face? I never heard, but I think they took their own mothers as the type of Mary, the mother of Christ.

The first word a child utters is apt to be "Mother!" and the old man in his dying dream calls, "Mother, mother!" It matters not whether she was brought up in the surroundings of a city and in an affluent home and was dressed appropriately with reference to the demands of modern life or whether she wore the old time cap and great round spectacles and apron of her own make and knit your socks with her own needles seated by the broad fireplace, with great backlogs ablaze, on a winter's night; it matters not how many wrinkles crossed and recrossed her face or how much her shoulders stooped with the burdens of a long life, if you painted a Madonna hers would be the face. What a gentle hand she had when we were sick and what a voice to soothe pain, and was there any one who could so fill up a room with peace and purity and light? And what a sad day that was when we came home and she could greet us not, for her lips were forever still. Come back, mother, in these Christmas times and take your

old place and as ten or twenty or fifty years ago come and open the old Bible as you used to, read and kneel in the same place where you used to pray and look upon us as of old when you wished us a merry Christmas or a happy New Year. But no! That would not be fair to call you back. You had troubles enough and aches enough and bereavements enough while you were here. Tarry by the throne, mother, till we join you there, prayers all answered, and in the eternal homestead of our God we shall again keep Christmas jubilee together. But speak from your thrones, all you glorified mothers, and say to all these, your sons and daughters, words of love, words of warning, words of cheer. They need your voice, for they have traveled far and with many a heartbreak since you left them, and you do well to call from the heights of heaven to the valleys of earth. Hail, enthroned ancestor! We are coming. Keep a place right beside you at the banquet. Slow footed years! More swiftly run into the gold of that unsetting sun. Homesick we are for thee, Calm land beyond the sea.

Behold also in that first Christmas night that God honored the fields. Come in, shepherd boys, to Bethlehem, and see the child. "No," they say; "we are not dressed good enough to come in." "Yes, you are. Come in." Sure enough, the storms and the night dew and the brambles have made rough work with their apparel, but none has a better right to come in. They were the first to hear the music of that Christmas night. The first announcement of a Savior's birth was made to those men in the fields. There were wiseacres that night in Bethlehem and Jerusalem snoring in deep sleep, and there were salaried officers of government who, hearing of it afterward, may have thought that they ought to have had the first news of such a great event, some one dismounting from a swift camel at their door and knocking till at some sentinel's question, "Who comes there?" the great ones of the palace might have been told of the celestial arrival. No; the shepherds heard the first two bars of the music, the first in the major key and the last in the subdued minor, "Glory to God in the highest and on earth peace, good will to men." Ah, yes, the fields were honored.

The old shepherds, with plaid and crook, have for the most part vanished, but we have grazing on our United States pasture fields and prairie about 42,000,000 sheep, and all their keepers ought to follow the shepherds of my text and all those who toil in fields—all vine dressers, all orchardists, all husbandmen. Not only that Christmas night, but all up and down the world's history, God has been honoring the fields. Nearly all the messiahs of reform and literature and eloquence and law and benevolence have come from the fields. Washington from the fields. Jefferson from the fields. The presidential martyrs, Garfield and Lincoln and McKinley, from the fields. Henry Clay from the fields. Daniel Webster from the fields. Martin Luther from the fields. Before this history is right the overflowing populations of our crowded cities will have to take to the fields. Instead of ten merchants in rivalry as to who shall sell that one apple we want at least eight of them to go out and raise wheat. The world wants now more hard hands, more bronzed cheeks, more muscular arms. To the fields! God honored them when he woke up the shepherds by the midnight anthem, and he will while the world lasts continue to honor the fields. When the shepherd's crook was that famous iron stood against the wall of the Bethlehem khan, it was a prophecy of the time when thrasher's flail and farmer's plow and woodman's ax and ox's yoke and sheaf binder's rake shall surrender to the God who made the country as man made the town.

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OATHS IN LAST CENTURY.

Cursing Done at the Bar and on the Bench.

The early part of the nineteenth century was the age of heavy drinking and bad language. Gentlemen swore at each other because an oath added emphasis to their assertions. They swore at inferiors because their commands would not otherwise receive prompt obedience. The chaplain cursed the sailors because it made them listen more attentively to his admonitions. Ladies swore, orally and in their letters. Lord Braxfield, a famous Scotch judge, offered to a lady at whom he swore because she played badly at whist the sufficient apology that he had mistaken her for his wife. Erskine swore at the bar, and Lord Thurlow swore at the bench. George IV. was always swearing; a profane oath always accompanied this Defender of the Faith's expression of approval of the weather, a horse, a dinner, or a drinking bout. His accomplished brothers envied his powers in this field of endeavor, and copied his example. "Society clothed itself with cursing as with a garment." Vauxhall, then still a fashionable resort, must have been a delectable place, with its fates of curse words and flow of oaths. Other amusements were bull baiting, cock-fighting and prize-fighting. Wilberforce and Sheridan supported a bill in 1802 to abolish bull baiting, which was opposed by Mr. Windham, on the ground that it was "the first result of a conspiracy of the Jacobins and Methodists to render the people grave and serious."—London Daily News.

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THE SUNDAY SCHOOL.

LESSON I. JAN. 5; ACTS I: 1-11, 1ST QUARTER.

Golden Text.—"While He Blessed Them, He Was Parted from Them, and Carried Up Into Heaven—Luke 24: 51."

I. "Jesus raised from the Dead. Hence the Ever-living Messiah Savior."—Vs. 1-3, 1. "The former treatise," of history—the Gospel according to Luke,—"deals with the ascension as the close of the earthly life of Jesus; it is there the final sequel of the resurrection;" but in the Acts "the ascension is contemplated as the opening of the heavenly life" (Rendall), as the beginning of the founding and development of Christ's church, the visible kingdom of heaven. "O Theophilus." A proper name, not uncommon among the Greeks and the Jews. In the Gospel Luke calls him "most excellent" (Kratiste), a title which was "peculiarly appropriated to Romans holding high office, and actually became, during the second century, a technical title to denote equestrian rank."—Professor Knowling. The title is applied in the Acts to Felix (22:26), and to Festus (26:25). It refers to the patrician order of knights.

II. "The Promise of Power."—Vs. 4-8. The next essential after the King was a power by which the kingdom could be established, gain adherents, transform sinful men into holy citizens of the kingdom, overcome all obstacles, and change the whole world into a kingdom of God such as is pictured in the last chapters of the Bible. The work was one of inconceivable magnitude and difficulty. A few unlearned men, without rank, or learning, or wealth, or territory, or army, were to conquer the world; conquer lust, passion, prejudices, selfishness, customs, fashions, wrought into the very texture of society; conquer the victorious Roman empire that itself had subdued the world; it was the height of absurdity, of impossibility, except by divine power working through these few disciples.

III. The Great Commission.—Vs. 8. Having an ever-living King, and the promise of the necessary power, the next step was an authoritative commission, a work committed to them by divine authority. That work was to be witnesses that Jesus was the Messiah, the expected Savior and Deliverer. "Ye shall be my witnesses." The words which are apparently identical with those of Luke 24:48, strike the keynote of the whole book, which is the history of the way and the places in which the commission was carried out. Witnesses, Greek (martures), from which our word "martyrs," i. e., those who bear witness to Jesus Christ by suffering and dying for him. The gospel is built upon facts, not theories. The Gospels are the summary of the witness of the apostles. They were written many years after the death of Jesus, and are the story that had been told many hundreds of times by these witnesses. And still the power of preaching and of teaching is not in arguing, but in witnessing, in declaring the truths known and tested by experience. Witnesses unto me. Unto Jesus as the Messiah, the Christ, foretold in the Old Testament, that he was to bring in all those glorious visions and descriptions which the prophets had declared would come to pass, only in a different way from the expectations of many of the people, that he was the deliverer of the people from their sins, that he was the messenger from God bringing the good news of his love and care and fatherhood.

IV. The Ascended Lord.—Vs. 9. We next come to the connecting link between the earthly and the heavenly life of Jesus. He was in the world, lived and taught on earth now rules in glory and power in Heaven over his Earthly Kingdom. 9. "While they beheld." That they might have clear proof of his ascension, to assure them that there was no deception. He was in the world, and when he was taken up (Luke 24:51). "A cloud received him out of their sight." (Compare Matt. 17:5; Luke 9:34.) Perhaps it was like the "flery, cloudy pillar," the symbols of God that led the Israelites through the wilderness or Elijah's storm chariot, or the bright cloud of glory which overshadowed him on the Mount of Transfiguration. It was at this time, doubtless, that the great change came over his body described in 1 Cor. 15:52. For such a change is signified by his appearance as John saw him (Rev. 1: 12-16).

V. The Promised Return.—Vs. 10, 11. This was the assurance that Jesus was to be with his people as he had promised, and would carry out his work to complete success. 10. "And while they looked steadfastly." Looked steadfastly is one word in the Greek and "denotes a fixed, steadfast, protracted gaze." It "is frequently employed by medical writers to denote a fixed, fixed look." See Hobart, Medical Language of St. Luke, p. 76.—"Knowing." "As he went." "As he was going." "The present tense denotes that the cloud was still visible for a considerable time, as if carrying their eyes and their hearts with him to heaven."—Knowing. They gazed with intense eagerness, questioning what it all meant. "Behold." Implying suddenness. "Two men." Angels in the form of men. (Compare Matt. 28: 2-5 with Luke 24:4.) "In white apparel." No doubt like the angel in Matt. 28:3, "his raiment white as snow," and "in shining garments" (Luke 24:4). The brilliant whiteness showed their pure nature and the bright home whence they came. As his advent and his resurrection, so his return to heaven was accompanied by ministering angels.

VI. "Waiting for the Promise."—Vs. 12-14. 12. "Returned they unto Jerusalem." Where they had been commanded to remain; the best place for the manifestation of the Spirit and the fulfillment of the promise. "A sabbath day's journey." About two thousand cubits, or three-fourths of a mile, according to one interpretation of Num. 35:5 and Josh. 3:4. The air line distance from the eastern gate of the city to the traditional site of the ascension is twenty-two hundred and fifty feet, but the path is longer. As we are told that Bethany was fifteen furlongs from Jerusalem (John 11:18) the place of the ascension must have been in the very outskirts of the town.

Birth Day Privilege.

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I. "Jesus raised from the Dead. Hence the Ever-living Messiah Savior."—Vs. 1-3, 1. "The former treatise," of history—the Gospel according to Luke,—"deals with the ascension as the close of the earthly life of Jesus; it is there the final sequel of the resurrection;" but in the Acts "the ascension is contemplated as the opening of the heavenly life" (Rendall), as the beginning of the founding and development of Christ's church, the visible kingdom of heaven. "O Theophilus." A proper name, not uncommon among the Greeks and the Jews. In the Gospel Luke calls him "most excellent" (Kratiste), a title which was "peculiarly appropriated to Romans holding high office, and actually became, during the second century, a technical title to denote equestrian rank."—Professor Knowling. The title is applied in the Acts to Felix (22:26), and to Festus (26:25). It refers to the patrician order of knights.

II. "The Promise of Power."—Vs. 4-8. The next essential after the King was a power by which the kingdom could be established, gain adherents, transform sinful men into holy citizens of the kingdom, overcome all obstacles, and change the whole world into a kingdom of God such as is pictured in the last chapters of the Bible. The work was one of inconceivable magnitude and difficulty. A few unlearned men, without rank, or learning, or wealth, or territory, or army, were to conquer the world; conquer lust, passion, prejudices, selfishness, customs, fashions, wrought into the very texture of society; conquer the victorious Roman empire that itself had subdued the world; it was the height of absurdity, of impossibility, except by divine power working through these few disciples.

III. The Great Commission.—Vs. 8. Having an ever-living King, and the promise of the necessary power, the next step was an authoritative commission, a work committed to them by divine authority. That work was to be witnesses that Jesus was the Messiah, the expected Savior and Deliverer. "Ye shall be my witnesses." The words which are apparently identical with those of Luke 24:48, strike the keynote of the whole book, which is the history of the way and the places in which the commission was carried out. Witnesses, Greek (martures), from which our word "martyrs," i. e., those who bear witness to Jesus Christ by suffering and dying for him. The gospel is built upon facts, not theories. The Gospels are the summary of the witness of the apostles. They were written many years after the death of Jesus, and are the story that had been told many hundreds of times by these witnesses. And still the power of preaching and of teaching is not in arguing, but in witnessing, in declaring the truths known and tested by experience. Witnesses unto me. Unto Jesus as the Messiah, the Christ, foretold in the Old Testament, that he was to bring in all those glorious visions and descriptions which the prophets had declared would come to pass, only in a different way from the expectations of many of the people, that he was the deliverer of the people from their sins, that he was the messenger from God bringing the good news of his love and care and fatherhood.

IV. The Ascended Lord.—Vs. 9. We next come to the connecting link between the earthly and the heavenly life of Jesus. He was in the world, lived and taught on earth now rules in glory and power in Heaven over his Earthly Kingdom. 9. "While they beheld." That they might have clear proof of his ascension, to assure them that there was no deception. He was in the world, and when he was taken up (Luke 24:51). "A cloud received him out of their sight." (Compare Matt. 17:5; Luke 9:34.) Perhaps it was like the "flery, cloudy pillar," the symbols of God that led the Israelites through the wilderness or Elijah's storm chariot, or the bright cloud of glory which overshadowed him on the Mount of Transfiguration. It was at this time, doubtless, that the great change came over his body described in 1 Cor. 15:52. For such a change is signified by his appearance as John saw him (Rev. 1: 12-16).

V. The Promised Return.—Vs. 10, 11. This was the assurance that Jesus was to be with his people as he had promised, and would carry out his work to complete success. 10. "And while they looked steadfastly." Looked steadfastly is one word in the Greek and "denotes a fixed, steadfast, protracted gaze." It "is frequently employed by medical writers to denote a fixed, fixed look." See Hobart, Medical Language of St. Luke, p. 76.—"Knowing." "As he went." "As he was going." "The present tense denotes that the cloud was still visible for a considerable time, as if carrying their eyes and their hearts with him to heaven."—Knowing. They gazed with intense eagerness, questioning what it all meant. "Behold." Implying suddenness. "Two men." Angels in the form of men. (Compare Matt. 28: 2-5 with Luke 24:4.) "In white apparel." No doubt like the angel in Matt. 28:3, "his raiment white as snow," and "in shining garments" (Luke 24:4). The brilliant whiteness showed their pure nature and the bright home whence they came. As his advent and his resurrection, so his return to heaven was accompanied by ministering angels.

VI. "Waiting for the Promise."—Vs. 12-14. 12. "Returned they unto Jerusalem." Where they had been commanded to remain; the best place for the manifestation of the Spirit and the fulfillment of the promise. "A sabbath day's journey." About two thousand cubits, or three-fourths of a mile, according to one interpretation of Num. 35:5 and Josh. 3:4. The air line distance from the eastern gate of the city to the traditional site of the ascension is twenty-two hundred and fifty feet, but the path is longer. As we are told that Bethany was fifteen furlongs from Jerusalem (John 11:18) the place of the ascension must have been in the very outskirts of the town.

Birth Day Privilege.

Children in Chorus—Many happy returns of the day, grandpa, and mamma says if you give us each 50 cents we musn't lose it.—Harlem Life.

When it comes to drawing conveyances, lawyers are almost as good as donkeys.
He—"It was hard work to keep from kissing you last night." She—"Well, Jack, you must be careful not to over-exert yourself."
Tommy (on a visit)—Do your specs magnify, grandma? Grandma—Yes, Tommy. Tommy—Do you mind taking them off while you cut my cake?—London Tit-Bits.

A Kansas girl who recently lost her voice has received twenty-seven offers of marriage.—Chicago News.

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