

Falls City Tribune

BY TRIBUNE PUBLISHING CO.

FALLS CITY - NEBRASKA

Harry Lehr is to retire from society. Must be going into impolite vaudeville.

John J. Dowd, a scissors grinder, died, leaving a fortune of \$30,000. John was a sharp business man.

A man was arrested down East the other day for marrying his mother-in-law. It was probably on an insane warrant.

King Peter of Servia is busy destroying the freedom of the press in that country. It will probably not take him long.

A Philadelphia judge has delivered a profound opinion regarding kissing, that institution having at last reached Philadelphia.

The increase of suicide among rich people is exciting some people. Have we not always said happiness could not be bought with cash?

Although the king of bunco men is dead, there are many of his loyal subjects still alive. And they aren't all in the big cities, either.

The laziness microbe is known also by the name of the hook worm. It is not surprising that fishermen are among its favorite victims.

A man in Maryland boasts of having voted seventy-five times in his life. If he got his money every time, he must be pretty well fixed.

Homer Davenport, cartoonist, has joined young Mr. Rockefeller's Bible class. It is to be hoped that devout scriptural study is his only object.

That new, wonderful telegraphic apparatus, that is said to be capable of transmitting 800 words a minute, could almost keep up with a sewing circle.

A New Jersey clergyman advises girls not to marry a man till they know all about his past. He must be a member of the Race Suicide club.

King Alfonso of Spain narrowly escaped being hurt in an automobile accident the other day. The boy should stick to his hobby horse a few years longer.

It is said that large hats are "again in favor." Are they not always in favor? Where is the woman who is content with less than an acre and a half of new hat?

Prof. A. J. Crooks of Northwestern, who gained fame when he told the students he had never kissed a woman, has married. Well, it's never too late to learn.

A girl in New Jersey eats coal, waste paper, toothpicks, bits of string, etc. She seems to have what might be called the regular New Jersey octopus appetite.

The Congregationalist remarks that ministers would sometimes preach better if they read the Wall Street Journal oftener. But mightn't they be induced to speculate?

Twenty women testified that Barbara Long of Mahony City, Pa., is a common scold who has a tongue like a whipsaw. If she has a husband he deserves to go to heaven.

The dean of the university of Chicago has troubled the girls there by disclosing the fact that the average age of the graduating "co-ed" is 26. This explains many things.

SUNDAY SCHOOLS LESSON

LESSON III., JANUARY 15.

GOLDEN TEXT.—Thou art the Son of God; thou art the King of Israel.—John 1:49.

I. The First Two Disciples of Jesus.—Andrew and John.

Through the Witness of John the Baptist.—Vs. 35-40. The Great Expectation. "We are informed by Tacitus, by Suetonius, and by Josephus, that there prevailed throughout the entire east, at this time, an intense conviction, derived from ancient prophecies, that ere long a powerful monarch would arise in Judea, and gain dominion over the world."—Farrar.

"It is important to observe that the true Messiah was so little the natural evolution of current Messianic expectations, that coming neither as king, nor as victor, nor as temporal emancipator of his people, nor as a mere man at all, but as a divine and crucified Nazarene, he reversed and violated all the most cherished expectations of his land and age."—Farrar. It was for this reason that it was necessary that some one should prepare the way, and point out to men who among them was the Messiah Redeemer. It was for this reason that the people, and even his disciples, were a long time in understanding how Jesus could be the Savior of the world.

35. "The next day after." John had pointed out Jesus to the people as the Lamb of God (v. 29). Everything was now ready for Jesus to begin his ministry, and he must begin it with disciples who were willing to come under his training, as scholars in his school. "Two of his disciples." Andrew (v. 40) and, doubtless, John the writer, who is always too modest to name himself. His whole aim was to set forth Jesus, not himself.

36. "And looking." Gazing steadfastly upon, contemplating. "Jesus as he walked." Not toward John, as on the previous day, but walking by. "Behold the Lamb of God!" See last lesson.

37. "And they followed Jesus." Walked after him till they caught up with him. Later they followed him as a Teacher and Master.

38. "Then Jesus (hearing steps behind him) turned, and saw them. Saith." "To all who follow he gives their opportunity."—Eph. Greek Test. "What seek ye?" A courteous way of welcoming further conversation, as if he had said, "Is there anything I can do for you?" "Rabbi." The word means My Greatness, just as we say "Your Majesty." Rabbi is a Jewish title of honor applied to the learned, and especially to teachers. "Being interpreted." For the Greek-reading people far away from Palestine. "Master." Greek, teacher, as we say "school-master," "head-master." "Where dwellest thou?" Implying that they would like to talk with him sometime, when he was at leisure.

39. "Come and see." R. V., "Come and ye shall see." "Abode with him that day." The rest of the day from the "tenth hour." According to Jewish reckoning, four o'clock in the afternoon.

40. "One of the two . . . Andrew." We naturally infer that the unnamed other was John himself.

II. Two More Disciples.—Peter and Probably James.

Through the Invitation of Others.—Vs. 41, 42. 41. "He first findeth." First here is not an adverb modifying findeth, but an adjective belonging to he, Andrew.

42. "Jesus beheld him." As if looking into his very soul. "Thou art Simon." That is, your present name. "Son of Jona." The true reading is "John," as in the R. V. "Thou shalt be called Cephas." Cephas is Aramaic equals Syriac (Aram is one name for Syria), the modernized form of the Hebrew language, commonly used in Palestine at that time. "By interpre-

tation, A stone." This was a prophecy of Peter's future life and career.

III. Another Disciple, Philip Through the Personal Call of Jesus.—Vs. 43, 44. 43. "The day following." The previous events of this lesson, according to Edersheim, took place on the Jewish Sabbath, our Saturday. The call of Philip would, therefore, be on our Sunday, the first of their secular days. "Jesus would go forth into Galilee." (1) The wilderness was not the place for his work. (2) In Galilee was his own home and that of his followers. (3) Here they could earn their living by their accustomed work. (4) Here they could reach their friends and acquaintances. "And findeth Philip." The others had sought Jesus; Jesus, himself, finds Philip.

44. "Was of Bethsaida." "House of hunting or fishing," "fish town," near the mouth of the upper Jordan, where it enters the Sea of Galilee. "The city of Andrew and Peter." Hence, probably, they were acquaintances.

IV. Nathanael Goes and Sees for Himself.—Vs. 45-51. 45. "Philip findeth Nathanael," of Cana in Galilee (John 21:2). He was probably on his way home, and an acquaintance, if not before at least in the wilderness under the preaching of John. Nathanael is generally regarded as another name for Bartholomew, i. e., "son of Ptolemy"; for here and in John 21:2, he is classed with the apostles. Almost nothing is known of his history. Like Philip, he was one whose deeds are written in heaven rather than on earth, in the book of life rather than in the book of history. But his portrait is charmingly painted in v. 47. "We have found him (the Messiah) of whom Moses in the law." The Pentateuch, the five books of Moses, thus distinguished from the other books of the Old Testament (see Gen. 49:10; Num. 24:17-19; Deut. 18:15). "And the prophets, did write" (Isa. 7:14; 9:7; 52:13-15; 53:1-12; Ezek. 34:23-31; Dan. 9:24-27). The disciples of John must have been continually questioning as to where the Messiah was of whom John preached. "Jesus of Nazareth, the son of Joseph." This is the language not of the evangelist, but of Philip. Joseph was the reputed father of Jesus, and Philip supposed this was true. It was the common and necessary designation of the relation between Jesus and Joseph. We use the term continually with regard to adopted children.

46. "Can there any good thing come out of Nazareth?" Nathanael, living in Cana, four miles away, knew Nazareth well; a small town, with, probably, not the best reputation, but not necessarily rude, degraded, or vicious beyond other towns. It was naturally a surprise to Nathanael that the great Deliverer and King could come out of that little village, which had hitherto given no signs of superiority.

Any Good Thing from Nazareth? There is much loss in the world from our not recognizing that good can come from Nazareth. Much of comfort and hope and encouragement comes to many souls discouraged because they live in Nazareth, from the assurance that many of the best and greatest things in the world have come from conditions which Nazareth represents. Saints have come from amidst the dregs of humanity. Men and women of talent and genius have sprung from parents who gave no sign of such greatness.

Natural science presents abundant examples in its realm. Lord Kelvin, the distinguished scientist, could

that he thought the most remarkable and useful recent invention was the conversion of garbage into light. One, on entering a perfumer's shop, might naturally ask, can these exquisite odors come from the refuse of petroleum; or, in a jeweler's ask, can these diamonds be the same as charcoal; or, these sapphires and diamonds be of the same material as the mud of a factory-village street?

Come and See. "Philip saith unto him (as the most natural and wise answer to Nathanael's question), Come and see." There is always danger of looking without seeing, as in case of the Pharisees (Matt. 13:13-16).

This is the true way to treat the claims of Christ.

1. See what Christ has done for others. Compare Christian lands with all others. Where the most Christianity, there the most of every good to man. Look at the effect of conversion to Christ on your friends and neighbors.

2. Inquire. Learn the experience of others. Hear their testimony as to what Christ has done for their souls. It may seem the utterance of excited feeling, and yet, if like the queen of Sheba, you ever experience the same, you will declare that the half has not been told.

3. Experience. Only by going to Christ, and experiencing for ourselves, is it possible to understand the fulness of blessing, the glory and peace of the soul that loves him: with all the heart. This test never fails.

47. "Jesus . . . saith of him." To those gathered around him, but probably in the hearing of Nathanael himself, as is implied in his responsive question. "Behold." Interjection, not a verb, hence the comma in r. v. "An Israelite indeed." "Not only outwardly, but inwardly; one answering to the true idea of an Israelite, as contrasted with the prevalent formalism and hypocrisy of the time; a true, prayerful servant of God."—G. W. Clark. "In whom is no guile." No deceit, no hypocrisy, a truly sincere man, seeking the truth without prejudice. It does not say he was sinless, but guileless.

48. "When thou wast under the fig tree." The fig tree, on account of its luxuriance of leaves, forming a natural arbor for privacy and shade, was a favorite resort, especially for meditation and rest. "I saw thee." Outwardly, or by prophetic vision; but, far more, he saw his heart, his inner life, his spiritual nature.

49. "Thou art the Son of God. . . the King of Israel." The fact that Jesus recognized the secret struggle and the victory, unknown to man, showed that he had divine insight. The two phrases describe the Messiah, in both his divine nature and in his earthly manifestation.

50. "Thou shalt see greater things than these." To him that hath shall be given. Having risen by faith so high as to see that Jesus was the Messiah, he shall climb higher and see wider visions, even a larger and fuller knowledge of the Messiah and what he was doing for the world.

51. "Verily, verily." That is, Amen, amen. "I say unto you." What I say is doubly assured as truth indeed. "Heaven open," etc. He should realize what Jacob dreamed, and see full and free communication between heaven and earth. The Word reveals heaven and God to man; the Son is the messenger from heaven bringing the love of God; and many an angel of prayer, of hope, of renewed souls will ascend. And this double communication will bring the fulfillment of the promise Jacob heard in his vision, "In thee and in thy seed shall all the families of the earth be blessed."

God Alone Permanent.

How hard it is to keep our footing firm amid the ebb and flow of things! To-day is not yesterday. New things have come to claim attention; many cherished things have gone. An unseen hand is shaking this kaleidoscope of a world, and nothing can last that depends merely upon the present aspect of things. The great problem, therefore, is to seek God with a thirst which will persist through all changes.