

THURSDAY, MARCH 2, 1922

THE SUNDAY SCHOOL LESSON

FOR SUNDAY, MARCH 5, 1922

A DARE FACT

Two ladies may meet a boy one day. His legs were blear, but not brown. His clothes were blue, but not brown. He marked the place where his pants were patched; "They have met with joy at the blushing boy." With his spot of mottled brown hair; "Why did you patch with a color to match?" They chinked; "Why not in blue?" "Come, don't be coy, my blue-brown boy." "Break out," and they laughed with glee. And the blushed rose-red, while he said, "That isn't no patch; that's me!" —From "Courtain Events."

TWENTY YEARS AGO

From the issue of the Free Press of Thursday, March 6, 1902.

Lee Kim has sold out his Chinese laundry on Willow Street to Young Lee Hing. He may not have much money when you, but you will find considerable change in the weather.

The warm weather and rains had pretty nearly washed away the winter snow. But, Sunday's snow storm gave Mother Earth a new covering.

Mrs. Bennett-Maudsley, of Georgetown, met a number of old friends and demonstrated the Fletcher method in music in a very interesting way. Mrs. Bennett-Maudsley is forming classes in Autors for teaching this method.

Tuesday morning John Russell, Esq., of Lake Avenue, received a letter from his son John and Hobart, who are mining on their claim in Little Yukon. The letter contained a little buckskin bag containing beautiful specimens of nuggets and gold dust. The young men have a good paying claim within six miles of Dawson.

MARRIED

ELLIOTT-JAMES—In the Central Church, Main St., Galt, on Tuesday, February 25, 1902, by Rev. Dr. Dickson, Thompson, father of Campbellville, to Adeline, daughter of Oliver Lahey, Crosswicks Corners.

GEMS OF THOUGHT

Men of the world hold that it is impossible to do a benevolent action, except from an interested motive, for the sake of mankind. For goodness and self-sacrifice are incompatible. But, nevertheless, the angels of sincerity and truth accomplish no victories without M.—sister.

Nothing is so contagious as enthusiasm. It is the real allegory of the tale of Orpheus; it moves stones, it moves men, it moves the gods. The angels of sincerity and truth accomplish no victories without M.—sister.

Of all wild beasts preserves me from a tyrant and of all tamps, from a flatterer.—Dug Johnson.

Without constancy there is neither love, friendship, nor virtue in the world.

Our own heart, and not other men's opinion, forms our true honor.—Cicero.

Bad men excuse their faults; good men will leave them.—Lies Johnson.

Uncalled for, excuses are practical confessions.—C. Bradburn.

No man hatters the woman he truly loves.

Experience is the extract of suffering.—A. Helps.

To find fault is easy; to do better may be difficult.

Why Buffer fruits come, when they can be painlessly rooted out by using Holloway's Corn Remover.

IMPRESSING CHARLIE

She sailed into the telegraph office about noon, across the counter. The clerk remembered as he came forward to meet her that she had been there about ten minutes before. He wondered what she wanted.

"Oh, I want to let me have the telegram I wrote just now; I forgot something very important. I want to underscore 'perfectly' in my acknowledgement of the receipt of the bracelet. Will it cost anything extra?"

"No, ma'am," said the clerk as he handed her the message.

The young lady, in her heavy lines, bowed and said: "It's awfully good of you to let me do that. It will please Charley so much."

"Don't mention it," said the clerk. "I would like it, I will put a few drops of violet extract on the telegram at the same rates."

"Oh, thank you. You don't know how much I would appreciate it. I'm going to send all my telegrams through this office, you are so kind and obliging."

And the smile she gave him would have done any one good, with the possible exception of Charley.

BE NOT AFRAID

Most of our troubles are like ghosts. Fast they come, but slow they go. Fear need not be conquered by calling for a show down. People complain that Providence left them out when our cause was being handled. It is an attribute of the Devil to accuse the weak and the poor. The root of fear lies in over-consciousness. A woman will attack a tiger bare-handed if she could get in first. Her heart is in the word "Amen."

Amen was one of the oldest deities of the ancient Egyptians, and one of the chief gods. His name is a hairy, dark red color, surrounded by the skin of the sun." In token of his dominion over both the earth and the heavens.

The name meant "hidden" or "concealed," while one of his titles was "Amen-khe-mut," the husband of his mother, thus signifying that the deity in question was at the same time the husband of the wife of created beings.

In the Hebrew language, "Amen" signified strength or truthfulness, and was used as a name of God, literally the "God of Amen." In using the word at the end of our creeds and prayers, therefore, we are only exalting the truth which is truth itself, namely, the meaning of the term—but often the truth of what has been recited.

JESHOVAH MERCY TO A JERICHO CITY— Jonah 3: 1-10.

Golden Text—"Let the wicked forsake his way, and let him return unto Jehovah, and he will have mercy upon him; and to our God for he will abundantly pardon."—I Cor. 6: 6-7.

Historical Setting—Time during the reign of Jeroboam II, King of Israel.

Place—Judea.

Lesson Commands

(Read the entire book for a proper setting of the lesson.) One might get a general idea of the attitude of God that he does give the man who fails again on his task another chance. Jonah's experience in trying to thwart the plans of the Almighty has been written.

Verses 1-3—This time Jonah reports to God that he does give the man who fails again on his task another chance. Jonah's experience in trying to thwart the plans of the Almighty has been written.

Verses 4-5—Shiloh, one of the greatest cities of the ancient world, was the capital of Assyria. In the first call of Jonah, he was told that the city, as Jonah would need to do in warning the people.

Verses 6-7—There was but one message. It was Jonah's business to deliver it faithfully. The people were to be given time to prepare for the end.

Verses 8-9—The king of Nineveh, naturally, was in belief in the message. The putting on of sackcloth was supposed to be a sort of self-punishment, and was practiced even now.

Verses 10-11—The message came to the king indirectly. He, not least than his subjects, was moved by the words of this strange preacher.

Verses 12-13—The king himself, however, was not in belief in the message. A nobility committee is set to work.

Though no promise of mercy seems to have attended the proclamation, he would have the whole city give itself up to God.

Verses 14-15—The course of these people who were without a promise on which to build their hope for mercy, rebukes us in our attitude toward the poor and the helpless. Men with God's grace offers of mercy, God's displeasure is directed against those who rebel. His purpose changes when men turn to him.

Verses 16-17—The king had the right of repentence. The prayer and offering made nothing but a man who will not turn from his sins.

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