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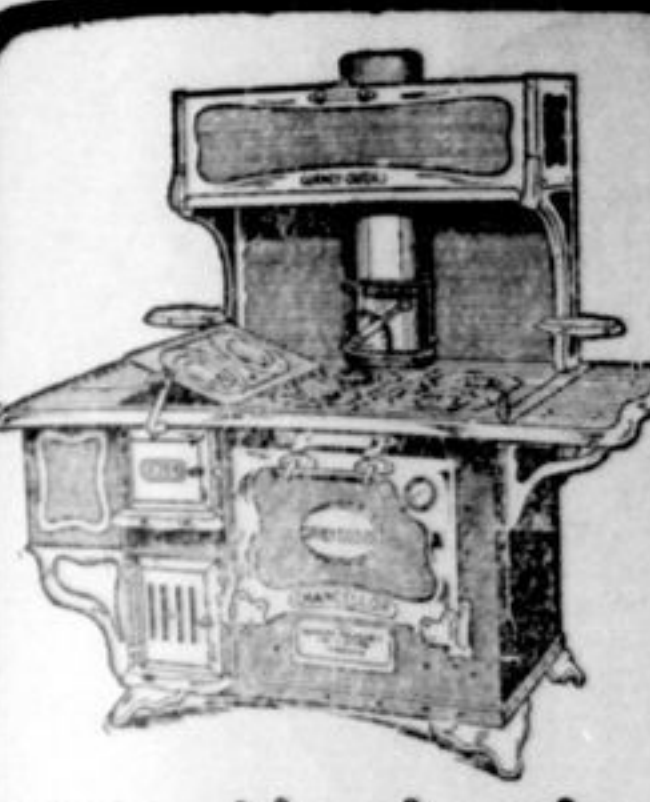
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SUNDAY SCHOOL. COWARDLY EX-SULTAN

Lesson III.—Fourth Quarter, For Oct. 16, 1910.

THE INTERNATIONAL SERIES.

Text of the Lesson, Matt. xxv, 31-46. Memory Verses, 34-36—Golden Text, Matt. xxv, 40—Commentary Prepared by Rev. D. M. Stearns.

This lesson is found also only in Matthew. It is called in the ordinary lesson title "The Last Judgment." If it had been added "preceding the kingdom" the title would have been correct. There are at least three judgments in the future. Dr. Scofield sees five, one for Israel only and one for angels. See his note on Rev. xx, 12. The three we refer to are the judgment for believers only at the judgment seat of Christ (Rom. xiv, 10; I Cor. v, 10), the judgment of the living nations of today's lesson and the judgment of the ungodly at the great white throne a thousand years later than the judgment of nations (Rev. xx, 5, 6, 11-15). The judgment of our sins took place on Golgotha when Jesus suffered for sins the just for the unjust, when He put away sin by the sacrifice of Himself, and He has assured us that for our sins we shall not come into judgment (I Pet. iii, 18; Heb. ix, 20; John v, 24, R. V.). See also Isaiah xlii, 25. His redeemed ones, having received pounds and talents and having occupied, done business, witnessed for Him during this age, shall at the first resurrection, at the coming of Christ for His saints, somewhere in connection with the marriage of the Lamb, be rewarded for their service and have their places appointed in His kingdom. While this is taking place in the air or in heaven the great tribulation is on the earth, at the end of which, immediately after it, the Son of Man will come in power and glory (Matt. xxiv, 29-30), and this is the stage of His coming referred to in the first verse of today's lesson.

Unless we see ourselves as well as the holy angels coming with Him at this time we cannot understand this lesson. Take one of the simplest statements, "When Christ, who is our life, shall appear, then shall ye also appear with Him in glory" (Col. iii, 4). Put with it I Thess. iii, 13, and Zech. xiv, 5, then ask yourself as a believer the question, When He shall come in His glory where will I be—with Him on His throne or before Him as sheep or goats? Put Rev. iii, 21, with the texts already referred to, and how any simple minded believer can fail to see his place with Christ in this judgment I cannot understand. Let us then keep our place with Christ as we consider the sheep and goats. "Before Him shall be gathered all nations" (verse 2). Let the Spirit Himself tell us about it. What has He said elsewhere? "Behold, in those days and in that time when I bring again the captivity of Judah and Jerusalem, I will also gather all nations" (Zech. xiv, 1-5). Could it in any way be made more plain that this judgment will be the time of mercy for Israel and judgment upon her enemies, according to Isa. xxiv, 8, xxxv, 4; Ixiii, 4? Concerning this very time He says in Ezek. xxxiv, 17, "Behold, I judge between lambs and kids, between the rams and the he goats." From many places in Scripture it is very plain that as this age draws to a close Israel will occupy the land long ago given to Abraham, reaching from Egypt to the Euphrates (Gen. xv, 18). They will be recognized as a nation, perhaps under the patronage of Turkey, which is even now offering them Mesopotamia if reports be true, and for a time it will seem as if their troubles were over, but their friend will break his covenant with them, nations will gather against them, and in their extremity their Messiah will appear in glory for their deliverance and to set up His kingdom. The nations which have been friendly to Israel shall share her glory, but judgment shall fall upon her enemies, even as it is written in Isa. ix, 12, "The nation and kingdom that will not serve thee shall perish."

After this judgment of nations, at which time the evil trinity, having done their worst against the people of God, shall be disposed of, the beast and false prophet being cast into the lake of fire forever and the devil shut up in the pit for a thousand years, then shall a king reign in righteousness, and the work of righteousness shall be peace, and the service of righteousness quietness and assurance forever.

There are principles here, however, upon which God always acts in every judgment. That which is done to His people at any time He counts as done to Himself, whether it be good or ill. "He that toucheth you toucheth the apple of His eye." "Why persecutest thou me?" "A cup of cold water shall in no wise lose its reward" (Zech. ii, 8; Acts ix, 4; Matt. x, 40-42). As we read of those who ministered to Him when He was on earth, some think how gladly they would have done this, forgetting that it is our privilege at all times to minister to Him in the person of His people. The poor we have with us always, and whenever we will we may do them good. He that giveth to the poor lendeth to the Lord.

Notice as to the future it will either be the kingdom or everlasting fire, eternal life or everlasting punishment (verses 34, 41, 46). The everlasting is as long in the one case as in the other.

IMPALED BY AN ARROW.

Pinned Through the Neck to a Tree, Yet He Survived.

It was in the summer of 1859 that George Wainwright and Ben Spencer, each in charge of a train of freight wagons, were headed for the Missouri river to bring supplies back to Colorado points. The Indians were very troublesome in those days, and these two outfits always camped together for protection. One night they had arranged the camp, with the wagons forming a circle, and everybody but the guards was to be inside. Wainwright preferred to sleep in a clump of cottonwoods about a quarter of a mile off, and there he fixed himself with his negro servant as a bodyguard. Neither the camp nor Wainwright was disturbed during the night, but early the next morning while Wainwright was sitting on the ground with his back to a tree drinking his tin of coffee an arrow from an unseen foe entered his neck at the right of the jugular vein and was driven with such force as to impale the victim to the tree. The negro, believing his master was killed, ran to Spencer's camp and gave the alarm.

Spencer and some of his men rushed over to Wainwright. Instead of being dead Wainwright was not even seriously injured. Spencer cut the arrow off close to the point of entrance and then gently drew Wainwright's head forward until he was released. The victim suffered but little inconvenience from the wound, and by the time the trip was completed it was entirely healed.—Los Angeles Times.

PREVENTION OF WRINKLES.

How to Refine Skin and Build Up Tissues With Cucumbers.

It is easier to prevent wrinkles than to get rid of them, and if women would remember this there would be fewer lined faces and much of the effect of age would be kept away. Cucumbers are inexpensive and one of the best things that can be used.

The method of extracting the liquid is always the same, and it is better to make a small quantity at a time to have it always fresh. The vegetable is carefully washed and sliced, peeled and all. It is then put into a saucpan with just enough water to cover and is gently simmered until the mass is mushlike. An hour is none too long for this, the secret of having the best juice being in having all the strength extracted without allowing the liquid to boil away. When cold it is squeezed through muslin and then run through a fine strainer. Cucumber essence is made by adding an equal quantity of high proof alcohol to cucumber juice.

A cream highly recommended as a tissue builder and skin refiner is made of two ounces of sweet almond oil, five ounces of cucumber juice and one and a half ounces of the essence, an eighth of an ounce of castile soap reduced to powder and one-third of a dram of tincture of benzoin.

The soap and essence should be put into a quart preserving jar and tightly covered to stand for twelve hours at least. During the time it should be shaken more or less constantly. The cucumber juice is added when the soap is dissolved, and the liquid is then turned into a basin. Into this first the almond oil and then the benzoin are gradually added, whipping all the time with a silver fork. The mixture when complete should be a creamy mixture. It is best to put it into several small bottles, those not in use being tightly corked. It should be shaken before applying. This lotion dries into the skin when well rubbed on. It may be applied morning, night and through the day, being used as a substitute for cold cream.

An astringent mixture of cucumber is to add a teaspoonful of tincture of benzoin to two ounces of the juice, rubbing this in after applying cold water. This is to be regarded as a bleach and astringent and not as a tissue builder.

A MISMATED POET

The Tardy Marriage of Fitzgerald and Lucy Barton.

The Couple Were Utterly Unsited to One Another, and He Flew From Her During the Honeymoon—A Reunion That Failed to Reunite.

The incidents leading up to and those following the marriage of Edward Fitzgerald, translator of the "Omar Khayyam," were of a ludicrous and at the same time somewhat serious character. Mr. Francis Gribble gave the facts in the Fortnightly Review:

"The Lucy Barton story is very pitiful, but it is also rather comic. She was a Quaker's daughter, who had joined the Church of England as a means, one imagines, of climbing the social ladder, and she was just the sort of person whom Fitzgerald would esteem, but detest—prim, pious, methodical, fussy, not quite a lady and yet in a weird provincial way worldly, the sort of person to whom it seems equally important to teach in the Sunday school and to be a leader of society.

"Fitzgerald and she had known each other for the greater part of their lives and were both nearly fifty years of age when marriage overtook them. He did not even know that he was engaged to her. But she told him that he was, and he was too polite to contradict her.

"Politeness only broke down when, after the ceremony, she assumed proprietorial airs and insisted that her husband should pay afternoon calls with her and dress for dinner. That was the last straw, though very likely it was also the first.

"Fitzgerald supposed apparently that in marrying Lucy Barton he had merely acquired a housekeeper who would know her place, who would confine her new dignity to her housekeeper's room, leaving him as free as of old to slip about in slippers, ease, unkempt, unshaven, enveloped in a dressing gown until the evening, with books all over the floor, pipes all over the mantelpiece and tobacco ash all over his clothes.

"It would not have mattered, of course, if he had married for love and if his bride had been a woman of grace and charm. Such a one would have changed all that like a fairy waving a magic wand. But Fitzgerald had only married to oblige, and Mrs. Fitzgerald was not in the least like a fairy. She was more like a female drill sergeant, conventional, stiff and starched, yet with pretensions.

"Her flow of fussy small talk was a nuisance, and her interruption of Fitzgerald's meditations with the demand that he should shave and wear clean linen assumed the proportion of a tragedy in his eyes.

"He stood it for a fortnight and then fled, leaving the honeymoon unfinished, going off to stay with friends, bolting like a rabbit for its burrow.

"There were a reunion and an attempt at reconciliation, but in vain. Fitzgerald's letters to his friends at this period are like the letters home of a boy who is being bullied at school.

"I believe," he writes to Professor Cowell, "there are new channels fretted in my cheeks with many unmanly tears, and there really is no evidence that he had anything to cry about beyond the fact that he was being hustled out of a comfortable dressing gown into a starched shirt with high collars.

"That fact was symbolical of the general discrepancy of tastes and points of view. So we find him writing again, 'Till I see better how we get on I dare fix on no place to live or die in,' and then before long came definite separation and the drafting of a deed of settlement.

"Fitzgerald, it is said, used long afterwards to walk up and down a certain garden path for hours together calling himself a fool, and when in later years he met his wife again he first put out his hand and then changed his mind and turned his back."

THE WAY OF THE SWISS.

Foreigners Regarded as Egyptians and Treated Accordingly.

A foreign resident in Switzerland was fined 10 francs because his little girl had plucked three buttercups growing on a piece of land on which she and some half dozen Swiss children had for years been accustomed to play. The land had recently changed hands, and its new owner had put up a notice forbidding the plucking of flowers. A passing gendarme had found the children flagrant delicto and had forthwith instituted proceedings against the little foreigner, while letting the little natives go scot free. The child's father appealed against the sentence and by dint of hard fighting, which entailed, of course, expense, forced the higher court to reduce the fine from 10 francs to 3-1, e. 1 franc for each buttercup.

When I tried to learn the why and wherefores of this case I was told by a Swiss that one-half of every fine levied goes to the gendarme who reports the offense for which it is levied, and also that Swiss gendarmes cannot fairly be expected to be quite so alert in taking proceedings against their own country people as against foreigners.

Further, I was told by an American that in Switzerland all foreigners rank as Egyptians and that the one Scriptural injunction that is faithfully obeyed there is that which ordains that Egyptians shall be spoiled.—From "The Latter Day Swiss" in Cornhill Magazine.

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GURNEY-OXFORD

A Famous Opal.

The most famous opal in history was that which was worn in a ring by the Roman senator Nonius in the day of the triumvirate. Its size equaled that of a medium sized hazelnut, yet its beauty and brilliancy rendered it a marvel among the dilettanti of Rome, especially when it was known that the goldsmiths and money changers had set its value at \$1,000,000. Mark Antony made overtures to Nonius for its purchase, intending, it is thought, to present it to Cleopatra, but the senator refused to part with it and for fear that it would be taken from him by sheer force sought safety in flight. Here history loses all trace of this famous gem, there being no record of its transference from Nonius to any of his family.

At a Wedding Breakfast.

After a marriage recently the bridal party partook of a sumptuous breakfast, toward the end of which a younger brother of the bride got up and said solemnly, raising his glass:

"Ladies and gentlemen, I have to propose a toast, which, however, must be drunk standing. Please take your glasses and rise up."

The guests, although somewhat bewildered, did so.

"Now," said the young scapegrace, "if you will remain standing for a few minutes I'll find out who has been sitting on my new hat."—London Tit-Bits.

One Type of Woman.

There is one type of woman whose thought of self is almost heroic. She is the one who, seeing a long line of persons waiting at a window, goes up to the head of the line and edges her way in. I have sometimes asked such women if they would like the right of suffrage, and they have said they would not, so it does not always indicate a "strong mind." But think how easily such a woman could vote. She would seize a ballot, brush aside the mere men who were in her way and, marching into the booth, deposit her vote—as inevitable as the sunrise or sunset or any of the phenomena of nature.

No Bait, No Fish.

A stanch teetotaler and an enthusiastic fisherman had a good stretch of the Dee to fish in and engaged the services of an experienced boatman. But night after night he came back with empty creel and at length departed in disgust.

When he was gone the boatman was approached and asked how it was that a fairly expert fisherman had such a run of ill luck.

"A weel," said the man, "he had nae whuskie, an' I took him where there was nae fush."

and Trunk Railway

TIME-TABLE

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Townier, Local Agent Durham.

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Brass is an alloy of tin and copper, and analysis of the earliest existing specimens demonstrates that it was formerly manufactured in the proportions of one part of tin to nine of copper. A notice in Genesis fixes the discovery and use of both these metals, according to the Bible, at between 4,004 and 1,635 years before the Christian era.

Bringing Down the Average.

"It is said that there are 120,000 hairs on the average human head," said the baldheaded man.

"Too bad that you've pulled the average down so low, my dear," said his wife.—Yonkers Statesman.

To Take No Chances.

Hamlar—Why in the dickens have you got that string tied around your tooth?

Absente—To remind me that I must have the tooth removed.

Hamlar—But, goodness gracious, why don't you do as ordinary people and have the string tied around your finger?

Absente (stiffly)—Because, sir, I don't care to have my finger removed.

An Accommodating Chemist.

Chemist (to poor woman)—You must take this medicine three times a day after meals.

Patient—But, sir, I seldom get meals these 'ard times.

Chemist (passing on to the next customer)—Then take it before them.—London King.

Not Playing Fair.

"What's the matter with that child now?"

"They're playing house and George won't let her go through his pockets."—Chicago Record-Herald.

Just as you are pleased at finding faults you are displeased at finding perfection.—Lafayette.

AN PACIFIC RAILWAY

TIME TABLE

will arrive and depart as follows further notices—

Le.	Time	Ar.	Time
Walkerton	7.30	10.30	8.35
Maple Hill	7.45	10.45	8.50
Hanover	8.00	11.00	9.05
Alton Park	8.15	11.15	9.20
Durham	8.30	11.30	9.35
McWilliams	8.45	11.45	9.50
Protonville	9.00	12.00	10.05
Sauganok	9.15	12.15	10.20

FARLANE, - Town Agent.

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