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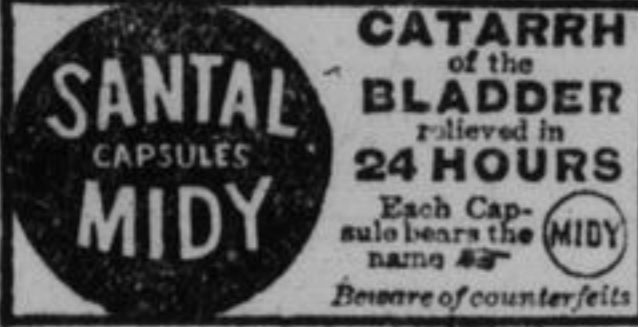
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Miss Jessie Mae Hawley and Ivan R. Spencer, Napans, were quietly married on Saturday, in Belleville. Upwards of \$1,100 was subscribed by Brockville graduates of McGill University in the centennial endowment campaign.

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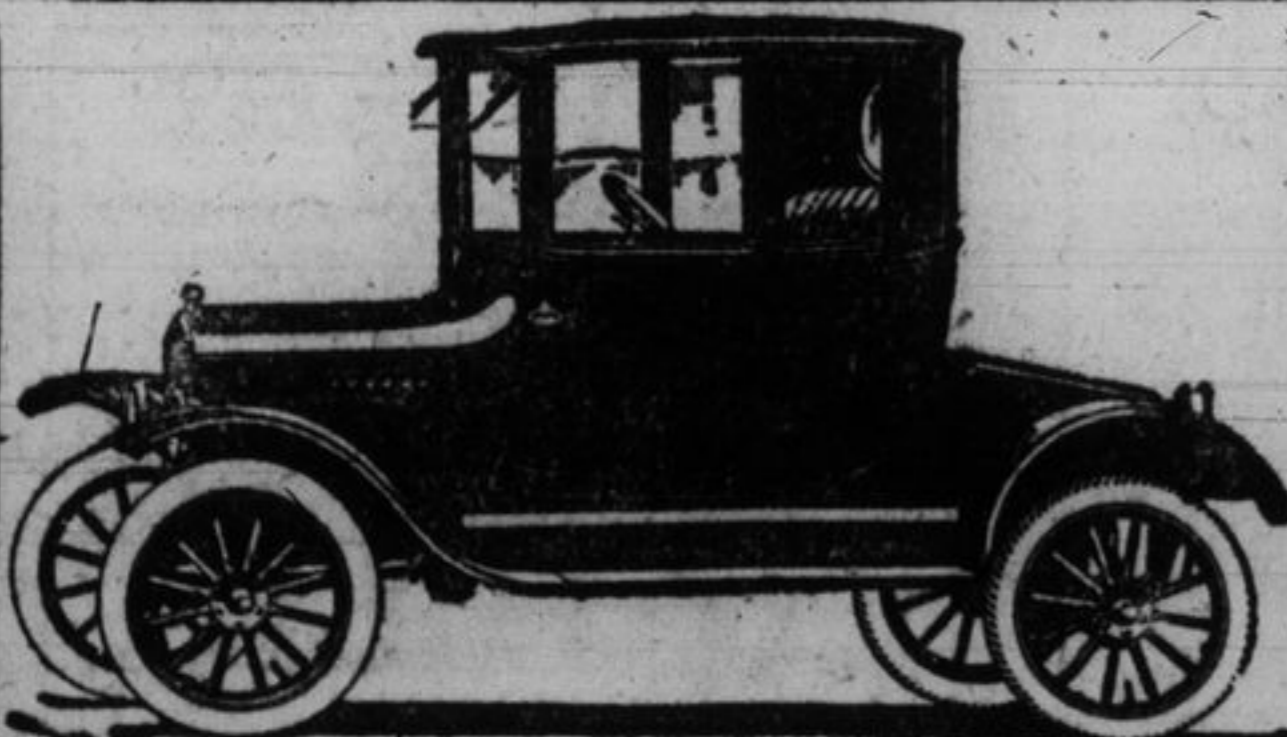


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SORROWS OF THE MIGHTY

The International Sunday School Lesson for Nov. 28th is, "How Jesus Was Received."—Matthew 11.

By William T. Ellis.

"Did you ever sit on a rail fence and talk politics with a farmer? Is there a single man whom you meet as an equal or as a friend, who wears overalls and has callouses on his hands?"

Such was the challenge recently hurled at an eminent politician by an intense young lawyer, who had himself come up through the ranks of mill workers. The query is a puncturing one, and entirely fair. Too many "leaders" have theories, but do not know folks. This is the indictment that lies over against a large proportion of our "intellectuals." They are out of touch with real people, and with life's hard actualities. In stern times that humanity is now facing, the call is for the homely qualities of loyalty to what is actual, of a aroused world which only follow men who can be called "comrades." Philosophers and theorists go into the discard nowadays because they are usually detached from the everydayness of experience which presses upon the big crowd of us.

Right here is where Jesus parts company with all other leaders of humanity. He was no distraught Buddha, sitting apart from and repudiating life's actualities. All the experiences common to the average man were shared by Him. He was tested in all points like we are. Every one of man's infirmities touched His understanding heart. Loneliness, weariness, hunger, thirst, misunderstanding—it was a heavy yoke his shoulders bore. We find Jesus in this lesson an itinerant preacher and healer, subject to all the rebuffs and burdens and joys of the life of a true minister to flesh-and-blood folk.

The Carpenter's Verse. This fellowship of the Master with the common run of us is of most vital importance today. It makes Him the one acceptable leader of our

world in the re-making. Rebellious workmen, sore and chafing under the belief that they have not been understood or appreciated by governing classes and by "intellectuals," find when He is fairly presented to them that Jesus really meets their needs. The beautiful devotion of an English workman to the Carpenter of Nazareth has been glowingly expressed in homely verse:

"Isn't this Joseph's Son?" Aye, it is He.
'Joseph, the carpenter,'—same, trade as me!
I thought as I'd find it, I knew it was here,
But my sight's getting queer.
'I don't know right where as His shed might ha' stood,
But often as I've been planing my wood,
I've took off my hat just with thinking of He.
At the same work as me.
'He warn't that set up that He couldn't stoop down
And work in the country for folks in the town,
And I'll warrant He felt a bit pride, like I've done.
At a good job 'tugut.
'I think of as how not the parson hissen,
As is teacher and father and shepherd of men,
Not he knows as much of the Lord in that shed,
Where He earned His own bread."

Misunderstanding of Man. "To be great is to be misunderstood." One of the tragedies of success is that the farther a man advances, the less sympathetically he is regarded even by those who have cause to honor him most. Mankind has ever gone back on its noblest representatives. Every age has illustrated this; our own day has its conspicuous instances. Even the pro-

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phet who introduced Jesus to the public, and who vouched for His divine mission, came to a period of doubt and wonder as to whether he might not have been mistaken. So John sent representatives to ask whether the Galilean was the One Who Was To Come, or whether they should look for another.

Alas! our cloudy visions; and for the fogs that rise between friend and friend! Much bitterness has its root in simple misunderstanding. Consider the heaviness of heart in which the imprisoned Baptizer sent his inquiry, and the equal depression of spirit in which Christ must have received it; for of all men on earth, He prized John's love and loyalty most. If misunderstanding could arise between John and Jesus, how slow we should be to judge harshly our fellow men. Nixon Waterman's familiar lines are in point: "If I knew you as you know me— If both of us could clearly see, And with an inner sight divine The meaning of your heart and mine, I'm sure that we would differ less And clasp our hands in friendliness: Our thoughts would pleasantly agree If I knew you as you knew me. "If I knew you and you knew me, As each one knows his own self, we could look each other in the face And see therein a truer grace. Life has so many hidden woes, So many thorns for every rose, The 'why' of things our hearts would see.

When His authority was questioned—and here is a suggestion of value to the rest of us—Jesus did not enter into a long, elaborate and heated defence of Himself. He simply pointed to His life and His work. If His character and conduct did not vindicate Him, nothing else could. "Go and report to John what you see and hear," replied Jesus; "blind eyes receive sight, and crippled walk; lepers are cleansed, and deaf ears hear; the dead are raised to life, and the poor have the Good News proclaimed to them."

Christianity appeals to its fruits. As Spurgeon once said, in preaching upon Elijah's contest with the priests of Baal, "the God that answereth by orphans, let him be God!" What Christ is doing in the world today, in works of mercy and mercy, are sufficient proof of His mission. The sort of spirit He and His friends are showing reveals the one way of hope for the world.

Pity The Popularity-Seeker.

There are five phases of this present Lesson, of which three have already been touched upon, and the fourth is that of the attitude of Jesus toward public opinion. He grew scornful, and fairly sarcastic, in arraignment of the fickleness of popular judgments. He likened them to the childishness of boys and girls at play. John the Baptist had come as an ascetic and an anchorite—and had been condemned. Jesus had come as a normal fellow of His brother men, eating, drinking, and keeping company with all sorts of folks, and He likewise had been condemned. There is no pleasing the weather-vane public mind! A certain degree of disregard for public opinion is necessary for either peace of mind or power in service. Jesus learned that no man can long satisfy the capricious crowd; that "Crucify Him!" follows close on the heels of the "Hail him, hail him!" His own rule was to live only for the eye of "the Father who seeth in secret." There is no more pitiable—or shall I say contemptible!—figure in public life than the man who puts popularity above principle; or who would rather be praised by the people than be approved by his own conscience. In that ignoble classification beyond a whole brood of truckling, time-serving, unprincipled politicians.

"Boot-lickers," as this sort are called in college, always foul of the goal they seek. Everybody looks down upon them. A few days ago a friend, who is one of the graduate council of a great university, was speaking of the drinking habits of some college students, and he commented, "There is the one to be said; the boys who set out to be 'good fellows,' and who drink and carouse and do whatever they think the crowd wants done, are not the ones who have the respect of their classmates, or who get anywhere after graduation. Their associates, knowing them, simply pass them up; whereas the fellows with principles, who are not afraid to stand for something, win the confidence of even the men who did not agree with them or follow them."

There is no compass for life's voyage like the determination to follow the will of God, whichever way the wind of popularity may blow.

The Appeal to the Multitude.

In Copenhagen all travellers go to see Thorwaldsen's great statue of the Christ with outstretched hands, inscribed "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." A reproduction of it stands in the rotunda of the Johns Hopkins Hospital, Baltimore. It is the characteristic pose of Jesus. His appeal was always to the plain or needy people. In this Lesson He thanked the Father that the meaning of His message, while hidden from the wise and learned, had been revealed unto babes. The heart of a common man, reverent and teachable, sees farther into the mysteries of the Gospel than all the erudition of scholarship. Simple faith masters that which baffles learning. Still, as ever, plain, everyday folks apprehend Christ most clearly. To them Jesus ever appealed. In a figure which was best understood by the toilers amongst His hearers, Christ cried, in passionate desire to help people, "Come to Me, all ye toiling and burdened ones, and I will give you rest. Take My yoke upon you and learn from Me; for I am gentle and lowly in heart, and you will find rest for your souls."

Misunderstood by the mighty, scorned by the selfish and sophisticated, detained by the intellectually proud, Jesus yet finds Himself in sympathetic fellowship with the great mass of mankind—the burden-bearers, the weary, the heart-hungry, the sympathy-seekers, the disappointed and all who aspire after heavenly-mindedness. These are the "babes" to whom the precious truths of Christ are revealed.

Alexander Connoughty, aged eighty-six years, died in Thurlow township on Monday. Deceased was formerly a farmer.

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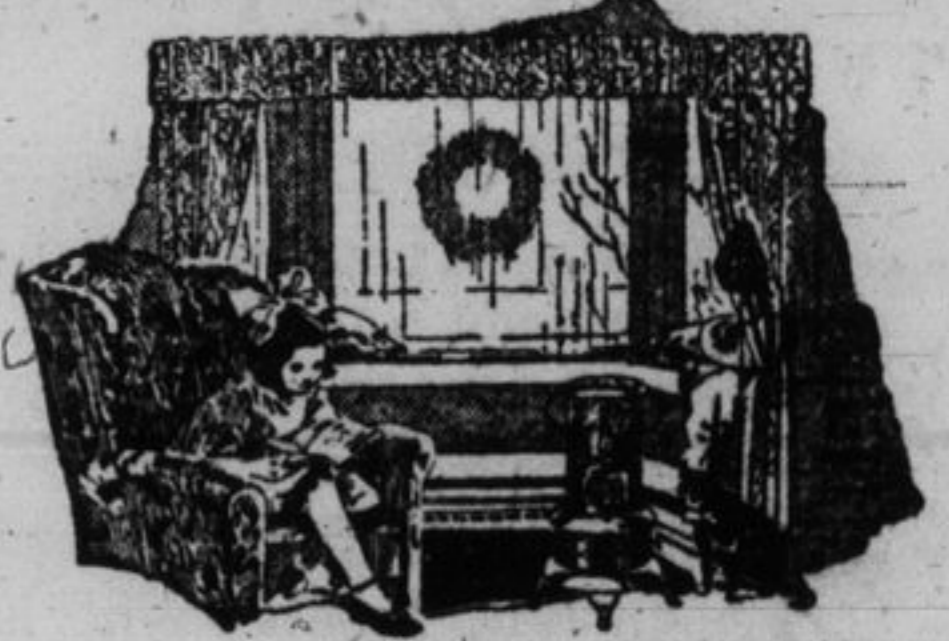
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