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Youngster's Great Idea.

A small boy who was not familiar with country ways was taken by his fond mother for a short stay in the country.

On a farm in a neighboring county he waxed fat and sunburnt, and picked up a wondrous store of astonishing experiences.

One day the farmer, who had kept his eye on the boy, smilingly said to the mother: "Just ask your boy why he hid two eggs in the stable."

So the very first opportunity the mother said to the six-year-old: "My dear, what did you do with those eggs you took from the hen-house?"

"I hid them in the stable," answered the boy.

"And what for?" asked his mother.

"Cause it's my scheme."

"Your scheme? And what is your scheme?"

"Why, you see, mamma," said the little philosopher, "when eggs is borned in a chicken house they is always little chickens, and I fink if they are borned in a stable they might be little horses."

She Thought Wolf a Bear.

The prisoner was a big colored woman charged with a petty offense and when arraigned before the judge in the criminal court declared that she wanted her "lawyer-man" before she was tried.

"Who is your lawyer?" asked the clerk.

"Lawyer Bear," replied the witness. The clerk searched the papers and could find no record of a lawyer by that name having entered his appearance in the case and he asked her to guess again.

"Oh," said the prisoner, "it ain't Bear. It is Lion."

"Come again," said the clerk. "You have no lawyer by that name."

"Well, it's some kind of a animal, bear like, or something like that," she said.

"Do you think his name is Wolf?" queried the clerk.

"Yass, dat's him, Lawyer Wolf—Harry B. Wolf," said the negress, and while the court enjoyed a laugh he was sent for and the trial went on.—Baltimore News.

David and His Patience Piled.

David came over to play with Dorothy. Dorothy's mother explained to David that she would have to send him home because Dorothy had been naughty and she would have to be punished by depriving her of what she liked best, which seemed to be playing with David. He left, and about fifteen minutes later there was a tiny knock at the door and David said, "I want Dorothy." Dorothy's mother said: "Why, David, Dorothy is being punished and can't play with you," to which David replied: "Well, I wasn't naughty; you needn't punish me."

Wounded Soldier Explains.
Old Lady—And how did you get your medal?
Tommy—Won it.

Old Lady—Yes, yes. But how and where?
Tommy (in desperation)—At a bazaar, mum. In a raffle!

His Remedy.

"I hear Snukums scratched his tickle. What did he do, that for?"
"I suppose it was because he was itching for revenge."

An Adroit Debater.

"My boy Josh always gets the last word in an argument with me," commented Farmer Cornetson, not without a touch of pride.

"How does he manage it?"
"Hands me out some long technical words that compels me to go to the dictionary and before I can get back changes the conversation."

Looking for Bargains.

Doctor—Have you a pain in your stomach, or one in your side?
Patient—Which would be cheapest?

INTERNATIONAL SUNDAY SCHOOL LESSON

(By E. O. BELLERS, Author-Director of the Sunday School Course in the Moody Bible Institute of Chicago.)
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LESSON FOR DECEMBER 10**FAITHFUL UNTO DEATH.**

LESSON TEXT—Rev. 2:17.
GOLDEN TEXT—Be thou faithful unto death, and I will give thee the crown of life.—Rev. 2:10.

This passage most wonderfully illustrates that dominating purpose of Paul's life. More than most lessons a map will be necessary to locate distinctly the places mentioned. There are interesting stories in connection with each of the seven cities and churches. It might be wise to give seven different people the task of bringing information to the class regarding each one mentioned.

1. Ephesus, whose love is waning (rv. 1-7). The key word to these messages is the word "overcometh." In each of the messages our Lord describes himself in a different way according to the peculiar needs of that particular church. Here he is represented as holding the stars (messengers of the churches, Ch. 1:20) in his right hand, and keeping them secure, controlling them while he walks in the midst of the seven golden lamp stands, literally churches. The symbolism of "lamp stand" is used because the churches were intended to be light bearers as they held forth the light given by the oil of the Spirit (Math. 5:16; Phil. 2:16; Zech. 4:2-6). Ephesus was the capital of a province said to be one of the richest in the Roman empire. In it was the great temple of Diana. Here Paul had labored and had various experiences, and to Ephesus he had written a letter (See lesson 8, third quarter), but there were good things to be found in this Ephesian church (rv. 2:2). Forty years after being founded, John writes this message. He knew their "works," their general moral conduct, especially its active and passive sides through its trials, its dealing with impostors and its practical energy and enterprise; and its patience (literally steadfast assurance) in bearing witness for Christ. Jesus knew of their never wearying endurance. Surely these things would indicate pretty nearly a model church.

Jesus says, "No, there is something seriously wrong," so seriously wrong that unless repented of he would remove them out of their place.

2. Smyrna, the church with a crown of life (rv. 2:11). Smyrna was 40 or 60 miles from Ephesus, and at this time a city of 250,000 inhabitants. To this church the Son of Man (Ch. 1:13) sends another message. It is interesting to note that this church and the one at Philadelphia received from the Master unqualified praise. It had works, activities; it also had tribulations, riches and poverty (for thou art rich in good works, rich toward God, rich in treasures laid up in heaven; however, it was in the midst of persecution. It was here that Polycarp labored, who afterward, as bishop of Smyrna, was martyred (see v. 10). Of Polycarp it is said that rather than save his life by renouncing Christ he cried out, "Eighty and six years have I served him, and he has done me no ill; how then can I blaspheme my king who has died for me?" The crown is eternal life, the crown of victory. The second death is the final condemnation which sinners undergo at the judgment seat of God.

3. Pergamos, the church in a stronghold (rv. 2:12-17). It is interesting to know that the church in Pergamos was in a peculiarly difficult situation, that it was Satan's headquarters, his "throne" (v. 13); here they were in "the midst of a defender and the Lord is represented as "he that hath a sharp, two-edged sword," the word of God (Heb. 4:12-13; John 5:22). Pergamos was almost fifty miles south of Smyrna, a city of about 17,000 inhabitants, and the capital of the province. To it were brought many of the early Christians who were compelled to suffer martyrdom. Again we have a church whose works are commended, whose steadfastness is mentioned in that they "held fast to my name, and did not deny the faith" (rv. 13). However, dangers threatened them for there had been a compromise with the world and with other systems of faith, what we would call today liberalism in doctrine and breadth in view in teaching: (1) Some of their number had accepted and preached the doctrine of Balaam (Jude 11; Num. 31:16). (2) These teachings cast a stumbling block before the children of Israel (v. 14). This was done by persuading the Israelites to join in the idolatrous feasts and revelings of the heathen, and also their impurity of worship.

In the remaining part of the chapter we have some glimpses of the remaining four churches, the good that was to be cherished and the evil that was to be overcome.

Perhaps the most suggestive of all is that of Laodicea, the lukewarm church.

Laodicea was one of the most deadly evils to overcome, and hence the highest and most glorious of all the promises suggested ends with "I will give him to sit down with me in my throne, as I also overcome and sit down with my father in his throne" (Am. 9: V.).

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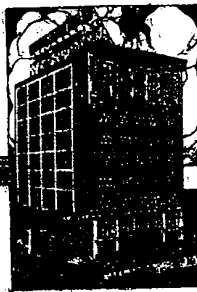
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