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Trains leave Baltimore from Terminal Station Park Ave. and Liberty St., near Lexington.

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Ayer's Cherry Pectoral Throat

Warmer WASHINGTON, Nov. 26, 10:30 a. m. For Maryland—Fair tonight, Sunday increasing cloudiness, followed by rain Sunday afternoon or night; Warmer Sunday.

W. L. MOORE, Chief of Weather Bureau.

Maximum temperature.....43 Minimum temperature.....38

NOVEMBER 26, 1910

SUN { Sun Rises.....7.02 a. m Sun Sets.....4.45 p. m

MOON { Moon Sets.....1.09 a. m Moon South.....7.33 p. m

BY ADVICE OF A LAWYER

The circus and menagerie of Jones & Jones was coming that way. The greater part of its menagerie consisted of the elephant Abdul, and Abdul had become old and irritable and no longer saw things with the frankness of other days. He was being most carefully watched when the show arrived at Clementsville.

The season had not been a profitable one for Jones & Jones. They had had to offer 50 cents on the dollar to their creditors at the last three stands, and when the exhibition at Clementsville was over they could not pay certain farmers for oats, hay and straw. One of the farmers, and the largest creditor, refused to take a note of hand. His claim was for \$40, and he rushed to see a lawyer about it. Mr. Taylor was the lawyer. The two or three troyers in town happened to be out of their offices. The great opportunity had come at last. The fourteen years of waiting was to be repaid.

"Your claim is good, and all we have to do is to attach something," was the lawyer's announcement. "As the elephant is the largest and most valuable thing they have, we will attach him. The circus must have him. It won't move on without him. Your case will be settled within an hour after we attach him."

The elephant was attached. There was a tank and disconsolate looking caryassary with the show, but he was passed by. There was a lonely and dejected dromedary, with its lovely and dejected humps, but that attachment was not for him. Abdul was the victim and was duly attached.

The constable saw the farmer creditor, and arrangements were made to take Abdul out to the farm. He figured that he was going to get a soft thing, and, much to the astonishment of the circus folk, he went along in a contented manner and finally brought up in the farmer's barn. Then the real history of the case began. Jones & Jones left town with smiles on their faces. That meant that the suit would have to be adjourned when called. That meant that it would be ultimately decided in the farmer's favor and that he would find himself with an elephant on his hands. He found that out even within the first hour.

Abdul wanted from three to five barrels of water to wet his throat. It took an hour to bring it from the house. Then he wanted a quarter of a ton of the best hay to eat and the same amount to toy with as he stood up to meditate and feel sorry for those elephants that were still knocking around the country. Night had not yet come when he took a fancy to a certain beam in the barn and wrapped his trunk around it and pulled it from its place and used it for a baseball bat. Then he tore out the manger and used the slivers for toothpicks and used the hay for a pillow. The farmer consulted the lawyer again, and the lawyer was primed with information. He had been making elephants a study for the last four hours.

"Yes, all the cost of Abdul's keep and all the damage he did while in the hands of the law would be assessed on Jones & Jones when the case was decided against them, as it surely must be. Just go right back home and give that elephant whatever he wanted and it would be all right."

Abdul had been chained on the open floor of the barn. On the second day of his stay he broke his chains and pulled a ton of hay from the mow and walked over it until it was hardly fit to be fed the hogs with.

He wanted a small drink, and when the farmer cut him off with five barrels of water he trumpeted until he scared farmers for two miles around and then broke up the fanning mill, the corn sheller and some straw boards and beams. The lawyer was notified, and he came riding out to the farm on a bike to say:

"Very irregular and improper on the part of Abdul, but of course Jones & Jones will settle. They must settle. They must have him with their show."

On the third day Abdul demanded seven barrels of water, half a ton of hay and most of the pumpkins growing on the farm and then broke down the doors and piled the fragments in a neat heap and set out on a voyage of discovery. He discovered the sturgeon and the chicken coop and dairy house and upset them. He discovered the family well and yanked the pump out with the roots and threw it over the house. He discovered the house itself and smashed all the windows and doors. Then he passed into the orchard and pulled up twenty-one big apple trees to show that he was no bluffer. He had leveled forty rods of fence and trow down a wagon wheel and tossed a reaper and mower sky high when he decided to seek the shade of the cool forest. On his way there he entered a big mudhole to take a bath and met his fate by drowning.

The lawyer came out and said that Abdul's proceedings could be legally criticised, but that there was no question as to how the suit would go. There wasn't. Jones & Jones came back and won it and made the county pay them \$7,000 for the loss of their elephant while in the hands of a duly elected constable. And then Jones & Jones, the clown, the bareback riders, the tight rope walker and other circus people smiled and winked at each other, and Lawyer Taylor went back to his office and realized that he had had his chance and was not equal to the occasion.

M. QUAD.

—Annapolis Banking & Trust Company open till 6 P. M. Saturday plenty time to deposit your savings.

JESUS A WONDERFUL MAN.

Greatest Jew, Moses and Solomon Merely His Prototypes.

Pastor Russell on the Atlantic Ocean Homeward Bound.

On the Atlantic, November 13—Pastor Russell declared that the billows recalled the narrative of St. Matthew's storm on the Sea of Galilee. The storm was so violent that even the experienced fishermen were in terror and awakened their Master Jesus. The latter, weary with travel and preaching, was sound asleep in a little cabin at the stern of the vessel. They appealed to him, "Master, carest thou not that we perish?" Then Jesus arose and, at his command, the storm ceased and a great calm prevailed. Then it was that his fishermen-disciples exclaimed, "What manner of man is this, that even the winds and waves obey him?"

The speaker declared that although more than eighteen centuries had passed the same question is going the rounds of most civilized peoples of the world—"What manner of man is this?" Some of the best thinkers and noblest hearts of all nationalities, Jew and Gentile, agreed that Jesus of Nazareth was a most wonderful man. It is still agreed, as in the days of his presence, that "never man spake like this man." Some indeed, called him a deceiver. Others said that he was under the control of evil spirits. Others, going to the opposite extreme, declared that this great Jew was Jehovah himself, who, for the time, was masquerading as a man.

"Wonderful Words of Life."

A man should be judged by his own words and not by the words of others, whether friends or foes. As we promptly reject the testimony of his enemies as contradictory to the facts, so when the friends of Jesus contradict his own words in their endeavor to honor him, they should not be followed. Their counsels respecting what they do not know should be as thoroughly rejected as those of his enemies, when they contradict his own testimonies. Pastor Russell contends that the greatest of all Jews told the truth about himself, as well as about other matters in his "wonderful words of life." He declared, "My Father is greater than I" (John xiv, 28). He declared that he delighted to do his Father's will and that he had come into the world to do it, even at the cost of self-sacrifice and every self-denial even unto death (Hebrews xii, 2). When he prayed to the Father with strong cryings and tears in Gethsemane (Hebrews v, 7), he was not complaining. He was not perpetrating fraud and deceiving his disciples then and since.

Jesus declared that the Father sent him and that he delighted to come in obedience to Jehovah's will, to be his agent and servant in the outworking of a great plan for human redemption. Those who deny all of this, and who have awakened much confusion among Christians, and have made the Gospel of Christ impossible to the Jew, should give an account of themselves and explain by what authority they contradicted the great Teacher—"The Father is greater than I." And when they claim that the death of Jesus was merely a farce, and that he as Jehovah merely stepped out of the body of Jesus and perpetrated a fraud, they are intended to be dead and aroused his disciples so to think and so to teach, and pretended later to be raised from the dead—those who thus teach and who thus confuse the minds of all Christians and Jewry, should explain away, if they can, the plain statement of the Apostle that God raised up Jesus from the dead by his own power on the third day.

"God Manifest in Flesh."

Pastor Russell declared that "Adam was created in the image and likeness of God," and hence that God was manifested in Adam's flesh. Still more so was he manifested in "The man Christ Jesus" (I Timothy ii, 8). The Scriptures declare most positively that Jesus had a previous existence on the spirit plane and that he voluntarily consented to be made flesh for the outworking of Jehovah's Plan. He was not a stunner like others. His life was directly transferred at his birth from the spirit to the human plane. Thus he was a partaker of human nature on his mother's side only, and his life was unimpacted—"holy, harmless, separate from sinners." Thus as a perfect man he was the corresponding price for Father Adam at thirty years of age. And he was "God manifest in the flesh" in the same manner that Adam was before he sinned.

But more than this, he obtained a special blessing which Adam never knew. At the time of his consecration to death at his baptism he received the anointing of the holy Spirit and begetting again to the spirit plane as the Anointed One—the Anointed Priest and King for Israel and through Israel to the world. By virtue of that anointing he became the special ambassador of Jehovah—his special representative amongst men. Thereafter he was God manifest in the flesh in a far higher sense than was Adam. Thus was this Wonderful One, The Son of The Man, and, by the begetting of the holy Spirit, specially anointed as God.

Michael—One Like God.

The speaker reminded his hearers that the Hebrew prophets had foretold the greatness of the Messiah, who at the divinely-appointed hour will assume the dominion of earth setting up the Kingdom of his Father's Mediatorial Kingdom, which, for a thousand years, will reign triumphantly, binding Satan and sin in every form and setting at liberty every good principle of righteousness for the blessing of Israel under the New Covenant (Jeremiah xxxi, 31) and through Israel the blessing of every nation. "Unto him every knee shall bow and every tongue confess, when the knowledge of the Lord shall fill the earth" (Phil. ii, 10, 11; Hab. ii, 14).

Jehovah through the Prophet Daniel called this great Messiah, Michael, and said that when he shall stand up, when he shall take his authority and begin his rule, there will be a time of trouble such as never was since there was a nation, incidental to the inauguration of the Empire of Righteousness, for the purpose of bringing peace on earth and good will amongst men.

Michael, the speaker said, signifies One like God—a god-like one. Whoever, therefore, believes in Messiah from this standpoint must not expect a human Messiah of flesh and blood. He must expect just such an One as the Scriptures declare Jesus now to be—the glorified Son of the Highest. Moreover, the New Testament, after telling that this Great Messiah must reign until he shall have put all enemies under his feet, in subjection, tells also that he will in turn, at the close of his Mediatorial reign, deliver up the Kingdom to God, even the Father, that Jehovah may be all in all. There is no suggestion, therefore, on the part of Jesus or his Apostles that at all corresponds with the absurd suggestions and contradictions of those who claim that Jesus was his own Father—the Father and the Son are the same person under two names.

A Card—Will Continue Vaudeville.

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