TWO SCHOOLS BURN.

Five Hundred Pupils Trained to Fire Drill— Panic in the Other.

Kalamazoo, Mich., Jan. 20.—The Vine street school building burned this afternoon. Five hundred pupils, trained by the fire drill, left the building inside of a minute without accident to one of them.

Dayton, O., Jan. 20.—The Allen school building in North Dayton was gutted today by flames which originated in the basement. The 400 pupils were gotten out in safety with the exception of Edna Baum, a little cripple in the first grade, who was thrown down trampled and fatally injured in the panic. A man at work in the basement is missing and is believed to have burned to death.

THE COLOMBIANS.

They Are Hospitable People and Like Good Living.

The Colombians are a hospitable people and [illegible] sociably. It is customary for a stranger to send cards to those whose acquaintance he desires and [illegible] that the acquaintance of the family can within a few days.

The dining tables of the rich are spread with the best and set with handsome cut glass and silver. Among the viands [illegible] which [illegible] and sweet potatoes, the juice of unripe grapes, pineapples, oranges and a peculiar fruit of Chamberlain's [illegible]. A dish for [illegible] A raw egg is broken upon a slice of toast, and a long broth is poured over it. A dish [illegible] of several courses for instance, from poached eggs with cheese omelettes and rice, fish, chops fried in eggs and lard and a terrible red wine, brain omelet, sweet potatoes or other vegetables and coffee. Rat flesh is a favorite dish for some. Chickens or other fowl contain a variety of vegetables, hard boiled eggs and other [illegible] A common dish among the poor is a rice called arroz. Arroz, coffee is rice and red beans. This mixed in soup, with a little [illegible] makes a relish as a [illegible] among the upper classes. The flesh of the [illegible] is esteemed as a delicacy and is said to resemble [illegible]. The natives call the [illegible] [illegible] and [illegible] [illegible] or [illegible]. They [illegible] in the sun and [illegible] for [illegible] [illegible]

ACTING WITHOUT ORDERS.

General Grant's Tribute to General Sheridan's Judgment.

Senator Hoar in his "Reminiscences" says: Out at a dinner where General Grant and other distinguished men were present Commodore Ables remarked that there was nothing he disliked more than a subordinate who always obeyed orders. "What is that you are saying, commodore?" said President Grant across the table. The commodore repeated what he had said. "There is a good deal of truth in what you say," said General Grant. "One of the virtues of General Sheridan was that he knew when to act without orders. And before the surrender of Lee General Sheridan captured some dispatches, from which he learned that Lee had ordered his supplies to a certain place. I was on the other side of the river, where he could get no communication from me until the next morning. General Sheridan pushed on at once without orders, got to the place fifteen minutes before the enemy and captured the supplies. After the surrender was concluded the first thing General Lee asked me for was rations for his men. I issued to them the same provisions which Sheridan had captured. Now, if Sheridan, as most men would have done, had waited for orders from me Lee would have got off." Senator Hoar adds this comment: "I listened with wonder at the generous modesty which, before that brilliant company, could remove one of the brightest laurels from his brow and place it on the brow of Sheridan."

Stars by Daylight.

It is worthy of remark that but for the brightness of the sky the stars could be seen in daylight. Even as matters stand some of the brighter of them have been seen after sunrise by explorers on high mountains, where the air is very clear and the sky dark blue. If we could go above the atmosphere the sky would appear perfectly black, and stars would be visible right close up to the sun. Astronomers observe bright stars in daytime by using long focus telescopes, the dark tubes of which cut off the side light, and persons in the bottom of deep wells have noticed stars passing overhead, the side light being reduced by the great depths of the wells.—T. J. J. See in Atlantic.

The Modesty of Brahms.

At an interesting dinner party given by Joachim, at which were present also his friends, Professor Dorn of Naples and Von Herzogenberg, the composer, an amusingly characteristic scene occurred. Joachim in a few well chosen words was asking us not to lose the opportunity of drinking the health of the greatest composer, when before he could say the name Brahms bounded to his feet, glass in hand, and called out, "Quite right! Here's Mozart's health!" and walked round, clinking glasses with us all. His old hatred of personal eulogy was never more prettily expressed.—Leisure Hour.

Keeping Up Appearances.

Wife—There was a man around today selling big brass burglar alarm bells to put on the front of the house, so I ordered one.

Husband—What? You know we haven't anything worth stealing.

Wife—I know that, but it will make the neighbors think we have.—Philadelphia Ledger.

A Little On.

"Really," said Mrs. Oldcastle, "your little dinner last night was quite recherche."

"Oh, dear," her hostess groaned. "I just knew that new cook would make a botch of it some way!"—Chicago Record-Herald.

The Essentials.

"Which would you rather marry, Ethel, brains or money?"

"Money, of course. I can get along without the luxuries, but I must have the necessities."—Brooklyn Life.

Ten men have failed from defects in morals where one has failed from defects in intellect.—Mann.

THE SUNDAY SCHOOL.

LESSON IV., FIRST QUARTER, INTERNATIONAL SERIES, JAN. 24.

Text of the Lesson, Luke iv. 16-30. Memory Verses, 18, 19—Golden Text, John i. 11—Commentary Prepared by Rev. D. M. Stearns.

[Copyright, 1903, by American Press Association.]

"He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from Him; He was despised and we esteemed Him not." "He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own and His own received Him not" (Isa. liii. 3; John i. 10, 11). He knew it would be so and yet He came, and became a son of man that we might become sons of God. For us He suffered and died, with Him we must die and suffer if we would reign with Him (Heb. ii. 14-18).

Having met the wild beasts and the devil in the wilderness, and having overcome by the word of God, He returns in the power of the Spirit to Galilee, but not until He returned to where John the Baptist was baptizing and John had pointed Him out as the Lamb of God and Andrew, Simon Peter, and Nathanael had become His disciples. It is probable also that He came up to Jerusalem to the feast of Cana, went to Bethany on the Passover, cleansed the temple, met Nicodemus and the woman of Samaria and healed the nobleman's son at Capernaum before [illegible] (John ii. 13 to iv. 54).

That He had been brought up at Nazareth would not add to His reputation, judging from John i. 46. Let all such go live at some Nazareth take courage. It is not our environment that makes us shakes as did Adam and Eve would never have fallen. The expression "brought up" is sometimes translated "feed" or "nourish" (Matt. vi. 26; Luke xii. 24; Rev. xii. 6-14) and may suggest in addition to physical growth a nourishing by God with His word and spirit, and a training or education by His providences.

It was His Sabbath day custom always to be in the place of worship on that day, even though the spiritual beliefs apart from that derived from the reading of the Scriptures may have been very small. If the statement implies that it was also His custom to read the Scriptures, then we are increasingly interested to see Him, as a young man, always taking part in the services. As He unrolled the scroll of the prophet Isaiah He found what we call Isa. lxi. 1, and He must have read, according to Neh. viii. 8, distinctly, giving the sense and causing them to understand the reading. He read a very brief portion, stopped in the midst of a sentence, folded up the roll, or rolled up the scroll, gave it to the minister, sat down and began to say, "This day is this Scripture fulfilled in your ears" (verse 21). He evidently had no difficulty in finding the place, but this is a matter which is not easy to a good many believers today. As to the portion He read, is it not a complete summary of the glorious gospel of the blessed God? (1 Tim. i. 11.) Glad tidings for the poor, the broken hearted, the captives, the blind, the bruised (Isa. lxii. 15; lxvi. 2; Matt. v. 3; ix. 27; Ps. xxxiv. 18, ii. 37; Luke viii. 27; ix. 39; xiii. 10; Rev. iii. 17). The acceptable year is still with us—it is still true that "now is the accepted time, now is the day of salvation" (II Cor. vi. 2; John v. 25). The glorious truth is worthy of every one's acceptation that "Christ Jesus came into the world to save sinners" (1 Tim. i. 15). As He took His seat all eyes were fastened on Him. Was it because of the way He read, or was it because of what He left unread? Had He read the next sentence He could not have said that it was then fulfilled, for the day of vengeance is not yet. Redemption for Israel and vengeance upon her enemies, so often associated in Scripture, will be at His second coming (Isa. xxxiv. 8; xxxv. 4; lxiii. 4; Luke xxi. 24-28; II Thess. i. 7-10). Only the first words of His discourse are given, but as one has said, "It must have been rich in matter and sweet in manner." He was full of grace and truth, full of the Spirit, and it was the Father who spoke through Him (John i. 14; xii. 49).

He sees the unbelief and enmity in their hearts, and He reminds them that in the days of Elijah and Elisha not many benefited by the teaching or the miraculous powers of God's servants. He knew that Nazareth considered Him Joseph's son and that His townspeople would not receive Him, but it was in the plan that He should thus offer Himself to them.

What great blessing was within the reach of Nazareth that day, but what blindness possessed her! She knew not the time of her visitation. God, the God of Israel, had been in her midst unknown, His glory veiled in human form these many years; and now He reveals Himself as Jesus, their brother, the long foretold Messiah of Israel, but they will not receive Him, for to them He is only "Joseph's son." Oh, how great and all important the question, "What think ye of Christ—whose Son is He?" (Matt. xxii. 42.) They would have killed Him, but His hour to die had not yet come and no man could take His life from Him (John x. 18).

From the time that the devil was told that the seed of the woman would conquer him he ever sought to destroy that seed of the woman, and he has not yet given up the conflict, but "the Lamb shall overcome, for He is Lord of lords and King of kings" (Rev. xvii. 14). He quietly passed through their midst and went down to Capernaum and taught them on the Sabbath days; but while they were astonished at His teaching they did not receive Him (Matt. xi. 23, 24).