

18

A PENNY WASTED NOT

And of \$150 Entrusted to It \$145 Would Go for the Good MEANS OF DETECTING FRAUD.

The Advantage of Fersonal Visits to the Abodes of Squalor.

NEW IDEAS FOR CHRISTMAS GIVING

(WRITTEN FOR THE DISPATCH.)

If I had \$150 for Christmas charity what would be the best way to give it-by personal distribution or through the aid of a mission? A rich man said to me: "I would give enough to do some good down in the slums if I knew half of it, would reach the deserving poor. Charity ought to be made more accessible and then your dollars will pour in."

I admit that there is some truth in this but I claim that there is a mission whose officers receive only \$1 a week, and whose girls, dressed in slum uniform, can stop a street fight and walk alone into the worst dens of our Northern and Western cities. It is through these girls, who have won the confidence of slumdom, that rich men's charity may reach the people who deserve it with the waste of less than 1 per cent

TRIO.

For example, \$10 given to an impostor or an inebriate, who will immediately spend it in drink, or the same amount spent on new clothing for the children of parents who will, within half an hour, have pawned it, does more harm in the increase of vice and pauperism than would altogether withholding the amount.

Generous Hand Versus Generous Heart.

Thousands of dollars are given annually in our large centers which are productive of results that amount to little more than a bagatelle so far as efficient benefits are concerned, though often productive of ir-remediable harm, and this because the good such money would have effected falls short of reaching those in real poverty and needing help. The donors of such large gifts would be wonderfully enlightened if they would take the trouble of following up the gold and allver they have sent before them, and finding out how far its influence had penetrated

Strange that so many should be perfectly satisfied with baving given the money with-out troubling themselves as to its direct purpose or usefulness! It is as though laid sside a certain percentage and said, "This I will give away to appease my conscience. The giving is just as praiseworthy to me, the glory just as great, solong as I give, whether it be carelessly flung from a generous hand or carefully given from a generous beart." Let us then be careful to what end we give our money. It is not for me to say that \$150 would be best spent in the Salvation Army. That would appear as though I were underrating other institutions, and this is furthest from my intention, but I may, without fear of egotism, state that there is no organization known to me, after traveling round the world, that so actually and systematically makes as much of the funds given to it as es the Salvation Army.

Two Special Branches of Charity. Particularly is this so in connection with

follower spending for one jewel that which would enable the heroic and self-sacrificing women of our Slum Brigade to carry food

sometimes felt the flush of shame rising to my face when hearing of some fashion

to these shelters, and I confess to having died. When dying he made mention of the

kind words of prayer that had helped make him a better man and told his little girl they were "such sweet words of prayer." The mother recovered and all are now in fair circumstances. Visiting one afternoon in a dark, noisome alley, it was rather hard to get up a flight of

Wakeman Has a Skipper Sail Him Around Quaint Isla of Man.

A LOVELY BOAT RIDE. ing at the wind, was turned to stone. When Maughold Head is rounded, the long reach of Ramsey Bay, extending nine niles to Point of Ayre, the northernmost headland of Man, gives a scene of unsur-passed beauty and interest. The red cliffs trace an almost vermillion shore line between the blue of the sea and the shimmer ing gold of the upland gorse. At the center of the bay is the fine old town, its ancient walls and roofs contrasting strangely with its modern ways and facades. A sleepy yet bright old face has Ramsey; like some nodding grandam whom hoyden children have stolen upon in ther sleep to beflower and beribbon and who, on waking, has as much mischief in her glad old eyes as in the merry hearts that made the frolic. the right and left, villas and villages in-numerable; and behind, but a mile or two away, the colden gorse is blended with the purples and mists among the heights of North Barrule.

RATIONAL WAY TO STUDY THE BOOK (WEITTEN FOR THE DISPATCIL.) It is not necessary, I think to defend the statement that the Holy Scriptures are profitable reading. The Bible has more than once wrought reformation. There was that old Bible which the King

found in the church cellar in Jerusalem. It was the only Bible in the country. The Holy Scriptures had been lost out of the memories of men for years. Somehow even the Church had forgotten the Bible. And then this roll of writing was found among the rubbish; and the King read it. And behold, it was the word of God! And that word gave a law; thus and thus must they behave who would please God. And all Jerusalem and all Judea were every day breaking that law. The whole nation was disobeying God. Repentance, then, and reformation! Sackeloth and ashes, and tears and penitential prayers for the past, and promises for the future. Thus the Bible changed the lives of men in King Josiah's time.

in German or in Hebrew.

the Modern Novel.

The Reformation Through Luther.

There was that other Bible which the monk found in the monastery in Germany. Again the Bible had been lost; again the laws of God were set at naught, and even the ears of men what he found written there, and tyrants trembled, old despotisms in Church and State prepared for flight, the Middle Ages came to an end, the era of civil and religious liberty, of the right of every man to think his honest thought, the era of representative Government and of era of representative Government and of spiritual religion begau. That is what the Bible did in Luther's day. The Holp Scripturesare able to make men wise unto salvation. That we know.

The Holy Scriptures, however, are not able to make any sman wise unto salvation able to make anywman wise unto salvation unless the man is able to make wise use of the Holy Scriptures. Nor is it, perhaps, quite plain what is meant by this phrase. "wise unto salvation." What is salvation? The sentence needs for its complete under-standing a knowledge of the saving pur-pose and of the saving use of Holy Scrip-tures. In what sense will the reading of the Bible sava us? And how shall we read the Bible save us? And how shall we read the Bible that it may thus save us? This sermon is in answer to these two questions. The Central Idea of Christianity.

The whole purpose of religion is summed up in this word "salvation." The "Holy Beriptures" which are here alluded to are, of course, the books of the Oid Testament. These, St. Paul says, have been known by Timothy even from his childhood. All that Old Testament religion was meant to save men. When Christ came, he reaffirmed this supreme purpose of religion, and em-phasized it. His mission was to seek and save the lost. The central idea of Christianity is contained in this word "salva-tion." What is religion for? It is to save the souls of men.

And yet, important as this word is, and familiar as it is, mistakes are made as to its meaning. In spite of repeated definition, and of the plain sense of Holy Scripture, salvation is taken to be a blessing which awaits men in the future. Death comes, acles of God, listen to the counsels of the wisest and best men that ever lived. Begin the day or end it with this inspiration. But make the reading of the Bible regular. and the soul goes forth on its untraveled way, and there are two paths, one to the left and the other to the right. And the soul goes on, impelled by a choice slready made, along one or the other of these paths. customs, enmeshed in the strangest super-stitions. Illustrative, the parish clerk is still elected by the votes of only those parishioners who "put out smoke," that is, have a rule about it, so that it may be a re-membered part of every day. Let this reg-ular reading be rational. It is irrational to read the Bible as if it were all one book, to whose habitations possess a chimney; and a near Runic cross by the roadside is a pro-is made a synonym of heaven.

the abiding strength of Jesus Christ. That READING THE BIBLE. inspiration has no pagan parallel. There is no influence so potent for good the whole There world over as that which has its source at the cross of Jesus Christ. And we want the saving power of this divine influence to be brought to bear upon all tempted men. And we send missionaries to teach the heathen about the life and death of Christ. It Would Be a Good Thing to Try It

NEED OF A NEW PRINTED FORM. Out of Darkness Into Light. The salvation which we would share with our brethren in pagan lands is a salvation out of darkness into light, out of error into Might Pe Well to Put It Up in the Shape of truth, out of conjecture into certainty, out of sorrow into joy. It is concerned, first of all, with this present life. It means better-ment, uplifting, growth in grace and knowl-edge, happiness and spiritual health. This is the salvation unto which the Holy Scriptures are meant to make men wise

Scriptures are meant to make men wise. The Bible, if we read it rightly, will make us better men and women. It will help us out of selfishness into fraternal love. It will

out of selfishness into fraternal love. It will teach us to be honest, to be truthful, to be kind, to be pare, to live right lives. It will make us good Christians. It will save us from our sins. But how, then, shall we read the Bible? This great help is of no help to some people because they do not know what to do with it. How many Bibles lie unread? How many more Bibles are so read as to do no good?

good? The Bible, some people say, is not inter-ing. We know it all by heart. We have read it over and over till there is nothing new in it. We are tired of it.

Read it, then, in some new way. Read it in Greek; read it in German. Get away from the old words. It is astonishing what a new book the Bible is in an unfamiliar language. Or read it with a commentary. Whoever imagines that he knows all there is between these covers is very much mis-taken. The without a set of the set of the set of the large the set of the

is between these covers is very much mis-taken. The wisest men are content to study day after day for all the years of their lives in these old writings, forever finding out new truths. We do not yet un-derstand the Bible. There are great thoughts hidden in it which will yet be the inspiretion. of great excelution. The laws of God were set at naught, and even the Church had ceased to teach men out of Holy Scripture. And the monk took the Bible in his hand and went out and read in the ears of men what he found written ihere, and tyranis trembled, old despotisms in Church and State prepared for flight, the One hindrance to the appreciation of the

Bible is its printed form. It is different from any other book. The conventionality of its appearance affects the mind of the reader. These double columns in small type, with divisions into verses, distract at-

tention. There are few books in any litera-ture that would not suffer from such typog-raphy. If the Bible could be bound in different volumes, the histories by them-relves, and printed straight across the page, and arranged in paragraphs like any other writing, and bound like any other book, it ard arrange of the second like any other book, is sould be read with a new interest. The Bible has been translated out of Greek and Bible has been translated to be translated into Hebrew, now it needs to be translated into new type and binding.

Reading the Story Elsewhere.

It might be well for some people to stop reading the Bible altogether for a year, and to read, in place of it, books which tell the Bible story and teach the Bible trath in other words. Read Stanley's "History of the Jewish Church," and Ederaheim's "Life of Jesus, the Messiab," and Cony-beare and Howson's "Life of St. Paul," and Farrar's "Early Dave of Christianity."

address. There is a difference between a presiding officer and a schoolmistress.

so much as the appropriation of that priviege. If a member differs with her in opinion,

tionally and religiously. Every day, and at a certain hour of the day, consult the or-

will not say she hates "newspaper no-toriety," and order the members not to "tell those horrid reporters anything:" then go out behind the door and give the press representative a nice piece about herself.

Won't go through the farce of publicly telling the club five years in succession that

By CLARENCE WHEELER.



THE LAUGHING POLKA.

Ha! Ha! Ha!



Mrs. Anna Horne McCrory The Head of a Great Charity, Among workers in local charity, few are

more honored than Mrs. Anna Horne McCrorv. Her labors are, as a rule, confined to the organizations of her own denomination, but The Bible in a Foreign Tongue. the multiplicity of these offers a wide field.

She is a member of the Women's United Presbyterian Association, the most powerful charitable organization in Western Pennsylvania, and was last year National President of the Women's General Mis-

sionary Society of the United Presbyterian Church and presided at the convention held in Philadelphia last May. She has a pleasant home on Wylie avenue, where her tact and kindness make every visitor feel welcome. Naturally of a retiring disposition, the presidency of the General Missionary Society was thrust upon

ber, but, in spite of her own misgivings, she justified the good opinion of those who had elected her by making a most efficient executive officer. Mrs. McCrory is not a Pittsburger by birth. She came from Mon-mouth, fill, where she was educated in the well-known United Preshertenic Colloge well-known United Presbyterian College. She is very popular with the congregation of the Third Church, and at the United Presbyterian Orphans' Fair, held in the postoffice building last week, was one of The most active workers.

How to Be President and Popular. Someone has been wondering if the president of a women's club is ever popular after

The president who is popular doesn't come late to the club two meetings out of

every three. Smiles on the woman who has forgotten

or hadn't time to write her paper as sweetly as though she had delivered a Cleeronian

Doesn't expect to do all the talking for the club. There is nothing women resent beare and riokson's "Life of SL Faul," and Farrar's "Early Days of Christianity." These books ran along with Holy Scripture from Genesis to Esvelations. They are written in our modera tongue. They are commentaries and sermons with Bible texts. They are like a wise companion who should read the Bible to us, with an ac-

doesn't consider it her duty to convince that member and the elub that the dissenter is an idiot. Just as likely the burden of proof will be against herself.

Will not make a practice of appointing none but her friends on committees. Nor appoint her enemies and then lay

companiment of illustration, of explana-tion, of application. For a year keep the Bible shut and read these books. The next year you will read the Bible, and you will awake alghts thinking up an excuse for reprimanding them when they report. Will not persist in criticising the secreread as you never read it before. The Bible ought to be read regularly, ra-

tary's and the treasurer's reports, especially if those ladies happen to have influential friends in the club. Will not make the club feel its obligation



Two of the Workers

two branches of work which come most closely into touch with the greatest need, in which, I believe, all knowing anything of our missionary enterprise are especially interested-viz, the "Food and Shelter" and "Slum" brigades. I can say this confidently, because during

the past 12 months the officers in connection with one New. York shelter brigade alone have found employment for 654 men, bave provided beds for 14,9% men, besides providing meals for nearly 24,000 men and women

Turning to those engaged in the very heart of slumdom in New York alone our women during the past year have visited no less than 28,690 families; they have entered with their War Crys and consecrated influence 16,659 saloons and 1,340 places of disrepute, and have personally dealt with 39,845 persons on the streets and in places. of squalor and vice. The energetic and self-sacrificing women have set up and stitched 6,497 garments and have received into their patient care and constant and. leving watchfulness 6,384 babes, that their overburdened fathers and mothers might have a chance of gaining some livelihood.

They Enter the Lowest Dives. But figures would only leave my readers with the tale half told, for no words within our reach could explain the heroic and merciful efforts of these women in sitting up with the sick through the long hours of the night, in washing filthy bodies and in caring for the weak and dying.

Now, it will be at once apparent that as the officers engaged in this Savior-like mission enter the lowest dives and the most vicious abodes themselves, daily and nightly, on their errands of mercy, they are as a natural sequence the most likely to know who are really needing help and deserving.

Living in their very midst as neighbors they can very readily detect the professional swindler of charitable people, while at the same time they are able to administer the help for which the sincere languishing soul cries, and consequently they are scarcely ever deceived.

Oh, that we had the help that it is within the power of some to give us at this very Christmas time, when hundreds of men are pleading at our shelter doors for admission, and when the voices of these uplifted, gaunt faced applicants would move the heart of a stone

Money Spent for Vanities.

It has been sometimes difficult for me to control my feelings upon learning of some worldly persons paying for a single banquet or for floral decorations that would supply. a year's lodging for a score of the unhoused and destitute multitude who apply nightly

alley, it was rather hard to get up a flight of narrow, winding stairs. When we got up w knocked and went into a little room, whose walls had once been white, but now were a most black, and whose dirty windows wer broken and stuffed with paper and rag to scores of families who are miserable existence on food which they would scarcely consider fit to throw to their pet dogs. If the dream of the equal distribution of wealth is Utopian, I venture to broken and stuffed with paper and rags. Facing us as we entered was an old table and on it a dry crust. Turning to our left we saw; sitting on an old bench, a poor man in the last siages of consumption trying to reft as close as he could to a little stove, so broken that he could only use a little wood in it. Looking into his pinched face I tried to say a few words of kindness, but it was hard to keep back the tears while I spoke to him, for my heart took in so much at a glance of what he must be suffering. In a few minutes I said, looking around, "Where do you sleep at night?" for there was not so much as a bed. He answered, "On this," pointing to an old broken mattress doubled up in the corner, hope, in the light of this dire need of my fallen brothers and sisters, that the day is near at hand when in reality some whom God has blessed with abundant means will assist these workers who measure out in prayerful conscientiousness and with com n sense judgm-nt each quarter intrusted

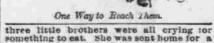
to their charge. I can confidently assert that out of \$150 handed to the heads of our "Slum" and "Shelter" brigades not above \$10, possibly not more than \$5, would be appropriated to the individual support of those who carry forward this merciful mission. oroken mattress doubled up in the corner, 'and someone else shares it at night."

Particular Instances of Charity.

Read the following, which I have jus received from the representatives in their own language, of the above named branches of work. I will, without altering, let them speak for themselves.

A young girl scarcely in her teens was found crying near our Shelter one day and when questioned by one of our workers as to what was the matter said that she was unable to go to work for food as her mother and father both lay at home sick and her





three little brothers were all crying for something to eat. She was sent home for a basket and pitcher, both of which were filled, one with food and the other with soup. Some time later in the day our Shel-ter officer visited the house to see if the story were true. On entering the rooms that were called "home" the scene that met our officer's gaze was heartrending. The poor father, in the last stages of coustingtion, lay on a broken

last stages of consumption, lay on a broken down bed in one corner and the mother, exhausted by starvation and overwork, lay on the other side of the room. The young girl, who had been earning nearly \$3 a week, had been obliged to stay at home to wait on

had been obliged to stay at home to wait on her sick parents, and thus all means of keeping soul and body together seemed shut off. Hearing the little ones cry for bread so often had wrought upon the father's feelings until he had repeatedly risen from his couch and make attempts to go out to work, but had failed; and now they were in danger of being tureed 'out of the rooms because the rent was due and there was no money with which to pay it. Descrided for Both East and Ford

Provided for Both Rent and Food.

Although a little out of the ordinary, our Shelter officer paid the rent and daily saw that they were provided with food. As the father grew worse he was finally removed to the hospital, where we still continued to visit him, he professing conversion until he

WB	1.1	Alound Quaine tele of man				
ose	A	a transfer of				
ere	A	PEOPLE	WORTHY	OF	STUDY.	

feeing the Fashionable Watering Places Is Seeing but Half.

HISTORICAL ASSOCIATIONS MANY

CORRESPONDENCE OF THE DISPATCH.1

RAMSEY, ISLE OF MAN, Dec. 1 .- You will always have the Isle of Man clearest as a series of charming pictures in your memory after you have sailed around the island. It is only a little journey of 75 or 80 miles.

We sang of Jesus' love and prayed, which The steamers bring you from Dopglas to Douglas again in only six hours' time. he enjoyed very much, as a smile came over his poor white face. We visited him contin-ually, brought him beef ten and milk grael Pleasanter still is it to engage a smart little craft and alone or with friends idle regularly and attended to his room each along at will with wind or tide, gaining week. One day he told the slum officer of the only way he had of getting the rent. much Manx color and feeling from your Every Saturday he bought a case of bottled grave and serious skipper's tales, and commorning, the profits on which paid his rent. He was too sick to work and had no other ing close to the fisher life of the countless half hid coves and bays.

Besides, in this way with a good marine neans of getting his rent, but knew he must means of getting his rent, but knew he roust give this up before he could get saved. He said he would do it that day, and did, and got saved and really accepted thrist. The slum officer promised him he should not want for rood and she would also pay his rent, and did for months, as his sickness was lingering. We bought him a little cot to sleep on and did what else we could dur-ing his last days on earth. We found he had a brother living and hunted him up. Al-though himseli very poor he took the dying glass you can scan every square foot of Maxland. There is nowhere a greater distance than six or seven miles from highest mountain peak to edge of circling sea. The beautiful topographical configuration of the island is thus made memorable. From a mile or two at sea, off Douglas, which though himselt very poor he took the dying man to his house just before the end came. shines from its crescent bay with almost the brilliancy of Naples, the chief mountain range shows at its best. It extends For such as these we gladly live and three-fourths of the island's length, almost

spend our lives, and it brings joy. Now, we wish it distinctly understood by all that as centrally as a line could be drawn. And every one of these pleasant Manx mountthere is nothing we have a stronger object tion to than the pauperizing or demoralizains is in full view. ing of those classes whom this organization Largest Water Whee! in the World. specially seeks to relieve and reclaim. We

Coasting to the north is found a great deem it in infinitely preferable for a man who applies to us with an empty stomach, cairn called King Orry's grave, which tradition and dim Manx history assign to the bones of the Danish Prince who more than a thousand years ago gave the Manxmen freemen's rights. Older than Orry's bones are the Laxey mines, the only ones of importance in Man, which possess the famous Laxey overshot water wheel, said to be the largest in the world. Perhaps six miles farther to the north,

we hold that money given to the Salvation Army is used in the best possible manner for the immediate relief of suffering human-ity. The Slum brigades and the Food and Shelter depots, in which our men and women officers are engaged, aflord magnifi-cent incilities for preventing this nanneris. and your craft will be abreast of the Maughold Head. It is a weird and grand cent facilities for preventing this pauperiz-ing and demoralizing of such people. Of one thing we are increasingly confiold headland, and the vicinity has for ages possessed a reverential awe to all seafaring folk. This has been due to the miracles wrought at its holy well, and to the odor of dent-that any help given will bring not only blessing to the poor, needy ones, but will redound in multiplied blessings to sanctity left upon the place by St. Maughold. The latter was in his early life those whose hearts have been touched to respond. Yours faithfully, on behalf of the unproa gay and wicked Irish Prince. Converted by the preaching of the good St. Patrick,

tected and unrescued of our cities, Jallurjar Sorth

Sold Sunday Beer for a Living.

Prevention of Demoralization.

after having been supplied with food, to be put to work at once, that he may have some

opportunity of earning sufficient means for securing his next meal, and, consequently,

Superstitions About Eggs. The ancient Finns believed that a mystic

bird lail an egg on the lap of Valmainon, who was to hatch it in his bosom. But he let it fall and it broke, the lower portion of the shell forming the earth, the upper the sky, the liquid white became the moon and the yelk the sun, while the little fragments of broken shell were transformed into stars. English and Irish mothers tell their chil-dren to push their spoons through the bot-tom of egg shells after finishing their meal, "or else the witches will make boats of them." In France a similar custom pre-vails, but the reason assigned is that the magicians formerly used egg shells in con-cocting their diabolical witcheries.

Back Into the Centuries

All along down the west coast your interest will be divided between glimpses of strange old Manx hamlets peeping from the nountain bases where finshes of foaming streams tremble like the gorse tops upon the hills, with the splendid mountain views behind and above, and the planly discerned Irish coast where the Mourne Mountains through the distance cover with purple their emerald creen. But at last here is ancient Peel, Thistle Head and St. Patrick Isle. Miles of white strand thread along

the coast to the brown old nest upon the rocks, like a shining way of faith leading unfalteringly to a dateless antiquity. No cobweb lover will be disgruntled that a broom of progress has modernized Peel, Everything is old and mellow and dim. The hundreds of fishing craft forming with their old masts an antique tracery before the town seem to belong to a forgotten age. Dark are its walls, narrow its streets, tiny its windows, grave and silent its people.

Gray and old and more forbidding than all else is its once mighty castle at the harbor mouth. It stands on Patrick's Holm, or St. Patrick's Island, seven acres extent. Venerable, haunted and hallowed all. Hallowed and venerable for St. Patrick himself raised the beginnings of the church on whose site the half ruins of a great cathedral are now found. Haunted because of inexpressible cruelties and foul murders in crypts and castle here. Through these lofty pillars, bending arches, hollow galleries and by these dismantled altars one can stride from the nineteenth to the fifth century. In the saddening echoes of the sea calls he can hear the moanings of imprisoned Eleanor, the curses of Stanley, the triumphant "Allelujah!" of Germanus that put to rout the Saxons in the bloody Flintshire fields. Haunted, more than all else

snire netas, riaunted, more than all else to Manxland mind, because it is the abiding place for all time of that most terrible of Manx powers of darkness, the black and dreadful "Moody Dhoo."

essentially a fashionable watering-place the whole year round. You must leave Douglas hospitable people than in Man. In most countries I have visited the peasantry are vacous and listless or suspicious and resent-

ness to the stranger comes from pity that the stranger was not born in his fair, liberty-loving island. EDGAR L. WAKEMAN.

It Is an Escape From Sin.

We desire to be saved. What must I do to be saved? is the ery of the race. But to be saved from what? Why, from that fearful fall at last into the black pit, from the abode of the undying worm and of the eterthe Lord Christ promised? He came, He said, to save us from our sins. To save us, Having Favorite Biblical Authors. not in the distant future when we die, but It is irrational to read any part of the to save us now, to-day; to save us not from Bible which is not personally helpful. Everyone ought to have his favorite aupunishment, but from that which merits

punishment. No man will be saved when he dies who is not saved while he lives. Salvation does not mean an escape from pain, but an escape from sin. Salvation is number of pages, and there is something in simply spiritual health. Some things that have been said of late in in for every taste, for every need, for every emergency, an answer somewhere to every question. Let us read what we need. regard to the relation of this matter to the missionary work among the heathen lead

me to illustrate the meaning of salvation by a reference to the motives of missions. What is the motive of missions? Undoubtedly, the word which contains the

ing or an evening, after which the mind essential meaning of missions is this word "salvation." It has, indeed, been taught, keeps no impression, and has no remem-brance of what is read, is only a pious way and is still taught by some people, even, I am informed, by some missionary societies, that the chief purpose of the missionary is to save souls from the everlasting burnings. of wasting time. There is no more religion Thibet. It is no more good to the soul than

the reciting of a section of the multiplica-The Gospel of Wrath. It has been represented that the whole pagan world, the bad and the good together, lies under the curse of God; God hates pagans, the only people whom God loves are Christians. And the Christian missiontion table. about it as you read. Bring it close to your own life. Get the heart of its lesson ary goes out preaching the Gospel of the wrath of God, and persuades one here and into your own heart. Make the truth your own possession. Read so, that as you go another there out of the darkness of heathenism into the light of Christianity, and these souls are saved. along about your work you will be able to think it over in your mind. One verse thus read is better than a chapter read The rest, even the best of them, so we are taught, go into hell. The argument which without attention. touches the Christian purse is that all the Such reading will make us wise unto salheathens who are not made Christians are TBtion. lost everlastingly. And the preaching which touches the pagan heart is the preach

EUNSPOTS AND THUNDER STORMS. ing of the malediction of God. That is what some say. And so deeply rooted is this old error Next Sammer Not Likely to Ba Visited by

about the meaning and the effect of salva-tion that a good many people think that Youth's Companion.1 when we learn enough of the real Gospel to reject the heresy of the damnation of the heathen we have lost all missionary motive. sunspots and the atmosphere of the earth is one in which thunder storms are concerned. If God, who is the Father of the most Half a dozen years ago it was noticed in ignorant and superstitious, pagan as much as he is of the most Christian saint, will not Bavaria that destructive lightning strokes were apparently less numerous during a everlastingly punish the heathen for being heathen, why, then, some people ask, should

pots, and Doctor Von Bezold came to the we try to make them Curistian? Because we believe that Christianity is conclusion that "high temperatures and a spotless solar surface gives years abounding the religion of salvation, the religion of spiritual health. We have learned which in thunder storms." If this theory is correct, the summer just they do not know in pagan lands; and these If this theory is correct, the summer pas-passed should have been comparatively free from thunder-storms, for the sumspots are now approaching a maximum. Next sum-mer also should, upon the same hypothesis, witness relatively few thunder-storms. In England there has, indeed, been noticed this year an annarent tendency to follow truths we account of such importance, of such spiritual help, that we want all men to know them.

The Motive of Missionary Work. What a blessing to be sure - that the Supreme Spirit loves us and is our Father! What a blessing to be sure that after death is lite eternal! These great truths are, inthis year an apparent tendency to follow the supposed law described above, as thunder-storms there have been less numerou deed, guessed at even in heathen lands. But a guess is not enough. Sorrow comes, than they were a few years ago, when the sunspots were near their minimum. Probably, as is the case with all the other supposed relations between sunspots and bereavement comes, death approaches, and men lose faith in guesses. What we want is certainty. And that we have in the terrestrial phenomena, the proof in this case will be very slow to obtain and very word of Jesus Curist; and we desire that all men should know it. We cannot rest far from convincing, until we have learned much more than we now know of the genwhile life goes on anywhere without the sunshine of this gospel of salvation. So we eral laws of solar action.

send missionaries to carry these marvelous As to the ethical side of life, we have the inspiration of the ideal example. Philosoph-ical ethics, moral maxims, wise counsels, good advice, are very well as far as they go But in the stress of strong temptation man needs some betten help than these afford. We want the inspiration of a life. We need the sustaining remembrance and presence of one whom the life. presence of one whom we love, who this temptation and triumphed over it, and who can help us to meet it. The one su-preme element in the ethics which, the Christian missionary takes to pagan lands is the inspiration of the ideal life and of

dip into it now here, now there, without re-gard to author, or time, or context; to read to-day a changer from the gaspel of St. John they must get a more worthy President, that really she does not want renomination, and another chapter to-morrow from the sBook of Ecclesiastes, and the next day to when she knows very well that her aunts eek advice from St. Paul, and the day after from one of the unrighteous counsellors of and cousins have the whole scheme "out and dried" to put her in office again. Jon. The Bible is a library. It ought to he read with an understanding of the differ-

GEORGE HODGES.

Any Bad Weather.

Among the supposed relations between

The Diplomats Waxed Hot.

mere reading of so many verses of a morn-

If she catches a woman discussing her new fall bonnet with a neighbor instead of neces that there are between its books. listening to a deeply interesting paper on

the wars of Rameses, will not call the at-tention of the club to the fact by pounding with her gavel and shricking order. Why doesn't some one write up Mrs. Rameses' bonnets, anyhow? But then she wouldn't be a good Presi-dent if she didn't keep order. Who ever thors and his favorite books in this library as in any other, and to read those most which help him most. The Bible has a great

knew of a good President to be popular?

Club Notes,

Miss NANNIE HAMMER, the popular soprano, And let this regular and rational reading be religious. That is, let the purpose of it was at the last meeting of the Travelers Club elected an active member. be the desire for spiritual counsel. The

Fon the first time in years the managers of the Home for Incurables have no appli-cation for admission to the institution.

SINCE Mrs. McCreery's departure for Europe Mrs. Samuel McKee is left the sole indy manager of the West Penn Hospital. n it than there is in the prayer wheels of Two Christmas Letter Mission is preparing

to send out its usual measages of good cheer to the sick or sorrowing in hospitals and prisons.

The right purpose of reading the Bible is Tus Kilo Cipb, of Chicago, the most aristo get help, inspiration, comfort, strength. Read that which contains counsel. Read tocratic of the Windy City's many literary organizations, has just completed the study of architecture and music, historically conit slowly. Read it three times over. Think sidered.

MISS BELLE MCELHANEY, of the New York Mail and Express, formerly of the Pittsburg Woman's and Women's Press Clubs, will issue a holiday book for children said to b very clever, AT Monday's meeting of the Tourists'

Cinb Miss Henderson will read an interest-ing paperon Russis, while Miss Hong and Mrs. J. W. Saaver will discuss "The Power of the Tzar in the Sixteenth Century."

In Peterson's New Monthly Magazine for December appears a ciener character study, "his Yokemate," from the pen of Miss Vir-

ginia Hyde, one of the most brilliant mem-bero of the Women's Press Club. The Secretary of the South Carolina Equal Rights Association, Miss Lily Durant, is the youncest officer of that organization in the country. She is only 17 years old, and is said to be a successful writer for the press.

THE Women's Dormitory Association, of begin work on its five proposed buildings. After January it will be too iste to build and farnish the dormitories in time for the Fair. maximum than during a minimum of sun-

Turne is talk among the indies of the Con cordia Club of organizing an art circle, many of the indies being interested in that subject and desirous of pursuing a systematic course of study in regard to the masters and masterpieces

MISS HARRIET HOAG, of the Tourists' Club, is an architect of no mean ability. She drew up the plan for a row of houses she was building in such excellent style that the contractor who put them up asked her to design a row for him.

Tus little sheet, News of the Work, issued by the Young Women's Christian Association in connection with their first anni-versary exercises, is the forerunner of a possible journalistic venture by that enter-prising association.

AT last Tuesday's meeting of the Woman's Club, the revised constitution under consideration was adopted without one dissent-ing vote. The growth of the club numeri-cally and intellectually made a broader system of laws necessary.

An amusing incident of the Americanists Mns. J. D. BRIAN will this year continue as Chairman of the Entertainment Committee of the Heart and Hand Society. The musi-Congress at Huelva occurred when an Encales of the association's good work are given every Monday afternoon before the convalescent patients at the Homeopathic Hospital. glish member offered a resolution suggesting to the Spanish Government the desirability of making the collections in the national libraries and desp sitories of Spain more accessible by means of catalogues, in-stancing the British Museum as a good ex-ample for Spain to follow. This well meant

Tuz National Convention of the Indian Association was in session last week in Brooklyn. It will be remembered last year's convention was held in Pittsburg. Local delegates to the convention were Mrs. E. Pentice, Mrs. N. L. McRoberts and Miss Elia Martin.

paganism of the Manx people. A Curious Voting Qualification The very walls of the curious old St. Maughold Church were built by this evan-gelist; and one of the strangest and most venerable crosses in Britain, the cross of St. Maughold, still standing in the ancient churchyard, was erected to commemorate the saint's deliverance from the sea and his conversion of the Manx people. One side of this remarkable relic contains. a carving of St. Maughold; another of the Virgin and the Child; and a later embel-ber and a side depicts the eruciorate the saint's deliverance from the sea Virgin and the Child; and a later embel-lishment on a third side depicts the cruci-fixion, to which is joined the arms of Man -the three bent legs, with the brave motto: "Whichever way thrown (or cast), it stands." The entire district is a bit of un-changeable antiquity, bound by primitive

A Fashionable Watering Place, Here of crorse is some true Manx color in the strange old closes and wynds of the ancient part of the city; but Douglas is

fountain burst from the spot where he first gained safe ground. Then followed the wenderful conversion to Christianity from

he determined to renounce the world. He put to sea in a wicker boat, giving himself up to the mercy of the winds and waves. He was driven ashore here on the most in accessible coast of Man. The holy well or

behind to completely know Manxland. This h no venturesome task. You can walk to the remotest portion of the island in one day. There never were finer roads. There never were lovelier views. There never were quainter, more comforting old inns. And there never were more simple, genial,

Indeed I often think that much of his good-