The Story of an Argonaut.

CANADA MARKA MARKA

Hardships Forty-niners Endured on the Plains.

IFTY-TWO years ago a young of my head is growing into my shoulfellow of eighteen ran away from his home in the East and the high buildings, and it's only a went to Illinois. Then came question of time when I will be killed news of the California gold finds and he pushed his way on to the When at last after many hardships he reached Nevada City he wrote to a chum in the East a full account of all his adventures. This letter was found recently among the papers of the gentleman to whom it was ad-dressed, who has been dead now for several years. The tale its pale and faded tak tells of what it meant to boy, and see the north star sink into ye overland to California in the days the ocean once more, and forever, of the Argonauts makes curious read- this time. I won't try to raise it again, ing for those who in the five days' journey from New York to San Francisco now sweep along in a luxurious botel train over substantially the same route the writer of the little diary

The youth himself did not long remain in California. The news of the self out for his long sleep in the far marvelous gold finds in Australia reached him, and there was that in away land which he had never thought his roving, restless temperament which of as his home until he went back to needed little stimulus to keep him moving. So he left his land of Ophic, and went on over the Pacific to the Antipodean El Dorado

Here he took an active part in all the his journey across the plains fifty-two rough and tumble of the early days years ago came to light among the of Australian development. He was papers of one of the boyhood friends subordinate officer, for one thing, in the ill-starred exploring expedition was in this country. Here are some of which the Royal Society of Melbourne the things its faded lak tells of what sent out under command of Robert O'Hara Burke. When some hundreds | run out to California, as people speak of miles up the country he quarreled with Burke, resigned and made his way back alone through the wilderness. Burke and all his expedition perished save one man, named King, who was found some years afterward demented and a prisoner among the savages.

But long prior to this the young man had had his experiences as a public character. The miners were subjected to vexatious taxation. The cry of "No | years old, he said, and his mother had taxation without representation" was raised, and it appealed to the Yankee blood which the young man got from his American Revolutionary ancestors. He was made a prisoner in the old age. insurrectionary battle of Ballarat and was tried for high treason, as were many others. But there was no great desire to convict, and he was acquitted and borne on the shoulders of sympathizers to an adjacent hostelry,

where there was revelry. So it happened that from 1851 to 1891 the wanderer lived in Australia without seeing an American or any of his kin, -In 1891 a nephew, born many years after his departure from home went to see him in Australia. There was high festival for many weeks and when the nephew went to Sydney to take the steamer the wanderer quite

"It's no use, boy," he said. "I can't see you go away. I must go with you, I must see the old land again. And the north star! Lord love you, boy, you can't guess how I have longed these years to see the north star once more. I'm going with you, lad."

He bought his ticket and with the clothes in which he stood for baggage, after more than forty years of wandering, turned his face toward the old the north star. And when the pointers of the Great Dipper did at last show, twinkling dimly above the watery horizon, the star on which he had not looked since he was a beardless boy, there was rejoicing and festivity

throughout the ship.

Even in the choking dust of the nikali wastes he could bardly be dragged in from the rear platform of the Pullman car on which he insisted on riding the greater part of his journey eastward from California. And still, after he reached his old home, it was written that his life was to be out of the commonplace.

Some six months after his return there broke out in many newspapers throughout the country onite a rash of personal advertisements, requesting him to meet the writer thereof at variousplaces, and finally naming the Fifth in the desert and no signs of getting last one he responded and there met an old Australian chum on his way, with much wealth, to retirement in his old home in England.

The American chum had had an in-

terest, which he had allowed to lapse, in mines out of which the Englishman and his brother as well had just made great fortunes by a sale to a syndicate in England. The American had some lands in Australia and had been rich half a dozen times, but in-his old age was practically a poor man again.

But it isn't right, you know, old man," said his English friend, "that you should be left out of all this last big deal, even if you were such an awful ass as to let your own claim go by the board. So on my way home I determined to find you and I advertised for you and here you are and I've five thousand pounds to put to pushed on. But poor old Tige, who poor rags of grave clothes. your credit in any bank you may name, and brother Bob, who has gone home by way of Sucz, is to send you as much more as soon as I get home and tell him where to send it."

So the old man got his \$25,000 and hi due course of time came another \$25,-000 from England to Join it, and he was independently comfortable in his old home once more. But to the first ciation of getting back there soon succeeded a sudness which grew deeper and deeper as the weeks and month passed on

"I hunt for my relatives and boyhood friends," be raid, "and the directions people give me all lend to graveyards. I am lick at heart reading the inscriptions on tombstones."

Only one boyhood triend did he find, and he in sorry strails, with many de pendent on him and a mortgage that ould soon take the farm away. The old man paid on the mortgage and bought needed stock and implements made it hot for them, but they killed and set his old-time playmate joyfully set his old-time playmate joyfully three of our party with arrows and his feet once more. Then he re- wounded four more. We buried the

But I can't stay here, lad," he said what we could for the wounded. One to his usphew one day. "The back had three arrows in him and could Waverley Magazine.

the shoulder blades and I couldn't see how he could live.

cars. Besides, the noise that is every-

where and that you can't get away

from is driving me mad. No, it will

not do. I must get where it is wider, "I can't breathe right here. I'll sit

on the end of the car again, I guess,

and ride back over the old trail once

more to 'Frisco. And then I'll go on

maybe-yes. I guess I'll go on again,

my boy; and, when I think of it, it will only be as shining on graves and

So back over the old trail and back

It was not until after he had re-

whose grave he had visited while he

it was in those days to take a little

"We recruited our teams and bought

provisions at Salt Lake. Then we started for Ogden Fork. The after-

noon after we left Salt Lake I was

walking with one of the boys and he

told me he was going to California to

get money so he could go back and

take care of his mother and younger

"His father died when he was ter

scrimped and saved and gone without

things she needed to give him a good

education, and he was going to dig

gold enough to take care of her in her

turned and scared the horse he was

and did what we could for him, but he only lived a little while. We dug a grave and buried him where he died.

"The worst place we have had so far

was back after leaving Echo Canon.

From Echo we passed to another cauon leading over the divide between

Green River Valley and Salt Lake Val-

ley. The gorge was filled with snow, and it was melting and streams of

water were pouring in. The horses

broke through the soft crust and we

had to drag them out. The wagons

had to be taken to pieces and carried.

Then at night we had to take our

horses back to Webber Canon to feed.

"We had five days of this. Some of

swimmer would take a line in his

them for ferries to take the things

"We had hard work getting our

horses to take to the water. My Cana-

da pony Billy and I got swept down a

mile to a bend once before we could

get out. It took up two days to get

across a stream a few miles south of

"When we came to the Sink of the

another. We took the one that led

through the desert, which we thought

we could get across in a night. We

started about eight o'clock in the even-

ing. It was June now and the days

were pretty hot, but the nights cool.

When the sun came up we were still

out of it. Some were for going back,

"About ten o'clock we came to

sand mound and on the other side of

it were two small lakes and some bunches of roofy-looking grass. But

the lake water was bitter alkan. Some

of the horsees got a few swallows

down before they got the taste of it,

away. 'Old Tige,' the horse we bought

back at Laraimie, got the most of the

alkali water and was getting weaker

every hour. All were falling except

way. In the morning we saw low

water. The horses and mules knew it.

off the horses. We turned out and

but we managed to keep the others

Ogden Fork.

but we kept on.

right.

gravestones.

of it now:

sister.

it for the last time.

"We mustered about twenty horses when the Indians were gone. We bein the morning the Indians came down on us again. We rushed for our horses and poor Jim Pierson was struck in the neck with an arrow and fell, and before he could get up an Indian ders trying to look up to the top of struck him with a stone hammer and killed him. "Those that could got to their horses by one of those clanging, slam-bang

not live, and another had an arrow in

and rode for dear life to the mouth of the canon. But the Indians had blocked us there and we had to shoot our way through. They did not chase us and when we got clear of them in the open we found there were only nine of us out of the twenty-three.

"We loaded up our guns and pistols and rode back to the canon, where we found one of our poor fellows whom the Indians bad overlooked. He had four arrows in him. We buried all our dead that afternoon. They were stripped and naked and even the three poor fellows we had buried in the morning had been dug up and stripped.

"We now had a horse aplece and old over the sea he went. A few letters Tige extra. God knew what would came from him at intervals, and then become of us with nothing left but our the news that his wanderings were at horses and our arms and poor old an end and that he had stretched him-Fige. One of our boys had put the mck saddle on Tige when the rald started, and the bag, with our few last pints of flour, had hung with the kettle and frying pan from the saddle. Tige followed us pell-mell, with the turned to Australia and died therekettle and frying pan rattling when that the little diary-like narrative of we ran, and you could hear his tin ware racket above the yelling and the chooting.

"After it was all over one of the boys said: 'Charley, you are hit, too!' And sure enough I was with an arrow shaft two or three feet long sticking out of the small of my back. My clothing was thick and the arrow did not go in very deep. The boys cut it out. It eft a sore that burt a good deal but dld no damage.

"Again some were for going back to the sink of the Humboldt, but finally we agreed to go on. We built up fires as though we were going to stay there until morning, but as soon as it was dark we went on until it was ten o'clock in the evening when we lay down and slept until daybreak. Then we went on until full daylight when we stopped and made coffee and baked our pancake. Our allowance was three spoonfuls of batter each.

"I left him leading a pack horse and walking and went on ahead. A few minutes after I had gone the pack leading. The horse reared up and brought down both feet on his shoul-We carried him under a tree

without anything to eat. As for myself I felt better then than I did when we had the pancake, for I soon be came faint and wanted nothing and the streams were very deep and swift. cared less. On the other hand the The way we got across was, the best pancake created a gnawing hunger that brought to memory all the stuff teeth. We paid out the line from the that ever was good for eating. We home once more, pestering the officers top of a tree if there was one, so the would have killed horses only this of the ship not a little on the voyage swimmer would not have so much of would have dismounted us, for we with questions as to the precise hour the drag of the current on it to hold could go no faster than the slowest him back. When he got across he man and if one were afoot we might towed a rope over. Then we caulked as well all be afoot so far as time was up the wagon boxes tight and used concerned.

would have dismounted us, for we could go no faster than the slowest man and if one were afoot we might as well all be afoot so far as time was concerned.

"Well, as we were trudging along, ather down at the mouth, the star of hope suddenly made its appearance and shone bright as noonday. For, as we came around the point of a large hill we struck in a wagon trail apparently about three days old. I do not ask you to imagine our joy, for you cannot. We shook hands and laughed and some of us boo-hooed and cried. Had an angel from heaven come down and welcomed us to dine in the regions of bliss, we would not have been happier than we were at simply seeing a wagon track three days old.

"We followed it until twelve o'clock that night, and as soon as there was any light we were up and off. We traveled sixty miles that day and overhale and sixty one miles. It will here are old corselets which show that way to the mines as we were. We gor pienty to eat from them by paying a well for it. The mines were now only 150 miles off. We bought flour of them at \$1 a pound and pork the same. For office we paid them \$2 a pint, and an intill so miles off. We bought flour of them at the neft them after dropping \$70 with them for food. We rode to old Law son's the first day, the distance being sixty-one miles. I will here mention that old Lawson is the one who laid out that route we got on and caused the property is any to pretty a power of the same to be live of the grown may to pretty by we payed the son may to pretty by we payed the son's the first day, the distance being sixty-one miles. I will here mention that to did Lawson is the one who laid out that route we got on and caused so many to pretty by we payed the proposed by men that can do anything like this gospel.

The here is the arrow of the Eaglish was do to go through the bedy of the warrior and out through the bod Humboldt there were two trails and Had an angel from heaven come down some were for taking one and some and welcomed us to dine in the regions

sixty-one miles. I will here mention that old Lawson is the one who laid sixty-one mines. I will here mention that old Lawson is the one who laid out that route we got on and caused so many to perish. We passed the bones of hundreds of people, lying bleached on the ground—some that had starved to death and had been left where they dropped by those too weak to bury them, and others the Indians had dug up to plunder of their poor rags of grave clothes. the Canada ponies. They were all "We laid over until midnight and then started on, but made poor headbushes ahead and knew there was too, and pricked up their ears and

meditatively for a moment, and said "Honest? Well, guvner his honesty's been proven agin and agin. Faith he's bin tried sivin tolmes for stealing three comrades in one grave and did and eshcaped every toime!" The applicant was not engaged .-

CHRISTIAN WORKERS.

Dr. Talmage Talks About Workers for the Lord Who Are Religious Blunderers.

Be Skillful in Spiritual Archery-More Backbone Needed.

WASHINGTON, D. U.—In this discourse Dr. Talmage urges all Christian workers to increased fidelity and shows how much effort at doing good fails through lack of adroitness; text, Genesia x, 9, "He was a mighty hunter before the Lord."

In our day hunting is a sport, but in the

a mighty hunter before the Lord."

In our day hunting is a sport, but in the lands and the times infessed of wild beasts it was a matter of hire or death with the people. It was very different from going out on a sunshiny afternoon with a patent breechloader to shoot reed birds on the flats when Pollux and Achilles and Diomedea went out to clear the land of lions and panthers and bears. Xenophon grew eloquent in regard to the art of hunting. In the Far East people, elephant mounted, chased the tiger. Francis I. was called the father of hunting. And Moses, in my text, sets forth Nimrod as a hero when it presents him with broad shoulders and shaggy apparel and sun-browned face and arm bunched with muscle—"a mighty hunter before the Lord." I think he used the bow and the arrows with great success practicing archery. practicing archery.

I have thought if it is such a grand

I have thought if it is such a grand thing and such a brave thing to clear wild beasts out of a country if it is not a better and braver thing to hunt down and destroy those great evils of society that are stalking the land with fierce eye and bloody paw and sharp tusk and quick spring. I have wondered if there is not such a thing as gospel srehery, by which those who have been flying from the truth may be captured for God and heaven. The Lord Jeans Christ in His sermon used the art of angling for an illustration when He said, "I will make you fishers of men." And so I think I have sutherity for using hunting as an illustration of gospel truth,

said, "I will make you fishers of men."
And so I think I have authority for using hunting as an illustration of gospel truth, and I pray God that there may be many a man enlisted in the work who shall begin to study gospel archery, of whom it may, after awhile, be said, "He was a mighty hunter before the Lord."

How much awkward Christian work there is done in the world! How many good people there are who drive souls away from Christ instead of bringing them to Him! All their fingers are thumbs—religious blunderers who upset more than they right. Their gun has a crooked barrel, and kicks as it goes off. They are like a clumsy comrade who goes along with skillful hunters. At the very moment he ought to be most quiet he is crackling an alder or falling over a log and frightening away the game. How few Christian people have ever learned how the Lord Jesus Christ at the well went from talking about a cup of water to the most practical religious truths, which won the woman's soul for God! Jesus in the wilderness was breaking bread to the people. I think it was very good bread. It was very light bread, and the yeast had done its work thoroughly. Christ, after He had broken the bread, said to the people, "Beware of the yeast or of the leaven of the Pharisees." So natural a transition it was, and how easily they all understood Him! But

spoonfuls of batter each.

"Then after a little rest we went on until nine o'clock and so on until the fourth day. On the morning of that day we found that poor old Tigor had died in the night. Is there a heaven for good horses? If there is old Tige is there with a free range of green pasture, watered by clear crystal streams.

"That day when John Lee and I were riding a little ahead we found an animal something like a badger and killed it. We had quite a quarrel about how it should be cooked—some were for soup, some for boiling. So we had both, and little it was among all us starving men. We had been so long on nothing to eat that we were getting used to it, but all were very cross and surly.

"For three days we rode absolutely without anything to eat. As for my-

come known as "mighty hunters before the Lord."

In the first place if you want to be effectual in doing good you must be very sure of your weapon. There was something very fascinating about the archery of olden times. Perhaps you do not know what they could do with the bow and arrow. Why, the chief battles fought by the English Plantagenets were with the long-bow. They would take the arrow of polished wood and feather it with the plume of a bird, and then it would fly from the bowstring of plaited sitk. The bloody fields of Agincourt and Solway Moss and Neville's Cross heard the loud thrum of the archer's bowstring. Now, my Chris-

water. The horses and miles knew it, too, and pricked up their ears and too, and pricked up their ears and pushed on. But poor old Tige, who had been staggering along, finally stumbled and fell. We pulled off his pack and let him fie. Some were for killing him, but Costler and I stopped in Compediate the least the car to-morrow and ride 500 miles to see him. The fall power of the gospel has not yet been touched. As a sportsman throws up the mines and make my pile quick and get back home as soon as possible, for it is made to be the mines and make my pile quick and get back home as soon as possible, for it is made to be the mines and make my pile quick and get back home as soon as possible, for it is made to be the mines and make my pile quick and get back home as soon as possible, for it is made to be the mines and make my pile quick and get back home as soon as possible, for it is made to be the started of the time where they fell. Soon we came to a little stream of fresh water. When we got recruited up a little some of us started hack with water after the horses. Old Tige was five milees back, but we met the poor old fellow staggering along a few wools and then stopping. We gave him about a gallon of water and he started on a trot for camp. We found one of the others dead, but saved the other three.

The fire of a legal examination is a hot one, but an accused person what the poor old fellow staggering along a hot one, but an accused person what for wools and then stopping. We gave him a character the better established.

An individual of somewhat doubtful and the fire of the others dead, but saved the other three.

The doa's five days from this place we camped at the mouth of a canon, and about three o'clock in the morning there was an awful yelling and the Indians came down on us, trying to drive of the camped at the mouth of a canon, and about three o'clock in the morning there was an awful yelling and the Indians came down on us, trying to drive of the camped at the poor of the conservation of the camped

I remark, further, if you want to succeed in spiritual archery you must have conrage. If the hunter stands with trembling hand or shoulder that flinches with fear, instead of his taking the extamount the catamount takes him. What would become of the Greenhander if when ect hunter.

ing for the bear he should stand shivering with terror on an iceberg? What would have become of Du Chaillu and Livingstone in the African thicket with a faint heart and a weak knee? When a panther comes within twenty paces of you, and it has its eye on you, and it has squatted for the fearful spring, "Steady there!" Courage, O ye spiritual archers! There are great monsters of iniquity prowling all around about the community. Shall we not in the strength of God go forth and combat them? We not only need more heart, but more backbone. What is the church of God that it should fear to look in the eye any transgression? There is the Bengal tiger of drunkenness that prowls around, and instead of attacking it how many of its hide under the church pew or face communion table! There is so much invested in it we are airaid to assault it—

the communion table! There is so much invested in it we are airaid to assault it—millions of dollars in barrels, in vats, in spigots, in corkscrews, in gin palaces with marble floors and Italian top tables, and chased ice coolers, and in the strychmine, and the logwood, and the tartaric acid, and the nux vomica that go to make upour "pure" American drinks. I looked with wondering eyes on the "Heidelberg tun." It is the great liquor vat of Germany, which is said to hold 800 hogsheads of wine and only three times in a hundred years it has been filled. But as I stood and looked at it I said to myself. "That is nothing—800 hogsheads. Why, our American vat holds 10,200,000 barrels of strong drink, and we keep 300,000 men with nothing to do but to see that it is filled." Oh, to attack this great monster of intemperance and the kindred monsters of fraud and uncleanness requires you to rally all your Christian coverage. Through the

to attack this great monster of intemperance and the kindred monsters of fraud and uncleanness requires you to rally all your Christian courage! Through the press, through the pulpit, through the platform, you must assault it.

Would to God that all our American Christians would band together, not for crackbrained fanaticism, but for holy Christian reform! I think it was in 1793 that there went out from Lucknow, India, under the sovereign, the greatest hunting party that was ever projected. There were 10,000 armed men in that hunting party. There were camels and herses and elephants. On some princes rode, and roval addies under exquisite housings, and 500 coolies waited upon the train, and the desolate places of India were invalide by this excursion, and the rhimoceros and deer and elephant fell under the stroke of the sabre and bullet. After swhile the party brought hack trophies worth 50,000 rupces, having left the wilderness of India glassily with the slain bodies of wild beasts. Would to God that instead of here and there a straggler going out to fight these great monsters of iniquity in our country the millions of members of our churches would band together and hew in twain these great crimes that make the land frightful with their roar, and are fattening upon the bodies and souls of immortal men! Who is ready roar, and are fattening upon the bodies and souls of immortal men! Who is ready for such a party as that? Who will be a mighty hunter for the Lord?

mighty hunter for the Lord?

I remark, again, if you want to be successful in spiritual archery you need not only to bring down the game, but bring it in. I think one of the most beautiful pictures of Thorwaldsen is his "Autumn." It represents a sportsman coming home and standing under a grapevine. He has a staff over his shoulder, and on the other end of that staff are lung a rabbit and a brace of birds. Every hunter brings home the game. No one would think of bringing down a roebuck or whipping up a stream for trout and letting them lie in the woods. At eventide the camp is adorned with the treasures of the forest—beak and fin and anter.

the woods. At eventide the camp is adorned with the treasures of the forest—beak and fin and antier.

If you go out to hunt for immortal souls, not only bring them down under the arrow of the gospel, but bring them into the church of God, the grand home and encampment we have pitched this side of the skies. Fetch them in. Do not let them is out in the open field. They need our prayers and sympathies and help. That is the meaning of the church of God—help. O ye hunters for the Lord, not only bring down the game, but bring it in!

If Mithridates liked hunting so well that for seven years he never went indoors, what enthusiasm ought we to have who are hunting for immortal souls! If Domitian practiced archery until he could stand a boy down in the Roman amphitheatre with a hand out, the fingers spread apart, and then the king could shoot an arrow between the ingers without wounding that it would stand

and then the king could shoot an arrow between the fingers without wounding them, to what drill and what practice ought we to subject ourselves in order to become spiritual archers and "mighty hunters before the Lord!"

But, let me say, you will never work any better than you pray. The old archers took the how, put one end of it down beside the foot, elevated the other end, and it was the rule that the bow should be just the size of the archer. If it were just his size, then he would go into the battle with confidence. Let me say that your power to project good in the world will correspond exactly to your own spiritual stature. In other words, the first thing in preparation for Christian work is personal consecration.

"Oh, for a closer walk with God, A calm and heavenly frame.
A light to shine upon the road.
That leads me to the Lamb!"

I am sure that there are some men who at some time have been hit by the gospel arrow. You felt the wound of that conviction, and you plunged into the world deeper, just as the stag, when the hounds are after it, plunges into Schroon Lake, expecting in that way to escape. Jesus Christ is on your track to-day. O impenitent man not in wrath but in marry. O

Christ is on your track to-day. O impenitent man, not in wrath, but in mercy. O ye chased and panting souls, here is the stream of God's mercy and salvation, where you may cool your thirst!

Stop that chase of sin to-day. By the red fountain that leaped from the heart of my Lord I bid you stop! There is mercy for you—mercy that pardons, mercy that heals, everlasting mercy. The twelve gates of God's love stand open. Enter and be forever safe.

There is in a forest in Germany a place

There is in a forest in Germany a place they call the "deer leap"—two crags, about eighteen yards apart, between them a fear-ful chasm. This is called the "deer leap" eighteen yards apart, between them a learful chasm. This is called the "deer leap" because once a hunter was on the track of a deer. It came to one of these crags. There was no eacape for it from the pursuit of the hunter, and in utter despair it gathered itself up and in the death agony attempted to jump across. Of course it fell and was dashed on the rocks far beneath. Here is a path to heaven. It is plain; it is safe. Jesus marks it out for every man to walk in. But here is a man who says, "I won't walk in that path; I will take my own way." He comes on up until he confronts the chasm that divides his soul from heaven. Now his last hour has come, and he resolves that he will leap that chasm from the heights of earth to the heights of heaven. Stand back now and give him full swing, for no soul ever did that successfully. Let him try. Jump! He misses the mark, and he goes down, depth helow depth, "destroyed without remedy." Men. angels, devils, what shall we call that place of awful extastrophe? Let it be known forever as the soul's death leap.

A Pleasant Fad. An attractive fashion among the mart men of New York is the sending of dainty hampers of fruit to their nasculine friends on feast days and nolidays. The wicker hampers are very pretty and are filled most attractively with luscious fruits which sestle amid the green leaves of soft unilax and other foliage. In addition o sending flowers to the friends who tre going to cross the briny deep Dame Fashion dispatches fruit. The lowers fade, but the fruit will last antil the journey ends, and even in tickness fruits can be eaten often when nothing else can. So the lusclous product of Pomona is packed in tainty baskets and sent to convey sweet messages and kind wishes for pon voyage.

Three miles from the village of Krisuvik, in the great volcanic district of feeland, there is a whole mountain composed of eruptive clays and pure white sulphur. A beautiful grotte prathe western slope to an unTHE SABBATH SCHOOL.

nternational Lesson Comments For May 19.

Subject: Jesus Ascends Into Heaven, Luke xxiv., 44-53; Acts L., 1-11-Golden Text. Luke xxiv., 51--Memory Verses, 9-11--Lesson Commentary.

44. "These are the words." Now you will understand what seemed so dark to you when I told you about the Son of man being out to death and rising again. Chap. IR:31-34. "The law—the prophets—the osalms." The three Jewish divisions of the Old Testament Scriptures, here mentioned as containing, each of them, things concerning Christ.

45. "Then opened He." Now by the influence of Christ they see, not only the prophecies which nointed out the Messiah, but also the Messiah who was pointed out by these prophecies. "Understand the Scriptures." Jesus opened their minds by explaining to them the true meaning of the prophecies, and by unfolding the true nature of His kingdom.

46. "Thus it is written," etc. Here are the two great essential facts of the gospel. 1. The atonement of Christ. 2. His resurrection from the dead.

47. "Retrentance." This implies that a measure of divine wisdom is communicated to the simner, and that he thereby becomes wise to salvation. That his mind, purposes, opinions and inclinations are changed, and that in consequence, there is a total change in his conduct. "Remission of sins." The foreiveness of sins, the removal of the punishment, and deliverance of the soul from the power of sin. "In His name." As obtained for sinful men by His atoning sufferings, as the fruit of His intercession, and the effect of His grave. "Among all nations." God wills the salvation of all, and Jesus tasted death for every man. "Because the was thus written. Isa, 2:3. on of all, and Jesus tasted death for cery man. "Boginning at Jerusalem," ecause it was thus written. Isa, 2:3, ecause there the facts on which the gos-el was founded were transacted; and be-ture Christ desired to give further proof. His love and example of forgiving His

enemies.

48. "Ye are witnesses." They had been with Jesus throughout His ministry, they had heard His teaching, they had seen His miracles, they knew His character, they had seen Him after He rose from the dead, and now their work was to bear witness of

and now their work was to bear witness of these things.

49. "I send the promise." The Holy Ghost which was promised to the church through Christ. "Endued." Invested, or clothed with. "From on high." It is from an high, and therefore draws the soul upward, and makes it aim high. This power was the promise of the Father; it could not fail.

50. "As far as Bethany." Not the village itself, but on the descent to it from Mount Olivet. "Laited up His hands." Probably to lay them on their heads, for that was the ordinary way in which a blessing was given. Gen. 48:8-29.

51. "Into heaven." The disciples did not see Him rise out of the grace, because His resurrection could be easily proved by their seeing Him afterward; but they saw Him return to heaven, as there would be

Him return to heaven, as there would be

His resurrection could be easily proved by their seeing Him afterward; but they saw Him return to heaven, as there would be no other way to prove it.

52. "They worshiped Him." In gratitude for His blessing upon them. The cloud that received Him out of their sight did not put them or their services out of His sight. "With great joy." Every sorrow had been turned into joy. They were full of love and loy in the Holy Spirit.

53. "Continually in the temple." While they abode together at derusalem, waiting and praying with one accord for the Spirit of power, truth and holiness, they went to the temple at the proper times to join in the worship there performed.

1. "The former treatise." The gospel of Luke. Luke was the author of Acts. "O Theophilus." He was probably a magistrate or high official who had been converted to Christianity. "To do and teach." A very important statement, dividing the work of Christ into two great branches; the one embracing His work on earth, the other His subsequent work from heaven.

2. "Through the Holy Ghost." God gave not the Spirit by measure unto Him. John 3: 34. Jesus who was anointed with the Holy Ghost (Luke 4; Matt. 12) in the power of the Holy Ghost." The twelve generally called disciples in the gospels are in the Acts spoken of as apostles, or "those sent forth."

3. "Passion." Sufferings on the cross. "Infallible proofs." The single Greek word, translated "infallible proof," denotes the strongest proofs of which a subject is canable, an irresistible proof," denotes the strongest proofs of which a subject is canable, an irresistible proof, denotes the strongest proofs of which a subject is canable, an irresistible proof," denotes the strongest proofs of which a subject is canable, an irresistible proof, denotes the strongest proofs of which a subject is canable, an irresistible proof, denotes the strongest proofs of which a subject is canable, an irresistible proof, denotes the strongest proofs of which a subject is canable, an irresistible proof." denotes the strongest proof great least after the crucifixion. They waited by prayer, by conference together, by doing necessary duties. Vs. 13, 14. "Promise." Jesus thus termed it, because God the Father had promised the gift of the Spirit, through the prophets under the old covenant. "Heard of me." In His conversations with them. See on verse 49.

verse 49.
5. "John." The Baptist, the forcrun-ner of Christ. "With water." John's baptism was a baptism unto repentance. "With the Holy Ghost." The outpouring

baptism was a baptism unto repentance. "With the Holy Ghost." The outpouring of the Spirit unon them would eradicate all sin from their hearts and fill them with love and power.

6. "Come together." At the Mount of Olives. V. 50. "At this time restore." "Wilt thou break the Koman yoke from off our necks and immediately crect the kingdom of the Messiah!"

8. "Shall receive power." They were promised the power of the Holy Ghost in order to properly carry on God's work. "Witnesses." They were to be witnesses to a crucified Christ, a risen Christ, a coming Christ. "Uttermost part," etc. They were to begin at home, with the Jews, and gradually reach out until the glorious gospel reached the whole human race.

9. "A cloud." Perhaps it was like the "fiery, cloudy pillar." the symbol of God. that led the Israelites through the wilderness; or Elijah's storm chariot, or the bright cloud of glory which overshadowed Him on the Mount of Transfiguration. This was His "royal chariot," as Chrysostom calls it.

10. "Were looking." (R. V.) Wondering what it all meant. "Two men." Angels in the form of men. "White apparel." Matt. 28:3. The white garments were an emblem of purity.

11. "Shall so come." The second or final coming. This will not be in obscurity like His first coming; but "He will come in nower and glory, on the cloud's and with His holy angels with Him." Matt. 24:30, 31; 26:04.

Banded to Rule Husbands. Germany has of late years been the

agons of all domestic virtues and steadfastly opposed to new womanhood. But even in Germany the throne of man is shaking. Berlin now has an Association of Married Women for the Control of Husbands. The constitution and bylaws haven't been made public and the meetings are private. but the name alone opens broad vistas of speculation as to the functions of the association. Presumably the women will all read papers and compare experiences, and the discussions will take on a reminiscent and anecdotal character that will make them even livelier than a Sorosis election day Of course, American club women will look pityingly at their Teutonic sisters' effort to throw off the yoke. Organized effort toward the control of husbands isn't necessary over here. As the Wonderland Red Queen would say: "Oh, we passed that long ago." Each American woman controls her own husband with an ease that leaves her time and energy for problems more vital. Still, the German women have made a step in the right direcman husband are when he sees his wife setting forth to a meeting of the A. M. W. F. C. H. is beyond conjecturing .- New York Sun.

EPWORTH LEAGUE MEETING TOPICS.

May 19 .-- A Nameless Girl Heroine." 2 Kings v., 1-4. (A Union Meeting With the Juniors.)

There is not anywhere in literature, sacred or profane, a more beautiful example of heroism than is shown in the case of this Israelitish maiden in the palace of the Syrian captain.
What is heroism? There are many
answers, us various as the differing points of view. To many heroism seems to be simply brute couragesuch courage as the prize fighter shows. The ancients regarded hero-ism as the power to endure and over-come obstacles. But in the light of Christianity the essence of true heroism is loyalty to conscience and the sacrifice of self. This young gir's heroism had both these qualities, and in such a degree that she was quite unconscious of them. The true here is almost unaware of his heroism. It is so much a part of himself, of his life, that he does not think of it at all. Such evidently was the spirit of the Jewish uniden.

"The marauding expeditions of an-cient times had for one of their main objects the capture of slaves. In Africa wars are still carried on chiefly for this purpose. Either Naaman had led the expedition and this particular captive had been assigned to him in the division of the booty, or she had merely passed into his possession by purchase, and thus had become one of his wife's attendants."

What she said to her captor may seem a small thing, something that any one of us might have said under like circumstances. But to understand the real heroism underlying her brief testimony we must imagine all her conditions: a captive in a strange land, in a palace; the terrible disease which was generally believed to be incurable; the personality of Naaman

and his wife.

Reference has been made to the nature of the disease. It was one of the most loathsome and terrible that could afflict man. Ye the little maid not only believed that the leprosy might be cured, but without the use of the ordinary means. Her faith was at once as strong as it was simple. Somehow she had come to be-lieve that the power of God rested upon the prophet, and that nothing was too hard for him.

The most characteristic thing about the girl's act was her self-forgotfulness. She did not think of herself at all or of her surroundings. The possible consequences to herself seem not to have been considered. This is the very essence of herolsm. one begins to weigh the results of an act, as it may affect his own future, selfishness is pretty sure sooner or later to become the dominant note. How different was it with the young slave girl! She might have imagined almost any evil to berself, from a relife, or even her death. But all this was lost sight of in her great desire

CHRISTIAN ENDEAVOR TOPICS.

May 19-"A Nameless Girl Heroine." 2 Kings v., 1-4. (A Union Meeting With the Juniors.)

Chron. xxxiv. 1-3; Psa, lxxi. 5; Eccl. xi. 9 10; xil. 1; 2 Tim. ii. 22; Psa. cxix. 9; xxxiv, 11-16; Prov. vi. 20-22; xx. 11; xxiii, 19-21; Eph. vi. 1-3; Col. iii. 20; 1

Tim. v. 4. LESSON THOUGHTS. God often makes use of the most in-significant instruments (1 Cor. i. 28) for building up his kingdom and spread-ing abroad his name.

It pays to teach children about God and his servants. Children cannot teach much about Christ but they can invite others to church and Sunday school where those are who can teach.

SELECTIONS. Almighty God ever required in his service the first fruits (Ex. iii. 19) and the first born (Ex. xiii. 2). The first-lings are his durlings (Gen. iv. 4); the fattest lambs are fittest for his sacrifice. . . . "Ye shall not see my face." saith Joseph to his brethren, "ex-"Ye shall not see my cept you bring your younger brother with you" (Gen. xliii. 3) shall we behold the face of our blessed Jesus, if we do not remember him in the days of our youth, if we dedicate

to the Devil our levely young years, and offer unto Him nothing else but the dregs of our loathed old age? No matter how good the walls and the materials are, if the foundations are not strong, the building will not stand. By and by, in some upper room a crack will appear; and men will say. "There is the crack; but the cause is in the foundation." So if, in youth, you lay the foundation of your character wrongly, the penalty will be sure to follow. The crack may be sure to follow. The crack may be far down in old age; but somewhere

it will certainly appear. Proprietors rear strong fences round young trees, while they leave aged forests to take their chance. Permit not the immortal to be twis ed at the very starting of its growth, tor the want of such protection as it in your power to afford.

RAMS' HORN BLASTS



THE man who is afraid if his skin will never save his Sympathy is the

secret of sight. All men have equal rights but not resolution to reaca

A ought to have a corral for the kicker to air his heels.

The sermon prepared for the head never reaches the heart. The best friend of the devil is the

man who proclaims his disease. He who talks of his neighbor's mote does it to hide his own beam.

God will demand an accounting for ecclesiastical millinery and pyrote He who who has no treasure in hea-

ven will be but a poor beggar when he gets-there. The people who talk most about their citizenship in heaven are often those who pay no taxes there.

Men who deny a personal devil con-cinde that there are a good many per-sons who are devils when they come to fight organized sin.

Young ladies should set good exam amples if they want young men collow them.