

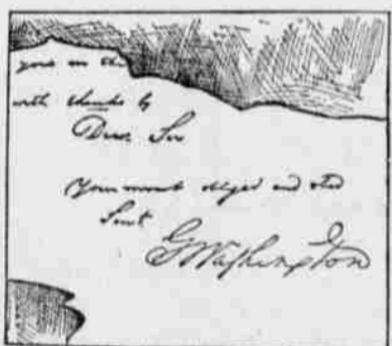
GEORGE WASHINGTON



LETTER HELD AS PRIZED HEIRLOOM

Signature of George Washington Makes It Invaluable to Its Owner.

A LETTER signed by George Washington is an heirloom in the family of William H. Paret, a real estate man of Kansas City. Mr. Paret received the letter from his father, the late William Hale Paret, Episcopal



Fac Simile of Signature of George Washington.

bishop of Maryland, who in turn had it from his father, a resident of New York City.

The letter follows: "Headquarters, 3d December, 1782.—Dear Sir: Your favors of the 21st September and 24th and 26th October came regularly to hand, as they contained only intelligence of the movements of the enemy's fleet, and required no particular answer, I did not think it worth while to give the Chain of Expresses the trouble of riding the whole way back to you. Your letter of 26th September, directed by favor of Count de Breme, never reached my hand until the 4th November, and then it came from the eastward. How this delay happened I cannot say. But I beg you to believe that had the letter come directly to me, I should not have failed to give you the information you requested.

"You must have seen the resolve of congress by which Captain Agill was released. All things considered, I question whether the determination of congress upon the proceedings of Lippincott's court martial would have been different from what it has been, had not the courts of France interceded warmly in Captain Agill's favor, but after a request made by the prime minister in which he expresses the wishes of their majesties that Captain Agill's life might be saved there was scarcely no possibility of refusing, more especially as Sir Guy Carleton promised to prosecute still further the persons who might be found guilty of Captain Huddy's murder. I have lately written to him and begged him to inform me what steps had been taken.

"The report that General Carleton had pledged his word that during his command no small parties should come within the American lines or to any part of our shores is not literally true. But I have reason to believe that he has taken measures to discountenance and discourage all acts of violence on the part of the refugees. Indeed we had an instance of it a few days past. Two of Sheldon's Dragoons were taken off their post by a party of refugees from Monistonia, and carried off to Kings Bridges. They were immediately returned with their horses, arms and accoutrements to Colonel Sheldon, intimating that as they had been captured without proper authority it was not thought justifiable to detain them. Upon the whole, sir, I cannot help hoping that the savage kind of desultory war which we have long experienced is at an end.

"Your favor of the 22d ult. only reached me last night, owing to the delay of express, I am obliged by your accuracy in stating the number of the fleet which sailed on that day. I had before heard of that event, but not in so particular and satisfactory a manner.

"There will be no occasion for you any longer keeping a lookout upon the coast, or a communication with Morris Town. But should there be in future be

any uncommon arrival at New York either of ships of war or transports with troops, or should an embarkation of any consequence take place, you will very much oblige me by sending a particular express. You will now be pleased to furnish me with an account of all the expenses which have been incurred by you in this last business and it shall be repaid with thanks by, dear sir, your much obliged and obedient servant,

"G. WASHINGTON.
"GENERAL FORMAN."

OFFICER OF THREE CHURCHES

Edifices Still Standing Proud of Washington's Connection With Their History.

Three churches in Virginia hold proud claim to close connection with George Washington, in each of which he held the position of vestryman. One of these is Christ church, in Alexandria; another, Falls church, in the town of the same name (about six miles southwest of Washington, in Fairfax county); the third is old Pohick church in Mount Vernon parish, so called for Pohick creek, a small stream flowing close by. The last named was the "home" church of Washington, and that to which he was most closely allied, having served as warden and vestryman in it for over twenty years, and contributing generously to its support.

Of Christ church he was a frequent attendant, as business often called him to Alexandria (which place was his



Christ Church, Alexandria.

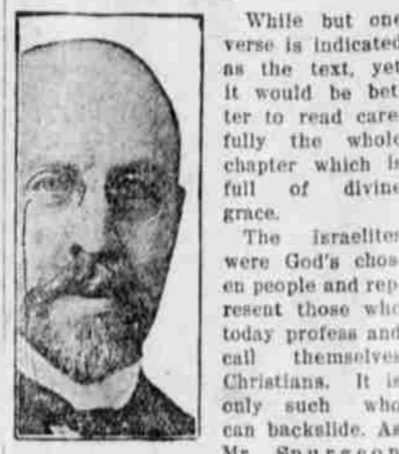
post office, voting and market place) for considerable periods; and especially was this true after the Revolution, when Pohick church (which suffered severely from the misfortunes of war) was frequently closed. With Falls church he had a somewhat slighter connection and for a shorter period, but contributed liberally to build it and acted as one of its vestrymen.

Effect It Had on Her. The handsomest American uniform is unquestionably that of the First city troop of Philadelphia. It is related of a certain Trooper Blidde, who is particularly handsome, that as he clanked down Walnut street one day in his long and lustrous boots, white doeskin breeches and glittering helmet, a pretty young Irish parrot maid was heard to say to the butler: "Shure, an' I'd like to pawn him now!"

God's Appeal to the Backslider

By REV. JAMES M. GRAY, D. D., Dean of Moody Bible Institute, Chicago.

TEXT—"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity."—Hosea 14:1.



While but one verse is indicated as the text, yet it would be better to read carefully the whole chapter which is full of divine grace.

The Israelites were God's chosen people and represent those who today profess and call themselves Christians. It is only such as can backslide. As Mr. Spurgeon once said, "No one can slide back who has not first slid forward," and it is only the believer on the Lord Jesus Christ who has taken that forward step. Alas! that there are so many backslidden Christians in the visible church, but thanks be to God that there is hope for them if they will return unto him.

Notice the text closely. God has not cast off his people, but they have cast themselves off. He still says, "return unto the Lord thy God," calling himself their God although they had forsaken him. And furthermore, "Thou hast fallen by thine iniquity." Were it not for their iniquity there would have been no separation between him and them.

But his grace does not end here, since he tells them how to return. "Take with you words and turn to the Lord." Not "words" but "word." This does not mean that the words will not be followed by the works, but only that the words must come before the works can really be done. They must be words of confession, "Take away all iniquity"; words of faith, "receive us graciously"; words of promise, "so will we render the calves (praises) of our lips"; words of repentance, "Ashur shall not save us, we will not ride upon horses, neither will we say any more to the work of our hands, ye are our gods"; words of trust and confidence, "for in thee the fatherless findeth mercy."

That allusion to "Ashur," or "Assyria," is interesting. In her affliction at the hands of the heathen Israel had turned to Assyria for help, instead of Jehovah, and this had been one of the causes as well as one of the effects of her backsliding, but Jehovah now calls upon her to cease trusting in that arm of flesh and to trust in him. And so the reference to "horses" is an allusion to her confidence in Egypt, a nation that used horses in its warfare. Israel was no longer to trust in the horses of Egypt if she would have God's favor, who could bring victory to her arms without such material assistance.

How God Meets the Backslider. And how comforting are the words of Jehovah that follow later. On the supposition that Israel will return as he has indicated, he exclaims: "I will heal their backsliding; I will love them freely, for mine anger is turned away from them. I will be as the dew unto Israel." The backslider is like a sheep which has wandered from the fold and become torn by the briars or the wild beasts, or suffered injury by falling over the rocks. He is wounded in soul and needs healing and binding up of his wounds, and this God promises him. But think of the next promise—"I will love them freely," or "eagerly," as the word might be rendered. It is the picture of the father in the story of the prodigal, who seeing his son afar off runs out to meet him in the gladness of his heart. Oh, what a God and Father we have. Who would not return to him! And yet, God does even more than this for the returning prodigal, for he says, "I will be as the dew unto Israel." The dew was everything to the land of Palestine in the absence of such rains as we experience in the occident, and it is the type of the Holy Spirit in the believer's heart and life. As God gave the dew to Israel, keeping her fresh and green and fruitful, so he gives his Holy Spirit to those who come to him in Christ for like spiritual blessing.

The Believer's Blessings. Carrying out the type, God says of the backslider who has returned to him that "he shall grow as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree and his small as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine. The scent thereof shall be as the wine of Lebanon." We cannot dwell on all these beautiful figures, but they speak of growth and strength, and extensive influence. They speak of the beauty and the fragrance of the Christian life, and its beneficence to others in the highest and truest sense, and all because the favor of God is resting upon him.

If you are a backslider, no matter how long or how far you have wandered from God, be comforted today to return to him in the faith of Christ and start again in the path of a holy pilgrimage.

INTERNATIONAL SUNDAY SCHOOL LESSON

By E. O. SELLERS, Director of Evening Department, The Moody Bible Institute, Chicago.

LESSON FOR FEBRUARY 22.

FAITH DESTROYING FEAR.

LESSON TEXT—Luke 12:1-12. GOLDEN TEXT—"Every one who shall confess me before men, him shall the Son of Man also confess before the angels of God."—Luke 12:8.

The first verse of this lesson indicates the character of this period in the life of our Lord which we are now studying. It was a time of thrilling interest and of intense excitement. A time when the crowds were so great that they "trode one upon another." This may have resulted from the preaching of the seventy; but we of today can see what Jesus then saw, that this interest was only superficial and transitory. So it was that the Master turned "first of all" to his disciples lest they be deceived by this seeming popularity.

Hiding the Truth. I. The fear of losing a reputation, vv. 2, 3. The Pharisees made great, pompous claims at their being religious. A hypocrite is one who hides behind a mask, one who is a play actor. It is pretence instead of reality. Therefore, if one is not real his fear of losing his reputation is increased in direct ratio to the extent of his deceit. The principal error of these Pharisees was that they hid the truth and at the same time refused to be ruled by it themselves. Jesus demands a new publicity (v. 3) of service and in the presence of this vast crowd denounces this hypocrisy as being sin. He also says plainly that what they had been saying in darkness will be proclaimed from the housetops.

Our Lord compares hypocrisy with leaven in that it is the product of corruption, it works secretly, it infects the whole mass. (So hypocrisy will effect our whole life and conduct.) This leaven is a sour spreading corruption that changes the whole character of a man. It cannot be hid. No amount of care can effectually cover our deceit. We may, for a time, hide our sin from men, but God knows and in due time will publish it abroad (v. 3); 1 Tim. 5:24.

Warned by Jesus. II. The fear of death, vv. 4, 7. Such publicity will and always has led to persecution, and so Jesus calls his disciples to courage, charging them that they fear not those who have power over the body, but rather to fear him whose power is over the soul. Notice the manner of address, "my friends, fear not." Intimacy and courage are suggested. Look up the many times the Scriptures admonish us not to fear, 1 John 4:18. Satan and man (v. 5) have power over the body, but they cannot touch the soul. The Christian, however, needs not to fear man or Satan, Isa. 51:12, Rom. 8:31, for the angel of Jehovah (the Lord Jesus) encamps about them that fear Jehovah (Ps. 34:7). Paul tells us that to depart from this life is again, Phil. 1:21; II. Cor. 6:8. We have, therefore, no cause to fear the death of the body. One only, God, has the power after death, to cast the soul into hell (v. 5). He it is who gives us a suggestion of awful consciousness of the soul, and of the body as well, when they are in hell, Matt. 10:28. Jesus has warned us and we are to warn others that they avoid that which was prepared, not for man, but for the devil and his angels, Matt. 25:41. Is there a hell? Yes! Else Jesus was deceived or has deliberately deceived us. Thank God, however, that as a man is of more value than a sparrow, so God has prepared better things for those who place their faith in his son.

III. The fear of making an open confession, vv. 8-12. With such a tender, beautiful assurance of God's care over us it would seem unnecessary for Jesus to admonish his followers about confessing him before the world. Yet such is the persistent hardness and the natural timidity of the human heart that the Master, in mercy, warns his followers, Rom. 10:9, 10. Our Lord looks beyond his disciples to the dispensation of the Spirit and declared that men, speaking against him would be forgiven, but that those who slander, detract and heap vituperation upon the Spirit would commit a sin, a blasphemy, which could not be forgiven. Moreover, in that dispensation of the Spirit, no matter how much men might suffer, or be in danger, they would be taught by that Spirit what they ought to say, vv. 11, 12.

The one who commits this sin, deliberately attributes to the Devil what he knows to be the work of the Spirit, Matt. 12:22-32. It is a deliberate choice of darkness and the heart is so hardened as to preclude repentance. There is no desire for repentance. Those whom Jesus calls to proclaim the truth concerning the Kingdom of God may depend upon a co-operation of the Holy Spirit which will make them fearless of all opposition. The death of the body is but an incident. As we receive the Comforter and come to know the God of all comfort we begin to sense our value to him in carrying out his enterprises and the mystery of his condescending grace. There is no warrant for undertaking work for Christ without adequate preparation, but there is sufficient warrant for fully trusting him in every emergency.

It Doesn't Pay

The trouble with the man who falls is that he wants to wait until tomorrow to study the lesson of the hour.

All the Difference

"They say my son is a credit to me." "Mine," said his friend, "has never been anything but a liability."

Daily Thought

Earth changes, but thy soul and God stand sure.—Browning.

Melancholy

Melancholy may be defined as a state of mind in which a man is so out of touch with his environment that life has lost its sweetness.—Sir William Osler.

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Catch Sea Cow on Coast.

Whether the skill shown by William Steamer, negro fisherman, in lassoing a large shark at the Breakers Hotel pier, caused the appearance there of a sea cow has stumped even the old time yarn spinning fishermen who prize themselves as solvers of aquatic riddles.

A score of persons were gathered on the pier watching several West Indians draw in their nets. Much to the surprise of the spectators and the negroes the sea cow was brought to the surface of the water. Fishermen well acquainted with these waters say that the sea cow is now extremely rare, so much so in fact that it is against the law to kill one. Consequently, after the negroes had hauled it close enough to the pier so that its cumbersome form could be seen the cow was released. In view of Steamer's feat and the later incident, the waters around the pier have been called the corral—Palm Beach (Fla.) Dispatch to New York Herald.

For 75 years Wright's Indian Vegetable Pills have been their own recommendation in conditions of upset stomach, liver and bowels. If you have not tried them, a test now will prove their benefit to you. Send for free sample to 372 Pearl St., New York. Adv.

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"I had my back hurt in the Boer War and two years ago I was hit by a street car. I tried all kinds of dope without success. I saw your Liniment in a drug store and got a bottle to try. The first application caused instant relief, and now except for a little stiffness, I am almost well."—Fletcher (Boston, Wisener, Calif.)

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"I was kept in bed with sciatica since the first of February, but I had almost instant relief when I tried your Liniment."—W. H. Hamilton, Frankfort, Ky.

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"As a user of your Liniment for the last 15 years, I can say it is one of the best on the market. Fifteen years ago I sprained my ankle and had to use crutches, and the doctors said I would always be lame. A friend advised me to try your Liniment and after using it night and morning for three months I could walk without a cane and run as good as any of the other fellows in my department. I have never been without a bottle since that time."—W. H. Hamilton, Frankfort, Ky.

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