A WESTERN FAIRYLAND.

The Trans-Mississippi Exposition at Omaha is an Artistic Triumph.

In that great stretch of mountain and prairie known to eastern people only a few short years ago as the Wild West a veritable fairyland has sprung into existence, with scarcely a louder herald than the swish of the saw or the sound of the hammer. The Trans-Mississippi Exposition at Omaha, Neb., which was opened by telegraph by President McKinley, in Washington, on June 1st, has grown into proportions far beyond its original conception, until it stands to-day stamped with an international character, counting its friends in every section of the globe. Day by day it has developed into a living reality, and the magnificent buildings are typical of the art, the science, the enterprise and the progress of the West.

The project, as it first found expression, contemplated a great fair to manifest to the world the resources of the territory west of the Mississippi River. Gradually its scope broadened. Congress recognized its National character; foreign countries appreciated the value of the opportunities offered; State after State fell in line, demanding space for proper representation until, when it was opened, it had assumed the magnitude and importance of a World's Fair.

The site selected is just north of the city of Omaha, on a plateau, and a visit to it is like a trip to fairyland. On every side is the element of originality. It is a copy of nothing ever before attempted in this field. From the beautiful auditorium at the eastern extremity down to the magnificent building abutting the western end of the lagoon and dedicated to the United States Government every detail strikes the eye as being unique and original. In one respect only does it suggest Chicago. It is a white city, every building being finished in the material known as "staff." In every other respect the "dream city" of the Trans-Mississippi and International Exposition is like nothing ever before planned and accomplished in America. Every crown, cap, figure and pilaster is cast from models entirely new, rich and tasteful, and all are typical of the culture, the refinement, the progress and the resources of the West.

Besides the usual buildings devoted to the arts, trades, sciences and natural resources of the West, nearly every State west of the Mississippi River has erected its own representative structure.

In the Grand court at the Trans-Mississippi Exposition, looking east from the island which occupies the center of the lagoon, one is impressed by the artistic architectural effects before him. When the great Government building, with its massive dome and flanking colonnades, was built at the west end overlooking the court, it was thought difficult, in view of the fact that a viaduct at the east must connect the bluff and main tracts, to finish that end in a like artistic and imposing manner. But the architects happily solved the difficulty in making the viaduct not only a thing of beauty and usefulness, but one of the most artistic conceits on the grounds. The visitor may go by boat the entire length of the basin from the Government building to the Sherman avenue viaduct, passing many of the main buildings. Arriving at the east end he will see a beautiful green sward rising in terraces, adorned with sculpture and shrubbery, before him. Beyond this, and facing him is a great hemicycle stairway, thirty feet in width, adorned on either side with a tower, which is crowned by a kiosk or minaret. Sweeping out on either side and connecting these towers with others of like design are graceful arches. Back of all this and rising in five gently graduated towers, and crowned with statues of heroic design, are the two great viaduct restaurants. The towers and stairs are tinted to an old ivory shade, decorated with dull Pompeiian colors.

Beyond and across the viaduct, the bluff tract has been transformed into a park, where the various state buildings are located and which also is the site of the great Horticultural building and some of the larger structures of the amusement section.

At the eastern end of the lagoon the auditorium, with a seating capacity of twenty-five hundred, rears its front, and abutting the western end of this grand canal the United States Government Building stands, a majestic structure, overlooking the broad basin, surmounted by a handsome dome with a statue of Liberty bearing aloft the flaming torch of progress and enlightenment. The lagoon, which is widened here by excavating a trefoil, is nearly 400 feet in width and forms a water-amphitheatre, which, with the colonnades surrounding it, easily forms one of the prettiest effects to be found in the exposition.

Lining the lagoon on either side and reflected into its waters stand the buildings devoted to arts and mechanics. That of Mines and Mining and the Machinery and Electricity Building are splendid structures. The lagoon itself has many novel features made possible by the rapid improvement in the methods of electric lighting. At the east end are located electric water grottoes, the Blue Grotto of Capri and the Mammoth Cave.

The educational features of the exposition have not been overlooked. They are in the hands of representative Western women, to whom has been assigned the management of philosophic and scientific congresses, the Boys and Girls' Building, as well as all branches of woman's work. They will have charge of the exhibits of the work of public schools, kindergartens, art, reform, industrial and all schools of special instruction.

Not the least important feature of the great exposition is the ethnological exhibit. It is possible that never again will an effort of this character be enabled to secure an Indian exhibit of the proportions contemplated by this. The Indian race is rapidly disappearing, and the opportunity to study clear-cut types of every known tribe will be hailed with delight by every lover of ethnology.

And the Midway. The management has provided a programme of unique and wholesome attractions, and is adding to it daily. Novel and meritorious show features are encouraged, and the visitor will not lack amusement. Foreign villages are in abundance. An exact reproduction of Cripple Creek in miniature is exhibited. This concession alone occupies 15,000 square feet and requires 300 people to produce it. The Afro-American village typifies every phase of their life. A novel example of engineering skill is Sherman's Umbrella, by which passengers are elevated to a height of 300 feet and revolved within a circle of 250 feet. The Moorish village will be here; so will the Irish, Tyrolean and Chinese villages, and many others. Nothing will be left undone to contribute to the satisfaction and pleasure of the visitors.

UNITED STATES GOVERNMENT BUILDING AT THE TRANS-MISSISSIPPI EXPOSITION, OMAHA.

ISLAND OF ST. THOMAS.

A Splendid Base For Fleet Operations in the Caribbean.

"There is not any doubt," said a foreign officer of high rank at present in this country, "that it has been a settled point for some time between the Danish Government and the American Administration that St. Thomas will pass under the dominion of the Flag of the United States. It will be acquired by purchase just as soon as the war with Spain is over.

"If the arrangements had been completed before the opening of hostilities, the possession of St. Thomas would have been of incalculable value to America just now. It would be a splendid base of operations for the fleets in the West Indies and would contribute much to assert American dominion in the Caribbean. Conceding even that Porto Rico will be held by the United States, St. Thomas easily could be made a little Gibraltar."

Denmark's possessions in the West Indies consist of the islands of St. Thomas and Santa Cruz, also called St. Croix and St. John. The most important of these is St. Thomas, which is about the same size as Manhattan Island, being twelve miles long and three in its greatest width.

St. Thomas is of great importance, both commercially and strategically, having one of the best harbors in the West Indies and possessing coaling, dry and floating dock and ship repairing facilities that surpass anything in that section, even including Havana.

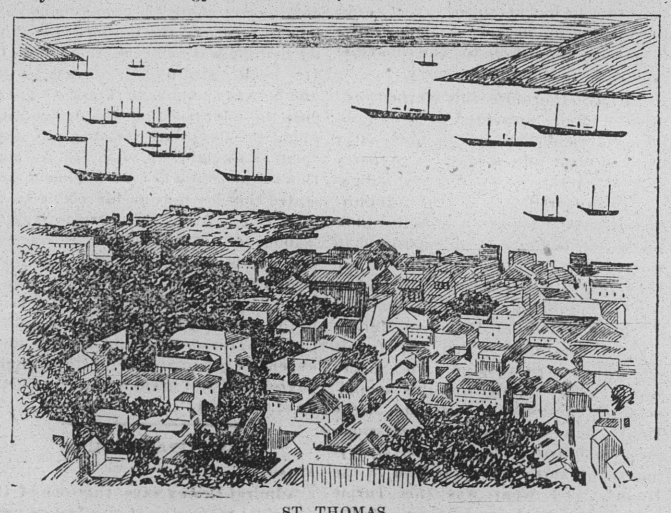
In times not so long ago St. Thomas was the emporium of the Caribbean Sea, but the enormous expansion of the stream navigation enabled the other islands to enjoy direct and rapid communication with the northern countries and caused the loss of the bulk of this trade to St. Thomas.

The island would be an especially valuable possession to the United States, as it has immense coaling depots and a floating dock capable of accommodating the largest ships that frequent those waters.

Santa Cruz is wholly given up to agriculture, being especially famed for its sugar and rum. St. John is of little or no consequence, being very scantily populated.

The inhabitants of the Danish Islands are still in favor of annexation to the United States, since they know that their fortunes are more closely allied with ours than with those of any European nation. Even among the Danish officials there is the same strong feeling that it would result to the benefit of all concerned, for the rank and file would be relieved from service so far from the home country, and the higher officers and officials would be retired on ample pensions. The Government is at present expensive and somewhat oppressive. The annual deficit to Denmark is from $50,000 to $100,000, and there are no means of alleviating the financial distress. Like the inhabitants of all the islands of these seas, the people see that their only salvation lies in closer political connection with the United States, since that would imply increased commercial advantages and resultant prosperity.

As the people all speak English, even the Danish officials, there would be no violence to national or racial prejudices, and the transfer could be effected with very little friction.



ST. THOMAS.

(View of the Danish island and its ideal harbor.)

The Pope does his private writing with a gold pen, but the pontifical signature is always written with a pen made from the feather of a white dove. —Pittsburg Dispatch.

In an oratorical contest at the Idaho University for the Watkins medal Jennie Hughes, the only colored student in the institution, was the winner.

SERMONS BY EMINENT DIVINES.

GOSPEL MESSAGES.

Subject: "A Helpful Religion"—Reforms of Worship Urged—Some Practical Suggestions For Bringing It About—Sing the Old, Old Songs.

TEXT: "Send Thee help from the sanctuary."—Psalm 20: 2.

If you should ask fifty different men what the church is, they would give you fifty different answers. One man would say, "It is a convention of hypocrites." Another, "It as an assembly of people who feel themselves a great deal better than others." Another, "It is a place for gossip, where wolverine dispositions devour each other." Another, it is a place for the cultivation of superstition and cant." Another, "It is an arsenal where theologians go to get pikes and muskets and shot." Another, "It is an art gallery, where men go to admire grand articles, and exquisite fresco and musical works, and the Dantesque in gloomy imagery." Another man would say, "It is the best place on earth except my own home." "If I forget thee, O Jerusalem, let my right hand forget her cunning."

Now, whatever the church is, my text tells you what it ought to be: a great, practical, homely, omnipotent help. "Send thee help from the sanctuary." The pew ought to yield restfulness for the body. The color of the upholstery ought to yield pleasure to the eye. The entire service ought to yield strength for the toil and struggle of every-day life. The Sabbath ought to be harnessed to all the six days of the week, drawing them in the right direction. The church ought to be a magnet, visibly and mightily affecting all the homes of the worshipers. Every man gets roughly jostled, gets abused, gets cut, gets insulted, gets slighted, gets exasperated. By the time the Sabbath comes he has an accumulation of six days of annoyance, and that is a starveling church service which has not strength enough to take that accumulated annoyance and hurl it into perdition. The business man sits down in church headachy from the week's engagements. Perhaps he wishes he had tarried at home on the lounge with the newspapers and the slippers. That man wants to be cooled off, and graciously diverted. The first wave of the religious service ought to dash clear over the hurricane decks, and leave him dripping with holy and glad and heavenly emotion. "Send thee help from the sanctuary."

In the first place, sanctuary help ought to come from the music. A woman dying in England persisted in singing to the last moment. The attendants tried to persuade her to stop, saying it would exhaust her and make her disease worse. She answered: "I must sing; I am only practicing for the heavenly choir." Music on earth is a rehearsal for music in heaven.

But I am not speaking of the next world. Sabbath song ought to set all the week to music. We want not more harmony, not more artistic expression, but more volume in our church music. The English dissenting churches far surpass our American churches in this respect. An English audience of one thousand people will give more volume of sacred song than an American audience of two thousand people. I do not know what the reason is. Oh, you ought to have heard them sing in Surrey chapel. I had the opportunity of preaching the anniversary—I think the ninetieth anniversary—sermon in Rowland Hill's old chapel, and when they lifted their voices in sacred song it was simply overwhelming; and then, in the evening of the same day, in Agricultural Hall, many thousand voices lifted in doxology. It was like the voice of many waters, and like the voice of many thunderings, and like the voice of heaven.

We hear a great deal of the art of singing, of music as an entertainment, of music as a recreation. It is high time we heard something of music as a help, a practical help. In order to do this we must have only a few hymns. New tunes and new hymns every Sunday make poor congregational singing. Fifty hymns are enough for fifty years. The Episcopal Church prays the same prayers every Sabbath, and year after year, and century after century. For that reason they have the hearty responses. Let us take a hint from that fact, and let us sing the same songs Sabbath after Sabbath. Only in that way we come to the full force of the exercise.

Again I remark, that sanctuary help ought to come from the sermon. Of a thousand people in any audience, how many want sympathetic help? Do you guess a hundred? Do you guess five hundred? You have guessed wrong. I will tell you just the proportion. Out of a thousand people in any audience there are just one thousand who need sympathetic help. These young people want it just as much as the old. The old people sometimes seem to think they have a monopoly of the rheumatism and the neuralgias, and the headaches, and the physical disorders of the world; but I tell you there are no worse heartaches than are felt by some of the young people. I have noticed among all classes of men that some of the severest battles and the toughest work come before thirty. Therefore, we must have our sermons and our exhortations in prayer meeting all sympathetic with the young. And so with these people further on in life. What do these doctors and lawyers and merchants and mechanics care about the abstractions of religion? What they want is help to bear the whimsicalities of patients, the brow-beating of legal opponents, the unfairness of customers who have plenty of fault finding for every imperfection of handiwork, but no praise for twenty excellencies.

While all of a sermon may not be helpful alike to all, if it be a Christian sermon, preached by a Christian man, there will be help for every one somewhere. We go into an apothecary's store. We see others being waited on; we do not complain because we do not immediately get the medicine; we know our turn will come after a while. And so while all parts of a sermon may not be appropriate to our case, if we wait prayerfully, before the sermon is through, we shall have the divine prescription. I say to young men who are going to preach the Gospel: we want in our sermons not more metaphysics, nor more imagination, nor more logic, nor more profundity. What we want in our sermons and Christian exhortations as more sympathy.

I say to the young men who are entering the ministry, we must put on more force, more energy, and into our religious services more vivacity, if we want the people to come. You look into a church court of any denomination of Christians. First, you will find the men of large common-sense and earnest look. The education of their minds, the piety of their hearts, the holiness of their lives qualify them for their work. Then you will find in every church court of every denomination a group of men who utterly amaze you with the fact that such semi-imbecility can get any pulpits to preach in! Those are the men who give forlorn statistics about church decadence. Frogs never croak in running water; always in stagnant. But I say to all Christian workers, to all Sunday-school teachers, to all Evangelists, to all ministers of the Gospel, if we want our Sunday-schools, and our prayer-meetings, and our churches to gather the people, we must freshen up. The simple fact is, the people are tired of the humdrum of religionists. Religious humdrum is the worst of all humdrum. You say over and over again, "Come to Jesus," until the phrase means absolutely nothing. Why do you not tell them a story which will make them come to Jesus in five minutes?

Again I remark that sanctuary help ought to come through the prayers of all the people. The door of the eternal storehouse is hung on one hinge, a gold hinge, the hinge of prayer, and when the whole audience lay hold of that door, it must come open. There are many people spending their first Sabbath after some great bereavement. What will your prayer do for them? How will it help the tomb in that man's heart? Here are people who have not been in church for ten years; what will your prayer do for them by rolling over their soul holy memories? Here are people in crises of awful temptation. They are on the verge of despair, or wild blundering, or theft or suicide. What will your prayer do for them in the way of giving them strength to resist?

In most of our churches we have three prayers—the opening prayer, what is called the "long prayer," and the closing prayer. There are many people who spend their first prayer in arranging their apparel after entrance, and spend the second prayer, the "long prayer," in wishing it were through, and spend the last prayer in preparing to start for home. The most insignificant part of every religious service is the sermon. The more important parts are the Scripture lesson and the prayer. The sermon is only a man talking to a man. The Scripture lesson is God talking to man. Prayer is man talking to God. Oh, if we understood the grandeur and the pathos of this exercise of prayer, instead of being a dull exercise, we would imagine that the room was full of divine and angelic appearances.

But, my friends, the old style church will not do the work. We might as well now try to take all the passengers from Washington to New York by stage coach, or all the passengers from Albany to Buffalo by canal boat, or do all the battling of the world with bow and arrow, as with the old style of church to meet the exigencies of this day. Unless the church in our day will adapt itself to the time, it will become extinct. The people reading newspapers and books all the week, in alert, picturesque and resounding style, will have no patience with Sabbath humdrum.

But while half of the doors of the church are to be set open toward this world, the other half of the doors of the church must be set open toward the next. You and I tarry here only a brief space. We want somebody to teach us how to get out of this life at the right time and in the right way. Some fall out of life, some go stumbling out of life, some go groaning out of life, some go cursing out of life. We want to go singing, rising, rejoicing, triumphing. We want half the doors of the church set in that direction. We want half the prayers that way, half the sermons that way. We want to know how to get ashore from the tumult of this world into the land of everlasting peace. We do not want to stand doubting and shivering when we go away from this world; we want our anticipation aroused to the highest pitch. We want to have the exhilaration of a dying child in England, the father telling me the story. When he said to her, "Is the path narrow?" she answered, "The path is narrow; it is so narrow that I can not walk arm in arm with Christ, so Jesus goes ahead, and He says, 'Mary, follow.'" Through the church gates set heavenward how many of your friends and mine have gone? The last time they were out of the house they came to church. The earthly pilgrimage ended at the pillar of public worship, and then they marched out to a bigger and brighter assemblage. Some of them were so old they could not walk without a cane or two crutches; now they have eternal juvenescence. Or they were so young they could not walk except as the maternal hand guided them; now they bound with the hilarities celestial. The last time we saw them they were wasted with malarial or pulmonic disorder; but now they have no fatigue, and no difficulty of respiration in the pure air of heaven. How I wonder when you and I will cross over! Some of you have had about enough of the thumping and flailing of this life. A draught from the fountains of heaven would do you good. Complete release you could stand very well. If you got on the other side, and had permission to come back, you would not come. Though you were invited to come back and join your friends on earth, you would say, "No, let me tarry here until they come; I shall not risk going back; if a man reaches heaven he had better stay here."

Oh, I join hands with you in that uplifted splendor.

In Freybourg, Switzerland, there is the trunk of a tree four hundred years old. That tree was planted to commemorate an event. About ten miles from the city the Swiss conquered the Burgundians, and a young man wanted to take the tidings to the city. He took a tree branch and ran with such speed the ten miles, that when he reached the city waving the tree branch he had only strength to cry, "Victory!" and dropped dead. The tree branch that he carried was planted, and it grew to be a great tree twenty feet in circumference, and the remains of it are there to this day. My hearer, when you have fought your last battle with sin and death and hell, and they have been routed in the conflict, it will be a joy worthy of celebration. You will fly to the city and cry "Victory!" and drop at the feet of the great King. Then the palm branch of the earthly race will be planted to become the outbranching tree of everlasting rejoicing:

When shall these eyes Thy heaven-built walls,
And pearly gates behold,
Thy bulwarks with salvation strong,
And streets of shining gold?

CLAIMS AGAINST SPAIN.

Vast Sums Wanted Because of Ill-Treatment in Cuba.

It will be good news for the many persons interested directly or indirectly in claims against the Spanish Government growing out of ill-treatment in Cuba, or loss of property sustained there, to know that the State Department at Washington has not lost sight of them, and that their interests are to be fully conserved when it comes to a final settlement between the United States and Spain. These claims on file in the State Department now amount to an aggregate of $16,000,000, and it is the purpose, when a treaty of peace is drawn, to provide therein for their settlement either directly or through the more usual means of a joint claims commission.

BIGGEST GUN IN THE WORLD.

One Now Under Way Expected to Throw a 2300-Pound Projectile.

Orders have been received by Commandant Mordecai, of the Watervliet (N. Y.) Arsenal, from the War Department, directing him to hasten the completion of the sixteen-inch coast defence gun now being built under the Government's plans.

The gun, which will be the biggest in the world, is to constitute part of the defense of New York Harbor. The efficiency is only problematical as yet. It is expected to hurl a 2300-pound projectile with a velocity of 2000 feet per second, a distance of 3500 yards and through thirty inches of solid steel.

Work upon it will be carried on day and night.

MOB AVENGES GIRL'S DEATH.

Becker, the Slayer of Bertha Huffmeister Lynched by Kansas Farmers.

GREAT BEND, Kan. (Special).—In the public square fronting on the principal business street of this city a murderer was lynched at 8 o'clock Tuesday evening by a mob of probably five hundred persons. It is estimated that at least one thousand men witnessed the tragedy. The victim was John Becker, who on April 8 killed Myrtle Huffmeister, the sixteen-year-old daughter of William Huffmeister, a farmer living between Great Bend and Ellinwood.

Becker was employed by the farmer and professed passionate love for the daughter and shot her when she refused to accept his love.

The total length of the world's telegraph system has now reached 4,908,921 miles.

THE SABBATH-SCHOOL LESSON.

INTERNATIONAL LESSON COMMENTS FOR JUNE 26.

Review of the Lessons For the Second Quarter—Golden Text: Jude 21—Commentary on the Quarter's Lessons by the Rev. D. M. Stearns.

LESSON I.—The Woman of Canaan (Math. xv., 21-31). Golden Text, Math. xv., 25, "Then she came and worshiped Him, saying, Lord, help me." It would seem as if our Lord went away from the unbelief and questionings and reasonings of the scribes and Pharisees to be refreshed by the strong and simple faith of this Syro-Phœnician woman. Even His disciples were not always a comfort to Him, for in verse 16 He said to them, Are ye also yet without understanding? But He whose eyes run to and fro throughout the whole earth to show Himself strong on behalf of every heart that is wholly for Him (II Chron. xvi., 9) saw the faith in the heart of this woman and took this long journey to bless her and be refreshed by her.

LESSON II.—The Resurrection of Jesus (Mark xvi., 1-8). Golden Text, I Cor. xv., 20, "Now is Christ risen from the dead and become the first fruits of them that slept." The regular lesson for this day in Math. xvi., 21-28, on the sufferings of Jesus foretold, would also make a good Easter lesson, for He foretold His resurrection as well as His sufferings. Neither His life nor His death can give us any benefit apart from His resurrection, as is fully set forth in I Cor. xv., 14-18.

LESSON III.—The Transfiguration (Math. xvii., 1-9). Golden Text, John i., 14, "We beheld His glory, the glory as of the only begotten of the Father." This was the fulfillment of that which He said concerning some of them not tasting death till they had seen the Son of Man coming in His kingdom. The centre of His kingdom will be the risen and translated saints represented by Moses and Elijah, and a righteous Israel represented by Peter, James and John.

LESSON IV.—A Lesson on Forgiveness (Math. xviii., 21-35). Golden Text, Luke vi., 37, "Forgive and ye shall be forgiven." Forgiving one another even as God for Christ's sake hath forgiven you (Eph. iv., 32) is the way the Spirit states it by Paul. Peter, to whom our Lord was talking, was a saved man and a disciple of Christ, and should therefore exercise forgiveness to all, even to the extent of seventy times seven, else he would lose much by it both in the matter of present fellowship with God and also future privileges.

LESSON V.—The Triumphal Entry (Math. xxi., 6-16). Golden text, Math. xxi., 9, "Hosanna to the Son of David. Blessed is He that cometh in the name of the Lord." This might be called His last public offer of Himself to Israel as her King. He fulfilled the Scripture which saith, "Behold, thy King cometh." He literally fulfilled Zech. ix., 9, as to the manner of His entry. How could they fail to see it? Here was forgiveness to the uttermost on His part, but they knew not the day of their visitation, so He wept over them, longing to bless them, and saying, "I would, but ye would not" (Luke xix., 41-44; Math. xxiii., 37).

LESSON VI.—The Marriage Feast (Math. xxii., 1-14). Golden text, Luke xiv., 17, "Come, for all things are now ready." Those whom He longed to bless and came to save would not receive Him, made light of His invitations and even slew His servants. Yet He had pity upon them and loved them and laid down His life for them and asks, "What could have been done more that I have not done?" (Isa. v., 4). "Is it nothing to you all ye that pass by?" (Lam. i., 12).

LESSON VII.—Watchfulness (Math. xxiv., 42-51). Golden text, Math. xxiv., 42, "Watch therefore, for ye know not what hour your Lord doth come." Just as plainly as He taught that He would die and rise again from the dead, so did He also teach that He would come again when not expected, and that all who were wise would be looking for Him any hour, but at work up to the time of His return, occupying till He come. He expects to find us not only waiting, but doing (verse 46).

LESSON VIII.—The Day of Judgment (Math. xxv., 31-46). Golden text, Math. xvi., 27, "He shall reward every man according to His works." Along with this text it would be well to place Rev. xxii., 12; Luke xiv., 14; I Cor. iii., 14, 15. Unless we distinguish between the judgment seat of Christ for believers and their works (Rom. xiv., 10; II Cor. v., 10), the judgment of nations for their treatment of Israel, as set forth in our lesson, and the judgment of the great white throne for all who do not take part in the first resurrection (Rev. xx., 5, 11-15).

LESSON IX.—The Lord's Supper (Math. xxvi., 17-30). Golden Text, I Cor. xi., 26, "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come." From the exodus until His own exodus (Luke ix., 31, Greek) as the True Passover Lamb, the Passover was the great feast commemorative of Israel's deliverance from Egypt, and has a still future outlook (Luke xxii., 15, 16), but on the night before He suffered He took bread and wine, symbols of His body and blood, and gave us a new feast to be kept in remembrance of Him till He shall come again.

LESSON X.—Jesus Condemned (Math. xxvii., 11-26). Golden Text, I Tim. i., 15, "Christ Jesus came into the world to save sinners." Pilate's questions and perplexities are still the great ones, "Barabbas or Jesus," and "What shall I do with Jesus?" As then so now the majority choose Barabbas, and if they ever think of Jesus it is often only to wish that there was not any such person.

LESSON XI.—Jesus Crucified (Math. xxvii., 35-50). Golden Text, I Cor. xv., 3, "Christ died for our sins, according to the Scriptures." There was no other way by which atonement could be made. A sinless man was required and to that end He became a man. Because we are flesh and blood He took the same (Heb. ii., 14), and lived in a body like ours, sin excepted, for over thirty years.

LESSON XII.—The Risen Lord (Math. xxviii., 8-20). Golden Text, Rev. i., 18, "I am He that liveth and was dead, and, behold, I am alive for evermore." A risen Christ at God's right hand having all power in Heaven and on earth is the great truth we glory in, and pray with Paul, "That I may know Him and the power of His resurrection." If our lives showed His risen life in calm and clear reflection patiently suffering or cheerfully doing all that comes to us to bear or do, we would accomplish more for Him, or rather He would accomplish more through us to His glory. If only we knew Him better and believed His love more fully, we would be constrained to "Go quickly and tell" those who do not know Him.—Lesson Helper.

One by Ex. Governor Peck.

Ex-Governor Peck tells a story about his visit to Green Bay, Wis. He had been asked to speak at a Good Templars' affair there.

"When I stood," Mr. Peck tells, "I looked about for some water. A mug had been placed beside me, and how it could have happened at a temperance convention I do not know, but it was a beer mug filled with water. Well, it was a warm day, and where there is convention food spread out on a warm day there are likely to be flies. There were flies, and one had lighted trustingly on the surface of the water in that mug. I saw him as I lifted it, and I did the most natural and humane thing that I could think of—blew him off the water. Well, they cheered for five minutes. And to this day I suppose you can't persuade a Green Bay man that anybody from Milwaukee can drink a glass of water, even at a temperance convention, without first blowing off the foam."