SADDEST OF ALL WORDS

"Almost Saved," and Yet Not Saved, Is to be Utterly Lost.

(Entered according to Act of the Parliament of Canada, in the year One Thousand Nine Hundred and Four, by Wm. Baily, of Toronto, at the Department of Agriculture, Ottawa.)

A despatch from Los Angeles says: Rev. Frank De Witt Talmage preached from the following text: Mark xii. 34, "Thou are not far from the kingdom of God."

To-day I am going to try to help some of you to overcome that saddest of all words, "almost." I am going to show some of you that, like the scribe of my text, who came to question Jesus, you are "not far from the kingdom of God," but I am also going to show you that to be "almost" saved and yet not saved is to be lost completely and utterly lost. As the man whirling down the rapids of Niagara, who just misses by one inch the rope which is thrown for his rescue, so you who miss by a little the offer of redemption are as utterly lost as if you had never heard the offer. Nay, there is in your fate the unutterable sadness of being so near salvation and missing it after all. The loss of your soul is like the loss of life to the hunter whose rifle ball just misses the heart of the tiger that is leaping upon his defenseless body. It is to be lost just as much as were the poor fellows who were imprisoned a few years ago in the iron hulls of the steamers burning at the wharfs of Hoboken, in New York Harbor. Frantically they stood at the barred portholes. Frantically they stretched forth their arms through the iron gratings. They could see the blue waters of the harbor. They could hear the calls of the would be rescuers hard at work. But they were lost, entirely lost, though there was "only one step" between them and perfect safety.

A CHRISTIAN HOME.

"Almost saved! Yes, you are. How do I know it?" I learn how near you have come to salvation as I look at the entries on those white pages sewed between the Old and the New Testaments of the family Bible. By this record of the family births and deaths I find your father was a Christian. Your mother was a Christian. Your sisters and brothers were all Christians. I find also that your parents reconsecrated their lives for God's service when they held you before the sacred altar on the day you were baptized. It is a very easy matter for you to become a Christian, with such a family history as that. The son of a good doctor, all other conditions being equal, has at least ten years the advantage of a young man entering the medical profession who is not the son of a physician. The child who comes from a Christian home has a far greater chance of being a Christian than one who is not the son of a Christian, or than one who has never been brought by youthful association in contact with the Christian life.

"'Tis true," says some young man to me, "I was born in a Christian home. I am not near, however, but very, very far from the kingdom of God. Why, after I left my Christian home I seemed to be possessed not with seven devils, but seventy times seven devils. No sooner did I leave home and go away from mother and father and I plunged into a life of dissipation. I drank, I gambled, I blasphemed. I did everything I ought not to have done, and I left undone everything I ought to have done. It is said that when Lysimachus was fighting against the Getae he was entrapped by his enemies in the desert sands. His thirst became so great that he offered his whole kingdom for a drink of water, as Esau sold his birthright for a mess of pottage. But no sooner had Lysimachus slaked his thirst than he cried: 'Ah, wretched me, who for such a momentary gratification should have lost so great a kingdom.' Though I have been brought up in a Christian home, for the momentary satisfying of my evil desires I have stifled all those pure influences of the past. I am like a man who, to quench his thirst, has done more than to barter away a kingdom. I have bartered away my life. The chalice of sin which I have lifted to my lips was of poison. I feel it now, dulling my brain, dulling my heart, dulling my moral sensibilities. I feel as if I were already dead, for my nobler self has perished. Eternal life is lost to me."

DON'T LIVE FOR YOURSELF.

Almost saved! Yes, you are. I know by the unhappy looks that are chisled in the wrinkles of your face. When you started out in life you thought the height of a man's happiness could be estimated by the length of his bank account. You thought the worldwide area of his joy could be always circumscribed only by the hemispheric spread of his fame. But how by bitter experience you know that wealth and fame only bring added cares. You know that if a man lives for himself alone, if he does not seek the higher joys of the soul, if he does not live for Christ, seeking also the welfare of his brother man, he can find no happiness on earth at all.

I can imagine a scene in your life which brought its emptiness vividly before you. Such scenes, varying in their details, come to many a man, bidding him pause and consider what is the true purpose of life. Let me see! Where did this scene happen? In the east. You are a wealthy Chicago merchant. You have come out on a visit to Los Angeles. It was almost, as near as I can make out, on a Saturday night, the second week of January. The fire was burning brightly on your office hearth. The table by your side was filled with papers. The employees, working ten hours a day, sometimes think the employer entering his office at 9 or 10 o'clock in the morning has a very easy time. But long after the busy beehive of the modern drygoods emporium has stopped its hum, and the tired little cash girls have crowded the streets, laughing, shouting, perhaps smiling at the passers by, in juvenile delight at being set free from toil, and the bookkeepers have balanced the accounts, and the iron shutters have been pulled down, and the clerks have closed their counters, and the cashiers have locked their safes, and the delivery wagons have ceased their rumbling, and the worn out horses have been fed and blanketed in their stalls, and the street lamps have become, as multitudinous as the visible stars of the heavens, the tired merchant works on. The wood in the fireplace crackled and laughed. The flames leaped higher and higher and sputtered more loudly as the reports of the different departments recorded the business triumph of a whole year. Stock had been taken, for the holiday goods were all sold. Every promissory note had been met. There was plenty of money in the bank to clear away the remaining debit sides of the ledger.

WHAT SHALL IT PROFIT A MAN?

Was not that the history, O rich merchant, of the first results of your mathematical calculations on the Saturday night of the second week in last January? But what about the second calculation you made that important night? As you sat there in your easy armchair you began to dream about the past. You began to wonder if all this endless struggle for a worldly success really paid. As you dreamed you thought of the many nights when, unable to sleep you had tossed about your hot pillow and thought how the business world was trying to drive you to the financial wall, even as some man with the death marks upon his cheek in his old age may be fleeced of his all. You thought how your very best motives had always been impugned. And then, strange to say, instead of gloating over your past financial success as the fire flickered lower and lower an unseen power made you write upon a broad sheet of white paper this problem, "What shall it profit a man if he shall gain the whole world and lose his own soul?" And as you studied that problem you were compelled to write after it a word of seven letters. You wrote that one word in letters of fire. "Nothing." "Nothing." "Nothing." Am I wrong, O financial magnate, in stating to-day "Thou art not far from the kingdom of God?"

Oh, rich man! I appeal to your experience. Have you not realized that happiness is not in wealth? Have there not come times in your life when you have felt that money and honor and power alike fail to give satisfaction? You are disappointed with your life. Turn to Christ, who says to such as you, "He that drinketh of the water that I shall give him shall never thirst again." Come to him. Thou art not far from the kingdom of God."

Sickness has been a spiritual blessing to you, O man, the palsy was to the invalid of old. It has placed you almost within touch of our Saviour and King. For years and years you did not know what a pain meant. When you heard people complaining about their invalidism you had no sympathy. You would petulantly say, "Nine-tenths of these so called invalids are mere hypochondriacs. If men and women would only get up and stop their complaining and stop dosing themselves with medicines they would be all right." When a minister in church would preach from the text, "Thou fool, this night thy soul shall be required of thee," you would settle back in your seat and smile. You would say to yourself: "Perhaps. Perhaps not. My ancestors were all long lived. I guess I will be also." Then you would complacently pat your chest as you expanded your lungs three or four inches, and you would say: "Well, my ancestors never had a finer breathing apparatus than I have. Perhaps I shall die to-night. Perhaps not."

But two years ago there came that sudden attack of illness. It came almost without any warning at all. You remember how your cheek became as white as that of a corpse and your lips turned blue and cold. You remember how that pneumonia stabbed at your lungs, or how that typhoid made you sink so low that for weeks and weeks you hovered between life and death. You remember how asthma choked you until it seemed as though you would go mad with the agony. Aye, that sickness made out of you a changed man. When the minister now announces the text, Luke, twelfth chapter and twentieth verse, "Thou fool, this night thy soul shall be required of thee," you do not flippantly say: "Perhaps. Perhaps not." You know it is not out of the range of possibilities that this night you may be brought face to face with God at the judgment seat of Christ. O man, even while I speak to-day all the good and the bad of your past life are flying swifter than the winds through your seething brain. Aye, they are flying as swiftly as the panorams of bygone years in a second of time moves before the vision of a drowning man. Your past sicknesses have changed your feelings toward God. The pain at your heart is warning you that "God shall bring every work unto judgment, with every secret thing, whether it be good or whether it be evil." This day—aye, this very minute—on account of that past sick bed, "thou art not far from the kingdom of God."

Almost saved? Yes; you are. I know it. Why? The many "signs of the time" tell us that hundreds and thousands of immortal men and women are now enrolling themselves as Christian soldiers under the standard of the cross. And there is a mighty propelling force in the power of numbers. When a sinful man knows that everywhere about him the people are asking the vital question which the Philippian jailer spake to Paul and Silas, "Sirs, what must I do to be saved?" he in spite of himself is compelled to ask and answer in his heart the same question.

We all marvel at the wonderful ability of observation to which the trappers and the hunters of old were able to train their visual powers. For days and weeks the Indian scouts were able to follow their enemies across the western prairies. By the twisted blades of grass and by other minute signs they were able to tell how many Indians were in the war party ahead, how many horses and cattle and squaws and papooses. But, though hunters and trappers have almost miraculous seeing powers in reference to the natural world, it does not take an inspired vision to see that we are now living in a time of great religious awakening. Everywhere the vital question is upon every lip, "What shall I then do with Jesus, who is called the Chirst?" Like Pilate before the Jewish people, you must decide the question in reference to Jesus. You must decide for Christ or against Christ. And in bringing you up to this question I cannot be far wrong in stating that "thou art not far from the kingdom of God."

But why talk so much about the wonderful manifestations of the Holy Spirit's power in reference to the world at large? Have not we seen that power manifested in our own church? Men and women, can you sit stolidly in your pews when husbands and wives and children and young men and women are seeking Jesus Christ? While so many old people and middle aged people and young people are coming? God will never give you a better opportunity to seek him than just now. Will you not come to the Saviour now? Like King Agrippa, are you going to be "almost persuaded" and lost? Or like Paul, the "chief of sinners," are you to be coronated and to have a seat upon a throne in heaven with Jesus Christ?

THE SUAVE JAPANESE.

How Soyeshima Outwitted the Wily Li Hung-Chang.

The newspaper correspondents who have been cooling their heels in Tokyo while polite Japanese officials have gently thwarted all their endeavors to get to the seat of war are probably in a frame of mind to appreciate an incident related of Li Hung-Chang by Mrs. Archibald Little.

In 1873 trouble arose between China and Japan over Formosa. A Japanese ship had been cast away on the island and its crew murdered. Japan protested. China unwisely replied that it could not restrain the bandits of that uncivilized land. Japan, without delay, landed an armed force and disciplined the officials. A minister was then appointed to go to China and explain the affair.

Li Hung-Chang openly boasted that this minister would never be allowed to go to Peking. In order to prevent it he went to meet him at Tientsin, to head him off. The wily Japanese, Soyeshima, called upon him, informed him that he had been appointed minister to Peking, and told him how he was looking forward to seeing that wonderful city. Of Formosa he said not a word.

Li promptly introduced the diplomatic topic, and spoke at great length against the encroachment of Japan on China's territory. Soyeshima listened with the utmost politeness and gravity. When Li had exhausted himself in eloquence the Japanese rose and made the exasperatingly self-possessed bow of his race and rank.

He would respectfully take his leave, he said. It was an honor to have heard Li speak. However, he had called only to pay his respects not to discuss international affairs. He had been accredited to the Chinese government at Peking," and was then on his way thither.

With another impressive bow he left the room and Li. The Chinese statesman, who had probably already regretted the foolish boast, found it advisable to be suddenly "indisposed," and did not return the call, so the "Jap" went serenely on his mission to Peking, where, instead of giving an indemnity, he persuaded the Chinese government to pay the expenses of the Japanese invasion of Formosa, which were settled at half a million taels.

SAFETY IN THUNDERSTORMS.

Excellent authorities agree that in a thunderstorm the middle of a room is much the safest place in a house. A carpeted floor, or one covered by a thick rug, is better to stand on than bare wood. It is well to keep away from chimneys and out of cellars. In the open air tall trees are dangerous. A person sheltered under a low tree or shrub 30ft. or 40 ft. from a large and lofty tree is quite safe. If lightning strikes in the immediate vicinity it will hit the high tree, as a rule, with few exceptions. Water is a very good conductor, and it is well to avoid the banks of streams in a violent thunderstorm.

TOLSTOI DENOUNCES WAR

THE APOSTLE OF UNIVERSAL PEACE.

Murder of One's Fellow-man the Greatest Crime in the World.

"Again war. Again sufferings, necessary to nobody, utterly uncalled for; again fraud, again the universal stupefaction and brutalization of men." These words form the commencement of a remarkable article in the London Times by Tolstoi, the Russian novelist and advocate of universal peace and brotherhood. He goes on to describe the mobilization of armies, the tearing away of the husbands and fathers from their fields and families; and setting them on to kill others whose plight is as pitiable.

"Men who are separated from each other by thousands of miles, hundreds of thousands of such men (on the one hand—Buddists, whose law forbids the killing, not only of men, but of animals; on the other hand—Christians, professing the law of brotherhood and love) like wild beasts on land and on sea are seeking out each other, in order to kill, torture, and mutilate each other in the most cruel way. What can this be? Is it a dream or a reality? Something is taking place which should not, cannot be; one longs to believe that it is a dream and to awaken from it.

"But no, it is not a dream, it is a dreadful reality!

UNFORTUNATE YOUNG MAN.

Of the Czar he says:—

This unfortunate, entangled young man, recognized as the leader of 130,000,000 of people, continually deceived and compelled to contradict himself, confidently thanks and blesses the troops whoin he calls his own for murder in defence of lands which with yet less right, he also calls his own."

He continues to discuss the motives of emperors, politicians, generals, journalists, who incite this murder, and says:—

"One could yet understand how a poor, uneducated, defrauded Japanese, torn from his field and taught that Buddhism consists not in compassion to all that lives, but in sacrifices to idols, and how a similar poor illiterate fellow from the neighborhood of Toula or Nijni Novgorod, who has been taught that Christianity consists in worshipping Christ, the Madonna, Saints, and their ikons—one could understand how these unfortunate men, brought by the violence and deceit of centuries to recognize the greatest crime in the world—the murder of one's brethren—as a virtuous act, can commit these dreadful deeds, without regarding themselves as being guilty in so doing.

REASON DETHRONED.

"But how can so-called enlightened men preach war, support it, participate in it, and, worst of all, without suffering the dangers of war themselves, incite others to it, sending their unfortunate defrauded brothers to fight? These so-called lightened men cannot possibly ignore, I do not say the Christian law, if they recognize themselves to be Christians, but all that has been written, is being written, has and is being said, about the cruelty, futility, and senselessness of war. They are regarded as enlightened men precisely because they know all this.

"It is as if there had never existed either Voltaire, or Montaigne, or Pascal, or Swift, or Kant, or Spinoza, or hundreds of other writers who have exposed, with great force, the madness and futility of war, and have described its cruelty, immorality and savagery; and, above all, it is as if there had never existed Jesus and his teaching of human brotherhood.

"One recalls all this to mind and looks around on what is taking place and one experiences horror less at the abominations of war than at that which is the most horrible of all horrors—the consciousness of the impotency of the human reason."

"LOVE YOUR ENEMIES."

He deals with the question of the justification of war against the enemies of one's country as follows:—The answering of blow with blow, cruelty with cruelty, robbery with robbery, he denounces from the standpoint of the Christian law of "Love your enemies."

"So that to this question as to what is to be done now, when war is commenced, for me, a man who understands his destination, whatever position I may occupy, there can be no other answer than this, whatever be my circumstances, whether the war be commenced or not whether thousands of Russians or Japanese be killed, whether not only Port Arthur be taken, but St. Petersburg and Moscow—I cannot act otherwise than as God demands of me, and that therefore I as a man can neither directly nor indirectly, neither by directing, nor by helping, nor by inciting to it, participate in war; I cannot, I do not wish to, and I will not. What will happen immediately or soon, from my ceasing to do that which is contrary to the will of God, I do not and cannot know, but I believe that from the fulfilment of the will of God there can follow nothing but that which is good for me and for all men."

BRIDGE OF THE DEAD.

After the disaster to the Petropavlovsk, in which Makaroff perished, Tolstoi commeats thus on the measures to retrieve the loss to Russian prestige:—

"It is frankly said that the regrettable reverses of our fleet must be compensated on the land. In plain language this means that if the authorities have badly directed things on sea, and by their negligence have destroyed not only the nation's millions but thousands of lives, we can make it up by condemning to death on land several more scores of thousands!

"When crawling locusts cross rivers it happens that the lower layers are drowned, until from the bodies of the drowned is formed a bridge over which the upper ranks can pass. In the same way are the Russian people being disposed of.

"Thus the first lower layer is already beginning to drown, indicating the way to other thousands, who will all likewise perish.

"And are the originators, directors and supporters of this dreadful work beginning to understand their sin, their crime? Not in the least. They are quite persuaded that they have fulfilled, and are fulfilling, their duty, and they are proud of their activity.

"People speak of the loss of the brave Makaroff, who, as all agree, was able to kill men very cleverly; they deplore the loss of a drowned excellent machine of slaughter which had cost so many millions of roubles, they discuss the question of how to find another murderer as capable as the poor benighted Makaroff, they invent new, still more efficacious tools of slaughter, and all the guilty men engaged in this dreadful work, from the Czar to the humblest journalist, all with one voice call for new insanities, new cruelties, for the increase of brutality and hatred of one's fellow men."

A SOLDIER'S LETTER.

The article closes with quotations from several letters received by Tolstoi from Russian reservists, one of the most remarkable of which was written at Port Arthur:

"I have read your book. It was very pleasant reading for me. I have been a great lover of reading your works. Well, Lyof Nikolaevitch, we are now in a state of war; please write to me whether it is agreeable to God or not that our commanders compel us to kill. I beg you, Lyof Nikolaevitch, write to me please whether or not the truth now exists on earth. Tell me, Lyof Nikolaevitch. In church here a prayer is being read, the priest mentions the Christ-loving army. Is it true or not that God loves war? I pray you, Lyof Nikolaevitch, have you got any books from which I could see whether truth exists on earth or not. Send me such books. What they cost, I will pay. I beg you Lyof Nikolaevitch, do not neglect my request. If there are no books, then send me a letter. I will be very glad when I receive a letter from you. I will await your letter with impatience. Good-bye for the present. I remain alive and well, and wish the same to you from the Lord God. Good health and good success in your work."

MINERS AND SURGEONS.

Scotsman is Performing Feats of Bloodless Surgery.

Balantyre, a mining hamlet near Glasgow, was besieged lately by trainloads of cripples, all inspired by the hope that their infirmities may yield to the magic touch of William Rea, who has gained considerable fame as a bone-setter.

From Lancashire and Yorkshire they had journeyed, and from early morning until sundown they formed a pitiful procession as they passed from the little wayside station to Rea's modest cottage.

Their hopes rose high as they met some returning patients, who no longer needed to use their crutches. Many returned home delighted; others are waiting their turn.

A young man from Salford, one of whose legs was discolated both at the thigh and ankle, is returning home with a limb made straight.

Men who never knew the sensation of placing both feet on the ground, and even hunchbacks, have been successfully treated. A little girl's spine has been straightened; another girl, whose leg was bent double, and a man whose leg was out of joint in three places—hip, knee and ankle—rejoice in what Rea has been able to do for them.

Rea finds it impossible to treat more than an average of forty people in a day. The treatment is that known as bloodless surgery, and wonderful is the skill with which Rea practices it.

The excursion trains by which the sufferers travelled to Blantyre should have returned next day, but the railway companies have granted an extension and Mr. Rea and his son, who assists him, will endeavor by that time to cope with the surprising demand made upon them.

The coming and going of this unusual inrush of the afflicted has been a matter of pathetic interest to the toiling population of Blantyre. They stand during their leisure evening hours in the roadway opposite Rea's cottage watching the patients arrive, and if, as is often the case, the callers leave obviously improved, they loudly sound the praises of the man by whose agency the change has been wrought.

Sixty years of age, upright in frame, and a typical, hardy Scot in appearance, Rea has from his youth onwards interested himself in remedying the discolations of limbs. All his life he has lived in the neighborhood of Glasgow, and some thirteen years ago his many local successes in putting disjointed hips and other troubles of humanity to rights brought him so many patients that he was forced to relinquish his work as a colliery official. Since then his fame has spread, and those who seek his services have come in increased numbers from an ever-widening area.

GREW SO FAST HE DIED.

Physicians regard the case of Walter J. Ricks, a youth who died at the home of his parents in Lafayette, Ind., from the effects, of too rapid growth, as one of the most remarkable in medical annals. Although but fourteen years old, young Ricks was over 6 feet in height, but slender. The development of his internal organs did not keep pace with that of his body and his limbs, and the strain on his heart resulted in injury to the vital organs and caused his death.

THE S. S. LESSON.

INTERNATIONAL LESSON, JULY 24.

Text of the Lesson, II. Chron. xix., 1-11. Golden Text, II. Chron. xix., 1.

It is pleasant, as well as profitable, to continue meditation upon one who did right in the sight of the Lord (xx. 32), for he went out to the Lord God of his father and walked in His commandments, and his heart was lifted up in the ways of the Lord, and the Lord [illegible] him (xvii. 3-6). He is said to have reigned twenty-five years (xx. 31), but it is possible that [illegible] of those years he was [illegible] his father, while he [illegible] in his feet. In order to keep before us some idea of where we are in the history of these two kingdoms, it would be well to consult a comparative chronological table of the kings and prophets of Judah and Israel, such as may be found in the appendix of most of our Bibles. In a Bible without reference Testament, page [illegible] it is New

From this it will be seen that the twenty-two years of Asa's reign in Israel were about contemporary with the first twenty years of Jehoshaphat's reign in Judah. The prophets of the time were Jehu, the son of Hanani, Elijah, Jahaziel and Micaiah and Ehjah. It will help us to keep this lesson concerning six following Kings. None of the prophets whose writings we have had up to this time appeared. Jonah, who comes later.

Our lesson begins with the return of Jehoshaphat in peace to Jerusalem from the battle with the king of Syria, in which he had been an ally with Ahab and very narrowly escaped death. Ahab, although disguised, fell by a God directed arrow drawn at a [illegible] (xviii. 28-34). Jehoshaphat [illegible] exceedingly well [illegible] throughout all the land, and with the book of the law to teach the people that the fear of the Lord was upon all the kingdoms about Judah, and [illegible] against Jehoshaphat and Arabians and Edomites as well as tribute [illegible] he waxed great exceedingly, and had riches and honour (xvii. 9-12).

Then came his [illegible] who did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him (xviii. 1; I Kings xvi. 33). He allowed his son [illegible] to marry Ahab's daughter [illegible] (II. Kings viii. 18), and also [illegible] to go up with him to fight against the king of Syria (chapter 18), hence our Lord through the prophet Jehu, his own son, "Shouldest thou help the ungodly and love them that hate the Lord (Verse 2.) Wherefore is wrath upon thee from before the Lord." Instead of choosing like his father, Asa, and his son Jehoshaphat, he chose the ways of the kings of Israel, and walked in the abominations of the heathen whom the Lord had cast out before the children of Israel (xxi. 6). Jehoram was thirty-two years old when he began to reign, and reigned eight years in Jerusalem (xxi. 5, 20). He did evil in the sight of the Lord, and made high places in the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled them to go astray (xxi. 11). Then came a writing to him from Elijah the prophet, telling him of his sin and its punishment (xxi. 12-15). Then the Philistines and Arabians came up against Jehoram and carried away all his substance, his wives and children, and left him only Jehoahaz, the youngest of his sons (xxi. 16, 17). Then Jehoram died of a painful disease, and was buried in the city of David, but not in the sepulchres of the kings (xxi. 18-20). Ahaziah, his son, reigned one year and did evil in the sight of the Lord, walking in the ways of the house of Ahab, and was slain by Jehu, the son of Jehoshaphat, when he went to visit Joram, the son of Ahab, who was wounded in battle with Hazael, king of Syria, at Ramoth-gilead (xxii. 1-9). Athaliah, the mother of Ahaziah, then destroyed all the seed royal of the house of Judah, except Joash, who was hidden in the house of the Lord for six years, while Athaliah reigned over the land (xxii. 10-12). Then Jehoiada the priest brought Joash forth and made a covenant with him before the Lord, and showed him the king's son (xxiii. 1-3). Then Athaliah was slain, and all the people went to the house of Baal and destroyed it, and slew Mattan, the priest of Baal, before the altars (xxiii. 16, 17). Then Joash began to reign when seven years old, and reigned forty years in Jerusalem (xxiv. 1). His mother's name was Zibiah of Beersheba (xxiv. 1). He did that which was right in the sight of the Lord all the days of Jehoiada the priest (xxiv. 2). Jehoiada took for him two wives, and he begat sons and daughters (xxiv. 3). After the death of Jehoiada, Joash hearkened unto the princes of Judah, and left the house of the Lord God of his fathers, and served groves and idols (xxiv. 17, 18). God sent prophets to bring them again unto Him, but they would not give ear (xxiv. 19). Then the Spirit of God came upon Zechariah, the son of Jehoiada the priest, and he stood above the people and testified against their sins (xxiv. 20). Then they conspired against him and stoned him with stones at the commandment of the king in the court of the house of the Lord (xxiv. 21). Thus Joash, who began well, ended his reign in sin and blood, and was buried in the city of David, but not in the sepulchres of the kings (xxiv. 25). Then Amaziah, his son, reigned in his stead (xxiv. 27).

DEATH-BED REPENTANCE.

"I want to say a few words about blank cartridges and explosives. Blank cartridges are used by children [illegible] of them will be [illegible] as and will die [illegible] Tetanus is more [illegible] bite of a mad dog [illegible] painful and equally [illegible] as is 150 times [illegible] strychnine or prussic [illegible] of prussic acid, or [illegible] would not be left to [illegible] tetanus poisoning [illegible] would be fatal.

HARD TO KILL.

In the British [illegible] have a curious way [illegible] They seal up a [illegible] an empty can and [illegible] a lump of pork [illegible] overboard on a [illegible] connected with [illegible] When the shark [illegible] engineer presses [illegible] plodes the cartridge [illegible] fish.

The healthy glow [illegible] from the cheek and [illegible] restlessness at night [illegible] toms of worms in children [illegible] fail to get a better [illegible] Graves' Worm Extermin[illegible] an effectual medicine.

THE TERRORS OF LOCKJAW

IT IS THE MOST HORRIBLE DEATH KNOWN.

Director Mann, of New York Health Board, Warns to Parents.

With a horror [illegible] tor Mann [illegible] all parents [illegible] dren to [illegible] to commence [illegible] make [illegible] spend [illegible] The safest [illegible] dren, is [illegible] to prevent [illegible] exciting [illegible] matter.

"Yes," [illegible] said Dr. [illegible] Health [illegible] the fourth [illegible] Whenever [illegible] are fired [illegible] ed with [illegible] develops [illegible] death. [illegible] cases [illegible] be fatal [illegible] longer than [illegible] per cent.

"More [illegible]

"The [illegible] is the best [illegible] and it [illegible] known to [illegible] closing [illegible] tient [illegible] sions and [illegible] the same [illegible] bella is [illegible] more [illegible] grown [illegible] prevented [illegible] ridge [illegible] sons [illegible] possible [illegible] New Year [illegible] over Fourth [illegible] children [illegible] year and [illegible] use of explosives.

"Before [illegible] microbes [illegible] This [illegible] where [illegible] in Penn [illegible] in warm [illegible] affected [illegible] will not [illegible] mercury [illegible] and the [illegible] a splint [illegible] in which [illegible] open a [illegible]

"The [illegible] place a [illegible] bacilli [illegible] ticular [illegible] by [illegible] Cardboard [illegible] grimy [illegible] powder [illegible] under [illegible] get to [illegible] for the [illegible]

DEATH-BED REPENTANCE.

"Like [illegible] spread; but [illegible] has no [illegible] poison that [illegible] This poison [illegible] and to the [illegible] part of the [illegible] sions begin [illegible] is doomed [illegible] to say that [illegible] grain of [illegible] man. The [illegible] amus may [illegible] son has been [illegible] cartridge or [illegible] by the use [illegible] spoonfuls [illegible] once and by [illegible] should be [illegible] opened and [illegible] should be [illegible] toxin Should [illegible] vented and [illegible] when the [illegible] is valueless [illegible] plication.

"A bullet [illegible] dangerous [illegible] from a cap [illegible] a clear [illegible] through the [illegible] air, which [illegible] germs. A [illegible] wash out [illegible]

"I do not [illegible] ger of [illegible] caps, paper [illegible] crackers. The [illegible] cial burns, [illegible] wounds in which [illegible] is a fact, however [illegible] of the cases of [illegible] works came from [illegible] by blank cartridges [illegible] came from [illegible]

DIRE PREDICTION.

"I want to say [illegible] blank cartridges [illegible] are used by children [illegible] of them will [illegible] as and will die [illegible] Tetanus is more [illegible] bite of a mad dog [illegible] painful and equally [illegible] as is 150 times [illegible] strychnine or prussic [illegible] of prussic acid, or [illegible] would not be left to [illegible] tetanus poisoning [illegible] would be fatal.

KUROKI BRE

Said to be [illegible] Wit

MARCHING ON MUK

News was received at [illegible] from Tatehokiao on Tuesday [illegible] Japanese had broken [illegible] Russian left flank between [illegible] Gen. Count Keller's [illegible] that of Gen. Rennenkampff [illegible] they were marching on M[illegible] The rangers to the [illegible] extent, but there is no [illegible] mation of them.

RUSSIAN DEFE[illegible]

A despatch from London [illegible] magazine of the news [illegible] Manchuria since the [illegible] Liao on July 17 so [illegible] followed by an announc[illegible] other important engage[illegible] Kouropatkin, in a desp[illegible] July 14, intimates that [illegible] ceased able movement [illegible] across the Hun [illegible] right, and the d[illegible] across [illegible] corrected accounts of the [illegible] their sound in a Liao Yang [illegible] announcing a Russian de[illegible] A despatch to the D[illegible] from Mukden, dated Ju[illegible] said a fierce fight has [illegible] for two days, and [illegible] Japanese, in superior [illegible] faced with great deter[illegible] ness. The Russians are [illegible] the ground splendidly [illegible] ed during movements [illegible] are the real cause of the [illegible] tirement, and the heavy [illegible] tained. The Japanese [illegible] again showed [illegible] guns have kept up an [illegible] along the front of the [illegible]

THREE RUSSIAN ARM[illegible]

The St. Petersburg [illegible] of the Echo de Paris says [illegible] Russian War Office has [illegible] as Japan has three [illegible] the field in Manchuria, [illegible] three Russian armies also, [illegible] Gen. Kouropatkin, and [illegible] under some other [illegible] under the general [illegible] Yalu.

BRITISH VESSEL TO[illegible]

A despatch from [illegible] states that the Steam[illegible] Station for the [illegible] accident to [illegible] is supposed to [illegible] Gulf of Pechili [illegible] which belong[illegible] to China Navigation Co[illegible] had been four days ov[illegible] from Newchwang.

RETREAT IN THEIR R[illegible]

Rachi Drakkin, of St. [illegible] in an interview had [illegible] Associated Press [illegible] stated that there were [illegible] in the Russian [illegible] character. The Rabbi [illegible] to the fact that when [illegible] bath their burial is [illegible] that which occurs when [illegible] in other ways. The [illegible] peoples that those who [illegible] he shall be buried [illegible] There [illegible] the bodies of [illegible] placed in shrouds [illegible] in their clothes.

A leading Jewish [illegible] date at each barracks. [illegible] him thinks that rabbis [illegible] to the Far East, [illegible] instruments prescribed by [illegible] ritual, the only place in [illegible] where these now are [illegible] The Jews in Russia are [illegible] immense sums for the [illegible] dies of their co-religion[illegible] field. Odessa alone has [illegible] listed $175,000).

RUSSIAN SHIPS A[illegible]

A despatch from Tokio [illegible] Russian ironclads [illegible] accompanied by torpedo [illegible] tered the Pacific Ocean [illegible] Its destination is unknown [illegible] is suspected that it [illegible] to raid the east coast of [illegible] then either return to [illegible] steaming to the Southward [illegible] tempt to form a junction [illegible] Port Arthur fleet. The [illegible] was discovered in the Straits [illegible] gaung at 9 o'clock in the [illegible] steaming rapidly eastward [illegible] a.m. it was reported to [illegible] and at 7 a.m. observers at [illegible] discerned it, and reported [illegible] that it was then steaming [illegible] east. Warnings have gone [illegible] shipping along the eastern [illegible] Japan and merchantmen are [illegible] seeking cover. It is expected [illegible] most of the shipping will be [illegible] before the Russian vessels [illegible] serious damage if a raid [illegible] Ordinarily a lack of coal would [illegible] vent an extended cruise, [illegible] possible that the Russians [illegible] collier at a rendezvous in the [illegible] Ocean.

The Vladivostock squadron [illegible] hauled the steamer Takasima [illegible] arrived at Moroan at noon [illegible] reports that she left the Russian [illegible] sels steaming to the south [illegible] great speed. This course creates [illegible] impression here that they are [illegible] ing for Saigon, the capital of [illegible] Indo-China, although it is [illegible] that this course is a ruse to [illegible] the Japanese.

BESIEGERS NUMBER [illegible]

A despatch from Chefoo says [illegible] formants from Dalny stated that [illegible] transports, loaded with [illegible] and ammunition, arrived at [illegible] on Sunday. The Japanese [illegible] Port Arthur are not yet prepared [illegible] take the offensive. They are [illegible] defending and fortifying the [illegible] they have already occupied. [illegible] expected that they will be [illegible]