


Edward B. Clark Gives a Simple and Uncolored Story of Condition As He Found Them-Responsibility for the Destruction of Many Fair Plaoes of France One of the Things to B
Considered When Final Day of Reckoning Comes.

R. CLARK.

## 

 a vilage, or at teost theantiano which naready
ralo but a deluze of tre There Ah iltue chance that any gun
wil be elevated, tor the cannonerse





 sedor what they call "horizon
shat tit becomene melts mart of tit.



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| lna fan reekoning to otx responsibl |  |
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| that which has marked the battung |  |
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| the Frenchman on the orfenstve and |  |
| Stiking dally and bolaty at his front |  |
| roperations today to a large part |  |
| the battle of the Marne is forbidden go with proper credentials except those who |  |
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| It is my intention to take my read. |  |
| places of France; to tell a simple and uncolored story of their condition to |  |
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|  |  |
| day as my eyes saw them, and to repeat ocasionally the words of men and |  |
| of women who saw the acts of destrueopinion as to the reasons therefor |  |
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| One day the truth underiying all thl ravage will be known. The world |  |
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| probably will continue to withhold Its judgment, but the fact remains chat |  |
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| lages have perished from the earth |  |
|  |  |
| after a manner that seemingly will not samit of the excuse or the explanation that it is simply the result of the actsof ordinary and so-called civilized war- |  |
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| the train and took a military motor, 1 went Arst to Hurion, or rather to theplace where Hurlon once stood. The French declare that this place was |  |
|  |  |
|  |  |
| French declare that this place was |  |
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POKES HIS OAR INTO WHALE

 oar on tow that he thought was a alimy
bhack kock protrufting above the waree
 triem whit for or time looke to


 anals for help.

A bollow wooden ball, axis teet in d hoter, which ho mored by the fow
nal ale
$\pm$
is



INITRNATIONAL Sundarsciiool Lesson


[^0] The style of this patim elosely re
sembles the hinown patims of David tin the Arse part of the peatiter. Prom
to atructure and character. it to to


 enempes whio causued hios ampection.



 Jhhovah it hit only mad zuro heppor.
wo aro tole to omit the frat ord
TRIESTE BOMBARDED BY THE ITALIANS









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ory
nackened
nothe ple
Shacken
the dist
these ace
may be
MAGNETIC CURRENT IS USED

нibbo Bosy Hae Twine


lirth to twin calver The twin are
White and brown, with colornges mutrod
, weeh a way that thelr coation
from those of other calives.


The Cure of Vaubecourt, a priest
who stayed loyally at hlis post, told
me that the French solders were in in
uniform and In advance ot the enemp
lines and that therefore they could not
have and uat werefore they could no
have been spies. The Germans, how
ever, bave sald that these soldiers
were pples apd it was on this ground
The priest of Vaubecourt has gath
ered a part of his fiok together once
more, He ts 'Abbe Perrenot. He wa


French Profeseor introducees Sclentifie
Method of Extracting shrapnel
Fragnitents From Wounded.
French science has again come to
he ald of the wounded In the presient

by means of electrie magnets has bee
$\left\lvert\, \begin{aligned} & \text { pled only a few soconds each day ane } \\ & \text { the profectile to drawn so gradually to }\end{aligned}\right.$ the projectile lo strawn so.gradually to
ward the surface at on cause nelihe
Irritation nor pain. Finally only. rritation nor pain. Finally only,
nlight supertichal tmelsion of the gur
geon's knite in necesarry for the tina
he method is to be introduced at
in the military hospltals at
Uindent and Limes.
gitec it Gormany ba
unto" to thts verae and to reed, "I
vece called thee." Every human help ad falled and fatth fearlesaly turne to Cod. Can God be urgeent Sureny we
re taught that God respects hta "remembrancers" who ary" "day and
night (Paalm 40:13; 69:17, 18; 70:5:
"tit. 1:12; 14317). To fold the hands
weakiy and to bide his time" lo usually an evideence of spirfitin debility
and of a desire to shirk the work volved tn a true exercise of prayer
rue falth knows but one way of de iverance, that of prayer (Phal 4 t: 6,7 , 7 ,
nd those who call in falth get dellv. erance (Rom $10: 13$ ). Inch get delli, prayer,
end Irult of hasrt and lips, is before
God "as ficeense" and its effectiveness sented not depend upon its being pre the thernacle ft it a nace
infec" of pratise well-pleasing to God rince are to pray to God thirough his
Son and to the Holy splrit. Such prayer is set forth beford him as a
sacrifice of sweet melling savor. accrifice of swoet smelling gavor.
II. Practice. "Incline not my hear Lo practice wicked works
ch prayer as here uuggeste emands a preparation of purity. At
te "ncense was prepared whth
the
 must be a contunual, practice of prayer
and an absence of. "wicked wórkn."

 to cleanse the fountain. To have
the mouth filied firt w whit prayer and
pratse and then with evtil is contrary to renson and
David recognized that the heart is the David reoognized that the heart is the
source of "wicked worke," and prayed
that that he be not even "Inclined" to
them (Matt, $6: 13$, Jam. $1: 13$ ). If he
"keeps the door" we have a safe guard stances oto ome apon us which toust
our ficlinations and our desires.' De vid, feeting his own weakness, and
wickedness pleads for a heart that
wis. not is not inclined to evil and as a tyrther
sateguard that be be dellverta trom
the intercourse with "men that work the intercourse with "men that work
lingity." Aspectation with such men
separate us from God (Ise 59.2 . These David prays for a separate life. To
luen after the diantes of the worla
and to particlpate thereln and to participate therein soon leads
to having the hands oceupled ta
deeds of wickedness" (v. 4 R. V.). III . Position. "Let him reprove me"
vy . Al . "Faithful are the wounds of
 ation David desired to occupy, one
that would be a kindness to him.
Such correction is as sweet oil. oll is healing and soothing and herer, sym.
bolzzes the healing eltect of correc.
${ }^{1}$

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 pray for such (see R . V.) promises to tocomen upon them and in the cilame when
they are overoome by wlekednens. When auch are cast down by the reokly,
roadside "they shall hear my words," says David, and they will be sweet.
The psalmatis experience, when hunto ed as a partridge, taught him how to
appreclate the pettitons of Jonathan,
 see Am. R. V.). Death stared him
in the face. His on was torn at "one
ploweth arid cleaveth the earth." IV. Protection. Th thee do I put my
trust' (R. V.). Though thus brought
low David knew where to tori, low David knew where to turn, and
one to whom he could look. The
church of Christ needs to took to
Cod, God, to become Hke hm. It needs the
transforming. encouraging, energizing
vision vision Darid Is now taking his eyee
of the diffeulties and Axing them on the "one whb ênables him to over
come. "Look unto me and be ye
saved," Literally his prayer te or Westminster's hospltal at Lo Tow quet, France.
Revenge in the Kitchen.
"Waiter, I want to thank you fer
ths soup It it tricher and thlecker
than any. 1 ever had here betore"
 In adversity and in prosperity, even in
groas sin, yet God had not forsaken
bim. Our David has promisised to abide
with all who put their truet in bim
it

 dit so on, an interminabio lalec. easily
en at snaring others, hard to be recognized as an aring our own feet.
We need to pray the prayer "kee
me,". (v. 9) as well as the prayer ot



[^0]:    LESSON FOR JUNE 20 praven fon the tempted.
    

