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# P. T. BARNUM DEAD

The Veteran Showman Dies at Bridgeport, Conn.

Remarkable Career of a Shrewd Bust-Discourage... A Busy Life.

P. T. Barnum, the great showman, passed away at 6:20 o'clock P. M., at his home in Bridgeport, Conn., in the presence of his griefstricken family, after an illness of 21 weeks.

The scene in the dying man's chamber was deeply pathetic. Mr. Barnum was fully awake and conscious, although his nearly exhausted physical powers made it impossible for him to talk. The affectionate messages he conveyed with his eyes to the weeping attendants were more expressive than words. With the exception of linself all we e in tears.



P. T. BARNUM.

At 3:30 o'clock Mr. Barnum sank into a comstose condition, from which it was evident that there would be little hope of his again returning to consciousness. When the nd finally came it was peaceful and to all appearances painless.

The physicians say that Mr. Barnam had no organic disease whatever, the enfeebled heart action, which had been apparent for the past few months, being due to a gradual fail-ure of his general mental powers, resulting

from old age.

In a general way Mr. Barnum has prescribed directions for his funeral. He wished it to be of a private character and unostentatious. Of show and parade he said he had had enough during his life, and his commitment to his last resting place he wished de-void of all ceremony beyond the simplest trib-ute of affection and respect. He directed that the interment should be made in Mountain Grove Cemetery, where several years ago he erected a massive granite monument of sim-

## Mr. Barnum's Career.

Phineas Taylor Barnum was born in Bethel Conn., on July 5, 1810. He received a few years' schooling in the common schools of his tive state, and at the ege of 12 was noted for his quickness at figures and his shrewdness at driving stiff bargains with his play-

His first regular occupation was as clerk in a country store. In 1831 he entered journalism, and for three years we find him editing The Herald of Freedom.

In 1836 he entered upon his life work by rugaging in the circus business with Aaron Turner, of Dankury. He was interested in various amusement enterprises until December 27, 1841, when he first appeared as pro-prietor of Barnum's American Museum, then located at the corner of Broadway and Ann streets, New York. It was herethat Gen. Tom Thumb was first introduced to public noto-riety, in 1842. Two years later Mr. Barnum visited Europe with this Ismous dwarf. Edward Everett was then Minister to Engiand and be arranged for the presentation of Tom Thumb and Mr. Barnum to Queen Victoria, and subsequently to Leopold, King of Bel-gians, the Duke of Wellington, the Emperior Nicholas, the King of Saxony, and Ibrahim Pasha. Visiting Paris, he appeared before

Louis Philippe. In 1849 Mr. Barnum purchased the Philadelphia Museum. At this time he was also president of the Fairfield County Agricultural Society, and the following year he delivered the annual address before that body. In 1850 he accepted the presidency of the then new Pequonuock Bank of Bridgeport, and while thus engaged in managing two museums in the two largest cities in America, president of an agricultural society and of a bank, and interested in and directing a dozen different travelling exhibitions in as many different paris of the world, he brought to this country the famous songstress, Jenny Lind. The excitement created by her appearance in the United States is well remembered by all citizens of middle age. As an evidence of his foresight in this matter, it should be remembered that he pluckily advanced \$200,000 upon her engagement before she departed from England. Mr. Barnum's total receipts from 95 concerts given by Jenny Lind were

\$712,161.34.
At the close of Jenny Lind's engagement, in 1851, he organized his "Asiatic Caravan, Museum and Menagerie," purchasing a ship and sending it to the East Indies for a cargo and sending it to the East indicator a cargo of elephonis for his show. In 1852 he again entered the newspaper field, investing \$26,000 in and establishing the New York Hilustrated News. In 1855 came the Jerome Clock Company entanglement, whereby he was overwhelmed with more than half a million of liabilities. Discharging every dollar of his private indebtedness, Air. Barnum, at the age of 46, was not only a poor man, but, at first apparently a fulled one.

aight, apparently a ruined one. Resuming his travels in 1857, he again visited England, accompanied by Tom Thumb and other attractions, and made an extended tour throughout Great Britain, France an Germany. It was during this visit to Europe Germany. It was during this visit that Mr. Barnon first activered, in Londo, ins lecture, entitled "The Art of feeting ins lecture, entitled "The Art of feeting Money." In 18.0 Mr. Barnom returned from Money." his second trans-Atlantic tour, the object of which had been to earn the means to liquidate his Jerome Clock Company indebteduess, Meantime, his land in East Bridgeport, which a few years previous was assessed at \$36,000, in 1859 was taxed for several bundred thousand dollars. Barnum was bimself again. Other reverses, however, were in store for

him.
In July, 1865, his New York Museum was destroyed by fire. By this disaster property valued at \$500,000, and upon which there was only \$40,000 insurance, was swept out of

In less than four months his new museum. farther up Broadway, was opened to the pub-lite. His next amusement enterprise was the organization of ms "Great Traveling World,s Fair" in 15/2. After a successful summer campaign with this exhibition pe purchased in the fair of 1873 a magnificent from building on Fourieries street, New York called the 'Hippotheutou,' and commenced a series of

entertainments there. Four weeks after his first exhibition in this building it, too, was entirely destroyed by fire, the loss amounting to \$300,000. Thus, in a few years, Mr. Barnum had lost by fire his costly and beautiful franistau residence, his two great museums in New York and his "World's Fair" building, entailing a loss upon him of fully \$1,200,000. In 1876 and 1877 heorganized and put upon the road whicher and more nevel tented exhibition, and in 1870-80, through his "capturing" the combined shows of his formidable rivals, Bailey and Cooper, he put on the road the largest and most complete of any of his amusement enterprises. The firm for some years was a formidable one in the point of numbers, embracing as it did at different times, besides Mr. Barnum, J. L. Hutchinson, W. W. Cole, J. A. Bailey and Jas. E. Cooper. In October, 1887, all these partners retired except Mr. Bailey. Mr. Hutchinson, one of

except Mr. Bailey. Mr. Hutchinson, one of the retiring partners, is said to have saved fully \$1,000,000 out of his share of the profits during the time he was connected with the "Aggregation." Soon after the reorganization of the firm Mr. Barnum'sold enemy, the flames, cleaned out the menagerie part of the show while it was in winter quarters at Bridge-

port, Conn.

At the beginning of the season of 1889 Mr.
Barnum struck a truce with his formidable
rival, the late Adam Forepaugh.

At the close of the season of 1889, Mr. Barnum transported his entire "Aggregation" to
London, where he astonished the natives with

a midwinter season of American circus.
The Jumbo episode occurred in 1882. Mr. Barnum's agents arrived in London in February of that year and purchased the great elephant from the Zoological Society for £2,000. He was the largest elephant ever seen in civilized countries, standing 11 feet high at the shoulders, and weighing five tons. He could reach with his trunk to a height of 25 feet, and, although gaunt and without tusks, he made a most imposing figure in the "great moral show." He was killed in a railroid accident, and Mr. (Barnum presented his section to the Philadelphia Academy of

Natural Sciences, Mr. Barnum was also something of a politilin. He commenced life as a Jacksonian Democrat, but in 1860 he allied himself with the Republican party. He served several terms in the Connecticut Legislature, was once Mayor of Bridgeport, was an unsuccessful conflicts of the conflict of the conflic

once Mayor of Bridgeport, was an unsuccessful candidate for Congress and wasonce talked of for the United States Senate.

This sketch may be appropriately closed by a condensation of Mr. Barnum's own views on the "Art of Money-Getting." It forms the summary of the old showman's conclusions on that various appropriate as a second show the summary of the old showman's conclusions. on that weighty subject, as reached in a lecture on the topic, delivered first in London during the Tom Thumb campaign and repeated frequently afterward in this country: "Don't drink; don't be above your business; don't be above your business; don't mistake your vocation; select the right vocation; avoid debt; persevere; whatever you do, do with all your might; depend upon your own personal exertions; use the best tools; don't scatter your powers; be systemstic; read the newspapers; beware of outside operations; don't endorse without good security; advertise your business; be polite and kind to your customers; be charitable; don't tell what you are going to do, and preserve y. u. integrity."

### DAVE NICELY'S CONFESSION.

He Does Not Say But Implies That Joe Killed Umberger.

The following confession of Dave Nicely ins been made public:

Somerect Jail, Somerset, Pa.-I, Dave Nicely, make concerning the murder of Herman Umberger, for which I am convicted and sentenced to be hung April 2, the following statement: I was present when Herman Umberger was murdered. I left my home about 1 o'clock on February 27, 1889, to go to some place in Somerset county for the pur-pose of robbery if not murder, and did not know who was to be robbed, not learning Umberger's name until well along on the road. The murder took place about seven o'clock in the evening. I arrived at home about 1 or 2 next morning. I had a pistol and fired into the ceiling, but not with the inten-tion of hitting Mr. Umberger, nor did any shot I fired hit him. I intended only to frighten him. As to my evidence in court, part was true and part was not. My evidence was not true in this: I said I wes not present at Herman Umberger's murder when I was. The pocketbook produced in court as mine was not the one which I gave to Will Thomas, as I testified in court. It was bogus. Hamilton Smith's testimony in the case against me was false in this: I was not in Ligonier on February 27, 1888, as he swore. Lew Bener and Es McCracken did not meet me on the pike as stated in court. Charles Veener and Lewis Veener, his son, could not have recog-nized me, as their testimony says they did, on the Pittsburg and Philadelphia pike February 27, 1889. I make this statement in view of approaching execution, in fear of God, truth fully to C. W. Granger, my spiritual adviser.

Dave Nicely and his brother Joe, who were hanged for Farmer Umberger's murder, pro-tested innocence on the scaffold. While he does not say so, it is thought David intended to convey the idea that Joe committed the

## THEY KILLED THE MISER.

#### His Divorced Wife Said that He Had Hidden His Money.

Alexander Snyder, a wealthy citizen, of Goshen, Ind., was found dead in bed early the other morning with one side of his skull crushed Search was at once begun, and within a couple of hours two tramps, were behind the bars, charged with the crime. Several articles belonging to Snyder were found in their possession. Pressure was brought to bear upon them to induce them to consess, and one of them finally consented.

His confession discloses a romantic story of well-planed crime. Fifteen years ago Snyder came here from Germany, accompanied by his wite and one child. He was moderately well off, but he had the most interfy habits. This led to frequent blokerings between him-self and wife, until she finally left him, after procuring a divorce and alimony, to live with triends in New York city. Since her departure Snyder has been growing more wealthy rad miserly, till at the time of his murder he was lighted.

was living in almost absolute equalor.

The murderer says he used to be well acquainted with Mrs. Snyder in New York and nat she often spoke of her former husband's habits and once incidentally mentioned that he usually kept a large sum of money concealed under the floor. Acting upon this information he and his partner came West with the intention of getting hold of the cash. They awakened the old man, and, to quiet him, gave him a blow over the head, but did not intend to kill him. They did not find the money, and were returning to the East when

## DEATH OF GOV. FOWEE.

The Executive of North Carolina Expires Suddenly at Raleigh.

A special dispatch from Raleigh, N. says: "Governor Daniel G. Fowle died suddeply here at 11.30 P. M. The cause of his death is supposed to be heart failure."

## REV. DR. TALMAGE.

The Eminent Breoklyn Divine's Sunday Sermon.

Subject: "The Plague of Infidelity."

TEXT: "Let God be true, but every man a tear.—Romans iii., 4.

That is if God says one thing and the whole human race says the opposite, Paul would accept the Divine veracity. But there are many in our time who have dared arraign the Almighty for falsehood. Infidelity is not only a plague, but it is the mother of

It seems from what we hear on all sides that the Christian religion is a huge blun-der; that the Mosaic account of the creation is an absurdity large enough to throw all nations into rollicking guffaw; thro Adam and Eve never existed; that the ancient flood and Noah's ark were impossibilities; that there never was a miracle; that the Bible is the friend of crueity, of murder, of polygamy, of all forms of base crime; that the Christian religion is woman's tyrant and man's stuitification; that the Bible from lid to lid is a fable, a cruelty, a humbug, a sham, a lie; that the martyrs who died for its truth were miserable dupes; that the church of Jesus Christ is properly gazztted as a fool; that when Thomas Carlyle, the skeptic, said, "The Bible is a noble book," he was dropping into imbecility; that when Theodore Farker declared in Music hall, Boston, "Never a boy or girl in all Christendom but was profited by that great book," he was be-coming very weak minded; that it is something to bring a blush to the cheek of every patriot that John Adams, the father of American independence, declared, "The Bible is the best book in all the world;" and that lion hearted Andrew Jackson turned into a sniveling coward when he said "That boo'r, sir, is the rock on which our re-public rests;" and that Daniel Webster abdicated the throne of his intellectual power and resigned his logic, and from being the great expounder of the constitution and the great lawyer of his age turned into an idiot when he said, "My heart assures and reas-sures me that the gospel of Jesus Christ must be a divine reality. From the time that at my mother's feet or on my father's knee I first learned to lisp verses from the sacred writings they have been my daily study and vigilant contemplation, and if there is anything in my style or thought to be commended the credit is due to my kind parents in instilling into my mind an early love of the Scriptures;" and that William H. Seward, the diplomatist of the century, only showed his puerility when he declared, "The whole hope of human progress is suspended on the ever growing influences of the Bible;" and that it is wisest for us to take that book from the throng in the affections of uncounted

multitudes and put it under our feet, to be trampled upon by hatred and hissing contempt; and that your old father was hoodwinked and cajoled your old father was hoodwinked and cajoled and cheated and befooled when he leaned on this as a staff after his hair grew gray, and his hands were tremulous, and his steps shortened as he came up to the verge of the grave; and that your mother sat with a pack of lies on her lap while reading of the better country, and of the ending of all her aches and pains, and reunion not only with those of you who stood around her, but with the children she had buried with infinite heartache, so that she could read no more until she took off her spectacles and wiped from them the heavy mist of many tears. Alas! that for forty and fifty years they should have walked under this delusion and had it under their pillow when they lay a-dying in the back room, and asked that some words from the vile page might be cut upon the tombstone under the shadow of the old

country meeting house where they

to-day waiting for a resurrection that will never come.

This book, having deceived them, and having deceived the mighty intellects of the past, must not be allowed to deceive our larger, mightier, vaster, more stupendous intellects. And so out with the book from the court room, where it is used in the solemnization of testimony. Out with it from un-der the foundation of church and asylum. Out with it from the domestic circle. Gather together all the Bibles—the children's Bibles, the family Bibles, those newly bound, and those with lid nearly worn out and pages al-most obliterated by the fingers long ago surned to dust—bring them all together, and let us make a bonfire of them, and by it warm our cold criticism, and after that turn under with the plowsbare of public indig-nation the polluted ashes of that loathsome, adulterous, obscene, cruel and deathful book which is so antagonistic to man's liberty, and woman's honor, and the

Now that is the substance of what infidelthe Bible is accompanied by great jocosity, and there is hardly any subject about which more minth is kindled than about the Bible. I like fun; no man was ever built with a keener appreciation of it. There is health in laughter instead of harm-physical health. in laughter instead of harm—physical health, mental health, moral health, spiritual health -provided you laugh at the right thing. The morning is jocund. The Indian with its own mist baptizes the cataract Minnehala, or Laughing Water. You have not kept your eyes open or your ears alert if you have not seen the sea smile, or heard the forests clap their hands, or the orchards in blossom week agles with redolence. But there is a laughter which has the rebound of despair. It is not healthy to giggle about God chuckle about eternity or smirk about the things of the immortal soul.

You know what caused the accident years ago on the Hudson River Railroad. It was an intoxicated man who for a joke pulled the string of the air brake and stopped the train at the most dangerous point of the journey. But the lightning train, not knowing there was any impediment in the way, came down crushing cut of the mangled victims the immortal souls that went speeding instantly to God and judgment. It was only a joke. He thought it would be such fun to stop the train He stopped it. And so infidelity is chiefly anxious to stop the long train of the Bible, and the long train of the churches, and the long train of Christrian influences, while coming down upon us are death, judg-ment and eternity, coming a thousand miles ment and eteratry, coming a thousand miles a minute, coming with more force than all the avalanches that ever slipped from the Alps coming with more strength than all the lightning express trains that ever whis-tled or shrieked or thundered across the con-

Now in this jocularity of infidel thinkers I cannot join, and I propose to give you some reasons why I cannot be an infidel, and so I will try to help out of this present condition any who may have been struck with the

av/ful plague of skepticism.

First, I cannot be an infidel because infidelity has no good substitute for the conso lation it proposes to take away. You know there are millions of people who get their chief consolation from this book. What would you think of a crusade of this sort? Suppose a man should resolve that he would organize a conspiracy to destroy all edicines from all the apothecaries and from all the hospitals of the earth. The work done. The medicines are taken, and they are thrown into the river, or the lake, or the A patient wakes up at midnight in a par-oxysm of distress, and wants an anodyne. "Oh," says the nurse, "the anodynes are all destroyed; we have no drops to give you, but instead of that I'll read you a book on the absurdities of morphine and the absur-dities of all remedies." But the man contin-ues to writhe in pain, and the nurse says: "I'll continue to read you some discourses on anodynes, the cruetties of anodynes, the in-decencies of anodynes, the absurdities of anodynes. For your groan I'll give you a laugh."

laugh."

Here in the hospital is a patient having a gangrened limb amputated. He says: "Oh, for ether! Oh, for chloroform!" The doctor says: "Why, they are all destroyed; we don't have any more chloroform or ether, but I have got something a great deal bet but I have got something a great deal better. I'll read you a pamphlet against James Y. Simpson, the discoverer of chloroform as an anesthetic, and against Drs. Agnew and Hamilton and Hosack and Mott and Harvey and Abernethy." But," says the man, "I must have some anesthetics." "No." says the doctor, "they are all destroyed, but we have got something a great deal better." "What is that!" "Fun." Fun about medicines. Lie down, all ye patients in Bellevue Hospital, and stop your groaning, all ye broken hearted of all the cities, and quit your crying, we have the cities, and quit your crying; we have the catholicon at last

Catholicon at last.

Here is a dose of wit, here is a strengthening plasten of sarcasm, here is a bottle of ribaldry that you are to keep well shaken up and take a spoonful of it after each meal, and if that does not cure you here is a solution of blasphemy in which you may bathe. and here is a tincture of derision. Tickle the skeleton of death with a repartee! Make the King of Terrors cackle! For all the agonies of all the ages a joke! Millions of people willing with uplifted hands toward heaven to affirm that the Gospel of Jesus Christ is full of consolation for them, and yet infidely the process to take it was rejugated by ity proposes to take it away, giving nothing absolutely nothing, except fun. Is there any greater height or depth or length or breadth or immensity of meanness in all God's uni-

verse?
Infidelity is a religion of "Don't know."
Is there a God? Don't know! Is the soul immortal? Don't know! If we should meet each other in the future world will we recog-nize each other? Don't know! A religion of "don't know" for the religion of "I know," "I know in whom I have believed." "I know that my Redeemer liveth." Infi-delity proposes to substitute a religion of awful negatives for our religion of glorious positives, showing right before us a world of reunion and eastacy and high companionship and glorious worship and stupendous vic-tory, the mightiest joy of earth not high enough to reach to the base of the Himalaya of uplifted splendor awaiting all those who on wing of Christian faith will soar toward

Have you heard of the conspiracy to put out all the lighthouses on the coast? Do you know that on a certain night of next month, Eddystone lighthouse, Bell Rock lighthouse. Sherryvore lighthouse, Montauk lighthouse, Hatteras lighthouse, New London light house, Barnegat lighthouse, and the 640 lighthouses on the Atlantic and Pacific coasts are to be extinguished? "Oh," you say, "what will become of the ships on that say, "what will become of the ships on that night? What will be the fate of the one million sailors following the sea? What will be the doom of the millions of passengers? Who will arise to put down such a co acy?" Every man, woman and child in America and the world. But that is only a fable. That is what infidelity is trying to do-put out all the lighthouses on the cos of eternity, letting the soul go up the "Nar-rows" of death with no light, no comfort, no peace—all that coast covered with the blackness of darkness. Instead of the great lighthouse, a glowworm of wit, a firefly of jocos-ity. Which do you like the better, O voyager for eternity, the firefly or the light-What a mission infidelity has started on!

The extinguishment of lighthouses, the breaking up of lifeboats, the dismissel of all the pilots, the turning of the inscription on your child's grave into a farce and a lie. Walter Scott's "Old Mortality," chisel in hand, went through the land to cut out into plainer letters the half obliterated inscriptions on the tombstones, and it was a beau-tiful mission; but infidelity spends its time with hammer and chisel trying to cut out from the tombstones of your dead all the story of resurrection and heaven. It is the iconoclast of every village graveyard and of every city cemetery and of Westminster Ab-bey. Instead of Christian consolation for the dying, a freezing sneer. Instead of prayer a grimace, Instead of Paul's triumphant defiance of death, a going out you know not where, to stop you know not when, to do you know not what. That is in-

Furthermore: I cannot be an infidel, be cause of the false charges infidelity is all the time making against the Bible. Perhaps the lander that has made the most impression and that some Christians have not been in telligent enough to deny is that the Bible favors polygamy. Does the God of the Bible uphold polygamy, or did He? How many wives did God make for Adam? He made one wife. Does not your common sense tell you when God started the marriage institution He started it as He wanted it to con-tinue? If God had favored polygamy He could have created for Adam five wives or ten wives or twenty wives just as easily as

He made one.

At the very first of the Bible God shows Himself in favor of monogamy and antago-nistic to polygamy. Genesis ii., 24. "There-fore shall a man leave his father and mother, and shall cleave unto his wife." Not hi wives, but his wife. How many wives did God spare for Nonh in the ark? Two and the birds; two and two the cattle; two and two the lions; two and two the human If the God of the Bible had favored a multiplicity of wives He would have spared a plurality of wives. When God first launched the human race He gave Adam one wife. At the second launching of the human race He spares for Noah one wife, for Ham one wife, for Shem one wife, for Japhet one wife. Does that look as though God favored polygamy? In Leviticus xviii., 18, God thunders His prohibition of more

than one wife.

God permitted polygamy. Yes; just as He permits to-day's murder and theft and arson and all kinds of crime. He permits these things, as you well know, but He does not sanction them. Who would dare to say He sanctions them? Because the Presidents of the United States have permitted polygamy in Utah, you are not, therefore, to con-clude that they patronized it, that they ap-proved it, when, on the contrary, they denounced it. All of God's ancient Israel knew that the God of the Bible was against polygamy, for in the four hundred and thirty years of their stay in Egypt there is only one case of polygamy recorded—only one All the mighty men of the Bible stood alooi from polygamy except those who, falling into the crime, were chastized within an incl of their lives. Adam, Aaron, Noah, Joseph Joshua, Samuel, monogamists. But you say "Didn't David and Solomon favor pologamy!" Yes; and did they not get well punished for

Read the lives of those two men and you will come to the conclusion that all the tributes of God's nature were against their behavior. David suffered for his crimes in the caverns of Aduliam and Massada, in the wilderness of Mahanaim, in the bereave-ments of Ziklag. The Bedouins after him, sickness after him, Absalom after him, Ahithopel after him, Adonijah after him, the Edomites after him, the Syrians after him, the Moabites after him, death after him, the Lord God Almighty after him, the Lord God Almighty after him, the poorest peasant in all the empire married to the plainest Jewess was happier than the king in his marital misbebavior. How did Solomon get along with polygamy! Read his warnings in Proverbs; read his selfs disgust in Ecclesiastes. He throws up hi hands in loathing and cries out, "Vanity o vanities, all is vanity." His seven hundred wives nearly pestered the life out of him. Solomon got well paid for his crimes—well paid.

I repeat that all the mighty men of the I repeat that all the mighty men of the Scriptures were aloof from polygamy, save as they were pounded and flailed and cut to pieces for their insult to holy marriage. If the Bible is the friend of polygamy why is it that in all the lands where the Bible predominates polygamy is forbidden, and in the lands where there is no Bible it is favored. Polygamy all over China, all over India, all over Africa, all over Persia, all over heathendom, save as the missionaries have done over Africa, all over Persia, all over heathendom, save as the missionaries have done
their work, while polygamy does not exist in
England and the United States, except in defiance of law. The Bible abroad, God honored monogamy. The Bible not abroad,
God abhorred polygamy.

Another false charge which infidelity has
made against the Bible is that it is antagonistic to women, that it empires her degrada-

nistic to woman, that it enjoins her degrada-tion and belittles her mission. Under this impression many women have been over-come of this plague of infidelity. Is the Bible the enemy of woman? Come into the picture gallery, the Louvre the Luxembourg of the Bible, and see which pictures are the more honored. Here is Eve, a perfect woman; as perfect a woman as could be made by a perfect God. Here is Deborah, with her womanly arm hurling a host into battle. Here is Miriam, leading the Israelbattle. Here is Miriam, leading the Israelitish orchestra on the banks of the
Red Ses. Here is motherly Hannah,
with her own loving hand replenishing the
wardrobe of her son Samuel, the prophet.
Here is Abigail, kneeling at the foot of the
mountain until the four hundred wrathful men, at the sight of her beauty and prowess halt, halt—a hurricane stopped at the sight of a water lily, a dew drop dashing back Niagara. Here is Ruth putting to shame all modern slang about mothers-in-law as she turns her back on her home and her country, and faces wild heart and sails and doct. and faces wild beasts and exile, and death that she may be with Naomi, her husband's mother. Ruth, the queen of the harvest fields. Ruth, the grandmother of David. Ruth, the ancestress of Jesus Christ. The story of her virtues and her life sacrifice is

the most beautiful pastoral ever written. Here is Vashti defying the bacchanal of a thousand drunken lords, and Esther willing to throw her life away that she may deliver her people. And here is Dorcas, the sunlight of eternal fame gilding her philanthropic needle, and the woman with perfume in a box made from the hills of Alabastron. pouring the holy chrism on the head of Christ, the aroma lingering all down the corridor of the centuries. Here is Lydia, the merchan-tess of Tyrian purple immortalized for her Christian behavior. Here is the widow with two mites, more famous than the Peabody and the Lenoxes of all the ages, while here comes in slow of gait and with careful attendants and with especial honor and high favor, leaning on the arm of inspiration, one who is the joy and pride of any home so rarely fortunate as to have one, an old Christian grandmother, Grandmother Lois. Who has more worshipers to-day than any being that ever lived on earth except Jesus Christ? Mary. For what purpose did Christ perform His first miracle upon earth? To relieve the embarrassment of a womanly housekeeper at the falling short of a beverage. Why did Christ break up the silence of the tomb, and tear off the shroud, and rip up the rocks? It was to stop the bereavement of the two Bethany sisters. For whose comfort was ost anxious in the hour of dying excruciation? For a woman, an old woman a wrinkle faced woman, a woman who in other days had held Him in her arms, His first friend. His last friend, as it is very apt to be, His mother. All the pathos of the ages compressed into one utterance, "Behold thy mother." Does the Bible antagonize

If the Bible is so antagonistic to woman how do you account for the difference in woman's condition in China and Central Africa, and her condition in England and America? There is no difference except that which the Bible makes. In lands where there is no Bible she is hitched like a beast of bar-den to the plows, she carries the hod, she submits to indescribable indignities. She must be kept in a private apartment, and if she come forth she must be carefully hooded and religiously veiled as though it were a shame to be a woman. Do you not know that the very first thing the Bible does when it comes into a new country is to strike off the shackles of woman's serfdom? O woman, where are your chains to-day? Hold up both your arms and let us see your handcuffs. Oh, we see the handcuffs. They are bracelets of gold bestowed by husbandly or fatherly or brotherly or sisterly or lovely affection. Unloosen the warm robe from your neck, O woman, and let us see the yoke of your bond-Oh, I find the yoke a carcenet of silver, or a string of carnelians, or a cluster of pearls, that must gall you very much. How bad you must all have it.

Since you put the Bible on your stand in the sitting room, has the Bible been to you, O woman, a curse or a blessing? Why is it O woman, a curse of a bleastag, that a woman when she is troubled will go to her worst enemy, the Bible? Why do you not go for comfort to some of the great infidel books, Spinoza's "Ethics," or Hume's "Natural History of Religion," or Paine's "Age of Reason," or any one of the 230 volumes of Voltaire? No, the silly deluded woman persists in banging about

the 230 volumes of Voltaire? No, the silly deluded woman persists in hanging about our Bible verses, "Let not your heart be troubled," "All things work together for good," "Weeping may endure for a night," "I am the resurrection," "Peace, be still." Furthermore, rather than invite I recist this plague of infidelity because it has wrought no positive good for the world and is always a hindrance. I ask you to mention the name of the merciful and the educational institutions which infidelity founded and al institutions which infidelity founded and is supporting, and has supported all the way through—institutions pronounced against God and the Christian religion, and yet pronounced in behalf of suffering humanity. What are the names of them? Certainly not United States Christian commission, or the sanitary commission, for Christian George H. Stuart was the President of the one, and Christian Heory W. Bellows was the President of the other.

Where are the asylums and merciful institutions founded by infidelity and supported by infidelity, pronounced against God and the Bible, and yet doing work for the alleviation of suffering? Infidelity is so very loud in its braggadocto it must have some to mention. Cartainly if any other in the suffering to mention. some to mention. Curtainly, if you come to speak of educational institutions it is not Yale, it is not Harvard, it is not Princeton. it is not Middletown, it is not Cambridge or Oxford, it is not any institution from which a diploma would not be a disgrace. Do you point to the German universities as exceptions? I have to tell you that all the German universities to-day are under positive Christian influences, except the University of Heidelburg, where the rufflauly students ent and mand mangle and murder each other as a matter of pride instead of infamy. Do you mention Girard College, Philadelphia as an exception, that college established by the will of Mr. Girard which forbade re ligious instruction and the entrance of

clergymen within its gates. My reply is that I lived for seven years near that college and I knew many of its professors to be Christian instructors and no better Christian influences are to be found in any college than

influences are to be found in any college than in Girard College.

There stands Christianity. There stands infidelity. Compare what they have done. Compare their resources. There is Christianity, a prayer on her lip; a benediction on her brow; both hands full of help for all who want help; the mother of thousands of colleges; the mother of thousands of asylums for the oppressed, the blind, the sick, the lame, the imbecile; the mother of missions for the bringing back of the outcast; the mother of thousands of reformatory institutions for the saving of the lost; the mother of innumerable Sabbath-schools bringing millions of children under a drill to prepare millions of children under a drill to prepar them for respectability and usefulnes, say nothing of the great future. That Christianity.

Christianity.

Here is infidelity; no prayer on her lips, no benediction on her brow, both hands clenched—what for? To fight Christianity. That is the entire business. The complete mission of infidelity to fight Christianity. Where are her schools, her colleges, her as flums of inercy? Let me throw you down a whole ream of foolstop paper that you may fill all of it with the names of her beneficent institutions, the colleges and the asylums, the institutions of mercy and learning, founded by infidelity and supported alone by infidelity, pronounced against God and the Christian religion, and yet in favor of making the tian religion, and yet in favor of making the world better. "Oh." you say, "a ream of paper is too much for the names of those institutions " Well, then, I throw you a quire of paper. Fill it all up now. I will wait until you get all the names down. "Oh." you say, "that is too much." Well, then, I will just hand you a sheet of letter paper. Just fill up the four sides while we are talk-Just fill up the four sides while we are talk ing of this matter with the names of the merciful institutions and the educational is stitutions founded by infidelity and supported all along by infidelity, pronounced against God and the Christian religion, yet in favor

God and the Christian religion, yet in favor of humanity.

"Oh," you say. "that is too much room. We don't want a whole sheet of paper to write down the names." Perhaps I had better tear out one leaf from my memorandum book and ask you fill both sides of it with the names of such institutions. "Oh," you say. "that would be too much room. I wouldn't want so much room as that." Well, then, suppose you count them on your ten fingers. "Oh," you say, "not quite so much as that." suppose you count them on your ten fingers.

"Oh," you say, "not quite so much as that."

Well, then, count them on the fingers of one hand. "Oh," you say, "we don't want quite so much room as that." Suppose, then, you halt and count on one finger the name of any institution founded by midelity, supported entirely by midelity, pronounced against God and the Christian religion, yet tolling to make the world better. Not one!

Is infidelity so

Is infidelity so poor, so starveling, so mean, so useless? Get out, you miserable pauper of the universe! Crawl into some rathole of everlasting nothingness. Infidelity standing to-day amid the suffering, groaning, dying nation, and yet doing absolutely nothing save trying to impede those who are toiling until they fall exhausted into their graves in trying to make the world better. Gather up all the work, all the merciful work, that infidelity has ever done, add it all together, and there is not so much nobility in it as in the smallest bead of that sixter of charity who last night went up the dark caller of the town put a jun of jelly for an alley of the town, put a jar of jelly for an invalid appetite on a broken stand, and then knelt on the bare floor praying the mercy of Christ upon the dying soul.

Infidelity scrapes no lint for the wounded, bakes no bread for the hungry, shakes up no pillow for the sick, rouse no comfort for the bereft, gilds no grave for the dead. While Christ, our Christ, our wounded Christ, our risen Christ, the Christ of the old fashioned Bible-blessed be His glorious name forever! our Christ stands this hour pointing to the hospital, or to the asylum, saying: "I was sick and ye gave me a couch, I was lame and ye gave me a crutch, I was blind and ye physicianed my eyesight, I was orphaned and ye mothered my soul, I was lost on the mountains and ye brought me home; inasmuch as ye did it to one of the least of these, e did it to me."

ye did it to me."

But I thank God 'that this' plague of infi-delity will be stayed. Many of those who hear me now by the Holy Ghost upon their hearts will cease to be scoffers and will be-come disciples, and the day will arrive when all nations will accept the Scriptures. The book is going to keep right on until the fires of the last cay are kindled. Some of them will begin on one side and some on the other side of the old book. They will not find a side of the old book. They will not find a bundle of loose manuscripts easily consumed like tinder thrown into the fire. When the fires of the last day are kindled, some will burn on this side. from Genesis toward Revelation, and others will burn on this side, from Revelation toward Genesis, and in all their way they will not find a single chapter or a single verse out of place. That will be the first time we can afford to do

without the Bible.

What will be the use of the book of Genesis, descriptive of how this world was made, when the world is destroyed? What will be the use of the prophecies when they are all fulfilled? What will be the use of the evangelistic or Pauline description of Jesus Christ when we see Him face to face? What will be the use of His photograph when we have met Him in glory? What will be the use of the book of Revelation, standing as you will with your foot on the glassy see. you will with your foot on the glass you will with your foot on the glassy sea, and your hand on the ringing barp, and your forehead chapleted with sternal coronation, amid the amethystine and twelve gated glories of heaven? The emerald dashing its green against the beryl, and the beryl dashing its blue against the sapphire, and the sapphire throwing its light on the jacinth, and the jacinth dashing its fire against the otherscore and are and I standing in the chrysoprasus, and you and I standing in the glories of ten thousand sunsets.

## UNDER AN AVALANCHE.

A Mother and Her Daughter are Crushed to Death.

At St. Anthony, N. F., an avalanche of snow swelt down from a high cliff and buried under its enormous weight the house of Levy Andrews. Nine persons were in the house at the time five in the loft and four in the kitchen. Mrs. Andrews was going out into kitchen. Mrs. Andrews was going out into the porch at the time, and six days afterward her lifelres body was found under fourteen feet of snow. Her head was crushed and her neck and arms broken. The eldest daughter was tound dead, lying across a stove, and the stove was smashed to atoms. One of the sons was rescued alive, but died five days afterward from his injuries. George Reed, who was in the loft at the time of the accident, was so badly injured that he is still unable to lift so badly injured that he is still unable to lift his arms, but he is getting better. One of the girls rescued had her leg broken.

THE Australian Federation Convention has approved of the title of Commonwealth of Australia for the tederated coionies, and made provision in the constitution for the appointment by the Queen of a governorgeneral.

The County Steamship Company, which runs its vessels between New York and Liverpool, has ninde a contract with a Clyde shipbuilding firm for the construction of two steamships, when of 14,000 tonnege, which shall cross the Atlantic ocean in five days.