



PEG O'MY HEART

By J. Hartley Manners

A Comedy of Youth Founded by Mr. Manners on His Great Play of the Same Title—Illustrations From Photographs of the Play

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CHAPTER VIII. For the Cause. O'CONNELL had changed very much since the days of St. Ker...

What changed O'Connell more particularly was the action of a band of so-called "patriots" who operated in many parts of Ireland—maiming cattle, ruining crops, injuring peaceable farmers who did not do their bidding...

He avoided the possibility of imprisonment again for the sake of Peg. What would befall her if he were taken from her?

The continual thought that preyed upon him was that he would have nothing to leave her when his call came. Do what he would, he could make but little money, and when he had a small surplus he would spend it on Peg—a shawl to keep her warm or a ribbon to give a gleam of color to the drab little clothes.

On great occasions he would buy her a new dress, and then Peg was the proudest little child in the whole of Ireland.

Every year on the anniversary of her mother's death O'Connell had a mass said for the repose of Angela's soul, and he would kneel beside Peg through the service and be silent for the rest of the day. One year he had candles blessed by the archbishop lit on Our Lady's altar, and he stayed long after the service was over. He sent Peg home. But, although Peg obeyed him partially by leaving the church, she kept watch outside until her father came out. He was wiping his eyes as he saw her. He pretended to be very angry.

"Didn't I tell ye to go home?" "Ye did, father." "Then why didn't ye obey me?" "Sure an' what would I be doin' at home, all alone, without you? Don't be cross with me, father."

He took her hand, and they walked home in silence. He had been crying, and Peg could not understand it. She had never seen him do such a thing before, and it worried her. It did not seem right that a man should cry. It seemed a weakness, and that her father of all men should do it, he who was wholly unaccountable to her.

When they reached home Peg busied herself about her father, trying to make him comfortable, fervently watching him all the while. When she had put him in an easy chair and brought him his slippers and built up the fire she sat down on a little stool by his side. After a long silence she stroked the back of his hand and then gave him a little rug. He looked down at her.

"What is it, Peg?" "Was my mother very beautiful, father?" "The most beautiful woman that ever lived in all the world, Peg."

brogue and teased and tormented her for her absolute lack of knowledge. Peg put up with that just as long as she could. Then one day she opened out on them and astonished them. They could not have been more amazed had a bomb exploded in their midst. The little, timid-looking, open-eyed, Titian-haired girl was a veritable virago. She attacked and belittled and mimicked and berated them. They had talked of her brogue! They should listen to their own nasal utterances, that sounded as if they were speaking with their noses and not with their tongues! Even the teacher did not go unscathed. She came in for an onslaught too. That closed Peg's career as a New York student.

Her father arranged his work so that he could be with her at certain periods of the day and outlined her studies from his own slender stock of knowledge. One wonderful day they had an addition to their small family. A little, wiry-haired, scrubby, melancholy Irish terrier followed O'Connell for miles. He tried to drive him away. The dog would turn and run for a few seconds, and the moment O'Connell would take his eyes off him he would run along and catch him up and wag his over-long tail and look up at O'Connell with his sad eyes. The dog followed him all the way home, and when O'Connell opened the door he ran in. O'Connell had not the heart to turn him out, so he poured out some milk and broke up some dry biscuits for him and then played with him until Peg came home. She liked the little dog at once, and then there O'Connell adopted him and gave him a dog name. He said the dog's face had a look of Michael Quinlan, the Fenian. So Michael he was named, and he took his place in the little home. He became Peg's boon companion. They romped together like children, and they talked to each other and understood each other.

The days flowed quietly on. O'Connell apparently satisfied with his lot. But to Peg's sharp eye all was not well with him. There was a settled melancholy about him whenever she surprised him thinking alone. She thought he was fretting for Ireland and their happy days together and so said nothing.

He was really worrying over Peg's future. He had such a small amount of money put by, and working on a salary it would be long before he could save enough to leave Peg sufficient to carry her on for awhile if anything happened. There was always that "if anything happened" running in his mind.

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(To Be Continued.)

DOING THEIR DUTY

Scores of Plattsmouth Readers Are Learning the Duty of the Kidneys.

To filter the blood is the kidneys' duty. When they fail to do this the kidneys are weak. Backache and other kidney ills may follow. Help the kidneys do their work. Use Doan's Kidney Pills—the tested kidney remedy. Proof of their worth in the following:

Mrs. Frank Cappon, Weeping Water, Neb., says: "My experience with Doan's Kidney Pills has been so satisfactory that I can recommend them as a reliable kidney medicine. I had an almost constant backache and stooping or lifting was always followed by sharp pains throughout my body. Headaches and dizzy spells annoyed me and the action was irregular. Doan's Kidney Pills restored me to good health, and at present time I have no cause for complaint whatever."

Price 50c, at all dealers. Don't simply ask for a kidney remedy—get Doan's Kidney Pills—the same that Mrs. Cappon had. Foster-Milburn Co., Props, Buffalo, N. Y.

Stock to Pasture. Call 'Phone 2922. J. Koukal. 4-19-tfwkly

For Sale. Eggs for hatching and day-old chicks from Single Comb Rhode Island Reds. Eggs, \$1.00 per 15, \$5.00 per 100; chicks, 10c each. Special mating prices upon request. A. O. Range, Route 1, Plattsmouth, Neb. 2-22-tf-d&w

FOR SALE—2 milch cows, an almost new refrigerator and a dresser. Also would like light work by the hour, day or week. Call 'Phone No. 367-J. 4-19-tfd

State of Ohio, City of Toledo, Lucas County, ss. Frank J. Cheney declares that he is a partner of the firm of F. J. Cheney & Co., doing business in the City of Toledo, County and State aforesaid, and that said firm will pay the sum of ONE HUNDRED DOLLARS for each and every copy of Chamberlain's Cough Remedy published by the name of F. J. CHENEY.

Sworn to before me and subscribed to my presence, this 6th day of December, A. D. 1886. Notary Public. A. W. GLEASON.

Hall's Catarrh Cure is taken internally and acts directly upon the blood and mucous surfaces of the system. Send for testimonials, free. F. J. CHENEY & CO., Toledo, O. Sold by all Druggists, 75c. Take Hall's Family Pills for constipation.

JESS WILLARD THE CHAMPION TO BE IN OMAHA

Human Dreadnaught to Demonstrate Just How He Put the "Big Smoke" to Sleep.

Instead of waiting nineteen months, Omaha has only to wait nineteen days from the date of the big battle at Havana before seeing in the flesh Jess Willard, the man who brought the world's heavyweight pugilistic championship back to the white race, for with the wreath of victory on his massive head, the new idol of sport-lovers will begin a three and a half days' engagement at the Gayety theater, Omaha, beginning Sunday afternoon, April 25th, appearing twice each day in conjunction with the Great Behman Show, the regular music burlesque attraction, which will be at that theater throughout the week.

All last week the new hero of the ring appeared at Hammerstein's vaudeville theater in New York City, at a salary of \$4,000 for the week, and although that theater has a tremendous capacity, there was nowhere near the room to accommodate the countless thousands anxious to pay homage to the big Kansan because of his clean-cut victory over the black.

The New York theatrical men have offered tempting inducements to Manager Johnson of the Gayety, Omaha, in an effort to get him to release Willard from his Omaha engagement, and although it is costing the Omaha man a pretty sum to the extent of \$3,500 in salaries and transportation from New York to Omaha and return for the entire Willard party, Manager Johnson has stood pat, believing the new and popular champion would be of far greater interest next week to the people of this section of the country than though twelve to eighteen months should elapse before he came west. This will be Willard's only appearance in the middle west, as he is booked for many months in the big eastern cities, after which an European tour is contemplated.

At every performance he will box several rounds with his sparring partners, do shadow boxing and gymnasium work and illustrate his terrible forty-two centimetre knockout punch—that terrific jab that sent the "big smoke" down and out.

Let it be clearly understood that this is not a moving picture display, but instead Jess Willard personally, himself, in the flesh and decidedly in action.

The Gayety theater management announces that it will hold seats reserved by mail until 2 and 8 p. m. preceding the performance they are ordered for.

Just eyes. This is an age of specialists. No man can be proficient in more than one profession. For nearly twenty years I have made a special study of "just eyes." Frank E. Colby. 4-17-2td-itw

Runs Twig in His Ear. From Friday's Daily.

While G. W. Harshman, living four miles east of Avoca, was engaged in trimming some apple trees a few days ago he ran a twig from a limb into his ear, causing a swelling. He was taken to Omaha by his son, R. C. Harshman and wife, in their automobile Friday, and will be treated by a specialist. It is not thought that the injury will result seriously.

For Sale. Three incubators for sale. Good as new. 'Phone 362. R. L. Propst.

Told That There Was No Cure for Him. "After suffering for over twenty years with indigestion and having some of the best doctors here tell me there was no cure for me, I think it only right to tell you, for the sake of other sufferers as well as your own satisfaction, that a 25-cent bottle of Chamberlain's Tablets not only relieved me, but cured me within two months, although I am a man of 65 years," writes Jul. Grobrien, Houston, Texas. Obtainable everywhere.

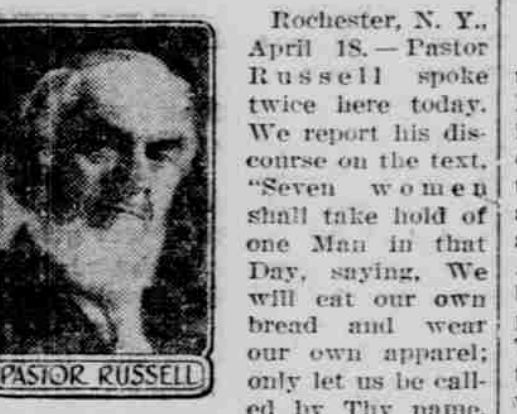
FOR SALE. Good Early Ohio seed potatoes, 75c a bushel. Inquire of Ralph Haynie. 4-7-tf-d&w

FOR SALE—Fawn and White Indian Runner duck eggs, white egg strain, \$1.00 per 13, \$5.00 per 100. Inquire of A. O. Range, Route 1, Plattsmouth, Neb. 4-5-tf-wkly

WHY SEVEN WOMEN DESIRE ONE HUSBAND

A Symbolical Bible Picture of Present-Day Religious Conditions.

Woman a Symbol of the Church—Jewish Marriage Typical of the Union of Christ and the Church—The True Church a Betrothed Virgin—"The Marriage of the Lamb"—"Who Are the Seven Women?—Who is the Man?—Why He Turns From Them.



PASTOR RUSSELL

to take away our reproach." (Isaiah 4:1) He said in part:

Many of the Old Testament prophecies are highly figurative. Doubtless they had some measure of application at the time they were written, but we have Apostolic authority for concluding that they were intended for Spiritual Israel. (1 Peter 1:12) Our Lord and the Apostles quoted continually from the prophecies and invariably applied the lesson to the Gospel Age. Hence we are abundantly justified in assuming that our text is applicable to the present. Its peculiar expression, "in that Day," is used throughout Scripture in referring to the close of this Gospel Age, with its trouble and confusion incident to the inauguration of the Millennium.

Throughout the Scriptures a woman is a symbol of the Church—a pure woman of a pure Church, a corrupt woman of a false Church. Our Lord compared the true Church in the end of this Age to a company of virgins—part wise and part foolish—and likened Himself to the Bridegroom, who had come at the end of the Age to receive His espoused Church to Himself in glory. John the Baptist pictured the matter after the same figure, saying: "He that hath the Bride is the Bridegroom"; and St. Paul amplifies the thought, declaring: "I have espoused you [the consecrated Church] as a chaste virgin unto one husband, which is Christ." (John 3:29; 2 Corinthians 11:2) Here, as in the parable of the Ten Virgins, the Jewish marriage is set forth as the type of the union between Christ and the Church—a very different figure from modern marriage customs.

With the Jews in olden time, when a betrothal took place, legal and binding documents were signed by or for the contracting parties, but no actual marriage occurred for about a year. During that period it was required that the espoused be as faithful to her espousal as is now expected of any true wife. We see the harmony between the Jewish marriage custom and the Lord's dealings with the Church. No one is espoused to our Lord who has not entered into a formal and definite contract with Him. On our Lord's part the contract is the great and precious promises of Scripture, assuring the espoused that if faithful, she shall be joint-heir with her Lord in His Millennial Kingdom. On the Church's part the contract is our covenant of consecration, faithfulness to our Redeemer even unto death.

The interim between our personal acceptance of the Lord's gracious promises and our death corresponds in a measure to the betrothal period of the Jewish marriage; but the more exact fulfillment of the figure is found in the history of the Church as a whole. Our Lord's virgin Church was espoused to Him at Pentecost, and has been awaiting the coming of the Bridegroom and her resurrection change to glory, honor and immortality—the marriage, the Union—for nearly nineteen centuries.

The Bride in Kingdom Glory. In His last Message to the Church, recorded in the Revelation, our Lord continues to picture the Church as a betrothed virgin, unmarried, but under strictest obligations to purity and faithfulness down to the end of this Gospel Age, where she is represented as making herself ready for the Bridegroom's coming and for the marriage. To be ready she must have on the wedding garment, and it must be "without spot or wrinkle or any such thing." (Ephesians 5:2, 3) That robe represents the imputed righteousness of Christ, which covers her every unintentional blemish and imperfection; and any spot or wrinkle upon this robe would be a cause of such grief to the betrothed one that the stain would be removed and the wrinkle pressed out by the gracious arrangement made thereof by the Heavenly Bridegroom: for He presented the robe and gave directions by which it might be kept "unspotted from the world."

The Revelation shows that with her resurrection change in the end of this Age the "espoused virgin" Church will be no more. She will have passed into the more exalted state of the Bride-

married or united to her Lord and Bridegroom. Note the symbolical picture by which she is represented—"The New Jerusalem, coming down from God out of Heaven." (Revelation 21:2, 9, 10) That is, the Heavenly Kingdom, the new rulership of the world, is then pictured as the Bride. The grand work of the Church in glory is also pictured as the work of the Bride—"The Spirit and the Bride say, Come. And whosoever will, let him take of the Water of Life freely."—Rev. 22:17.

At the present time not only is the Church not the Bride, but she is not privileged to say, Come, to whosoever will; for with the calling of this Age there is a measure of election. Our Lord declared, "No man can come unto Me except the Father which sent Me draw him." (John 6:44) Moreover, there is no River of the Water of Life now. That beautiful provision is for the future—for the world during the Millennial Age. Now, as our Lord explained, those who become His consecrated followers are granted to have in themselves "a well of water springing up into everlasting life."—John 4:14

Many Churches of Christ. The heathen and children in Christian lands when they begin to study the Bible are perplexed and inquire, Which is the Church of Christ? They see churches of various names claiming to be branches of the Church; and they ask, Which did Jesus establish? The answer implies confusion and retroach. All claim genuineness and originality, but none can show any existence of its present organization earlier than the Third Century. When we contrast their elaborate and formal services with the simplicity of the early Church, as described in the New Testament, we are sure that they cannot be the same. When we compare their doctrines with those of Christ and the Apostles, as set forth in the New Testament, their claims fall to the ground for lack of support.

To illustrate: The Scriptures teach that there is but one God, the Father, and one Lord Jesus Christ. (1 Corinthians 8:6; that the Father, who is above all, sent His Son to be our Redeemer; that when the Son had faithfully accomplished that work, the Father raised Him from the dead and exalted Him to His own right hand, or place of favor—next to Himself. Our Lord Himself said, "My Father is greater than I." (John 14:28) But the various churches, each claiming to be the original, unite in telling us that there are three Gods, "equal in power and glory." Some explain that the three Gods operate as one; others teach that these are but three different manifestations of the one God. What confusion!

All this has tended to undermine the faith of the more rational members of these various churches. So disgusted have people in general become with their inability to harmonize with common sense the creeds formulated in the Dark Ages that many of the brightest minds have abandoned them and sought to frame new and more rational conceptions.

But alas! the great Adversary, as the Apostle forewarned, has manifested himself as an angel of light and leader into all truth, and has captured their college and seminary professors and their most prominent ministers. With wonderful unanimity they have become Higher Critics and Evolutionists. In the name of all that is holy and good they are persuading the leading minds in the various sects that the Bible is not the Word of God; that it is not reliable; that while Jesus and the Apostles were honest enough, they were not brilliant scholars, and therefore could not detect the frailties of the Old Testament, upon which all of their teachings are based.

"Denying the Lord That Bought Them." These wise men of our time assure us that the story of Adam and Eve is, at very most, an allegory, which twenty men might interpret in twenty different ways; that there never was a Garden of Eden; that there never was a sentence upon Adam because of his disobedience in perfection; and that, therefore, the Scriptures delude us when they declare that by reason of Adam's disobedience sin and death entered the world. Since they deny man's fall, they perforce deny the need of a Savior. They deny our Lord's words: "He that cometh to Me and believeth in Me shall never hunger, neither thirst, neither be quenched, neither cold, neither hot." (John 6:35) They deny that there ever was a Garden of Eden; that there never was a sentence upon Adam because of his disobedience in perfection; and that, therefore, the Scriptures delude us when they declare that by reason of Adam's disobedience sin and death entered the world. Since they deny man's fall, they perforce deny the need of a Savior. They deny our Lord's words: "He that cometh to Me and believeth in Me shall never hunger, neither thirst, neither be quenched, neither cold, neither hot." (John 6:35)

Denying that there was any sin, they deny that Christ died for our sins and rose again for our justification. (1 Corinthians 15:3; Romans 4:24, 25) They ignore the Apostle's statement that by one man's disobedience sin entered into the world, and death as a result of sin; and that this death passed upon all men, because all are sinners. (Romans 5:12) Thus do they make void the Word of God and set up, instead, human theories—the golden image to which all are required to bow down and worship if they would be called respectable, intelligent.

Churchianity—Confusion—Babylon. All this while the true Church has been "in the wilderness," as the Scriptures explain. (Revelation 12:14) In other words, she has been in disfavor, ignored, and unknown to the worldly-wise. Some of her members have been scattered throughout the various denominations, and some have been outside of all these. The popular institutions known as churches are worldly; their aims, ambitions and methods are worldly. Hence there can be very little religious sympathy, fellowship and co-operation between the majority in these systems and the minority who are true to the Lord and His Word.

Our Lord's parable of the Wheat and the Tares pictures the situation exactly. He and His Apostles sowed the good seed. Subsequently the Adversary sowed errors, and brought into nominal Christendom many who were Christians in name merely and who

professed morality for personal profit—either to escape eternal torment or to gain present advantage. Look where we may over the field of Christendom, we see comparatively few true disciples of Christ, willingly and gladly walking in His footsteps in the narrow way of self-sacrifice and service. We say of vast majority ignorant of the Truth and of the grace of the Lord—not knowing Jesus as their personal Savior, not knowing from what they were redeemed, not knowing to what they have been called, and not knowing the trials and difficulties of this present time for all the faithful ones.

We see that the fruits of the Spirit—meekness, gentleness, patience, long-suffering, love—possessed by the elect class, are not esteemed by the tares. The tare class is full of earthly ambitions, schemes and plans; in every sense of the word they give evidence that they are of the earth earthy. Some of these tares are fine, noble people in many respects; but they have never consecrated their lives to the Lord's service even unto death; they have never entered the narrow way, which alone leads to glory and honor.

Having in mind the numerous brands of Churchianity and their various conflicting doctrines, we cannot wonder that the Scriptures use the word Babylon—confusion—as a name for these systems as a whole. One can put his finger with some degree of definiteness upon the teachings of Confucius, and his followers know what they believe; the same with those of Buddhists, Brahmins, etc., but not so with Christians; for their doctrines are legion.

The confusion of doctrines amongst the various branches of Churchianity has brought reproach upon them all. The heathen are inquiring how it comes that there are so many kinds of Christians, and how it is that they all get their conflicting theories out of the same book. This reproach is keenly felt by the leading minds of all denominations. Consequently their creeds are very generally ignored; but the organizations built upon those creeds are held to most firmly. The systems are worshipped, and the creeds reproduced.

"Seven Women in That Day." We have seen that in Scriptural usage women symbolize the churches; that the true Church is represented by a virgin, and the false systems by harlots, unfaithful to their espousal and associating with the world. (Revelation 17:5) Throughout Scripture the number seven is well recognized as the symbol of completeness. Accordingly we assume that in our text it signifies all the churches of this world, but does not include the true Church, which is not of this world and does not follow its course.

We have come to the time when these seven women—all the various sects and denominations—are with one heart feeling the reproach of their situation. And what is their conclusion as to the proper course to be pursued? We answer that it is prophetically voted in our text. The one Man represents our Lord, the Heavenly Bridegroom. Our text thus signifies that all the nominal churches have come, or are about to come, to the place where they desire to be called the churches of Christ, but care to have nothing more to do with Him. They wish to hold their sectarian names and at the same time to be called Christians. The name of Christ is almost their only asset. For the doctrines of Christ they care nothing; and for any thought of redemption and covering of sins through Him they care nothing. It is merely His name that they desire. "We will eat our own bread and wear our own apparel; merely let us be called by Thy name."

Still associated with these various earthly systems are some members of the true Church, but they will not long remain therein; for one by one they are hearing the voice of Truth calling to them, "Come out of her [Babylon], My people; that ye be not partakers of her sins and receive not of her plagues." (Revelation 18:4) The more these women desire to eat their own bread and to wear apparel of their own furnishing, the more the Lord's true people amongst them will awaken to the situation, and find that they have neither part nor lot there.

Attitude of the True Church. The true Church does not wish to eat her own bread; she wants the Bread that came down from Heaven. She does not prefer her own schemes, her own theories, her own plans of salvation, her own methods; she desires that which God has provided as her daily portion—"meat in due season" for "the Household of Faith"—things new and old from the Storehouse of Divine Truth. Neither does she desire to wear the robe of the Lord desire to wear her own apparel; for she has come to understand that her own righteousnesses are filthy rags. (Isaiah 64:6) More and more does she appreciate the robe given her by the Heavenly Bridegroom—the wedding garment. (Matthew 22:11) More and more does she trust in the merit of her Redeemer, the justification furnished by whom was symbolized by the skins of the sacrifice given to Adam and Eve to cover their nakedness.

The Message of the Lord has gone forth to His Church of the present Epoch, counseling all who claim to be His that they trust not in uncertain riches, but that by faithful sacrificing of the earthly interests they buy of Him the gold tried in the fire, the Divine nature, and that they maintain the white raiment of justification, that they may see clearly the things that make for their peace and the things to come—the riches of grace, the knowledge of which has not entered into the heart of the natural man. Therefore let His true people discern their eyes and see the glorious situation of the Lord's espoused.—Rev. 3:14-22.