



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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PROLOGUE.

A romping, madcap, bewitching Irish girl, as Irish as St. Patrick's day in the morning, is turned over to the care of aristocratic English relatives. They are stiff and artificial, and she is as sweet and natural as a healthy country girl can be. They dislike her, but Peg holds her own with jaunty pride and in the end, by her generosity and big heartedness, wins them over, and, what is more, wins her fortune, and, what is still more, wins a very gallant lover. This, in brief, is the story of a play which by its originality, sweetness and charm has been one of the most phenomenal successes New York has seen in a long time. The author of the play has turned it into a novel, so sympathetically, so brilliantly, that Peg is as lovable as she was on the stage.

CHAPTER I.

The Irish Agitator and Angela. FAITH there's no man says more and knows less than yourself, I'm thinkin'." "About Ireland, yer river-ence?" "And everything else, Mr. O'Connell." "Is that criticism or just temper, father?" "It's both, Mr. O'Connell." "Sure it's the good judge ye must be of ignorance, Father Cahill." "And what might that name?" "Ye live so much with it, father." "I'm lookin' at it and listenin' to it now, Frank O'Connell." "Then it's a miracle has happened, father. To see and hear oneself at the same time is indeed a miracle." "Don't provoke the man of God!" "Not for the wurld," replied the other meekly, "bein' meself a child of Satan."

When she married Frederick Chichester, the rising barrister, connected with six county families, it was a proud day for old Kingsnorth. His family had originally made their money in trade. The Chichesters had accumulated a fortune by professions, the distinction in England is marked. Frederick Chichester came of a long line of illustrious lawyers. One had even reached the distinction of being made a judge. He belonged to an honorable profession. The old man was overjoyed. He made a handsome settlement on his eldest daughter on her marriage and felt he had done well by her, even as she had by him. Five years after Monica's birth Angela unexpectedly was born to the Kingsnorths. A delicate, sickly infant, it seemed as if the splendid blood of the family had expended its vigor on the elder children. Angela needed constant attention to keep her alive. From tremulous infancy she grew into delicate youth. She seemed a child apart. Not needing her, Kingsnorth did not love her. He gave her a form of tolerant affection. Too fragile to mix with others, she was brought up at home. Tutors furnished her education. The winters she passed abroad with her mother. When her mother died she spent them with relations of friends. The grim dampness of the English climate was too rigorous for a life that needed sunshine. Angela had nothing in common with either her brother or her sister. She avoided them and they her. They did not understand her. She understood them only too well. A nature that craved for sympathy and affection—at the frail so often do—was repulsed by those to whom affection was but a form and sympathy a term of reproach. It was on her first homecoming since her mother's death that her attention was really drawn to her father's Irish possessions.

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"Not for the wurld."

By a curious coincidence she returned home on a day when Wilberforce Kingsnorth had delivered an electrical speech, invoking Providence to interpose in the settlement of the Irish difficulty. He was noted for his hatred of the Irish. It was the one topic of conversation throughout dinner. And

It was during that dinner that Angela to wish to marry, if her brother approved of the match, he should make a handsome settlement on her.

In response to her request Nathaniel allowed her to go with him to Ireland on his tour of inspection.

Mr. Chichester was not engaged at the Old Bailey on an important criminal case, so Monica also joined them.

Everything Angela saw in Ireland appealed to her quick sympathy and gentle heart. It was just as she had thought and read and listened to. On every side she saw a kindly people borne down by the weight of poverty.

Lives ruined by sickness and the lack of nourishment—a splendid race perishing through misgovernment and intolerant ignorance.

Angela went about among the people and made friends with them. They were chary at first of taking her to their hearts. She was of the hated Saxon race. What was she doing there—she, the sister of their, till now, absentee landlord? She soon won them over by her appealing voice and kindly interest.

All this Angela did in direct opposition to her brother's wishes and her sister's exhortations.

The morning of the meeting she had ridden some miles to visit a poor family. Out of five three were in bed with low fever. She got a doctor for them, gave them money to buy necessities, and, with a promise to return the next day, she rode away.

When within some little distance of her brother's house she saw a steady, irregular stream of people climbing a great hill. She rode toward it and, screened by a clump of trees, saw and heard her first "home rule" meeting.

When Frank O'Connell first spoke his voice thrilled her. Gradually the excitement of the people under the mastery of his power communicated itself to her. It pulsed in her blood and throbbled in her brain. For the first time she realized what a marvelous force was the call of the patriot. To listen and watch a man risking life and liberty in the cause of his country—her heart and her mind and her soul went out to him.

When the soldiers marched on to the scene she was paralyzed with fear. When an order to fire was given she wanted to ride into their midst and cry out to them to stop. But she was unable to move hand or foot.

When the smoke had thinned and she saw lying motionless on the ground the bodies of men who a moment before had been full of life and strength; when was added to that the horror of the wounded crying out with pain, her first impulse was to fly from the sight of the carnage. She mastered that moment of fear and plunged forward, calling to the groom to follow her. She ordered the body of O'Connell, who had been hit, taken to her own home.

The long, slow, tortuous journey home the men slowly following with the ghastly, mute body on the rude litter, became a living memory to her for all the remainder of her life.

She glanced down every little while at the stone white face and shuddered as she found herself wondering if she would ever hear his voice again or see those great blue eyes flash with his fierce courage and devotion.

As they neared her brother's house stragglers began to follow curiously. Said looking men and weary women joined the procession wonderingly. All guessed it was some fresh outrage of the soldiers.

It seemed to Angela that an infinity of time had passed before they entered the grounds attached to the Kingsnorth house. She sent a man on ahead to order a room to be prepared and a doctor sent for. As she saw her brother coming forward to meet her with knit brows and stern eyes she nerved herself to greet him.

"What is this, Angela?" he asked, looking in amazement at the strange procession.

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EARTH'S NEW SOVEREIGN

"They Knew Not the Time of Their Visitation."

The First Palm Sunday—A Fulfillment of Prophecy—The Crisis of Israel's History—Their "Double" of Disfavor. Favor Returning to Natural Israel. Spiritual Israel's History and Natural Israel's History Parallel—Messiah "a Stone of Stumbling to Both the Houses of Israel"—Christendom Not Ready For Messiah's Second Advent.



PASTOR RUSSELL

New York City, March 28.—Pastor Russell spoke today at New York City Temple, W. 63d Street, near Broadway. We report his address from the text, "Hesanna! Blessed is He that cometh in the name of the Lord!" (Mark 11:9.) The Pastor spoke in part as follows:

Little did the Jews understand the vast importance to them of the event which Christians commemorate on Palm Sunday. It will be remembered that this event occurred at the close of our Lord's earthly ministry—three and one-half years after His baptism at Jordan and five days before His crucifixion. The Sabbath had been spent in rest at Bethany. Lazarus, whom Jesus had awakened from the sleep of death, had, with his sisters Martha and Mary, prepared a banquet for Jesus; and when the Sabbath closed, the supper was eaten.

It was at that time that Mary brought forth the box of valuable perfume, and therewith anointed our Lord's head and feet. It was the same occasion on which Judas had murmured against this expression of her loving devotion, declaring that it was wasteful, that the money should have been given to the poor. It was then that the Master had defended Mary and announced that the anointing was for His burial, which occurred later in the same week. It was then that He suggested to the disciples, "The poor ye have always with you; and whenever ye will may do them good. But Me ye have not always."

The next morning, the first day of the week, corresponding to our Sunday, Jesus made ready for His triumphal entry into the city of Jerusalem as the King of Israel, according to the custom of their kings riding upon an ass and acclaimed by the populace. The incident had been foretold by the Prophet in detail, saying, "Rejoice greatly, O daughter of Zion! Shout, O daughter of Jerusalem! Behold, thy King cometh unto thee; He is just, and having salvation; lowly, and riding upon an ass."—Zechariah 9:9.

Prophecy Must Be Fulfilled. When the Apostles had brought the ass and when Jesus sat thereon, the large concourse of people that had come from Jerusalem to see Jesus because of His awakening of Lazarus shouted aloud. They were filled with enthusiasm; and, after the manner of the time, some broke off palm branches and others laid their garments in the way, thus forming a carpet, as it were, in the road leading to Jerusalem. The shout of the people was just as the Prophet had declared. They hailed Jesus as the promised Son of David, the Messiah long waited for.

On previous occasions, when the people had sought to make Jesus a king, after witnessing His marvelous works. He withdrew Himself from them until their ardor should cool; for He knew that the Father's due time had not yet come. But now He knew that His hour was come; and therefore He helped on with the enthusiasm by sending for the ass, etc.

Prominent sectarian Jews who were present, although unable to account for the miracle of the awakening of Lazarus from the dead, were unprepared to think of Jesus as the true Messiah or anything short of an impostor in that role. When these heard the multitude shouting and addressing Jesus as the Messiah, they were offended, and sent word to Jesus that He should restrain the ignorant people who were thus acclaiming Him. But instead of forbidding the ovation, Jesus intimated that it was the proper thing; that because the Prophet Zechariah had said, "Shout, O daughter of Jerusalem!" therefore there must be a shout; and that if the people had not shouted, the very stones would have cried out rather than that the prophecy should go unfulfilled.

En route to Jerusalem, Jesus halted the ass and the procession at the top of the Mount of Olives; overlooking the Holy City. He went while He pronounced His sentence upon it—Unworthy! Unappreciative! As Jesus declared, "Israel knew not the time of their visitation." The time had come for Israel to receive the King; and not only were they ignorant of the matter collectively, but they were not in the heart condition to understand or appreciate. There Jesus cried, "O Jerusalem, Jerusalem, that killest the Prophets, and stonest them that are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; and ye would not!" (Matthew 23:37.) For

two and one-half years He and His faithful Apostles had been declaring that the Kingdom of God was at hand, that the people should repent and believe the Good Tidings; and even six months in advance of their preaching, John the Baptist and his disciples had declared the same message.

After those four years of faithful preaching throughout the length and the breadth of Palestine, the nation was apparently as unprepared for Jesus as at the first. Hence our Lord's words, "Therefore I say unto you, Your House is left unto you desolate! Ye shall see Me no more until that day when ye shall say, Blessed is He that cometh in the name of the Lord!"

"That day is almost here! But the Jewish nation was there cast off from fellowship with God; as the Lord declared, 'They knew not the time of their visitation.'—Luke 19:44.

For more than eighteen centuries Israel has been outcast from national favor. Thank God the day is at hand when, at the Second Coming of Messiah, His Kingdom shall be turned over to them! Then, as He declares, they will be glad to say, 'Blessed is He that cometh in the name of the Lord!' The long centuries of persecution and separation from Divine favor will have brought that people to a humbler condition of heart, where they will be glad to receive of Divine grace upon Divine terms. To the great apostle St. Paul refer us in Romans 11:27-34.

Although God foreknew all that had happened, the offer of the Kingdom to Israel was just as bona-fide, just as genuine, as though He had not known. God always does His part. Whatever failure there is in any matter of contract belongs to humanity.

If thus we have before our minds the origin of Palm Sunday and what it signified as the climax of the test of Natural Israel in respect to Messiah, we are prepared to go further and to note that in God's providence there is a similar test for us Christians.

"Enemies For Your Sakes." St. John emphasized particularly the fact that the rejection of the Jewish nation because of their rejection of Messiah did not apply to all the individuals of that nation. As the Prophet had foretold (Romans 11:27-35), there was a small, faithful section, or "remnant." This remnant accepted Christ and were accepted by Him. On the day of Pentecost this class became the nucleus or foundation of Spiritual Israel. Thus we read, "He came unto His own [nation], and His own received Him not [as a nation]; but to us many as received Him, to them gave He liberty [privilege] to become sons of God, even to them that believed on His name; which were begotten not of blood, nor of the will of the flesh, nor of the will of man, but of God"—at Pentecost.—John 1:11-13.

Thus, so far as the spiritual part of God's great Promise to Abraham is concerned, it has passed from the Jewish nation; but there still remains for them a glorious earthly portion, to which they will be introduced at our Lord's Second Coming. Then their sins will be cancelled; and as a people the Hebrews will return to Divine favor and will inherit the earthly features of the Promise made to their fathers. Then through them God's blessing will be extended to all nations and peoples, under Israel's New Covenant (Jeremiah 31:31-34), which will become operative at the hands of their great Mediator—The Christ, The Messiah in glory. But by that time the election of the saints of this Gospel Age will be complete; and the Messiah in glory will include Jesus the Head and the Church His Body—joint-heirs with Him in His Kingdom—joint-heirs with Him in the spiritual features of the great Abrahamic Promise.—Galatians 3:8, 16, 29.

All this is clearly stated by the Apostle in Romans 11:25-32. But somehow our eyes of understanding as Christians have been holden so that, until of late, we have not seen these lengths and breadths, these heights and depths, of Divine Love and Wisdom. The fact that now we see these things is a corroborative evidence that they are nigh at hand. Just so it was at our Lord's First Advent. Many things pertaining to that day were completely hidden until the time of their fulfillment came; and then only the "Wise Virgins" were so blessed, so assisted, that they trimmed their Lamps effectively (Psalm 119:105), and were able to see these beauties in the Divine Plan of the Ages.

The Time of Our Visitation. Apparently very few of the people of God have, until recently, noted the fact that Spiritual Israel has had a history parallel to that of Natural Israel. Few have seen that throughout the Scriptures these are dealt with as type and antitype. Few have noticed that from the death of Jacob to the death of Jesus finds its exact parallel of 1,843 years between the death of Jesus and our day. Few have noticed that in both cases there have been a nominal and a real Israel. The nominal Jewish system was tried, and all but the "Israelites indeed" failed. Likewise will be the experience of Spiritual Israel.

The nominal Christian system will be tried, and all will fall except the Spirit-begotten and faithful. As at the First Advent only a remnant, a small number, were found in the proper condition, so the Scriptures clearly intimate, at the end of the Gospel Age, only a small number will be found sufficiently saintly, zealous and loyal to God and the principles of His Truth to be graduated with first honors.

As at the close of the Jewish Age there was a special period of testing and trying, lasting forty years, so there is a special sifting and testing due to come to Christendom during the closing forty years of this Gospel Age, be-

fore the inauguration of the glorious Millennium blessings. As the trials and tests came upon the Jews in a subtle manner, to test their faith and obedience, so even more subtle will be the trials and testings connected with the Harvest of the Gospel Age. Of this time the Lord through the Prophet said, "Who may abide the Day of His presence, and who shall stand when He appeareth? for He is like a refiner's fire and like fuller's soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord acceptable sacrifices."—Malachi 3:2, 3.

"Both the Houses of Israel." Natural and Spiritual Israel are contrasted. Through the Prophet the Lord foretold that Messiah would be "for a Stone of Stumbling and for a Rock of Offense to both the Houses of Israel"—to Natural Israel and to Spiritual Israel. (Isaiah 8:14.) We have seen how the first House stumbled on that Palm Sunday—commemorated today. They stumbled "because they knew not the day of their visitation." They did not know that the time had come for the election of the Kingdom class; hence they were not alert to their privileges, and failed to be in the proper condition of heart to receive the blessings. Or we might state the matter reversely and say that those who did not recognize and accept Messiah were those whose hearts were not in the right condition; else they would not have been left in darkness.—1 Thessalonians 5:4.

Many things indicate to us that we are now living in a time corresponding to that Palm Sunday! Many things imply that Christendom is now undergoing its great test, and that only the fully consecrated of heart and life will be accepted of the Lord as His Jews (Malachi 3:17), and be granted a share with Christ in His Millennium Kingdom. Many things imply that we are now in the time when the true people of God are being divided into two classes, as pictured for us by our Lord in the parable of the Wise and the Foolish Virgins. As only the Wise Virgins were prepared to enter into the marriage, so only the consecrated ones will be accepted as fit for the Kingdom and granted a share in the glorious resurrection change which will precede the culmination of the Time of Trouble, in which the Foolish Virgin class, although not of the world, will participate with the world.

True, that great Time of Trouble will usher in the glorious Millennium Dispensation, in which the Church in glory with the great Redeemer will pour out upon all mankind the wonderful restitution blessings promised by the mouth of all the holy Prophets. (Acts 3:19-23.) True, the Foolish Virgins may subsequently get the oil, and subsequently may have a glorious future; but they will lose the choice place of Divine favor and blessing. They cannot be of the Bride class, but will receive their blessings under the figure of "the virgins her companions that follow her."—Psalm 45:14.

It is in order for all of God's people who now get awake from the slumber of worldliness which has long stupefied them, to join hearts and voices in a great shout—the shout that the Kingdom is at hand!

"See That Ye Refuse Not Him." As the Jewish nation was not ready to receive Jesus as their King, on that first Palm Sunday, neither is Christendom now ready to receive Him at His Second Advent. As then, only the "Israelites indeed," in whom there was no guile, knew the voice of the Shepherd, so will it be here an individual matter. The Esauite period of the Church's history is upon us. (Revelation 3:17.) The nominalism of our day is fully portrayed in our Lord's words to the Messenger of the Church at Laodicea. Christendom boasts that she is rich and increased in goods, and has need of nothing; she knows not that she is poor, miserable, blind and naked.

The Lord now stands at the door and knocks. He offers Himself to the "Israelites indeed." Ours is Palm Sunday in the highest possible sense. How are we receiving the great blessings which betoken the Parousia of the Master? Do we hear His knock? Are we searching His Word, listening for His voice and seeking to know His will in all things, that we may do it? To all such will come very shortly, we believe, the greater and fuller Pentecostal blessing—the resurrection change from the glory of character merely to the glory of persons as well, when we shall see our Redeemer as He is and shall share His glory.—1 John 3:1, 2.

As St. Paul says, "See that ye reject not Him that speaketh from Heaven!" Greater light, greater privilege, greater blessing everywhere, are ours than were those enjoyed by the Jews at our Lord's First Advent. These privileges and blessings are our tents. Let us be faithful. Let us present our bodies a living sacrifice, and with renewed zeal seek to glorify our Lord in our bodies and our spirits, which are His.—1 Corinthians 6:20.

Those who have eyes to see and ears to appreciate the Voice now speaking from Heaven should be alert to hail Him Lord of all—to accept Him as their Redeemer and King and to present themselves voluntarily to Him and His services—not waiting for the time when He shall reveal Himself in power and great glory to the world in general. The Lord is now looking for saints, for overcomers, valiant, faithful, persevering, thoroughly devoted to Him and His Cause of Righteousness, thoroughly opposed to sin, and especially active in overcoming its domination in their own hearts, in their own minds, in their own bodies. Such the Master pictures as His joint-heirs, priestly kings, sitting with Himself in His Throne of glory and world-wide dominion.

HELPFUL WORDS

From a Plattsmouth Citizen.

Is your back lame and painful? Does it ache especially after exertion?

Is there a soreness in the kidney region?

These symptoms suggest weak kidneys.

If so there is danger in delay. Weak kidneys get fast weaker. Give your trouble prompt attention. Doan's Kidney Pills are for weak kidneys.

Your neighbors use and recommend them.

Read this Plattsmouth testimony.

Jonathan Hatt, general storekeeper, 414 Main street, Plattsmouth, says: "I consider Doan's Kidney Pills a very good remedy for backache and other kidney troubles. They have proven their value to me. Others of my family have also tried Doan's Kidney Pills, procured at Gering & Co's Drug Store. They think just as much of them as I do."

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

Wilberforce Kingsnorth, wealthy, imperious Englishman, left three chil-