



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 XXV.

ONE might ring at the bell censured O'Connell to look up frowningly. He was not in the habit of receiving calls. Few people ever dared to intrude on his privacy.

He opened the door and looked in amazement at his visitor. He saw a little, round, merry looking, baldhead to gentleman with gold rimmed spectacles, an enormous silk hat, broad-cloth frock coat split, patent boots with gray spats on them and a general air of prosperity and good nature.

"Is that Frank O'Connell?" cried the little man.

"It is," said O'Connell, trying in vain to see the man's features distinctly in the dim light.

The little man came into the room, took off his heavy silk hat and looked up at O'Connell with a quizzical look in his laughing eyes.

"McGinnis!"

"That's who it is! Talkative McGinnis, come all the way from old Ireland to take ye by the hand."

The two men shook hands warmly.

"An' what in the world brings ye here, doctor?" asked O'Connell.

"Didn't ye hear of me old granduncle Alexander O'Connell? Fine old fellow—after a useless life—and doing the only thing that made me proud of him now that he's gone—may be shape in peace—invin' the money he'd kept close a close fist on all his life to his God fearin' nephew so that he can spend the rest of his days in comfort? Didn't ye hear that?"

"I did not. And who was the nephew that came into it?"

"Meseff, Frank O'Connell!"

"You! Is it the truth ye're tellin' me?"

"May I never spake another word if I'm not."

O'Connell took the little man's hand and shook it until the doctor screamed out in pain to let it go.

"It's sorry I am if I hurt ye. So it's a wealthy man ye are now, doctor, eh?"

"Middlin' wealthy."

"And what are ye doin' in New York?"

"Sure, this is the country to take money to. It doubles itself out here overnight. It tells me."

He paused, then continued:

"I hope ye've not lost the gift of the gab. Hev ye got it with ye still, Frank O'Connell?"

"Faith an' while I'm talkin' of the one thing in the world that's near our hearts—the future of Ireland—I want to prophesy!"

"An' what's it ye'd afther prophesyin'?"

"This—that ten years from now, with her own government, with her own language back again—Gaelic—an' that language in the world yids greater music than the old Gaelic—with the hand united and Ireland's land in the care of Irishmen, with Ireland's people self respectin' an' sober an' healthy an' educated, with Irishmen employed on Irish industries!"

"Go on, Frank O'Connell. I love to listen to ye. Don't stop."

"I'll tell ye what will happen! Back will go to the Irishmen in tens of thousands from all the other countries they were driven to in the days of famine an' oppression an' coercion an' backshot—back they will go to their mother country. An' can ye see far enough into the future to realize what they will do? Ye can't! Well, I'll tell ye that too. The exiled Irish, who have lived their lives abroad—taken their wives, like as not, from the people of the country they lived in an' not from their own stock—when they go back to Ireland with different outlooks, with different manners an' with different tastes, so long as they've kept the hearts of 'em there an' loyal—just so long as they've done that—an' kept the faith of their forefathers, they'll form a new nation an' a nation with all the best of the old—the great big faith an' hope of the old—added to the prosperity an' education an' business-like principles an' statesmanship of the new."

"Sure it's the big position they should give you on College green when they get their own government again, Frank O'Connell, the little doctor said, shaking his head knowingly."

"An' where is the little blue-eyed maiden, Peg o' your heart? Where is she at all?"

"It's in London she is."

"Is it English ye're goin' to bring her up?" cried the doctor in horror and disgust.

"No, it's not, Doctor McGinnis, an' ye ought to know me better than to sit there an' ask me such a question."

When they parted for the night, with many promises to meet again ere long, O'Connell sat down and wrote Peg a long letter, leaving the choice in her hands, but telling her how much he would like to have her back with him. He wrote the letter again and again

and each time destroyed it, it seemed so clumsy.

The morning after the incident following Peg's disobedience in going to the dance and her subsequent rebellion and declaration of independence found all the inmates of Regal Villa in a most unsettled condition.

Mrs. Chichester and Alaric opened a discussion as to the latter's business career.

"Oh, Alaric! There is a way—one way that would save us," said the mother after Alaric suggested going to Canada. And she trembled as she paused, as if afraid to tell him what the alternative was.

"Is there, mother? What is it?"

"It rests with you, dear."

"Does it? Very good. I'll do it to save you and Ethel and the roof; course I will. Let me hear it."

"Alaric!" she asked in a tone that suggested their fate hung on his answer. "Alaric, do you like her?"

"Like whom?"

"Margaret! Do you?"

"Here and there. She amuses me like anything at times. She drew a map of Europe once that I think was the most fearful and wonderful thing I have ever seen. She said it was the way her father would like to see Europe. She had England, Scotland and Wales in Germany, and the rest of the map was Ireland. Made me laugh like anything."

"Oh, if you only could!" she sobbed.

"Could? What?"

"Take that little wayward child into your life and mold her."

"Here, one moment, mother; let me get the full force of your idea. You want me to mold Margaret?"

"Yes, dear."

"Ha!" he laughed uneasily, then said decidedly: "No, mother, no. I can do most things, but as a mother—oh, no! Let Ethel do it—if she'll stay, that is."

"Alaric, my dear, I mean to take her really into your life—to have and to hold."

"And she looked pleadingly at him through her tear dimmed eyes."

"But I don't want to hold her, mother!" reasoned her son.

"I would be the saving of us all; she insisted significantly."

But Alaric was still obtuse.

"Now, how would my holding and molding Margaret save us?"

The old lady placed her cards deliberately on the table as she said sententiously:

"She would stay with us here—if you were engaged to her!"

The shock had come. His mother's terrible alternative was now before him in all its naked horror. A shiver ran through him. The thought of a man with a future as brilliant as his being blighted at the outset by such a misalliance!

He felt the color leave his face.

"Engaged! Don't, mother, please!"

He trembled again. "Heavens—engaged to that tomboy!"

There was no escape. Mrs. Chichester held him firmly.

"She will have \$5,000 a year when she is twenty-one—\$5,000 a year—\$5,000 of the very best!"

She took him in her arms and pressed his reluctant and shrinking body to her breast. "Think what it would mean, dear—your family preserved and a brand snatched from the burning!"

"That's just it. It's all right saving the family. Any covell'd do that at a pinch. But I do not see myself as a 'brand snatcher.' Besides, I am not altogether at liberty."

"What?" cried his mother.

"Oh, I've not committed myself to anything. But I've been three times to hear that wonderful woman speak—once on the platform. And people are beginning to talk. She thinks no end of me. Sent me a whole lot of stuff last week—advanced literature she calls it. I've got 'em all upstairs. Wrote every word of 'em herself. Never saw a woman who can talk and write as she can. And outside of all that I'm afraid I've more or less encouraged her. And there you are—the whole thing in a nutshell."

Alaric thought for a few moments. The result of this mental activity took form and substance as follows:

"She is not half bad looking—at times—when she's properly dressed."

"I've seen her look almost beautiful!" cried Mrs. Chichester.

Alaric suddenly grew depressed.

"Shocking temper, mother!" and he shook his head despondently.

"The woman who loves always obeys!" cried his mother.

"Ah, there we have it! And Alaric springs up and faced the old lady. "There we have it! Does she love me?"

Mrs. Chichester looked fondly at her only son and answered:

"How could she be near you for the last month and not love you?"

Alaric nodded.

"Of course there is that. Now, let me see—just get a solid grip on the whole thing. If she loves me—and taking all things into consideration—for

your sake and darning father's—and to my—that is!"

As mother and son walked slowly toward the house they looked up and gazing through a tiny casement on the little mummy room was Peg, her face white and drawn.

Peg decided to take a walk in the garden. As she reached the foot of the stairs Alaric came in quickly through the windows.

"Hello, Margaret!" he cried cheerfully, though his heart was beating nervously at the thought of what he was about to do, and across his features there was a sickly pallor. "What have you got there, all tucked away?" he ventured as the opening question that was to lead to the all important one.

Peg held up a book for him to see. "The only thing I'm takin' away that I didn't bring with me."

"A book, eh?"

"That's what it is—a book," and she began to go upstairs.

"Taking it away?" he called up to her.

"That's what I'm doin'," and she still went on up two more steps.

"You're not really going away—cons in?" he gasped.

"I am," replied Peg.

"Just a moment," he cried, stopping her just by an open window. She paused in the center of the glow that radiated from his pines.

"What is it?" she asked impatiently. She wanted to go back to her room and make her final preparations.

Alaric looked at her with what he meant to be adoration in his eyes.

"Do you know I've grown really awfully fond of you?" His voice quavered and broke. He had reached one of the crises of his life.

"No, I didn't know it. When did ye find it out?"

"Just now—down in that room—when the thought dashed through me that perhaps you really meant to leave us. It went all through me. You honor it did. The idea positively hurt me—really hurt me."

"Did it, now?" laughed Peg. "Sure an' I'm glad of it."

"Glad? Glad?" he asked in astonishment.

"I am. I didn't think anything could hurt ye unless it disturbed yer comfort. An' I don't see how my goin' would do that."

"Oh, but it will," persisted Alaric. "Really it will."

"Sure now?" Peg was growing really curious. What was this odd little fellow trying to tell her?

Alaric felt that the moment had now really come.

(To Be Continued.)

CHILDREN'S DAY EXERCISES AT THE METHODIST CHURCH

From Saturday's Daily.

Tomorrow evening at 8 o'clock, at the Methodist church, will be held the annual Children's day exercises of the Sunday school, and an excellent program has been arranged by the teachers and pupils of the school that will be well worth listening to, and a very large attendance is looked forward to. Those who have flowers that can be used in the decoration of the church are requested to bring same to the church sometime during the day tomorrow so that they can be taken care of in proper shape. This is one of the big events of the year and the children have given much time to the preparation for it for the past few weeks.

NOTICE!

Farmers who ship cream direct may leave their cream at our store. We will deliver your cream to the depot and return your empty cans, without extra charge.

E. G. DOVEY & SON.

Dr. C. A. Marshall, Dentist.

Wishes to announce to his patients and the public that he can again be found in his office in the Coates' block, 6-10-32wily

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. 4-5-14-wily

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Reduced Prices on Eggs for Hatching.

After May 1st I will sell S. C. Rhode Island Red eggs for hatching at 50c per setting of 15.

Duroc-Jersey swine, any age or sex, for sale at all times. Col. Gano, Crimmon Wonder and Gold Model strains. Call Platts. Phone 2221.

W. B. Porter.

4-21-14-wily

Restored to Good Health.

"I was sick for four years with stomach trouble," writes Mrs. Otto Gans, Zanesville, Ohio. "I lost weight and felt so weak that I almost gave up hope of being cured. A friend told me about Chamberlain's Tablets, and since using two bottles of them I have been a well woman." Obtainable everywhere.

THE NEW CREATURE'S RESURRECTION BEGUN

"If We Be Dead With Him, We Shall Live With Him."

Resurrection in the Heart—Death the Great Enemy of Humanity—Living the Resurrection Life Now—Knowing the Power of Christ's Resurrection. Dead to the World Now—Risen With Christ Now—The Philosophy of the Process—Terms and Conditions of Discipleship—The Loveable Plan of a Loveable God—The Outcome Glorious.

Seattle, Wash., June 13.—Pastor Russell is here today, homeward bound from the I. B. S. A. Convention at Oakland, Cal.

We report his address from the text, "If ye then be risen with Christ, seek those things that are above" (Colossians 3:1). The

Pastor spoke in part as follows:

The resurrection to which the Apostle here refers is not that great change from human to spiritual conditions of which he speaks elsewhere, but a resurrection already begun in the hearts and minds of the New Creatures in Christ. We must not lose sight of the fact, however, that this is part and parcel of the same resurrection. It begins here; it ends there. Whoever does not begin that resurrection here will not end it there; whoever begins it here and fails to go on will not get it there. Only by getting a comprehensive view of the matter can we perceive the full import of the Bible teaching on the subject.

There is something very definite in the Bible. Perhaps in times past we failed to get its real import because we supposed that it was a Book of such deep mysteries that it could be understood only by the clergy. Consequently if a man thought respecting the Bible came into our minds, we put it away as untrue because so reasonable. But we are beginning to see that God's Book is the most reasonable and logical ever written. And the fact that, although written by many different writers at various times in the world's history, it is the most reasonable of books and contains the most wonderful story, brings conviction that it is indeed the Word of God.

Yet much of this Word has been hidden because of the error and misunderstanding which the Adversary foisted upon us during the Dark Ages. As we get the eyes of our understanding open, we see that the Bible teaches what to most of us is a certainty—namely, that everywhere are death, sickness, sorrow, weakness, mental, moral and physical. "By one man's disobedience sin entered into the world, and death as a result of sin; and so death passed upon all men; for all have sinned," says the Apostle, (Romans 5:12). But this thought that death is the penalty of sin is everywhere rejected; and we are told that eternal torment is the penalty for sin. Both common sense and the Bible are thus discredited.

The facts are that death is the great enemy of the human race; that death is here because of sin; and that unless God helps us there would be no future life. Plain, simple, reasonable, is the Bible proposition: Death is upon all mankind; and God's provision is that all shall be recovered from the death sentence. Death came through one man's disobedience and is to be set aside through another man's obedience. The Lord Jesus came into the world and gave Himself a Ransom-price for all—a Price that corresponds with the first man who sinned.—1 Cor. 15:21, 22

But, as the Apostle points out, it was necessary not only that Christ should die for mankind, but that He should rise from the dead for our justification. (Romans 4:24, 25). For Christ merely to die on our behalf and then to make no application of His merit for us would leave us in as terrible a condition as before. Therefore God has provided not only that our Lord should die, but that He should also be raised from the dead. The time set apart for the world's recovery is the period of Messiah's glorious Reign, when He will deliver mankind from the bondage of corruption which came through one man's disobedience.

The Church Risen With Christ.

Our text speaks of the Church as though separate from the world. Elsewhere the Bible declares that the whole world lies in the Wicked One. The world are still under condemnation. But the Apostle explains that the Church have escaped the condemnation that is upon the world. We have not gotten free from the weak flesh and the flesh and the death condition, but we have escaped the condemnation—the legal phase of the subject. God is taking this Church class out of the world, to be made partakers of the very highest rank of spirit nature—the Divine. (2 Peter 1:4). This is the promise made to God's people the Church of the First-born, whose names are written in Heaven.

"If ye be risen with Christ." The Apostle does not intimate that this is a thing future. All who belong to the true Church of Christ should know that they have this resurrection. By in order to be risen with Christ we must be dead with Him. (2 Timothy

2:11) Whoever shares His death will also share His resurrection. We must walk in His steps. (1 Peter 2:21). Our Lord declared that He came not to do His own will, but the will of the Father, who sent Him. (John 6:38). So we must do whatever the Father desires us to do; we must not desire our own way. We should seek to know God's will respecting our body—what we shall eat, what we shall wear, what we shall say, what we shall do. To do so will give us what the Apostle calls "the spirit of a sound mind."

Before we became the Lord's children we did not think properly along these lines. Like the Gentiles we were thinking of what would satisfy our appetites. Now we think of what would enable us best to serve the Lord and what is best for our welfare.

Since we have come into God's family, all our talents are His; the more we realize how few are our talents and our opportunities, and how little we are worth to the Lord and everybody else, the more anxious we shall be to make the most out of everything we have—mental, moral, physical.

Dead to Self and Self-Will.

We are to have in mind also that we are to be dead to self-will. Our will is that which we wish, and our wishes represent our personality. If we yield our own wishes to another, we give up our will to that extent. If we give up our will to some church denomination, then it becomes our head, our ruler. If we give up our talents, etc., to some society or order, it takes supervision of our affairs and our time, God is purposing to have an Order—the Order of the Royal Priesthood.

Some of us wear what is known as a Cross and Crown Pin. The cross represents our faith in the death of Christ and our desire to walk in His steps; the crown represents the reward of glory, honor, and immortality; and the wreath around the cross and crown represents the Restitution blessing coming to the world of mankind. A brother who had on one of these pins was asked what degree he had. "The degree of the Royal Priesthood," he replied. All of God's people are Old Fellows in the Church—there are no Masons in that they are of the Temple class, whose Chief Corner-Stone is the Lord Jesus Christ. This Royal Temple is built on the foundation of the Twelve Apostles; and we, as living stones, are being built into that Temple, which by and by will be glorious.—1 Peter 2:4-10.

Invariably God's things have the primary thought. The world has more or less copied after these things, but they do not see the beauty as we do. We have no quarrel with anybody. We are simply on God's side, the true side; and so far as others have the Truth, they are with us. Otherwise they are against us. Just as it was respecting our Lord, so it has been with all the Body of Christ. The Church—there has been a division of the people, some seeing more, some less.—John 9:16.

But God's work goes on steadily, grandly. He is finding these precious members of The Church. In one picture they are represented as jewels, in another as living stones, in a third as a Royal Priesthood. "The Lord knoweth them that are His." We do not know who they are. All that we can do is to assist and leave the rest to the Lord. He makes no mistake.

The Power of Christ's Resurrection.

In order to share in the First Resurrection with Christ, we must share in His death. I remind you of what St. Paul said. He had been discussing the glorious things of the Kingdom, and expressing his opinion that all things in the world were not worthy of consideration in comparison with it. He declared, "I count all things but loss, . . . that I may win Christ and be found in Him" (Philippians 3:8, 9). He desired membership in the Body of Christ.

The word Christ means anointed; Jesus is the Head of The Church, and the Church are the members. God is raising up a great Anointed One. He raised up Jesus first, and gave Him to be the Head over the Church which is His Body. Throughout the Gospel Age God has been raising up the members of The Anointed; and through the Apostle He has said that all things are to be counted as loss and dross in comparison to that wonderful privilege of being members of The Church; for to Christ God promised the Kingdom and glory, honor, immortality.

Jesus has already entered into His glory and sat down with the Father. This does not signify that literally He has sat down in Heaven, but that He has entered into that glorious rest of which the Apostle speaks. (Hebrews 4:9). He is at the Father's right hand—the place of chief favor with God.

Next to the Father Himself is our Lord Jesus Christ. The Master has promised that His faithful followers shall sit at His right hand, and share in His glory as joint-heirs in His inheritance.—1 Peter 1:4, 5.

After mentioning these matters and declaring that he counted all earthly things as loss and dross, the Apostle explains that he was looking forward to a resurrection with Christ. (Philippians 3:10). What deprivation will not men endure in order to attain earthly honors—political, financial and social? They do not concern themselves particularly about the amount of labor and money expended if only they can get the honor. The Apostle, taking the viewpoint of God, says, How small all these things look when I compare them with the privilege of becoming a joint-heir with Jesus Christ!

Then St. Paul declares that he does all this that he may win Christ, and be found in Him—a member of the Body of Christ, the Church. Just as we speak of a board of directors or of the body of Congress, so the Church is

such an organized body. The Apostle was anxious to be a member of that Body of Christ. He saw that Jesus had fulfilled the Father's will in all His experiences; and knowing thus what the Father is pleased with and seeing that the Father had exalted our Lord, the Apostle desired to follow the Master. So he says, "That I may know Him and the power of His resurrection"—experience that grand resurrection, be "changed in a moment, in the twinkling of an eye." Since flesh and blood cannot inherit the Heavenly Kingdom, therefore all the Body of Christ must undergo the wonderful transforming power of the First Resurrection.—1 Corinthians 15:39-55.

Fellowship of Christ's Sufferings.

St. Paul knew that he could not enter into Christ's resurrection unless he entered into Christ's death. Only those who would suffer with Christ could reign with Him. This knowledge was what made St. Paul so different from others of his day. We look back and see what a wonderful man he was—how Christ's character shone in his words and deeds, how much he was filled with the Master's words and disposition.

The same admonition is given us, that we should "follow His steps." In proportion as we become dead to the world, dead with Christ, in that proportion we become risen with Him. But there is a difference between our case and that of Jesus. He was especially born, as the Bible emphasizes; and He could not have been our Savior if He had not been.

Whoever denies that Jesus came into the world a perfect human being is denying the whole Plan of Salvation. His life did not come from Father Adam, but was transferred from a higher plane. He left the glory which He had with the Heavenly Father, and humbled Himself to become a man. He was able to do the Father's will. No sin barred Him from Divine favor. But all of us were born in sin; God had declared Adam and his posterity unfit for everlasting life and Divine fellowship.

At the age of thirty years our Lord presented Himself to the Father in consecration. The Father accepted the sacrifice, and manifested His acceptance in the impartation of the Holy Spirit. Then, having received the Holy Spirit, the new nature, our Lord was counted a New Creature. There, at Jordan, He died, in the sense of giving up His life as a human being; and there He began the new life.

From the time He made His Covenant of Sacrifice He was a New Creature.

During the three and one-half years of His ministry, which culminated at Calvary, Jesus was not living according to the world. He was living a higher life. During that time His sacrifice was satisfactory to the Father; and because of this, the incense of His offering entered into the antitypical Most Holy and covered the Mercy-Seat. Therefore, when He died at Calvary, there was laid up for Him the blessing which He received on the third day thereafter. Because He had proved faithful during the three and one-half years of His ministry, of the Holy Spirit, the Father raised Him from the dead, and exalted Him far above angels.

The experiences of the Church are somewhat similar. From the time that we surrender our wills and begin the sacrificial life, we are dead with Him. Then it is for us to live the new life—dead according to the flesh and alive toward God, dying daily and living daily. Our resurrection is going on moment by moment, year by year, until our trial is finished. Then we shall be rewarded according to our faithfulness from the time we came into God's family—from the time we received the begetting of the Holy Spirit and were recognized as sons of God, risen with Christ, to walk in newness of life.

Before we came into the family of God we were merely outsiders. But when we heard that God had provided for the redemption of our race through the death of His Son and was willing to receive us, it was Good Tidings to us. God has arranged that when we make a full consecration of our hearts to Christ He accepts us, imputes to us His merit and advocates for us. This will continue until the full number of the Elect shall have been found; for as there is a definite number of bones in the human body—not one more or