

ONE WOMAN'S GRAND WORK IN AMELIORATING MISERY

Practical Benevolence of Dorcas Contrasted
With Charitable Work of To-Day--No
Idle Planning, But Actual Help.

A Washington report: Dr. Talmage who is still traveling in northern Europe, has forwarded the following report of a sermon in which he utters helpful words to all who are engaged in alleviating human distresses and shows how such work will be crowned at the last. Text, Acts ix, 36: "And all the widows stood by him weeping and showing him the coats and garments which Dorcas made while she was with them."

Joppa is a most absorbing city of the orient. Into her harbor once floated the rafts of Lebanon cedar from which the temples of Jerusalem were built, Solomon's oxen drawing the logs through the town. Here Napoleon had 500 prisoners massacred. One of the most magnificent charities of the centuries was started in this seaport by Dorcas, a woman with her needle embroidering her name ineffaceably into the beneficence of the world. I see her sitting in yonder home. In the doorway and around about the building and in the room where she sits are the pale faces of the poor. She listens to their plaint, she pities their woe, she makes garments for them, she adjusts the manufactured articles to suit the bent form of this invalid woman and to the cripple that comes crawling on his hands and knees. She gives a coat to this one, she gives a shawl to that one. With the gifts she mingles prayers and tears and Christian encouragement. Then she goes out to be greeted in the street corners by those whom she has blessed, and all through the street cry is heard, "Dorcas is coming!" The sick look up gratefully into her face as she puts her hand on the burning brow, and the lost and the abandoned start up with hope as they hear her gentle voice, as though an angel had addressed them, and she goes out and sees her eyes half put out with sin think they see a halo of light about her brow and a trail of glory in her pathway. That night a half-paid shipwright climbs the hill and reaches home and sees his little boy well clad and says, "Where did these clothes come from?" And they tell him, "Dorcas has been here."

In another place a woman is trimming a lamp. Dorcas brought the oil. In another place a family that had not been at table for many weeks are gathered now, for Dorcas has brought bread. But there is a sudden pause in that woman's ministry. They say: "Where is Dorcas? Why, we haven't seen her for many a day. Where is Dorcas?" And one of the people tells the others that she has been killed. Dorcas is dead. The stages of a king's disease is more anxiously waited for than the news from this benefactress. Alas, for Joppa there is walling, wailing! That voice which has uttered so many cheerful words is hushed; that hand which has made so many garments for the poor is cold and still; the star which had poured light into the night of wretchedness is dimmed by the blinding mists that go up from the river of death. In every forsaken place in that town, wherever there is a sick child or a blind man, wherever there is hunger and no bread, wherever there is guilt and no commiseration, wherever there is a broken heart and no comfort, there are despairing looks and streaming eyes and frantic gesticulations as they cry: "Dorcas is dead!"

They send for the apostle Peter, who happens to be in the suburbs of the place, standing in the palace gate, telling the name of Simon. Peter urges his way through the crowd around the door and stands in the presence of the dead. What demonstration of grief is accorded him! Here stand some of the poor people, who show the garments which this poor woman had made for them. Their grief cannot be appeased. The apostle Peter tries to perform a miracle. He will not do it amid the excited crowd, so he orders that the whole room be cleared. The door is shut against the populace. The apostle stands alone in the room. Oh, it is a serious moment, you know, when you are alone with a lifeless body! The apostle gets down on his knees and prays, and then he comes to the lifeless form of this one friend of the sepulcher, and in the strength of Him who is the resurrection he cries, "Tabitha, arise!" There is a stir in the fountains of life, the heart thunders, the nerves thrill, the cheek flushes, the eye opens; she sits up!

We see in this subject Dorcas the disciple, Dorcas the benefactress, Dorcas the lamented, Dorcas the resurrected. If I had not seen that word disciple in my text, I would have known this woman was a Christian. Such music as that never came from a heart which is not chorded and strung by divine grace. Before I show you the needworker of this woman I want to show you her regenerated heart, the source of a pure life and of all Christian charities. I wish that the wives and mothers and daughters and sisters of all the earth would imitate Dorcas in her discipleship. Before you cross the threshold of the home, before you enter upon the temptations and trials of to-morrow, I charge you in the name of God and by the turmoil and tumult of the judgment day, O women, that you attend to the first, last and greatest duty of your life--the seeking for God and being at peace with Him.

Further, we see Dorcas the benefactress. History has told the story of the crown; epic poet has sung of the sword; the pastoral poet, with his verses full of the redolence of clover tops and arbutus with silk of the

corn, has sung the praises of the plow. I tell you the praises of the needle. From the fig leaf robe prepared in the Garden of Eden to the last stitch taken on the garment for the poor the needle has wrought wonders of kindness, generosity and beneficence. It adorned the giraffe of the high priest, it fashioned the curtains in the ancient tabernacle, it cushioned the chariot of King Solomon, it provided the robes of Queen Elizabeth, and in high places and in low places, by the fire of the pioneer's back-log and under the flash of the chandelier, everywhere, it has clothed nakedness, it has preached the gospel, it has overcome hosts of penury and want with the war cry of "Stitch, stitch, stitch!" The operator, having found a livelihood by it, and through it the mansions of the employer are constructed.

Amid the greatest triumphs in all ages and lands, I set down the conquests of the needle. I admit its crimes, I admit its cruelties. It has had more martyrs than the fire; it has punctured the eye, it has pierced the side, it has struck weakness into the lungs, it has sent madness into the brain, it has filled the potter's field, it has pitched whole armies of the suffering into crime and wretchedness and woe. But now that I am talking of Dorcas and her ministries to the poor, I shall speak only of the charities of the needle. This woman was a representative of all those who make garments for the destitute, who knit socks for the barefooted, who prepare bandages for the lacerated, who fix up boxes of clothing for the missionaries, who go into the asylums of the suffering and the destitute, bearing their gifts which is sight for the blind and hearing for the deaf, and which makes the lame man leap like a hart and brings the dead to life, immortal health bounding in their pulses. What a contrast between the practical benevolence of this woman and a great deal of the charity of this day! This woman did not stop her time idly playing with the poor of the city of Joppa; she was to be relieved; she took her needle and relieved them. She was not like those persons who sympathize with the poor, who go out and see the street and laugh at the boy who has upset his basket of cold victuals, or like that charity which makes a rousing speech on the benevolent platform and goes out to kick the beggar from the street, crying: "Hush your miserable howling!" Sufferers of the world want not so much theory as practice; not so much tears as dollars; not so much kind wishes as loaves of bread; not so much "God bless you!" as jackets and frocks. I will put one earnest Christian man, hard working, against five thousand of the theorists of the subject of charity. There are a great many who have fine ideas about church architecture who never in their life helped to build a church. There are men who can give you the history of Buddhism and Mohammedanism who never sent a farthing for evangelization. There are women who talk beautifully about the suffering of the world, who never, like Dorcas, take the needle and assist it.

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SUNDAY SCHOOL

INTERNATIONAL LESSON NO. VI.
AUGUST 5, 1900.

Jesus and the Children--Matt. 18:1-14.

Supt.--What is the golden text? School--Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God. Mark 10:14.

What is the central truth? Christ's little ones are the objects of His special care.

What is the topic? Humility. What is the outline? I. Christ's kingdom. II. Christ's care for His little ones. III. Christ's demand for separation from cherished sins. IV. Christ's love for the wanderer.

When was the time? August, A. D. 29.

Where was the place? Capernaum. Who were the persons? Jesus. The disciples. A little child.

What are the principal accounts? Mark ix. 33-48; Luke ix. 46-48, xv. 8-7.

Commentary.--When Jesus came down from the mount of transfiguration He healed a demoniac boy. He then journeyed towards Capernaum, and on the way again foretold His last in Jerusalem.

1. At the same time--After Peter had returned from paying the tribute. Who the greatest--Such is blind human nature; always desiring to be made prominent. A spirit of jealousy was probably creeping in. They had seen Jesus specially favored, and Peter, James and John had been honored above the rest by being with Him in the mount. In the kingdom of heaven--They still view the kingdom of Christ as a temporal one, and the real import of their question is, Whom do you expect to honor by giving the first place in your government?

2. Called a little child unto Him--The child was old enough to walk. Jesus proposes to teach them by the other direction. "I always signified a radical and complete change in method, spirit, or course--Pelouze, and obedient as little children--Humble, teachable, obedient, and trustful. Ye shall not enter--There is no way into the kingdom of grace only by the door of humility. The proud and haughty cannot enter. They must humble themselves.

3. Whosoever--All have equal privileges. Shall humble himself--None but the lowly are in the kingdom, and the lowliest in the kingdom are the greatest. To be humble is not to disparage one's self, but to use the lowly as the basis of the highest service. The same is greatest--Selflessness is the root of all sin. It "dims the crown and diminishes the throne of those who would otherwise be great." True humility is one of the surest marks of true greatness.

4. Whoso shall receive--That is, shall show kindness to, shall help and care for. One such little child--This refers not only to actual children (Matt. ix. 13), but also to Christ's followers, who have a humble, childlike spirit. In my name--Out of love to Me and for my sake. Recruit Me--Jesus considers Himself as we treat His little ones.

5. Shall offend--Who so shall cause one of My little ones to stumble and fall into sin. "God does not mean vexing them or making them angry; but tempting or leading them into evil. It were better this apostle should be the offender than a million--A very large stone. About his neck, etc. Drowning in the sea was a punishment used among the ancients.

6. Woe unto the world--O, alas for the world! It is the opinion of some that this word is used to express the grief of the angels on occasions of stumbling (R. V.). Because there are so many temptations and stumbling-blocks put before men--so many things to lead men downward. It must needs be--In this world, that is so full of sin and wickedness, those who serve Christ will be tempted; there will be all sorts of temptations presented to them. Woe to the man through whom the occasion cometh (R. V.). Woe to the man who is so ready the awful crime of leading others down to hell. "He that sins himself is weak; but he that leads others into sin is a devil. It is a fearful thing to lead men down."

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8. If thy hand, foot, eye causeth thee to stumble (R. V.)--If objects as dear to thee as these most valuable and precious members of the body cause thee to stumble and to fall into sin. Cut them off and cast them from thee--No half-way measures will avenge thee. It is better to be hurtful, must be given up and renounced. It is of no use to try to regulate and moderate; safety lies only in entire abstinence. Into the hell of fire (R. V.)--The literal Gehenna was a valley to the south of Jerusalem, a former scene of Moloch worship, and later the place where the refuse of the city was burned with perpetual fires.

9. Desires not--As though they were beneath your notice. Little ones--The weakest and most lowly of those who believe in Christ. In Heaven the angels--The angels in Heaven who behold the face of the Father, have a peculiar charge over them. How dear must these "little ones" be to God, how great the peril of those who offend them!

10. Son of man is come--Jesus came to save sinners. This verse is omitted in R. V.

11. One of them be gone astray, etc.--The lost sheep is a type of one straying away from the fold of Christ into sin. He immediately leaves the ninety and nine in a place of safety and goes after the one that is lost, and so seeks the straying one.

12. He rejoiceth more--That sheep which of no more value than the other sheep. It was its rescue that caused the joy.

13. Teachings--Those things that seem great to men are very small in the sight of God. There will never be any contention about greatness among the little ones. Jesus takes a deep interest in the least and most insignificant of his subjects, and considers what is done

to them as though it were done to Himself.

PRACTICAL SURVEY.
Christ's kingdom. Viewing the kingdom of Christ in the light of a temporal one, His disciples wished to know who would be His principal officers. "Having seen the keys delivered to Peter, and that he, with James and John, had been privileged to be present at the transfiguration, it is no wonder if a measure of jealousy and suspicion began to work in their minds." The question of precedence naturally arose, since the root of worldly ambition and desire for ascendancy remained in their hearts. The disciples did not fully understand the great disparity between the kingdom of Christ and the kingdoms of this world. Our lesson teaches us that Christ's kingdom is spiritual and eternal.

Subjects of Christ's kingdom. The little child is the type of the genuine disciple of Christ. The simplicity, innocence, frankness, trustfulness, teachableness and loving obedience that characterize the little child are the "badges of civic privilege in the heavenly polity." There is no possibility of rising to honor and distinction in the kingdom of grace but by becoming childlike. Worldly ambition and lust of power must be destroyed.

Converted subjects. "Except ye be converted," etc. V. 8. The only entrance into Christ's kingdom is by regeneration, or the new birth. Conversion is more than ceasing from sin; it involves a change of mind, of heart, of life. Thus changed, "the mind sees what it once saw not; the heart loves what it once loved not; and the life, animated by a new mind and new heart, is consciously and diligently spent in obeying and glorifying God. Pleading and cherishing sins. Thy heart," etc. V. 10. (V. 8, 9) refer to the most cherished attitude of the human mind toward sin. The mind cannot even approximate to an equal indignation to which he is drawn and be without sin. Sacrifices must be made for Christ's sake.

Obstacles to spiritual growth. Our lesson teaches that humble-hearted, childlike disciples are subjects of Christ's special care and attention, and that good angels ever watch over every one who is striving to do God's will. V. 10. The possession of superior intellectual power, greater force of character, enlarged religious views, only invest one with the greater responsibility toward Christ's little ones. Christ's infinite love is shown in His deep interest in the very least of His creatures. It is not His will that one should perish. V. 14. Christ came to save all (v. 13), and He designs that every one of His subjects should co-operate with Him in carrying out His beneficent purposes. But where the roots of self remain they are sure to lead men to undermine and despise others. The self-nature unfits its possessor for the duty of helping others amidst the difficulties of the way.

BIT OFF CAT'S TAIL.
Drunken Freak of a Young English Laborer.

MUST SERVE 28 DAYS IN JAIL.
At the Durham Quarter Sessions on Wednesday, says the Newcastle, Eng., Chronicle, Matthew Scott, laborer, Stockton, appeared against a conviction of the Stockton magistrates committing him to prison for 28 days, without the option of a fine, for having ill-treated a cat by biting a piece off its tail. Mr. Luck was the appellant, and Mr. Sney for the respondents.

Mr. Sney, in opening the case, said that there was no question about the facts, as in the court below, the appellant pleaded guilty to the offense, was brought in the endeavor to get the sentence reduced, and to try to get the magistrates to send the appellant to prison without the option of a fine.

Mary Ann Goodman, a little girl living with her parents in Stockton, was called to give evidence in support of the conviction. She stated that on the 31st of May, Matthew Scott and another man entered her mother's house in a drunken condition. The cat was lying on the hearth rug in front of the fire, and Scott's companion said to him, "Go and get the cat, make a fox terrier of the cat." Scott picked the cat up, and he under his arm, and at once bit off 2 1/2 inches from the end of its tail. The cat screamed as if in great pain, and witness's mother coming in, ordered them out of the house. The wound did not heal, and the cat died at the month's end.

Inspector Cape, of the South-Durham and North-Yorkshire Society for the Prevention of Cruelty to Animals, spoke to having seen the cat shortly after the offence had been committed. It was then, he said, suffering great pain.

Mr. Luck, for the appellant, stated that Scott was an industrious and respectable young man. Mr. Luck put it to the magistrate that this conduct was merely that of a foolish drunken freak. He would produce evidence that the biting off of the cat's tail would only give it momentary pain, and in all circumstances he asked the Bench to take a merciful view of the case.

Thomas Elliott, veterinary surgeon, Stockton, gave it as his opinion that the operation of docking the cat's tail would give it slight pain, and not inflict any lasting injury.

Other witnesses were called who spoke to appellant's good character. The Bench declined to confirm the conviction, and dismissed the appeal with costs.

Mr. Luck asked if the prisoner might have his sentence commuted to hard labor. The Chairman stated that the Bench refused to interfere, and the conviction of the magistrates below remained.

Directions by Phone
"Hello!"
"Hello!"
"Is that you, Henry?"
"Yes."
"This is Carrie I want to ask you--"
"He is a hurry, please, Carrie. Twenty persons are here waiting to talk to me."
"I will. We are going to have a chicken for dinner, and the girl wants me to ask you how she ought to kill it. Shall she?"
"Oh, ring off!"
At the little woman at the other end of the wire immediately told the other woman in the kitchen and wring the chicken.

MARKET REPORTS

OF
The Week.

Leading Wheat Markets.
Following are the closing prices at important wheat centres to-day:

	Cash.	Sept.
Chicago	80 1/2-80 3/4	80 1/2-80 3/4
New York	80 1/2-80 3/4	80 1/2-80 3/4
St. Louis	80 1/2-80 3/4	80 1/2-80 3/4
Toledo	80 1/2-80 3/4	80 1/2-80 3/4
Detroit, red	80 1/2-80 3/4	80 1/2-80 3/4
Detroit, white	80 1/2-80 3/4	80 1/2-80 3/4
Duluth, No. 1	80 1/2-80 3/4	80 1/2-80 3/4
Minneapolis, No. 1	80 1/2-80 3/4	80 1/2-80 3/4
Northern	80 1/2-80 3/4	80 1/2-80 3/4
Minnesota, No. 1	80 1/2-80 3/4	80 1/2-80 3/4
Hard	80 1/2-80 3/4	80 1/2-80 3/4

077 7-8

Toronto Farmers' Market.

July 24.--Receipts of farm produce were light, 250 bushels of grain and 10 loads of hay.

Wheat--One load of goose sold at 72 1-2c per bushel.

Oats--Two hundred bushels sold at 31 1-2c to 32 1-2c.

Potatoes--Old potatoes are practically out of the market, and new ones are selling at 20 to 50c per bushel.

July 26.--Receipts of grain on the street market here to-day, four loads.

Wheat--One load of spring wheat sold at lower at 71c and one load of goose wheat 7c higher at 72 1/2c.

Oats--Two loads sold steady to firmer at 31 1/2 to 32 1/2c.

Hay and Straw--Six loads of hay sold at \$10 to \$10.50 a ton for new, and \$13 a ton for old. No straw offered.

Toronto Fruit Market.

Raspberries, 6 1-2c to 7 1-2c; blueberries, 75c to 80c; gooseberries, 30c to 40c for small and 50c to 60c per basket for large varieties; cherries, 50c to \$1.10 for common and \$1.10 to \$1.60 for sweet; red currants 30c to 40c; black currants, 70c to 85c; tomatoes, 70c to 80c; cucumbers, 12 1-2c to 20c; beans, 15c; harvest peas, 50c per basket; apples, 15c to 25c per basket; green corn, 10c to 12c per dozen; potatoes, 4