

Reformer Cleveland.

Frank Leslie (Int.) The shameful showing of the Tribune, with its names, dates and facts, sets forth that 218 appointees of the reformer President have been directly connected with the criminal classes.

Another shock awaits the American wheat grower and miller. Another grain phantom has materialized. Another "granary of the world" is announced.

Yan Phay Lee, of the class of '87, Yale, has gone to California where he is to enter the bank of San Francisco. Mr. Lee entered Yale with the class of '84, but when the order came from the Chinese government recalling all Chinese students Mr. Lee left college and returned to his home.

An important step in the progress of the Nicaragua canal enterprise was effected a few days ago when the government of Costa Rica ratified the contract with the canal company, giving it certain important and necessary franchises and concessions.

Representative O'Donnell of Michigan has been busy auditing the vouchers for envelopes used in distributing the speeches of members of the house during the present session.

The ideology of the average dog-loving woman is past comprehension. Mrs. Bell of Thirty-eighth street, New York, bought a \$200 lot in Greenwood cemetery in which to bury her pet poodle.

The Swedish-American naturalization club of Chicago, which has been engaged this year in inducing Danish, Swedish and Norwegian residents to become citizens of the United States, have far swung into line over one thousand, and in the course of the next few months expects to bring in many more.

Unlike most public speakers, Mr. Blaine prefers the old-fashioned town mass-meeting in the public square rather than the newer style of hall gatherings. He would rather speak twice in the open air than once in a hall.

Herr Most, before the immigration investigation committee testified that the number of anarchists in the United States would not fall short of two millions. Herr Most evidently enjoys a false alarm, and has drawn heavily on his imagination in the above estimate.

Effect of the Mills Bill.

Utica Herald. The statement of the commerce of the United States for the year ending with June, 1888, is not encouraging, and it should be a warning to the theorists who are offering subsidies to foreigners to glut our markets.

The Democratic Party and Colored Men. Omaha Republican. What has the Democratic party, North or South, ever done for the negro? What solitary right has he that he does not owe directly to the Republican party?

Cannot Stand Free Trade. San Francisco Bulletin. Barclay Henley, Democratic Representative from the first district of California in two Congresses, has written a letter to Representative Morrow, in which he says: "I cannot ally myself with a party whose guiding star is no matter how far off, is free trade."

No Chance to Dodge. National Republican. One of the cheering features of the situation is the almost panicky fright that has thus early gotten possession of the Democrats. No other man has done so much for Republican success as President Cleveland. His tariff message bound his party to make the Presidential fight on an anti-protection platform, or take some other candidate than him.

Tariff Reduction. Boston Journal. We do not forget that the initiative in tariff legislation belongs to the House, and that the prime responsibility for what is attempted or done in that direction rests upon the Democratic majority in that body.

For Harrison and Morton. Albany Journal. One of the most prominent Protectionists of New Jersey, Mr. William P. Crooks, of Jersey City, is out for Harrison and Morton. He says that he has been an ardent Protectionist for several years, but that he finds that he has been helping the Democratic party all along in his fight in behalf of the saloon interest.

He Went West for His Health.

At Chadron, Nebraska, we got into conversation with a man who was sitting on the depot platform waiting for the next train. "I came out to this country a few days ago," he said after talking some time, "for my health, but I am going back to Connecticut on the next train."

"Doesn't the climate agree with you?" asked Briar. "Yes, I think the climate would agree with me all right, but the people don't. I went up here to Oelrichs, Dakota. A friend of mine had spent a summer near there on Big Nose George's ranch, and he recommended the place to me."

"No, I simply went there for my health, intending to board during the fall and return home before cold weather. As I got off the train when it arrived I noticed quite a crowd of men on the platform, all wearing big flat hats and spurs and walking very bow-legged."

"What flirts all you men are?" said she. "But, oh, my sakes! ain't that tree lovely?—just one mass of flowers. Hold me up, please, Mr. Slick, till I get a branch of that apple tree. Oh, dear! how sweet it smells."

"Don't hold me so high, please. There, smell that—ain't it beautiful? I hope I ain't a-showin' of my ankles."

"Yes, it is," said she, a pullin' of my whiskers; "yes, it is, just in the right place—just where it ought to be, and she put my hand on it."

"I'll lift her up to the tree too," says I, "if you like, and then—"

"The birth of an affection is always the birth of a new life, and the beginning of a forever. Growing isn't waiting for sunshine. It is real reaching after it. It is good to put a bother away over night. It all stragglers out in the morning."

A Very Dumb Girl. Alphonzo: "I am a poor man, Miss DePink, but I am industrious, honest and ambitious; and if you—"

Business of Importance with small man from Connecticut.

"I gave the subject a good deal of careful study and concluded that Connecticut was a pretty good place after all. I couldn't see why I should have ever thought my health was poor there."

"The coroner dropped in and looked me over, and I heard him promise a dozen different men to see that each was on the inquest."

"The sheriff was now announcing that the vigilance committee would meet in five minutes. I got a gleam of hope just then, when I saw the city marshal coming, wearing his star. I appealed to him for protection, but he looked me all over and then said he reckoned it was best for the civil authorities to take their own course."

"I then started out the back door for Connecticut. I found that my health was first-rate for running. When I left Connecticut, I thought I needed a change of climate, but I conclude that I still needed one more change. By leaning over and taking long steps and lots of them, I managed to reach a little ravine and hill while they were getting on their horses and riding around the hotel. I lay among the sage brush till night, when I walked down the track to this place. The people here say the boys were only having a little fun with me, but I can't say as I enjoy the humor. An hour I shall go back to Connecticut on the train that is coming up there. There's more health in Connecticut than I ever gave it credit for. Good-bye—don't camp at Oelrichs unless you are prepared for their style of pleasantries."

Sam Slick's Description of a Pritchard. "What flirts all you men are?" said she. "But, oh, my sakes! ain't that tree lovely?—just one mass of flowers. Hold me up, please, Mr. Slick, till I get a branch of that apple tree. Oh, dear! how sweet it smells."

"Well, I took her in my arms and lifted her up, but she was a long time a-chooosin' of a wreath, and that one she put round my hat, and then she gathered some sprigs for a nosegay. There, smell that—ain't it beautiful? I hope I ain't a-showin' of my ankles."

"Lucr, how my heart beats!" says I, and it did, too; it thundered like a sledge hammer—I acitly thought it would have torn my waistcoat buttons off. "Don't you hear it go bump, bump, bump, Lucr? I wonder if it ever busts like a boiler?—for holdin' such a gal as you be, Lucr, in one's arms ain't safe; it is as much as one's life."

"Don't be silly," said she, larfin' "or I'll get down this minit. No," said she, "I don't hear it beat. I don't believe you've got any heart at all."

"There," said I, bringin' her a little further forward, "don't you hear it now?—listen."

"No," said she, "its nothin' but your watch tickin'; and she larfed like anything; "I thought so."

"Oh, then you don't know whether it is in the right place or not."

"Yes, it is," said she, a pullin' of my whiskers; "yes, it is, just in the right place—just where it ought to be, and she put my hand on it."

SUNDAY SCHOOL LESSON.

Lesson IX, August 26, 1888.

THEME: THE PILLAR OF CLOUD AND OF FIRE.—NUM. 9:15-23. 15. And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony; and at even there was upon the tabernacle as it were the appearance of fire, until the morning. 16. So it was always: the cloud covered it by day, and the appearance of fire by night. 17. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed; and in the place where the cloud abode, there the children of Israel pitched their tents. 18. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched; as long as the cloud abode upon the tabernacle they rested in their tents. 19. And when the cloud tarried long upon the tabernacle many days, then the children of Israel kept the charge of the Lord, and journeyed not. 20. And so it was, when the cloud was a few days upon the tabernacle, according to the commandment of the Lord, and according to the charge of the Lord, and journeyed. 21. And so it was, when the cloud abode from even until the morning, and that the cloud was taken up in the morning, then they journeyed; whether it was by day or by night that the cloud was taken up, they journeyed. 22. Or whether it were two days, or a month, or a year, that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel abode in their tents, and journeyed not; but when it was taken up, they journeyed. 23. At the commandment of the Lord they rested in their tents, and at the commandment of the Lord they journeyed; and according to the charge of the Lord, at the commandment of the Lord by the hand of Moses.

GOLDEN TEXT.—O send out thy light and thy truth; let them lead me.—Psalm 43:3. With this lesson we enter the fourth book of the Pentateuch. In Genesis we found beginnings, the origin of life, of Exodus redemption; in Leviticus a month's discipline in the science of worship; in Numbers the enumeration of Israel at the beginning and close of their journeyings and their "walk and warfare in the wilderness."

The Lord could have counted Israel; indeed, they were known by name to him, and yet he set others the task of censuring. It is part of the divine purpose to compel mankind to use his faculties, to discharge of duties. So God knows our needs, but prayer and work are necessary parts of our education.

In the enumeration, the tribe of Judah stood first, 74,600; then the tribe of Reuben third, and Dan the least, aggregating 64,550 "from twenty years old and upward." God reported his figures and Issachar his and comparisons were made. So in the church there are varying gifts, the gifts of how many can be put in the list, as well as soldiers to contend for Christ against the powers of darkness.

The history of Numbers covers thirty-eight years of practical life, following the completion of the law given at Sinai, classified briefly: (1) The breaking up of encampment at Sinai, the arrangement of the procession, the assignment of duties. (2) The march upon Canaan and the refusal of the Israelites to enter the land. (3) The rebellion of Korah, Dathan and Abiram and Aaron. (4) The death of Miriam and Aaron.

We study the order of worship, the arrangement of the army and the line of march, but beneath all these permanent quantities, our lesson is to find out the philosophy of history, the philosophy of religion, the philosophy of life. We may commit to memory many details and know a little of the underlying principle. What did Israel see in the cloud by day and the brightness by night? That God ministers according to the necessities of life. It is sometimes a summer day, over-arched with blue. We seem to need no help in approaching near to God. The light is filled with his presence. Then there are periods when everything is dark, we fear to move, friends are far off and the divine seems enveloped in darkness. We need a column of supernatural light and brightness.

The soul needs and finds both manifestations of God. And so the underlying truth reveals itself that according to the needs of the soul will be the divine revelation. LESSON NOTES. V. 15. And on the day the tabernacle was reared, the cloud covered the tabernacle. That is on the first month of the second year of Israel's pilgrimage, the Shekinah rested over the Holy of Holies, in which was the ark and the tables of testimony.

The present account dates some fifty days later, as Israel was about to go forward on the journey. The movement began on the 20th day of the second month. The account of the cloud covering the tabernacle is mentioned here, as it was to be their guide, leading them, and abiding with them in their journey or encampment. It was a wonderful spectacle—"millions of people moving along without knowledge of the route which they were to take, wholly dependent upon God for guidance, as if for food, a helpless pilgrim host. They could form no plans for the to-morrow. When encamped they knew not when they were to march, and when on the march they knew not when and where they were to stop; a life of daily and hourly dependence."

In the vast company, some were in advance, some far behind, but near or far the pillar of cloud (symbol of God's presence) was visible to every follower. Only to those who turned back was there no leading presence. Moving through space, without human form or wing of bird, the cloud was a fitting symbol of the self-possessed, self-existing Being whom they worshipped. It was material substance to be grasped; it was near and yet so far; it was mysterious, yet beautiful; refreshing as shade by day, and light by night. Israel sleeping or waking could rest secure, for the Omnipresent leader was in their midst.

V. 17. When the cloud was taken up, we can easily picture to ourselves the rising of the cloud becoming, more and more conspicuous to the distant eye, a signal for onward march, and the settling down again where the tabernacle was to be set up and camp established. Hence this cloud became to them the word of God, a command to move or patiently wait. Sometimes it rested long, sometimes only for a night. It was, that is, Israel patiently watched or heroically journeyed, subject to the Divine leading. Sometimes straight, sometimes zigzag, sometimes smooth, sometimes rough and difficult was the way. The children of Israel obeyed, and in that spirit of restful trust was joy. If the cloud tarried long they rested long, if it was taken up suddenly they were not surprised. They had no controversy. We waste much time and lose much peace in questioning and fault finding. Better follow the cloud, taking no anxious thought concerning the destination. He who opens the gate of day with prayer, has no fear; but he who waits for the Spirit to lead, no Presence to trust, will find care as a canker in the heart, destroying peace, happiness and life. Only he who truly knows God can be a joy to himself and a help to humanity.

Very likely some anticipated the future on this wise: "How delightful will be the pilgrimage with Omnipotence to provide and lead. There will be an highway thrown up bordered with trees, fruits and flowers, and with rivulets and springs of living water." Not so; the way was sometimes beset with serpents, sometimes with enemies; it lay through dry and thirsty lands where no water was; and amid hunger, distress and death, the best struggled on, and yet the Lord was with them in the desert and amid their sorrows, as he was at Elim under the palms and by the wells of Beersheba. "It was the Lord's doing and marvelous in their eyes."

Why all this trying and bitter experience? To develop character, to evolve an invincible people by strengthening their faith and steadfastness.