Gained Through Chess.

1866 Mohammed Balba usurped the throne of Granada in spite of the superior claims of his elder brother Ali. He was very unsuccessful in conducting of the war against the Christians and was at length assassinated by poison absorbed through his skin from a shirt. He entertained a bitterate dislike to the brother whom he had injured, and when he knew that his own fate was sealed he sent an order to the governor of the prison in which Jussef was confined that he should be executed immediately. When the order arrived Jussef was playing chess with the chaplain of the prison. With great difficulty Jussef obtained a respite from the governor permitting him to finish the game. Before it was ended, however, news came that the murderer had died of the poison. This saved the order of execution and the chief, instead of going to the scaffold, mounted the throne.

A Gentle Hint.

A singular custom prevails among the Tartars or Kurds. If a man loses his cattle or other property he pours white brown sugar into a piece of white cloth, ties it up and carries the such parcel to each of his friends and acquaintances. In return he is invited, according to circumstances, to a cow or sheep or a sum of money.

Waiter—Kin Ah bring yo' an 'ade,

Jollyboy—What kind of 'ades have

Waiter—Lemonade, orangeade an' ade, sah?

Jollyboy—Bring me a serenade.

Miss Amy Castles sang at Melbourne, Australia, before 14,000 people. Critics say she rival Patti and Melba.

"He is Wise Who Talks But Little."

This is only a half truth. If wise men held their tongues, we should know nothing about the circulation of the blood. Were not for this advertisement you might never know that Hood's Sarsaparilla is the best blood medicine.

Hood's Sarsaparilla
Never Disappoints

A Burglary Story.

They were telling "burglary stories" on the veranda in front of the grocery store in a down-east town. "The man's hand was thrust through the hole he had cut in the door," said the star talker, "when the woman grabbed the wrist and held on in spite of the struggles of the man outside. In the morning the burglar was found dead, having cut his own throat when he found escape impossible; but the fact the woman had not known he was dead, and so had not released her grasp on his wrist all night long." "Huh!" jeered the skeptic in the corner; "why didn't she feel of his pulse?"—Chicago Commercial.

Dr. Bull's COUGH SYRUP
Cures Croup and Whooping-Cough
Unexcelled for Consumptives. Gives quick, sure results. Refuse substitutes.
Bull's Pills cure Biliousness. Trial 10 for 5c.

Should Women Smoke?

We have no earthly objection to women smoking; only, if they do smoke, they should smoke seriously. Most of them just fool a little with a cigarette. Now, that scarcely amounts to smoking at all. If they really mean it let them take to cigars and pipes. Imagine a dignified old lady, a Polish Countess—what is her name? Countess Countess?—oh, well, Thingamabisky—it ends in 'isky,' anyhow—I respect that woman. She genuinely smokes, and no mistake about it. There is no playing there. She looks at it as a sacred duty. She has a long pipe with a wooden stem and the bark on it and a fine big bowl—a regular man's pipe. When she was visiting here she just loaded up and smoked, and loaded up and smoked, and loaded up and smoked again. She meant business. I know another lady who has a long Turkish pipe, and she, too, means business. If women are ever to be genuine smokers, that is the way they must go to work.—Mark Twain.

"I GAVE little thought to my health," writes MRS. WM. V. BELL, 230 N. Walnut St., Canton, O., to Mrs. Pinkham, "until I found myself unable to attend to my household duties.

"I had had my days of not feeling well and my monthly suffering, and a good deal of backache, but I thought all women had these things and did not complain.

THOUGHTLESS WOMEN

"I had doctored for some time, but no medicine seemed to help me, and my physician thought it best for me to go to the hospital for local treatment. I had read and heard so much of your Vegetable Compound that I made up my mind to try it. I was troubled with falling of the womb, had sharp pains in ovaries, leucorrhœa and painful menses. I was so weak and dizzy that I would often have severe fainting spells. I took in all several bottles of Lydia E. Pinkham's Vegetable Compound and Blood Purifier and used the Sanative Wash, and am now in good health. I wish others to know of the wonderful good it has done me, and have many friends taking it now. Will always give your medicine the highest praise."

MRS. A. TOLLE, 1946 Hilton St., Philadelphia, Pa., writes:

"DEAR MRS. PINKHAM—I was very thin and my friends thought I was in consumption. Had continual headaches, backache and falling of womb, and my eyes were affected. Every one noticed how poorly I looked and I was advised to take Lydia E. Pinkham's Vegetable Compound. One bottle relieved me, and after taking eight bottles am now a healthy woman; have gained in weight 95 pounds to 140 pounds, and everyone asks what makes me so stout."

A Doctor's Advice Free!

About Tetterine. Dr. M. L. Fielder of Eclectic P. O., Elmore Co., Ala., says: "I know it to be a radical cure for tetter, salt rheum, eczema and all kindred diseases of the skin and scalp. I never prescribe anything else in all skin troubles." Send 50c. in stamps for a box of it, postpaid, to the manufacturer, J. T. Shuptrine, Savannah, Ga., if your druggist doesn't keep it.

Gentlemen Rankers' Disappearing.

"Gentleman rankers" are disappearing from the British army. In the fourteen years from 1885 to 1899 commissions were granted to 343 men from the ranks. The largest number was 41 in 1888. For the first four years they averaged over 30, for the next seven years about 20, in 1896 there were 16, the next year 9, and last year 14. The percentage of commissions given to "rankers" was four for the 14 years, but only 1.3 in 1897, and 1.9 in 1898. They are partly shut out by the difficulties put in their way, but many more seek military and "police" employment in the colonies.

Lost Sight

Restored and the eyes cured by using Findley's Eye Salve. No pain, sure cure or money back. 25c. box. All druggists, or by mail. J. P. HAYTER, Decatur, Texas.

Next to opium in power are certain kinds of grasses, notable among which is hemp, which causes intoxication and anæsthesia.

STATE OF OHIO, CITY OF TOLEDO, } ss.
LUCAS COUNTY.

FRANK J. CHENEY makes oath that he is the senior 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 case of CATARRH that cannot be cured by the use of HALL'S CATARRH CURE.
FRANK J. CHENEY.

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

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

From boats run by foot power to fire engines propelled by electricity is the trend of modern invention.

Fits permanently cured. No fits or nervousness after first day's use of Dr. Kline's Great Nerve Restorer. $2 trial bottle and treatise free DR. R. H. KLINE, Ltd., 931 Arch St., Phila., Pa.

Not a single penny, halfpenny or farthing has yet found its way back to the English mint.

I believe Piso's Cure for Consumption saved my boy's life last summer.—MRS. ALLIE DOUGLASS, Le Roy, Mich., Oct. 20, 1894.

VEGETABLE GEMS.

Curious Opals Found in the Bamboo of Manila.

New York Press: "Among the queer things found in the Philippines are bamboo opals, a vegetable gem which is sometimes discovered by the natives in the stem of the bamboo," said a gentleman who has lived for a number of years in Manila. "Not one piece of bamboo in a thousand, however, contains a specimen, as the bamboo grown there, as elsewhere, is usually empty, but accident occasionally brings to light in the bamboo stem a small flint-like material, which presents the appearance of a perfect opal. These modules are known to the natives as 'tobacur,' and I have found from time to time during my long stay on the islands seen several of these vegetable freaks of nature, which reproduced the characteristic lines of the opal so faithfully that experts were puzzled to know the difference between the vegetable and the real specimen. "Besides the tobacur gem there is frequently found in the inside of the Philippine cocoanut a tiny substance resembling a sponge, which, when exposed to the heat of the sun for several days, will reveal the presence of sundry small spheres that have all the natural appearance and luster of the pearl. These cocoanut gems range from the size of a pin head to that of a small pea. They are valuable, and when not used by the natives for personal adornment, are sold to local and foreign museums as curiosities. It may be interesting to know that the first chemical and mineralogical examination of these vegetable gems was made by James Smithson, whose munificence established the first of the scientific bureaus of the American government."

There is evidently everything in a name. Phil Graves is an undertaker in an Ohio village.

The French electric wagon Jeantaud recently made a trip of 85 miles in seven and one-quarter hours without recharging the battery.

The Tyrol has two octogenarian poets, Adolph Pichler and Hermann Rollett.

REV. DR. TALMAGE.

THE EMINENT DIVINE'S SUNDAY DISCOURSE.

Subject: The Water Brooks—The Gospel of Refreshment Shows How We May Elude the Hounds of Trouble and Safely Reach the Lake of Divine Solace.

(Copyright, Louis Klopsch, 1899.)

WASHINGTON, D. C.—The Gospel as a great refreshment is here set forth by Dr. Talmage, under a figure which will be found particularly graphic by those who have gone out as hunters to find game in the mountains; text, Psalm xlii., 1, "As the hart panteth after the water brooks."

David, who must some time have seen a deer hunt, points us here to a hunted stag making for the water. The fascinating animal, called in my text the hart, is the same animal that in sacred and profane literature is called the stag, the roebuck, the hind, the gazelle, the reindeer. In central Syria in Bible times there were whole pasture fields of them, as Solomon suggests when he says, "I charge you by the hinds of the field." Their antlers jutted from the long grass as they lay down. No hunter who has been long in "John Brown's tract" will wonder that in the Bible they were classed among clean animals, for the dews, the showers, the lakes, washed them as clean as the sky. When Isaac, the patriarch, longed for venison, Esau shot and brought home a roebuck. Isaiah compares the sprightliness of the restored cripple of millennial times to the long and quick jump of the stag, saying, "The lame shall leap as the hart." Solomon expressed his disgust at a hunter who, having shot a deer, is too lazy to cook it, saying, "The slothful man roasteth not that which he took in hunting."

But one day David, while far from the home from which he had been driven and sitting near the mouth of a lonely cave where he had lodged and on the banks of a pond or river, hears a pack of hounds in swift pursuit. Because of the previous silence of the forest the clangor startles him, and he says to himself, "I wonder what those dogs are after." Then there is a crackling in the brushwood and the loud breathing of some rushing wonder of the woods, and the antlers of a deer rend the leaves of the thicket, and by an instinct which all hunters recognize it plunges into a pond or lake or river to cool its thirst and at the same time, by its capacity for swifter and longer swimming, to get away from the foaming harriers.

David says to himself: "Aha! That is myself! Saul after me, Absalom after me, enemies without number after me. I am chased, their bloody muzzles at my heels, barking at my good name, barking after my body, barking after my soul. Oh, the hounds, the hounds! But look there!" says David, "That hunted deer has splashed into the water. It puts its hot lips and nostrils into the cool wave that washes the lathered flanks, and it swims away from the fiery canines, and it is free at last. Oh, that I might find in the deep, wide lake of God's mercy and consolation escape from my pursuers! Oh, for the waters of life and rescue! As the hart panteth after the water brooks, so panteth my soul after thee, O God!"

Some of you have just come from the Adirondacks, and the breath of the balsam and spruce and pine is still on you. The Adirondacks are now populous with hunters, and the deer are being slain by the score. Once while there talking with a hunter I thought I would like to see whether my text was accurate in its allusion, and as I heard the dogs baying a little the way off and supposed they were on the track of a deer I said to the hunter in rough corduroy, "Do the deer always make for the water when they are pursued?" He said: "Oh, yes, mister! You see, they are a hot and thirsty animal, and they know where the water is, and when they hear danger in the distance they lift their antlers and snuff the breeze and start for Racquet or Loon or Saranac, and we get into our cedar shell boat or stand by the runway with rifle loaded ready to blaze away."

My friends, that is one reason why I like the Bible so much. Its allusions are so true to nature. Its partridges are real partridges, its ostriches real ostriches and its reindeer real reindeer. I do not wonder that this antlered glory of the text makes the hunter's eye sparkle and his cheek glow and his respiration quicken, to say nothing of its usefulness, although it is the most useful of all game, its flesh delicious, its skin turned into human apparel, its sinews fashioned into bow strings, its antlers putting handles on cutlery and the shavings of its horns used as a restorative, its name taken from the hart and called hartshorn. By putting aside its usefulness this enchanting creature seems made out of gracefulness and elasticity. What an eye, with a liquid brightness as if gathered up from a hundred lakes at sunset! The horns a coronal branching into every possible curve, and, after it seems done, ascending into other projections of exquisiteness, a tree of polished bone, uplifted in pride or swung down for awful combat! It is velocity embodied, timidity impersonated, the enchantment of the woods, eye lustrous in life and pathetic in death, the splendid animal a complete rhythm of muscle and bone and color and attitude and locomotion, whether couched in the grass among the shadows or a living bolt shot through the forest or turning at bay to attack the hounds or rearing for its last fall under the buckshot of the trapper.

It is a splendid appearance, that the painter's pencil fails to sketch, and only a hunter's dream on a pillow of hemlocks at the foot of St. Regis is able to picture. When twenty miles from any settlement, it comes down at eventide to the lake's edge to drink among the lilypads, and, with its sharp-edged hoof, shatters the crystal of Long lake, it is very picturesque. But only when after miles of pursuit, with heaving sides and boiling tongue and eyes swimming in death, the stag leaps from cliff to cliff into Upper Saranac can you realize how much David had suffered from his troubles and how much he wanted God when he expressed himself in the words, "As the hart panteth after the water brooks, so panteth my soul after Thee, O God."

Well, now, let all those who have coming after them the lean hounds of poverty or the black hounds of persecution or the spotted hounds of vicissitude or the pale hounds of death or who are in any wise pursued run to the wide, deep glorious lake of divine solace and rescue. The most of the men and women whom I happen to know, at different times, if not now have had trouble after them, sharp, muzzled troubles, swift troubles, all devouring troubles. Many of you have made the mistake of trying to fight them. Somebody meanly attacked you, and you attacked them. They depreciated you, and you depreciated them, or they overreached you in a bargain, and you tried, in Wall street parlance, to get a corner on them. Or you have had a bereavement, and instead of being submissive you are fighting that bereavement. You charge on the doctors who have failed to effect a cure, or you charge on the carelessness of the railroad company through which the accident occurred. Or you are a chronic invalid, and you fret and worry and scold and wonder why you cannot be well like other people, and you angrily charge on the neuralgia or the laryngitis or the ague or the sick headache. The fact is you are a deer at bay. Instead of running to the waters of divine consolation and slaking your thirst and cooling your body and soul in the good cheer of the gospel and swimming away into the mighty deeps of God's love, you are fighting a whole kennel of barriers.

Some time ago I saw in the Adirondacks a dog lying across the road, and he seemed unable to get up, and I said to some hunters, "What is the matter with that dog?" They answered, "A deer hurt him," and I saw he had a great swollen paw and a battered head, showing where the antlers struck him. And the probability is that some of you might give a mighty clip to your pursuers. You might damage their business, you might worry them into ill health, you might hurt them as much as they hurt you; but, after all, it is not worth while. You only have hurt a hound. Better be off for the Upper Saranac, into which the mountains of God's eternal strength look down and moor their shadows. As for your physical disorders, the worst strychnine you can take is fretfulness, and the best medicine is religion. I know people who were only a little disordered, yet have fretted themselves into complete valetudinarianism, while others put their trust in God and came up from the very shadow of death and have lived comfortably twenty-five years with only one lung. A man with one lung, but God with him, is better off than a godless man with two lungs. Some of you have been for a long time sailing around Cape Fear when you ought to have been sailing around Cape Good Hope. Do not turn back, but go ahead. The deer will accomplish more with its swift feet than with its horns.

There are whole chains of lakes in the Adirondacks, and from one height you can see thirty lakes, and there are said to be over 800 in the great wilderness. So near are they to each other that your mountain guide picks up and carries the boat from lake to lake, the small distance between them for that reason called a "carry." And the realm of God's word is one long chain of bright, refreshing lakes, each promise a lake, and a very short carry between them, and, though for ages the pursued have been drinking out of them, they are full up to the top of the green banks, and the same David describes them, and they seem so near together that in three different places he speaks of them as a continuous river, saying, "There is a river the streams whereof shall make glad the city of God." "Thou shalt make them drink of the rivers of thy pleasures;" "Thou greatly enrichest it with the river of God, which is full of water."

But many of you have turned your back on that supply and confronted your trouble, and you are soured with your circumstances, and you are fighting society, and you are fighting a pursuing world, and troubles, instead of driving you into the cool lake of heavenly comfort, have made you stop and turn round and lower your head, and it is simply antler against tooth. I do not blame you. Probably under the same circumstances I would have done worse. But you are all wrong. You need to do as the reindeer does in February and March—it sheds its horns. The Rabbinical writers allude to this resignation of antlers by the stag when they say of a man who ventures his money in risky enterprises he has hung it on the stag's horns, and a proverb in the far east tells a man who has foolishly lost his fortune to go and find where the deer has shed his horns. My brother, quit the antagonism of your circumstances, quit misanthropy, quit complaint, quit pitching into your pursuer. Be as wise as next spring will be the deer of the Adirondacks. Shed your horns.

But very many of you who are wronged of the world—and if in any assembly between the Atlantic and Pacific oceans it were asked that all who had been badly treated should raise both their hands, and full response should be made, there would be twice as many hands lifted as persons present—I say many of you would declare, "We have always done the best we could and tried to be useful, and why we became the victims of malignment or invalidism or mishap is inscrutable." Why, do you not know that the fleer a deer and the more elegant its proportions and the more beautiful its bearing the more anxious the hunters and the hounds are to capture it?

Had that roebuck a ragged fur and broken hoofs and an obliterated eye and a limping gait the hunters would have said: "Pshaw! Don't let us waste our ammunition on a sick deer." And the hounds would have given a few sniffs of the tracks and then darted off in another direction for better game. But when they see a deer with antlers lifted in mighty challenge to earth and sky, and the sleek hide looks as if it had been smoothed by invisible hands, and the fat sides inclose the richest pasture that could be nibbled from the bank of rills so clear they seem to have dropped out of heaven, and the stamp of its foot defies the jack shooting lantern and the rifle, the horn and the hound, that deer they will have if they must needs break their neck in the rapids. So if there were no noble stuff in your make up, if you were a bifurcated nothing, if you were a forlorn failure, you would be allowed to go undisturbed, but the fact that the whole pack is in full cry after you is proof positive that you are splendid game and worth capturing. Therefore sarcasm draws on you its "finest bead;" therefore the world goes gunning for you with its best Winchester breechloader. Highest compliment is it to your talent or your virtue or your usefulness. You will be assailed in proportion to your great achievements. The best and the mightiest Being the world ever saw had set after him all the hounds, terrestrial and diabolic, and they lapped his blood after the Calvarean massacre. The world paid nothing to its Redeemer but a bramble, four spikes and a cross.

But what is a relief for all those pursued of trouble and annoyance and pain and bereavement? My text gives it to you in a word of three letters, but each letter is a chariot if you would triumph, or a throne if you want to be crowned, or a lake if you would slake your thirst—yea, a chain of three lakes—G-o-d, the one for whom David longed and the one whom David found. You might as well meet a stag which, after its sixth mile of running at the topmost speed through thicket and gorge and with the breath of the dogs on his heels, has come in full sight of Schroon lake and try to cool its projecting and blistered tongue with a drop of dew from a blade of grass as to attempt to satisfy an immortal soul, when flying from trouble and sin, with anything less deep and high and broad and immense and infinite and eternal than God. His comfort—why, it embosoms all distress. His arm—it wrenches off all bondage. His hand—it wipes away all tears. His Christly atonement—it makes us all right with the past, and all right with the future, and all right with God, and all right with man; and all right forever.

Oh, when some of you get there it will be like what a hunter tells of when he was pushing his canoe far up north in the winter and amid the ice floes and a hundred miles, as he thought, from any other human beings. He was startled one day as he heard a stepping on the ice, and he cocked the rifle, ready to meet anything that came near. He found a man, barefooted and insane from long exposure, approaching him. Taking him into his canoe and kindling fires to warm him, he restored him, found out where he had lived and took him to his home and found all the village in great excitement. A hundred men were searching for this lost man, and his family and friends rushed out to meet him, and, as had been agreed at his first appearance, bells were rung and guns were discharged and banquets spread and the rescuer loaded with presents. Well, when some of you step out of this wilderness, where you have been chilled and torn and sometimes lost amid the icebergs, into the warm greetings of all the villages of the glorified, and your friends rush out to give you welcoming kiss, the news that there is another soul forever saved will call the caterers of heaven to spread the banquet and the bellmen to lay hold of the rope in the tower, and while the chalices click at the feast and the bells clang from the turrets it will be a scene so uplifting I pray God I may be there to take part in the celestial merriment. And now do you not think the prayer in Solomon's Song where he compared Christ to a reindeer in the night would make an exquisitely appropriate peroration to my sermon, "Until the day break and the shadows flee away be thou like a roe or a young hart upon the mountains of Bether?"

Wild Excitement on a Carette.

People who imagine that the carette is a sedate and quiet vehicle, fit only for old women and elderly men who wish to avoid excitement, are cherishing a delusion. As a typical carette experience a trip from the river to Madison street, recently, may be cited. Directly in front of Central Music hall the carette, which was on the wrong side of the street, collided with a heavy truck loaded with coops containing live chickens. The truck driver expostulated with the carette driver, and ordered him to take the other side of the street at once. The latter declined. Hot words followed, and a moment later a challenge to a duel was given and accepted. Both men drew their whips and stood up on their seats. The lashes flew, and the horses, thinking the blows intended for them, started up and pulled the vehicles apart. The carette turned out so quickly that a beer wagon almost took its wheel off. A moment later, while the passengers were recovering from the excitement, a cable train swept round the corner of Madison street and was stopped within three inches of the venerable equines attached to the carette, while the passengers scrambled out in confusion and alarm.—Chicago Inter Ocean.

THE SABBATH SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR OCTOBER 22.

Subject: Ezra's Journey to Jerusalem, Ezra viii., 21-32—Golden Text: Ezra viii., 22—Commentary on the Day's Lesson.

21. "I proclaimed a fast there." Ezra entered upon his work with fasting and prayer. The journey was a dangerous one, especially with all the treasure he carried. Ezra realized the danger, but he went forward in faith. The chief reform of Ezra was the abolishment of mixed marriages with the surrounding heathen. The course of the Israelites was ruining and degrading the nation. Nearly their whole history previous to the exile showed how they yielded to the surrounding idolatry, because they refused to drive out the idolaters in Joshua's time—a history ending in exile on that account, and the history of over seventy years since the return was a commentary on the practice which Ezra rebuked. The mixed race of Jews and Samaritans, with their half-heathenish customs, was a living warning of the results of their course. Ezra's work occupied but eight months, though it is probable he spent most of the remainder of his life at Jerusalem. Thirteen years of silence intervene and then Nehemiah came up to Jerusalem. "To seek of Him a right way for us." That is, to commit themselves to the guidance and protection of divine Providence and implore Him to give them a prosperous journey. Their journey lay chiefly through the desert, and the Arabians and Samaritans were likely to attack them.

22. "I was ashamed to require . . . a band of soldiers." Ezra had preached trust in God before the heathen rulers and he would not dishonor God by asking the usual military escort. He had represented God, the object of his worship, as supremely powerful, and as having the strongest affection for His true followers. Thus we see that this good man had more anxiety for the glory of God than for his own personal safety. Their faith was rewarded by the enjoyment of perfect safety during the whole way.

23. "And He was entreated of us." Ezra had the assurance that his prayer had been heard.

24. "I separated twelve." Appointed to the special duty of being custodians of the sacred vessels. We have here the particular care Ezra took of the treasure of God's sanctuary. Having committed the keeping of it to God, he committed the care of it to proper men, though without God they would have watched in vain. Our prayers should always be seconded with our endeavors. Do we expect God should by His providence keep that which belongs to us? Then ought we by His grace to care for that which belongs to Him; let God's honor and interest be our care. The prophet in foretelling the return of God's people and ministers out of Babylon gave the solemn charge (Isa. 52:11), "Be ye clean that bear the vessels of the Lord." In Zerubbabel's time the vessels were delivered by number; here, by weight, that it might easily appear if any were missing. This intimates that such as are intrusted with holy things are concerned to remember, both in receiving their trust and in discharging it, that they must shortly give a very particular account of it, that they may be faithful to it and so give up their account with joy. The silver and gold were a present to the house of God that the king and his counselors had set apart. This gift amounted to about $2,575,000.

25. "And weighed unto them the silver," etc. We may gather from this that the silver and gold were in bars or ingots, and not in coined money. The Persians had coined money at this time, but the treasury kept the bulk of its stores in bars (Herod., III., 95).

26. "Six hundred and fifty talents of silver." A talent of silver was about $1500. Of gold a hundred talents. Gold is usually worth about sixteen times as much as silver. The whole treasure was worth $4,000,000 or $5,000,000.

27. "Vessels of fine copper." Probably some factitious metal made there that took the polish and assumed the brightness of gold, and because of its hardness was more durable. There is still a factitious metal of this kind made among the Asiatics. It requires much art in making, but the constituent materials are of small value. Vessels of this metal, because of their lustre and durability for ornamental and domestic uses, are in many respects more valuable than gold itself. Drams. Daries, worth about an English sovereign, or $5.

28. "A freewill offering unto the Lord God." The money was for religious purposes, and would be a great help to the people at Jerusalem as well as smooth the way of Ezra to the needed reforms.

29. "The chambers of the house of the Lord" are the rooms placed on either side of the main building (see I Kings 6:5), partly as chambers for the priests, partly as storerooms (see Neh. 13:5).

31. "We departed on the twelfth day." The company began to form and arrange for the journey upon the first day of the month. Upon a review of his company Ezra observed the lack of Levites, and the time used in securing their union with the returning exiles, and in weighing the treasures, etc., took up the time until the twelfth day. Ahava is the name both of a town and small stream, not far from the river Euphrates. This would be a natural course to pursue from Shushan. This account of Ezra's preparation and journey is a beautiful example of method and thoroughness which is of great value in the work of God. Ezra sought first the prosperity of God's cause, but he did not count it lost time to spend twelve days in preparation for the journey. Time used for prayer is never lost time. Time consumed in perfecting plans for God's work is not misspent time. Always take time to do a thing right. Things done by half are never done well. The prayerful minister is the careful minister. So important was the mission which called Ezra to Jerusalem that he could not afford to go without first making his company complete and arranging for the safe-keeping of the treasures for the house of the Lord. When he had done all his part he could confidently beseech God to give them a safe journey.

32. "We came to Jerusalem." The dangerous journey was completed with safety at the end of four months. "Abode three days." That is, they rested that long. On the fourth day the treasures were weighed and handed over to the custody of the officiating priests of the temple. The returned exiles offered burnt-offerings, and Ezra delivered the royal commission to the magistrates, while the Levitical portion of the company assisted in performing the additional work which the arrival of so many new worshipers occasioned.

Told of a Royal Lad.

A writer in London Telegraph tells the following story about the king of Spain as throwing light on that royal lad's life: "One day, during his history lesson, the king asked his professor to tell him how Spain came to lose Chile, Mexico and other Spanish-American colonies. The story was narrated so thrillingly and artistically that the royal boy listened spellbound and continued after it had ended to sit absorbed in meditation. At last a thought having struck him, he looked up to his professor and inquired: 'What must I do in order to get back these countries for Spain?' 'The first and most important thing of all,' replied the cautious and diplomatic pedagogue, 'is that your majesty should—should—grow up to be a man. When you are a man'—'H'm!' muttered the lad, disenchanted, 'when I'm a man it is not a history professor's advice that I shall be asking. I shall have a prime minister to tell me then.'"

The Most Wonderful.

From Harper's Round Table: Uncle Reuben had just returned from his Christmas holiday in New York, and his mind was a confusion of cinematographs, self-playing pianos, automobiles, phonographs, etc. When he was asked which had impressed him most he solemnly replied: "By gosh, the horseless piano beats 'em all."

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FITTED TO GOVERN.

Englishmen in Colonial Offices Advanced by Merit Only.

There is a marked feature of the fine body of Englishmen and foreigners generally in the work in Egypt. And it is one of especial interest to those who hope to see entrance to what, for want of a better name, may be called our colonial service based upon a system of appointment and advancement by merit alone. One of the most frequent arguments made by American advocates of partisan public service, when the benefits of the British civil service are advanced, is that while the service may be admitted excellent, entrance to it is by favor alone. Therefore, they say, positions are monopolized by the sons of the rich and great, by what the French call "sons of family." Nowhere have Englishmen better proved their fitness for governing than at Cairo, and nowhere have the sons of great men or the bearers of great names been so conspicuously absent. The majority of the men who have made the Egypt of today have at the same time made themselves. By this it is not meant that they have risen from the lowest ranks of society, what are generally known as self-made men. It is the good fortune or rather the legitimate result of the system and the rewards which it offers that the best class of Englishmen enter the government service. They must be men of good standing and good education. The most fitting example is furnished in Lord Cromer, whose very name is now synonymous with things Egyptian. It is equally difficult to write of Egypt without mentioning his name, and once it is mentioned, to withhold the fullest measure of admiration and praise for the record he has made. He began life as a younger and by no means wealthy member of the financial house of Baring. Family influence probably secured for him a nomination to be examined for the army, just as such nominations are given to young Americans. But it was his capability and excellent record which secured for Major Evelyn Baring, after the fall of Ismail Pasha, appointment as one of the members of the dual control established over Egypt by England and France. Except for an absence of three years (1880-1882) as financial member of the council of India, he has been in Cairo ever since. To write of what he has done is but to write a history of the occupation, for he has been its corner-stone. And today he is undoubtedly the greatest member of his family, where twenty years ago he was probably the most obscure.—Harper's Magazine.

World's Largest Grapevine.

La Para Grande, the biggest grape vine in the world, has reached the end of its long outdoor life, and will soon be cut down. Seventy-five years it has been growing on a ranch in the Montecito valley, near Santa Barbara, Cal., but it has shown signs of dying, so the owner, Albert Magee, the Pittsburg stove manufacturer, has ordered it removed. From the pride of the California vineyards the vine will be turned into a museum curiosity. The Santa Barbara chamber of commerce will preserve it as a specimen of what the soil of Santa Barbara county is able to produce. La Para Grande has a trunk or main stem three feet and a half in circumference, and the trellis, higher than a man's head, on which the spreading branches of the vine are supported, measures nearly six feet in each direction. In its prime this single vine produced full four tons of grapes in a single year. Those days of its glory are, however, long past.—St. Louis Post-Dispatch.

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Extraordinary Case of Blood-Poisoning.

An extraordinary case of blood-poisoning is reported by a Vienna journal. The victim was a young girl named Schwartz, aged 22. Some days ago she went for a walk wearing a green silk blouse. She became overheated, and the dye of the material ran. Unhappily she had sustained some trifling accidental wound under the arm, and the pigment got into the blood. Upon returning home she complained of pain, but would not consent to a medical examination. The injured spot became greatly inflamed, causing intense suffering, and on the following day the physician discovered the cause. Remedies were immediately applied, but it was too late, and after a brief illness the girl died.

Typhoid Rate and Pure Water.

In Vienna the typhoid rate of 12.5 deaths to 10,000 inhabitants fell to 1.1 after a pure water supply was obtained. In Dantzig the mortality fell from 10 per 10,000 to 1.5. In Munich, after the introduction of a good water supply and proper sewerage, the rate fell from 21 per 10,000 to 6.3, and in Boston from 17.4 to 5.6.

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