NOTES AND COMMENTS.

There must be something going wrong in Turkey, for the Sultan to be showing clemency to the Armenians. But the issue of an imperial irade is one thing; the execution of it is another. It is easy enough to sign a decree that the churches, schools and monasteries in Armenia are to be rebuilt, and that the Armenian people shall have freedom to move about, and other indemnities and privileges. Some writs of the Sultan, however, cannot be put into execution in Constantinople, and much less many hundreds of miles away. The cause of granting the irade in favor of the Armenians is, nevertheless important. The affairs of the Armenians, like those of the Greek Orthodox Church in Turkey, are administered by an elected council. Ever since the Armenian massacre there has been trouble between the Government, which means the Sultan and the Armenian Patriarchate, which has, with more or less urgency, appealed for the redress of Armenian grievances. Promises were made and broken, until at last, wearied out by the delay of the Government and the desperate condition of their people, the council resigned as a final protest. As the only moderating influences that could be depended on to keep the Armenian people from once more falling under the power of the revolutionary committees were thus removed, and the European Governments are not desirous of a repetition of the scenes of a few years past, the irade was issued to bring the council back.

The question now will be to find means to carry out the terms of the decree, for by all accounts the Turkish treasury is empty and is in arrears to the public officials for their pay. Numbers of Young Turks accused of subversive tendencies have been arrested, and while some escaped punishment by recanting their political errors, others have been sent into exile. A coalition of the discontented is the thing above all others the Sultan is anxious to avert, especially one between Christians and Mussulmans, which is more possible now than it was five years ago. Under the circumstances prudence dictated temporary conciliation of the Christians while the Mussulmans are being coerced. It is no secret that the Sultan would gladly end the Armenian question by putting an end to the Armenians and their importunities, if conditions allowed. What influence has led him to make the present concession is not yet known, but it is believed at Constantinople that the Young Turkey party is preparing for some kind of action under the lead of one of the Egyptian princes.

CHINESE CLOTHING,

It Is By No Means of the Common Blue Cloth They Look to Be.

To wear your grandfather's coat would not seem much of an honor, but to John Chinaman it is the greatest felicity. Not only is the common-looking, shapeless blue blouse, of his ancestor prized because it is his ancestor's, but because of its intrinsic value. The clothing usually worn by the Chinese is of the purest silk, and costs anywhere from $100 to $250 a suit.

As a nation the Chinese object to wearing clothing of any other kind, and centuries of experiment have taught them how best to make up the costly caterpillar thread into the most durable form. On this account the Chinese dress, though of purer material, has none of the sheen usually associated with silk, a peculiarity which has resulted in the erroneous ideas as to their composition. All the garments are made in China, and are only exported for the personal use of Celestials in foreign countries.

Owing to their cost, however, they are only purchased at long intervals, each garment being of so durable a character that they are handed down to the third and even the fourth generation. Wear appears to rather improve them than otherwise, with the result that the coat of the father or grandfather often has more intrinsic value than the newer and less worn articles. Another article peculiar to the Chinese is the felt slippers they invariably wear. These are of peculiar shape, and are also imported from the native country, where the method of treating felt until it almost rivals leather for wear is kept a close secret.

ELECTRICITY AND FOLIAGE.

An extraordinary phenomenon has been noticed with regard to the chestnut trees in the Avenue Louise, Brussels, since the installation of the electrical trams. Their foliage begins to turn brown and drop early in August, to bud, and even to blossom, again in October. The trees on the opposite side to the tramway behave like ordinary trees, for they lose their foliage in the late autumn and do not put forth fresh blossoms until the spring. Botanists are inclined to believe that the cause of this singular state of things is due to the electrical current which passes underground acting upon the roots of the trees, which are otherwise quite healthy.

ADULTERATED COFFEE.

Painted coffee beans are among the latest curiosities of the adulterated food market. Inferior beans are colored with burnt umber and made to look like the finest Mocha. They are described as "sn[illegible]ary brown outside, yellow inside, and tasteless."

THE SWORD OF GOLIATH.

Rev. Dr. Talmage Discourses on the Historic Weapon.

Weapons Used Against Jesus Christ Will Yet Be Used on Our Side--Locusts Coming Like An Army--Testimony of Great Men for the Christian Religion—In Business Circles the Religion of Christ Will Be the Standard for All Transactions.

A despatch from Washington says:—Rev. Dr. Talmage preached from the following text: "There is none like that; give it me."—I Sam. xxi. 9.

David fled from his pursuers. The world runs very fast when it is chasing a good man. The country is trying to catch David and to slay him. David goes into the house of a priest, and asks for a sword or spear with which to defend himself. The priest, not being accustomed to use deadly weapons, tells David that he cannot supply him; but suddenly the priest thinks of an old sword that had been carefully wrapped up and laid away—the very sword that Goliath formerly used—and he takes down that sword, and while unwrapping the sharp, glittering, memorable blade, it flashes upon David's mind that this is the very sword that was used against himself when he was in the fight with Goliath, and David can hardly keep his hand off of it until the priest has unwrapped it. David stretches out his hand towards that old sword, and says: "There is none like that; give it me." In other words, "I want in my own hand the sword that has been used against me, and against the cause of God." So it was given him. Well, my friends, that is not the first or the last sword which once was used by giants and Philistine iniquity, which is to come into the possession of Jesus Christ and of His glorious Church. I want, as well as God may help me, to show you that many a weapon which has been used against the armies of Jesus Christ is yet to be captured and used on our side; and I only imitate David when I stretch out my hand towards that blade of the Philistine, and cry: "There is none like that; give it me."

I remark, first: that this is true in regard to all

SCIENTIFIC EXPLORATION.

You know that the first discoveries in astronomy, and geology, and chronology were used to battle Christianity. Worldly philosophy came out of its observatory, and said: "Now, we will prove by the very structure of the earth, and by the movement of the heavenly bodies, that the Bible is a lie, and that Christianity, as we have it among men, is a positive imposition." Good men trembled. The telescopes, the Leyden jars, the electric batteries, all in the hands of the Philistines. But one day, Christianity, looking about for some weapon with which to defend itself happened to see the very old sword that these athletic Philistines had been using against the truths, and cried out: "There is none like that; give it me;" and Copernicus, and Galileo, and Keppler, and Isaac Newton came forth and told the world that, in their ransacking of the earth and the heavens, they had found the overruling presence of the God whom we worship; and the old Bible began to shake itself from the Koran and Shaster, and Zenda Vesta, with which it had been covered up, and lay on the desk of the scholar, and in the laboratory of the chemist, and in the lap of the Christian, unharmed and unanswered; while the tower of the midnight heavens struck a solemn chime in its praise.

Worldly philosophy said: "Matter is eternal. The world always was. God did not make it." Christian philosophy plunges its crowbar into rocks and finds that the world was gradually made, there must have been some point at which the process started. Then, who started it? And so that objection was overcome, and in the three first words of the Bible, we find that Moses stated a magnificent truth when he said: "In the beginning." Worldly philosophy said: "Your Bible is a most inaccurate book; all that story in the Old Testament again and again told about the army of the locusts; it is preposterous. There is nothing in the coming of the locusts like an army. An army walks; locusts fly. An army goes in order and procession; locusts without order." Wait, said Christian philosophy; and in 1868, in the south-western part of this country, Christian men went out to examine the march of the locusts. There are men now right before me who must have noticed in that very part of the country the coming up of

THIS ARMY OF LOCUSTS.

And it was found that all the newspapers unwittingly spoke of the "army of locusts." Why? They seem to have a commander. They march like a host. They halt like a host. No arrow ever went in straighter flight than the locusts come—not even turning aside for the wind. If the wind rises, the locusts drop, and then rise up again after it has gone down, taking the same line of march, not varying a foot. The old Bible is right every time, when it speaks of locusts coming like an army; worldly philosophy said: "All that story about the light turned as clay to the seal is simply an absurdity." Old time worldly philosophy: "the light comes straight." Christian philosophy says wait a little; and it goes on, and makes discoveries, and finds that the atmosphere curves and bends the rays of light around the earth, literally "as the clay to the seal." The Bible right again; worldly philosophy wrong again. "Oh," says worldly philosophy, all that allusion in Job about the foundation of the earth is simply an absurdity." "Where wast thou," says God, "when I set the foundations of the earth?" The earth has no foundations! Christian philosophy comes and finds that the word as translated "foundations" may be better translated "sockets." So now, see how it will read if it is translated right, "Where wast thou when I set the sockets of the earth?" Where is the socket? It is the hollow of God's hand—a socket large enough for any world to turn in.

Worldly philosophy said: "What an absurd story about Joshua making the sun and moon to stand still. If the world had stopped an instant, the whole universe would have been out of gear." "Stop," said Christian philosophy, "not quite so quick." The world has two motions,—one on its own axis, and the other around the sun. It was not necessary, in making them stand still, that both motions should be stopped, only the one turning the world on its own axis. There was no reason why the halting of the earth should have jarred and deranged the whole universe. Joshua right and God right; infidelity wrong every time. I knew it would be wrong. I thank God that the time has come when Christians need not be scared at any scientific explorations. The fact is, that religion and science have struck hands in

ETERNAL FRIENDSHIP,

and the deeper down geology can dig, and the higher up astronomy can soar, all the better for us. The armies of the Lord Jesus Christ have stormed the observatories of the world's science, and form the highest towers has flung out the banner of the cross; and Christianity to-night from the observatories at Albany and Washington stretches out its hand towards scientific weapons, crying: There is none like that: give it me."

I was reading this afternoon of Herschel, who was looking at a meteor through a telescope, and when it came over the face of the telescope it was so powerful he had to avert his eyes. And it has been just so that many an astronomer has gone into an observatory and looked up into the midnight heavens, and the Lord God through some swinging world flamed upon his vision, and the learned man has cried out: "Who am I? undone! unclean! Have mercy, Lord God Almighty!"

Again, I remark, that the travelling disposition of the world, which was adverse to morals and religion, is to be brought on our side. The man that went down to Jericho, and fell amid thieves, was a type of a great many travellers. There is many a man who is very honest at home, who, when he is abroad, has his honour filched and his good habits stolen. There are but very few men who can stand the stress of an expedition. Six weeks at a watering-place has damned many a man. In the olden time, God forbade the travelling of men for the purposes of trade, because of the corrupting influences attending it. A good many men now cannot stand the transition from one place to another. Some men that seem to be very consistent in Washington in the way of keeping the Sabbath, when they are in Spain on the Lord's day always go out to see the bull-fights! Plato said that no city ought to be built nearer to the sea than ten miles, lest it be tempted to commerce. But this travelling disposition of the world, which was adverse to that which is good, is to be

BROUGHT ON OUR SIDE.

These rail-trains—why they are to take our Bibles. These steamships— they are to transport our missionaries. These sailors, rushing from city to city all around the world, are to be converted into Christian Bethels, and go out and preach Christ among the heathen nations. The Gospels are infinitely multiplied in beauty and power since Robinson and Thomson, and Burkhardt, have come back and talked to us about Siloam, and Capernaum, and Jerusalem, pointing out to us the lilies about which Jesus preached, the beach upon which Paul was ship-wrecked, the fords at which the Jordan was passed, the Red Sea bank on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the Holy Land an infidel. I came back a Christian. I could not help it." I am not shocked at the idea recently proposed of building a railroad to the Holy Land. I wish that all the world might go and see Golgotha and Bethlehem. If we cannot afford to pay for muleteers now, perhaps when the rail-train goes we can afford to buy a ticket from Constantinople to Joppa, and so we will get to see the Holy Land. There let Christians travel. God-speed the rail-trains, and guide the steamship this night panting across the deep, in the phosphorescent wake of the shining feet of Him who from wave-cliff to wave-cliff trod bestormed Tiberias. The Japanese come across the water, and see our civilization and examine our Christianity, and go back and tell the story, and keep that empire rocking until Jesus shall reign "where'er the sun does his successive journeys run;" and the fire-arms with which the infidel traveller fought back the Arab horse and the jackals of the desert have been surrendered to the Church, and we reach forth our hand, crying: "there is none like that; give it me."

So has it also been with the learning and the eloquence of the world. People said: "Religion is very good for women; it is very good for children, but not for men." But we have in the roll of Christ's host, Mozart and Handel, in music; Canova and Angelo, in sculpture; Raphael and Reynolds, in painting; Harvey and Baerhier, in medicine; Cowper and Scott, in poetry; Grotius and Burke, in statesmanship; Boyle and Leibnitz, in philosophy; Thomas Chalmers and John Mason, in theology. The most brilliant writings of a worldly nature are all aglow with

SCRIPTURAL ALLUSIONS.

Through senatorial speech, and through essayist's discourse, Sinai thunders, and Cavalry pleads, and Siloam sparkles. Samuel L. Stauthard was mighty in the court-room and in the senate-chamber; but he reserved his grandest eloquence for that day when he stood before the literary societies at Princeton "commencement," and pleaded for the grandeur of the Bible. Daniel Webster won not his chief garlands while he was consuming Hayne, nor when he opened the batteries of his eloquence on Bunker's Hill—that rocking Sinai of the American revolution,—but on that day, when in the famous Girard will case, he showed his affection for the Christian religion, and eulogized the Bible. The eloquence and the learning that have been on the other side have come over to our side. Where is Gibbon's historical pen? Where is Robespierre's sword? Captured for God. "There is none like that; give it me." So also has it been of the picture-making of the world. We are very anxious in this day to have the printing-press and the platform on the side of Christianity, but we overlook the engraver's knife and the painter's pencil. The antiquarian goes and looks at pictured ruins, and examines the chiselled pillars of Thebes and Nineveh and Pompeii, and then comes back to tell us of the beastliness of ancient art. And it is a fact now, that many of the finest specimens—merely artistically considered—of sculpture and painting that are to be found among those ruins, are not fit to be looked at, and they are locked up. How Paul must have felt when, standing amid those impurities that stared on him from the walls and the pavements, and the bazaars of Corinth, whilst he preached of the pure and holy Jesus! The art of the world on the side of obscenity, and crime, and death! In later days, the Vatican and the cathedrals were crowded with religious pictures. The Titians, and Raphaels, and Giottos of the world put on canvas and cathedral wall the "Baptism of Jesus Christ," and "The Lord's Supper," and "The Crucifixion," and "The Last Judgment," but all these pictures were prostituted to superstition. Poor devotees come and cross themselves. Poor devotees come their beads; they take their wafers; they glance at the pictured walls; and they go out

UNBELIEVERS AND UNSAVED.

What to unclean Henry VIII. was a beautiful picture of the Madonna? What to Lord Jeffries, the unjust judge, a picture of the last judgment? What to Nero, the unwashed, a picture of the baptism in the Jordan? The art of the world still on the side of superstition and death. But that is being changed now. The Christian artist goes over to Rome, looks at the pictures, and brings back to his American studio much of the power of those old masters. The Christian minister goes over to Venice, looks at "The Crucifixion of Christ," and comes back to his American pulpit, to talk as never before of the sufferings of the Saviour. The private tourist goes to Rome, and looks at Raphael's last picture of the Judgment. The tears start, and he goes back to his room in the hotel, and prays God for preparation for that day, when,

"Shrivelling like a parched scroll,
The flaming heavens will roll."

Our Sunday-school newspapers and walls are adorned with pictures of "Joseph in the Court," "Daniel in the Den," "Shadrach in the fire," "Paul in the Shipwreck," and "Christ on the Cross." Oh, that we might in our families bring more of the power of Christian pictures. One little sketch of Samuel kneeling in prayer will mean more to your children than twenty sermons on devotion. One patient face of Christ by the hand of the artist will be more to your child than fifty sermons on forbearance. The art of the world is to be taken for Christ. What has become of Thorwalden's chisel and Ghirlandajo's crayon, captured for the truth? "There is none like that; give it to me."

So I remark it is with business acumen and tact. When Christ was upon earth, the people that followed Him for the most part, had no social position. There was but one man naturally brilliant in all the apostleship. Joseph of Arimathea risked nothing when he opened a hole in the rock for the dead Christ. How many of the merchants in Asia Minor befriended Jesus? I think only of one—Lydia. How many of the castles on the beach of Galilee entertained Christ? Not one. When Christ came to Joppa, He stopped with Simon, a tanner. What power had Christ's name on the Roman exchange or in the bazaars at Corinth? None; none. The prominent men of the day did not want to risk their reputation for sanity by pretending to be one of His followers. Now, that is all changed. Among the mightiest men in our great cities to-day are the Christian merchants and the Christian bankers; and, if to-morrow, at the Board of Trade, any man should get up and malign the name of Jesus, he would be quickly silenced or put out. In the front rank of all our Christian workers to-day are the Christian merchants, and the enterprises of the world are coming on the right side. There was a farm willed away some years ago—all the proceeds of that farm to go for spreading infidel books. Somehow, matters have changed, and all the proceeds of that farm go toward the missionary cause. One of the finest printing-presses ever built was built for the express purpose of publishing infidel tracts and books. Now, it does nothing but print Holy Bibles. I believe that the time will come, when, in commercial circles, the voice of Christ will be the mightiest of all voices; and the ships of Tarshish will bring presents, and the Queen of Sheba her glory, and the wise men of the east their myrrh and frankincense. I look off, to-night, upon the business men of this city, and rejoice at the prospect that their tact, and ingenuity, and talent, will, after a while, be brought into the service of Christ. It will be one of

THE MIGHTIEST OF WEAPONS.

"There is none like that; give it to me."

Now, if what I have said be true, away with all downheartedness. If science is to be on the right side, and the travelling disposition of the world on the right side, and the learning of the world on the right side, and the picture-making on the right side, and the business acumen and tact of the world on the right side—thine, oh Lord, is the kingdom! Oh, fall into line all ye people! It is a grand thing to be in such an army, and led by such a commander, and on the way to such a victory. If what I have said be true, then Christ is going to gather up for Himself out of this world everything that is worth anything, and there will be nothing but the scum left. We have been rebels, but a proclamation of amnesty goes forth now from the throne, saying: "Whosoever will, let him come." However long you may have wandered, however great your crimes may have been, "whosoever will, let him come." Oh, that to-night I could marshal all this audience on the side of Christ and feel that there would go out of these doors not one enemy of Jesus. Oh, He is a loving Jesus! He is the best friend a man ever had. He is so kind. He is so loving, so sympathetic. I cannot see how you can stay away from Him. Come now and accept His mercy. Oh, behold Him, as he stretches out the arms of His salvation, saying: "Look unto Me, all ye ends of the earth and be ye saved, for I am God." Ye have this choice to make—everyone in the house will make it now. You will either be willows planted by the water-courses, or the chaff which the wind driveth away.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON, NOV. 19

"Public Reading of the Scriptures." Neh. 8. 1-12. Golden Text, Neh. 8. 3.

PRACTICAL NOTES.

Verse 1. And all the people gathered themselves together. People from all Judea who celebrated the Jewish New Year and the completion of the wall together. As one man. There is an impressiveness and moral power in a multitude assembled for religious services. Into the street. "The broad place." A park or plaza on the inclosed slope, Ophel, south of the temple. Before the water gate. The gate near the present entrance to el-Aska. They spake. By their chieftians, doubtless, who had called them together. But evidently the interest in God's word was nearly universal. Ezra the scribe. Called "the priest" in verse 2. He was both; a priest by birth, born in a land where there was no temple to Jehovah, he devoted himself to the written law, and consciously or unconsciously founded an order of interpreters, teachers, and copyists, who exerted a great influence on later Israel. The book of the law of Moses. Whatever of explanation might afterward be needed, they first of all wanted the book.

2. Brought the law before the congregation. It was written. Before the invention of printing, and especially in ages when learning was low, the value of manuscripts arose to figures beyond easy belief. Many of these people probably had never seen any book. All that could hear with understanding. Including the older children and youths. Upon the first day of the seventh month. Which was kept, as we learn from Lev. 23, 24, as the New Year celebration. It corresponded nearly with our October.

3. He read therein . . . from the morning until midday. A glimpse of this sacred book which had been preserved through countless dangers must have been wonderfully impressive to these men of Jerusalem. It is not likely that Ezra read all these hours without help. We learn from verse 18 that the reading went on during the next day and the seven days of the feast of tabernacles. The people were attentive. The last word is supplied by the translators, but it is implied in the original. If there were but one authentic copy of the Bible in the world to-day, we would prize it more. From the remainder of this lesson we learn that several men spoke at once. This was in accordance with oriental customs. Dr. Gracey refers to a great Brahman council, held in the interest of Hinduism, which, having reached its conclusions, proclaimed them from the four corners of its great tent, four men speaking at the same time. Missionaries in India often preach from the four corners of a great wagon.

4. A pulpit of wood. A scaffold or platform or "tower." It was broad enough and high enough to keep fourteen men in the sight of all the people. Beside him stood, etc. Here come the names of thirteen men, prominent probably because of hereditary position. It very probably added dignity to the service to have the support of such men. John Wesley spoke truly when he lamented the condition of the Church which depended upon its rich men. Nevertheless the rich and honorable have as distinct a duty in relation to God's Church as those less liberally endowed with this world's goods.

5. Opened the book. Unrolled the scroll. When he opened it, all the people stood up. The crowd had been sitting on the ground. In England or America if a thousand men had to wait together in the open air, they would stand crowded in great discomfort, but in the Orient, where life goes more leisurely, the people sit down whenever they have to wait, which to the traveler seems to be most of the time. They now arose in reverence for God's word, and a most impressive sight it must have been—the simultaneous rising and sitting again of that great multitude.

6. Ezra blessed the Lord, the great God. And probably with genuine Hebrew ceremony he repeated a psalm of praise. Bishop Wordsworth suggests Psalm 119 as a record of Ezra's feelings at this time. The people answered, Amen. This response of prayer was doubtless spontaneous. But with orientals the word and the action—lifting up their hands—would be more reverent and dignified than with a Western congregation. This lifting up of the hand, pointing toward the heavens, calling upon God to witness, is a most ancient custom in worship, and there was a thrilling modern instance of it last August, when Dreyfus, the French Jew, was arraigned for the second time. He threw his hand up and appealed to God to testify his innocence. They bowed their heads, and worshipped the Lord with their faces to the ground. They probably bowed their heads, then fell on their knees and bent forward until their faces came between their hands. The formality which is native to the oriental seems almost a mark of hypocrisy when imitated in our free and easy country. But Protestantism especially may well take lessons in reverence from these old Jews. A disposition to look around the congregation while others' heads are bowed, to whisper during prayer [illegible] wraps during the singing [illegible] ology, and to greet [illegible] friends the moment [illegible] words of the benediction [illegible] pronounced, is a mark [illegible] reverence of soul, [illegible] criticism outside or in [illegible] no vice made legitimate [illegible] ectly imperils the Church [illegible] thoughtless irreverence [illegible] its members and supporters.

7. Also Jeshua. [illegible] caused the people to [illegible] law. We have here [illegible] which, however, seem [illegible] families or clans rather [illegible] sons. "And the Levites [illegible] ably read "even the Levites," these men belonged [illegible] tribe. Where did they [illegible] dently they did not [illegible] pulpit of wood; where Ezra [illegible] thirteen supporters were. [illegible] they were stationed [illegible] through the crowd and [illegible] explained the words that Ezra [illegible] read. How they "caused the [illegible] to understand the law" is [illegible] the next verse. The people [illegible] their place. Observe [illegible] "stood" is in Italic, which [illegible] it has been supplied by the [illegible] tors. It is not in the original [illegible] all oriental analogy [illegible] that the people did not stand [illegible] remained in their place [illegible] ground, as every oriental [illegible] does when it is not engaged [illegible] physical action.

8. They read in the book [illegible] God. Put a comma after [illegible] vised Version, and this [illegible] plain. The book that [illegible] the law of God. Distinctly [illegible] the Revised Version gives [illegible] terpretation" which [illegible] meaning. Gave the sense [illegible] then to understand. They [illegible] tinctly every word [illegible] read; chanted [illegible] believe, or gave [illegible] sort of choral recitative [illegible] making signs to him [illegible] while, they answered [illegible] the multitude. This [illegible] been referred to as [illegible] ing the duty of the [illegible] teacher. Very likely [illegible] the Levites had to do [illegible] sentence by sentence [illegible] the old Hebrew into [illegible] dialect.

9. Nehemiah, which [illegible] tha. "Tirshatha" is a [illegible] ence and dignity [illegible] is related to the modern [illegible] pasha. Said unto all [illegible] day is holy into the Lord [illegible] mourn not, nor weep [illegible] reading the word of God [illegible] reserved for Ezra [illegible] and minister of God, and [illegible] who supported him [illegible] with his work. Neither [illegible] Nehemiah, who at this [illegible] most potent factor in [illegible] munity at Jerusalem [illegible] people wept, when [illegible] words of the law, [illegible] sense of Nehemiah [illegible] we can easily in [illegible] soldiers clear the [illegible] gests the quieting [illegible] man advances [illegible] ple, who in their [illegible] with divine truth [illegible] of mourning instead [illegible] I have seen a little [illegible] ther had been long [illegible] sight of him who [illegible] people, knowing [illegible] and their distance [illegible] tively felt, like [illegible] to run farther away [illegible] of doing, what the [illegible] as well as all [illegible] for his children [illegible] But there was another [illegible] less, in Nehemiah [illegible] the first day of the seventh [illegible] had been ordained [illegible] morial of blowing [illegible] convocation, "during [illegible] work should be done [illegible] to be observed [illegible] So while the portrayals [illegible] threats of punishment [illegible] ple heard from the law [illegible] den their hearts, it [illegible] on this occasion to direct [illegible] tion rather to the [illegible] far more abundant [illegible] threats of punishment [illegible] rather than to weep.

10. Go your way, eat [illegible] drink the sweet. These [illegible] follow, are probably [illegible] hemiah, Ezra and [illegible] ing and indorsing [illegible] East is a region [illegible] and feasting. People [illegible] for weeks together [illegible] stuff themselves [illegible] Their festivities [illegible] known in Europe [illegible] meat is a rarity [illegible] but on festival occasions [illegible] inordinately indulge [illegible] and fatness, and milk [illegible] honey and wine are [illegible] phrases for dainties [illegible] unto them for whom nothing [illegible] pared. For they [illegible] of Abraham and children [illegible] perfect truth that [illegible] of another flock, [illegible] Jews, are children [illegible] broken forth in lust [illegible] but within national [illegible] scientious Jew has [illegible] tion of the rights of [illegible] the average conscience [illegible] in the best land under [illegible] In the modern [illegible] there is a terrible [illegible] rightly speaking, [illegible] regard of the poor fellow [illegible] standing his [illegible] brother, and it is [illegible] than it was the duty of [illegible] usalem Jews to [illegible] them for whom nothing [illegible] We won't have to [illegible] This day is holy [illegible] was the chief reason [illegible] interruption. It [illegible] sorry on the Lord's [illegible] joy of the Lord is your strength [illegible] truth which, if [illegible] ed, would greatly [illegible] perity of the modern Church.

11. So the Levites [illegible] people. Ezra and Nehemiah [illegible] lofty pulpit could give [illegible] these could only be [illegible] fect by the help of the [illegible] were down among the [illegible] Here is a beautiful suggestion [illegible] the helpfulness of the [illegible] member. Great men [illegible] may be able to give [illegible] tions, but to have them [illegible] quires the ordinary Christian [illegible] do his duty. Hold your [illegible] day is holy. They must [illegible] gladness of the holy day [illegible] tions of sorrow even for their sins. But yet sorrow of a godly sort is a privilege and a duty. Sorrows are spurs, but joys are wings.

12. The people went their way. Some of those who left went to their homes, the rest to their temporary stopping places. To eat, and to drink. Which was their duty to God on this occasion. To send portions. Which was their duty to their fellow men. Let us remember that no social system has yet been practically worked which does not leave many in [illegible] poverty. To make great mirth. This was their duty to themselves. Their mirth was not rioting; it was [illegible] hilarity, as it is called in the New Testament, of souls who feel that God is their Father and all men and women their brothers and sisters. It [illegible] duty to indulge in mirth of [illegible] sort. They had understood the words that were declared unto them. This was the cause of their gladness. They had reason to thank the Levites and other plain men who had helped them so to understand. I fancy some of them seeking such Levites to thank them, but not finding them in the crowd. So many of us have sought in maturity to find the Sunday school teachers who helped us in childhood and have not found them. [illegible] it is a comfortable and cheering thought—some will seek to find the Sunday school teacher of to-day. Perhaps they will not find us, but all gratitude and thanks will gather about all saved souls in eternity.

FALLING 3,000 FEET.

Some Wonderful Escapes From Imminent Death.

There used to be a story in Hawaii about a native who always took his morning dip off a point of cliff 120 feet above the surf. Naturally enough this yarn met with little belief, considering the distance a man can fall and yet live the Hawaii native's performance is perhaps not so wonderful as it sounds.

Only the other day one read of Mlle. Morel, who, with her mother, fell on the Alps near Zermatt, a distance of over 1,200 feet. The first 30 feet of this was perpendicular, and the rest down a tremendously steep slope. Yet, though the mother was killed the younger woman escaped with mere bruises.

F. S. Sutherland, late of the United States navy, has turned Steeplejack and has had in this exciting profession many wonderful escapes. While in Chicago in 1898 he climbed a water-works tower, 240 feet high. When near the top a stone gave, and he made a sheer plunge of 175 feet. He struck the telegraph wires 40 feet above the street, and landed in six inches of slush in the roadway. Hundreds of people saw Sutherland falling, and stood spellbound with terror.

A FEARFUL DEATH

seemed inevitable—nay, it was generally believed that he was dead long before he reached the telegraph wires. Doctors and ambulances were sent for in the hope that a spark of life might remain; but when the doctors examined Sutherland, they declared, to the onlookers' surprise, that there was little the matter with him. After seven days in hospital he was up and about again!

Mr. Whymper's fall when climbing alone on the Matterhorn the year before his successful ascent is well known. He bounded from rock to rock down the bottom of an almost perpendicular gully for over 300 feet. His head was badly cut, but the only lasting evil effect was the impairing of his memory.

A few years ago a father attempted to kill his children by throwing them off the Suspension Bridge at Clifton, and one of them, a girl of eleven years of age, survived that terrific plunge. A woman, too, once reached the water below in safety, after an attempt at suicide by jumping from the same parapet. But this happened in the days of the crinoline, and it was the balloon-like expanse saved her.

Most marvelous of all is the [illegible] of Charles Woolcott's terrific fall from a height of no less than 3,000 feet. It was in Venezuela, and he was making a parachute descent. The parachute refused to open till within a hundred or two hundred feet of the ground. Then it spread out, [illegible] The unfortunate man [illegible] ankles and both knees, broke his thigh and hip, dislocated his [illegible] column, and suffered other [illegible] Yet after a year in hospital he recovered sufficiently to [illegible] count of what was probably the [illegible] fearful accident mortal [illegible] survived.

EARTHQUAKES.

Portents That Foreshadow Tremendous Upheavals of [illegible]

Some years ago Commander [illegible] ison, an officer of [illegible] who foretold from [illegible] were formulated [illegible] for predicting earthquakes [illegible] conditions [illegible] According to him [illegible] another earth to become [illegible]

2. Earthquakes generally [illegible] close on the heels of eclipses.
[illegible] At the time of [illegible] many aspects will be found [illegible] the planets in the Heavens [illegible] previous eclipse.
3. Earthquakes generally [illegible] when there [illegible] near the tropics of equator [illegible]
4. Earthquakes happen more frequently when there are planets, especially Uranus, Saturn, Jupiter or Mars, in the sign Taurus or Scorpio.

FATAL MINING ACCIDENTS.

Fewer deaths are caused by mining accidents now than in 1855, although at the present time there are two and a half times as many people employed underground.

Myst[illegible]

CHAPTER II.—Con[illegible]

"H'm," said Mr. Skew[illegible] his chin, "and a friend [illegible]
"So I thought him [illegible] Listen. He loved my wife [illegible] did not know it, and before [illegible] I never suspected him of [illegible] ery in his heart. My wife [illegible] in that recess you [illegible] I sat up reading for an [illegible] in to see that she was [illegible] went back. I had turned [illegible] and was about to cross [illegible] to go up stairs, when [illegible] municating with the [illegible] ed, and some one [illegible] went through the folding [illegible] went straight to the [illegible] light I saw him and [illegible] one lightning moment [illegible] him as he turned to [illegible] fell down dead across [illegible] bed."

"And your wife [illegible] this?" said Mr. Skewton [illegible] ly.

"Don't you know?" [illegible] surprise. "She is dead [illegible]

"A tragedy, indeed [illegible] ton, dryly; "but one [illegible] a deaf person would [illegible] pistol shot within [illegible]

"But she did not [illegible] calmly, his always [illegible] mouth more [illegible]

"And after?" [illegible]
"I went up stairs [illegible]
"And then?"

For a moment Jack [illegible] suddenly checked [illegible]

"What does the [illegible] the later part of [illegible] you?" said Jack, [illegible] bed."

"To bed! Leaving [illegible] pleasant surprise [illegible] she woke! H'm [illegible] armed man. Had [illegible] her?" he asked. [illegible]

Jack made no reply [illegible]
"Where is she?" [illegible] ton.
"Upstairs."
"You had had [illegible] gether since this [illegible]
"Not one syllable [illegible]
"H'm," said Mr. S[illegible] does not know wh[illegible]
"Yes.—She knew [illegible]
"She knew," said Mr. [illegible] ly, "that you [illegible] tive for killing [illegible]
"Yes."

He said it def[illegible] had put shame for [illegible] himself.

Mr. Skewton went [illegible] a subordinate [illegible] the drawing-room [illegible] to the suite of [illegible]

He had already [illegible] after a glance [illegible] the bed, he stepped [illegible] table."

"H'm," he [illegible] rupted by some [illegible] the act of undress [illegible] off, but collar [illegible] his watch and [illegible] What's this? An [illegible] mark—a woman's [illegible] a woman who is [illegible] house."

He went down to [illegible] with the letter in [illegible]

"This is your [illegible] ing?" he said. "M[illegible] received this after[illegible] night."

The young husband [illegible] ed to have shrunk [illegible] Skewton was [illegible] the pale look on [illegible] terrible, and which [illegible] firmed the theory [illegible] had set up, perhaps [illegible] not a little, as [illegible] seemed to be [illegible] in the case.

"After all," he [illegible] uously, "it was [illegible] der, simple in its [illegible] in its accomplish[illegible] of justice will [illegible] that no possible [illegible] ed to any detective [illegible] How could he [illegible] furnaces of agony [illegible] he stood with [illegible] tionless as a stone [illegible]

That bitter cry [illegible] ringing in his ears [illegible] the far ages, the [illegible] ever," And it was [illegible] familiar friend. [illegible]

"A splendid fellow [illegible] tective, mentally [illegible] "but who would [illegible] ard enough to [illegible] man?"

Suddenly he [illegible] through the [illegible] around with a [illegible] everything, [illegible] Jack had left [illegible] which was open [illegible] part of the roof [illegible] and beyond it [illegible] large expanse of [illegible] windowless back [illegible] by-street that ran [illegible] the leads.

Windowless [illegible] tiled sloping roof [illegible] houses the quickly [illegible] detected a single [illegible] true, but more [illegible] admit the body of [illegible] drop to the leads [illegible] than twenty feet [illegible] and a skylight [illegible] which any one could [illegible] go all over the house [illegible] ton to himself. [illegible] the pistol, and [illegible] evidence against [illegible] too eager by half [illegible] might be a very [illegible] deed. Anyway, [illegible] riveted to the sky[illegible] be such plain sail[illegible]

"He had the more [illegible] himself correct in [illegible] when in the course of [illegible] the room, he discovered [illegible] ly annexed something [illegible] humble in itself, was [illegible] an important part in [illegible] had yet to be play[illegible]

"And now for Mrs. S[illegible] said.

CHAPTER III[illegible]

"The shallowest water [illegible] din,
The deadest pool the [illegible]
He did not trouble [illegible] the way. The house was [illegible]