

BEWARE THE CURSE OF GOD

A Bitter Warfare Is Going On Everywhere Between Right and Wrong

Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not up to the help of the Lord, to the Lord against the mighty.—Judg. 5: 23.

The sentiment of the text seems to be at variance with the spirit of Christianity. Jesus said "Bless; here it is, 'Curse.' How can we find the key to this Scripture? By a dip into the history of the times.

The period of Josiua was full of glory. Warlike tribes were subdued, government established, and peace, security and prosperity followed. Then came the time of the Judges—an era of moral and spiritual decay, when the fortunes of the nation fell, and God seemingly forsook them, and their day of glory turned into a night of gloom.

The moral, spiritual and material in a nation are intimately related. Immorality makes a people weak, and we are not surprised to find lack of unity, indifference to tribal welfare, no army, and the nation helpless in the presence of a warlike enemy.

When war broke out an appeal was sent to the tribes to forward their quota of troops to fight against Jabin and Sisera. Some swiftly responded, others held back. Among those who for various causes declined neglected or refused to send men to battle was Meroz. The time to strike a blow for freedom had come, but there was no one to lead.

A STRANGE FAILURE.

The strong were willing to let the weak perish, though the strong ought to bear the infirmity of the weak. The curse of God followed neglect and failure. What were the reasons some of the people failed to do their part in resisting their hereditary and fierce enemy?

Faint heartedness was one. The people of Israel were, in part, agricultural, and therefore peaceful, timid and easily frightened by the horrors of war. They preferred the security of home to the perils of the battlefield. This kept them from responding to the call which came to them in trumpet tones.

When God summons us to war against spiritual enemies may we not be faint hearted, but strong to do the right as God enables us to see the right?

No doubt there was indifference. The people heard the call to duty, but were indifferent to the public weal. The war was far away and no danger threatened them. Their flocks and herds were under the blue skies of security. Their commerce and agriculture were undisturbed, and they

were quite unwilling to exchange the peace of home for the conflict of war. They did not care; they were simply indifferent. And how much indifference there is to-day in our civilization to the needs of the poor, unfortunate and weak! If we are indifferent to others' needs the curse will fall upon us.

There was neutrality. This was the people's pre-eminent sin. They knew the crisis had come, but they declined to take part in the struggle. If the enemy won, there would be little danger to them; if Israel gained the day, they would continue on in peaceful avocations. They were neither cold nor hot—"neutral."

Neutrality in moral and spiritual matters is a miserable thing. In a fierce conflict of any kind the men who remain passive, neutral, or heartily hated.

THE CURSE OF GOD

rested hard on neutrality and indifference, and like conduct will bring God's curse upon us!

Christians are called to eternal warfare. Satan opposes the onward march of the King. Christ summons all to battle against sin, and we ought not to be faint hearted, indifferent, neutral. If we would win, we must fight!

The battle for right against wrong, holiness against sin, purity against corruption wages hotly, and those who from fear to take their place in the ranks of God's army are traitors. Beware the curse of God!

There is a bitter warfare going on in our hearts—for the adversary fights for our souls. In every village, town, city, State and nation a conflict rages between right and wrong. Satan has summoned his swarming hosts for the overthrow of the Church and the kingdom of righteousness. This we hear, feel and know.

Indelicately stalks through the land. The leaders of sceptical opinion join hand in hand. Science and literature, wit and intellect, the press and the platform, fashion and numbers are pressed into the service to cast discredit upon the everlasting gospel of the grace of God.

There is a world battle between true and false religion, between Christianity and heathenism. God thunders from afar! The Church and Christian civilization must rally all forces for the final conflict and for victory. Who is on the Lord's side? May none fail to obey the summons of King Jesus.

Meroz is a warning to us against timidity, indifference and neutrality in moral matters. We need more loyalty. May the march of faithful thousands arouse all dull souls, and the kingdom of God soon come.

and girl with a sword. When he heard the story of the bags of gold he said, "Depend upon it, the King made it a test of fitness. I will show you how to spend it so that his kingdom may be extended, and yourself covered with glory." He told of his own warlike adventures, in which he had found a rich land over the seas inhabited by a gentle, peace-loving people, who know nothing of the arts of war. He also told of strong, warlike men ready to fight for gold, who, under the command of Geoffrey, would march away and conquer this land. This so fired the imagination of Prince Geoffrey that he went with Count Ulric and spent his gold and time in training warlike bands.

In the meantime Prince Otto went on his way merrily; determined to go to a gay city where other young princes, former friends of his, now lived. When he had found them and told them of his bag of gold, they were delighted, for, with a laugh he said that nothing was easier than the spending of money, and he meant to have a good time in viewing all that was best in beauty, art, and song, for the king, his uncle, loved these things, and would like to hear of them.

So day and night for a whole week Prince Otto and his friends spent much gold on pleasures, which in themselves were not wrong. One day there came to the prince a beggar in rags, who in a whining voice told a tale of poverty. "Remembering that his uncle was ever good to the poor, Prince Otto took a handful of gold from his bag and gave it to the beggar.

The next day came another beggar, who in a still more whining voice told a yet more piteous tale. To him Prince Otto gave two handfuls of gold. Now, with giving such pleasures, and reckless giving, Prince Otto found his bag quite empty at the end of two weeks.

When Prince Eustace left his brothers he journeyed quietly on for some distance until he met a grave and learned man, who when he had heard the story of his bag of gold, said, "Come with me, my son, and I will show you a colony of simple people; let your gold be spent, in teaching them the wonders of science and the truths of philosophy, for wisdom is better than things."

So Prince Eustace bought an old castle, and turned it into a college. Much more gold he spent in paying learned men to teach the simple peasants of that happy valley. At first these peasants refused to come into the college, because the time of their fruit harvest was at hand, but when they saw the fine college and all the beautiful grounds surrounding it, they went in and forgot their orchards laden with fruit.

Now when Prince Hubert left his brothers, he journeyed on in deep thought, turning not aside for any temptation. So anxious was he to do the right thing, that at the end

of a week he had not spent a single gold piece. In sore perplexity, he entered a little temple set in the heart of a silent wood, and which was no other than the Temple of Solitude. Standing before the altar, he cried, earnestly, "O, that one wiser than I would show me the right, for surely the right spending of gold requires the highest wisdom."

Instantly there stood before him Genii of Solitude.

"Ob, Prince," said the Genii, "because thou hast spoken the truth, and cried in earnestness of heart, I am your servant."

So the Genii helped Prince Hubert spend his gold, and the month came to an end, and the four brothers returned to court. With Geoffrey came a great band of trained warriors, glad in costly uniforms; but when the good king saw them he shook his head, saying, "Geoffrey may not be king; they would take all the wealth of the land in razing wars on defenceless nations, and peace would never be in the land."

When Prince Otto, travel-stained and shabby, with nothing to show, stood before him, he said, "Not for you is the crown, oh, Otto, for the land would be for pleasure seekers and idle impostors only." For well the king knew that Prince Otto's money had gone to feed, not the really destitute, but those who would not work.

Then came Prince Eustace, bringing with him his crowd of peasants, each of whom had managed to pick up a little of the language of learning. Here again the king shook his head. "These peasants," said he, "but for you would have gathered and sold their fruit harvest, so that winter would have brought no want. As it was, the fruit rotted on the ground, sending out so foul an odor that one, inhaling it, took a plague which spread so that many died."

Lastly came Prince Hubert, and knelt before the king. Then the king said, "You shall be my successor for gold is good in thing hands," and he told how the gold had been divided into four parts. To raise brave men to fight for the weak in defence of the kingdom. To buy seeds for those who would work on the land and were too poor to buy. In bringing aid to those who had fallen sick of the plague, and in teaching many people how to do the thing they were most clever at. Thus was Prince Hubert chosen King.

THE SUNDAY SCHOOL

INTERNATIONAL LESSON, DEC. 4.

Golden Text. "Them That Honor Me I Will Honor" I. Sam. 2, 30.

Verse 13.—The first duty before Jehovah, when he mounted the throne, was to "open the doors of the house of Jehovah." During the reign of his father, Ahaz, the sanctuary had been used for idolatrous worship. Its "holy place" was no longer holy. It had been defiled in the sight of God and degraded in popular esteem. It had become not only necessary to renovate it, but to reconsecrate it to the service of Jehovah. For weeks workmen had been busy on the building under the supervision of the priests. So soon as their work was completed the priests and the Levites went in to Hiezekiah the king ("within the palace") to make their formal report. We have cleansed all this house of the Lord ("Jehovah"). The altar of burnt offering was a great structure of brass (bronze or copper), venerated because of its sacredness and because it had been constructed by Solomon. Ahaz, however, had set it aside, and in its place for some years had stood an idolatrous altar erected by royal and priestly command after the pattern of an altar which the king had seen at Damascus. The vessels thereof were the implements used in the offering of sacrifices. These were now brought back to their proper places. The showbread table ("the table of showbread") was a stand on which were kept twelve fresh loaves made from unleavened flour, each loaf symbolizing a tribe of Israel.

19. The vessels which King Ahaz in his reign did cast away included not only such utensils as knives and basins, many of which were "cut in pieces" (2 Chron. 28, 24), but the "brazen sea" also, a huge laver which rested upon brazen oxen, and was one of the conspicuous objects of the temple court. This was too valuable to be destroyed, but it had been rejected from its sacred place, and erected at one side upon a pavement of stones" (2 Kings 16, 17). All these articles had now been prepared and sanctified by the priests and their workmen, that is, had been put again in good order for the exclusive service of Jehovah.

20. All was now ready for the dedication. Hiezekiah the king rose ("arose") early, and gathered the rulers ("princes") of the city, and went up to the house of the Lord ("Jehovah"). In formal procession, to indicate the national character of the service, early in the morning, to show the enthusiastic vigor with which the worship of Jehovah was to be reinstated.

21. The sin offering is ordained in Lev. 4. It symbolized the removal of guilt and moral pollution. By removing the comma, from after he goats we may understand that these animals constituted the sin offering while the bullocks and rams and lambs served as the burnt offering described in verses 22-24. The burnt offering is ordained in Lev. 1. These two sacrifices were now to be offered on behalf of three great institutions: 1. For the kingdom; that is, not merely the king, but the royal attendants, but, the whole organization of the government; 2. For the sanctuary, the temple and its courts; 3. For the people.

personnel of the temple," the priests and Levites; 3. For Judah, that is, the entire population, the people considered one by one. The priests were hypothetically at least, sons of Aaron. One of the salient features of "the sin wherewith Jeroboam the son of Nebat caused Israel to sin" was the turning away from the family of Aaron and from the tribe of Levi and the employment of men for the priesthood who were not hereditarily priests. The altar of the Lord ("Jehovah"). Mentioned here in contrast to the altar of Ahaz, which had for a while stood on its site. Restored now to its proper place, it had doubtless been renewed and repolished.

22. This verse gives us the three great items of the service of the burnt offering—killing the beasts, collecting the blood in basins, and dashing it upon the altar.

23, 24. According to the prescription of Lev. 1, 4 the priests doubtless had laid their hands upon the bullocks, rams, and lambs just offered as a burnt offering; but now when they brought forth ("brought near") the he goats for the sin offering we are told that it was the king and the congregation ("the assembly"—that is, the princes who stood there to represent all the people) who laid their hands on the sacrifice. This showed in a manner more impressive than ordinary that the sin of the whole nation was about to be expiated. Made reconciliation—"Blade a sin offering." To make an atonement means to bring God and all Israel together in complete harmony, in union: "This was according to the command of the king that the burnt offering and the sin offering should be made for all Israel, not merely for Judah. At ready the northern kingdom had been largely depopulated, and Hiezekiah seems to have been recognized as sovereign by the what remained of the twelve tribes. The new dedication of the temple therefore presented a beautiful picture of unity in religious and national feeling.

25, 26. The services were distinguished by music. Cymbals were metal instruments of percussion, beaten together like the modern instruments so called, but shaped perhaps more like cups than like plates. The earliest music always is the music of rhythm, drums and cymbals coming in primitive life before stringed or wind instruments. Psalteries are said by Josephus to have had twelve musical notes, but precisely what that means is not clear. We know only that they were stringed instruments played upon by boys. The phrase according to the fingers and not by a pick or a commandment of music by the Levites and the worship of the temple. The association of the names of Gad and Nathan with that of David is very interesting. Compare I. Chron. 21 and 29. But King David and the two prophets were not personally responsible for this—the commandment was of Jehovah (Revelation). The instruments of David, without doubt, were the cymbals, psalteries, and harps, and were played by the Levites; the trumpets were blown by the priests.

27, 28. This verse gives one of several hints that the kings of Judah, like David and Solomon, each regarded himself as the head of the Church. Hiezekiah takes personal charge of this sacred festival. For ordained by read "of." At the given signal five activities began; the flames were lighted under the offering, the "song of Jehovah" burst from the lips of the singers, the Levites accompanied it with a rhythmic beat, the priests sounded the trumpets, and the congregation (that is, all who were present) assumed the attitude of prayer. All this continued until the burnt offering was finished. Then the king and his counselors, having supervised the service, worshipped by themselves in silence much as our ministers receive the Lord's Supper apart from the administration of it to the people.

30. Praise—Praises: that is, psalms. From this verse we learn that the words of the song of Jehovah mentioned in verse 27 were written by David and by Asaph the seer, an eminent Levite musician, whose name is borne by twelve of our psalms.

31. The nation having now been formally consecrated to Jehovah, the king urges those present to make personal consecration, and so sacrifices and thank offerings were brought in by many people while some, going further than the royal suggestion of a free ("willing") heart, brought burnt offerings.

From his writings one would not gather that Maxim Gorki, the author of "The Lower Depths" was a humorist. But a short time ago, asked by his publisher to write his own biography, Gorki sent in the following account of his career: "In 1878 I was apprenticed to a shoemaker; 1879, I was apprenticed to a designer; 1880, scullion on board a packet-boat; 1881, I worked for a baker; 1881, I became a porter; 1885, baker; 1886, chorister in a troupe of strolling opera players; 1887, I sold apples in the streets; 1888, I attempted to commit suicide; 1890, copyist in a lawyer's office; 1891, I crossed Russia on foot; 1892, I was a laborer in the workshops of a railway. In the same year I published my first story." A concise and a variegated career, at any rate!

Many of the distinguished mourners at the funeral of the late Lady Escher looked then for the first time upon the richly-sculptured tomb in which they laid her. But the tomb, with its marble figures of the late Lord and Lady Escher, has been many years in position. It was erected by order of the former Lord Escher during his own lifetime. He and his wife sat to the sculptor for their effigies, which were intended to be reserved for use after the deaths of the originals. Then Lord Escher changed his mind. "Don't trouble to house them," he said; "but them on the tomb now." So for ten years during his own lifetime there he and Lady Escher lay in counter-felt presentment.

HOME.

DOMESTIC RECIPES.

Hickory Nut Cake.—One and one-half cups of white sugar, a half cup of butter, two cups of flour, three-fourths of a cup of sweet milk, one cup of chopped hickory nut kernels, whites of four eggs, one teaspoonful of soda and two teaspoonfuls of cream of tartar. Ice with white icing and ornament with half hickory nut kernels.

Nut Cookies.—One cup of batter and two cups of sugar thoroughly worked to a cream, three eggs beaten into the sugar and butter, one-half cup of milk in which has been dissolved one scant teaspoonful of soda; mix this with the sugar, butter and eggs. Add flour enough to make a dough that will roll out, cut into fancy shapes and bake. To some good icing add one cupful of prepared nut meats not too finely chopped and coat the top of each cookie thickly with the mixture.

Quick Yeast.—Boil a dozen large potatoes four quarts of water until thoroughly done; mash until free from lumps; then add two tablespoonfuls each of salt and sugar, and half a teaspoonful of flour dissolved in cold water. When lukewarm add a dissolved yeast cake. Stir well together and set in a warm place to rise. On baking day put in sponge by using one quart of warm water and one pint of yeast, and under favorable circumstances the bread will be ready to mix in the course of two hours.

Queen Caramels.—Stir into two cupfuls of granulated sugar just enough milk to dissolve it, add a quarter-teaspoonful of cream of tartar and put over a slow fire. Stir constantly while boiling until a little dropped into cold water has the consistency of putty. Pour into a shallow pan and set aside to cool until so stiff that fingers pressed on it leaves a dent. Now beat until you have a soft doughlike mass. Knead this, put upon a pastry board sprinkled with powdered sugar, and roll into a sheet a half-inch thick. Cut into squares. Stir in two teaspoonfuls of vanilla essence just before taking the mixture from the fire.

Ginger Nuts.—Three eggs, one cupful of brown sugar, a half-cupful of butter, one cupful of molasses, a half-cupful of sour or buttermilk, a teaspoonful of baking soda, a scant teaspoonful of cinnamon and ginger and flour enough to handle. Mix, roll out, cut out with a thimble and bake, putting them so far apart that they will not run together in the baking.

Papered Schnitzel.—Slices from leg of veal of medium thickness, cut into pieces, say three by four inches or any size to suit. Salt and pepper the pieces; roll in flour, fry light brown on both sides. Have your fat hot before putting the meat in to fry. In frying veal it is nice to put a little butter with your frying fat. When brown, cover with water (hot) and a small onion, a few slices of lemon, a bay leaf, a sprig of parsley, a dessertspoonful of vinegar and several good shakes of paprika. Cover, and let all boil till the meat is tender. If the gravy boils down too much, add a little more water and let it cook until there is just enough gravy. Serve on a hot platter with the gravy strained over the meat. It is a good plan to taste the gravy, while boiling, for salt, etc. A half-hour will do for this.

Pomegranate or "Pomeranian" Cake.—Four cups of brown sugar, two eggs, two tablespoonfuls of melted butter. Beat until creamy. Add two or three tablespoonfuls of pomegranate or orange peeling, well cooked, chop up fine all the white part sliced off; one teaspoonful of cinnamon, three-quarters of a cup of sour cream; to which add two teaspoonfuls of bicarbonate of soda and about four cups of white flour. Sprinkle the buttered pan well with toast or cracker crumbs. Bake in moderate oven thirty or forty minutes.

Celeste's Fritters.—Stale sponge cake, cut into rounds with a cake cutter. Slice the cake carefully and fry to a nice brown. Dip each slice for a second in a bowl of boiling milk, draining this off on the side of the vessel; lay on a hot dish and spread thickly with strawberry jam, peach jelly or other delicate confection. Pile them neatly and send around hot, with cream to pour over them.

Seed Cakes.—One cup of butter, 3 cups of sugar, one cup of "lopperd" milk or cream, four eggs. Six cups of flour or just enough to stiffen into a thin paste. Two tablespoonfuls fennel or caraway seed. One tablespoonful soda, dissolved in boiling water. Roll out thin and cut into shapes. When cold it is most nutritious and delicious eaten with cream.

WRAPS FOR LITTLE GIRLS.

Mother finds that cloaks for the little girls cost as much as those for their older sisters, and with a good pattern one may make a handsome cloak at much less expense than the ready-made one will cost. Short lengths of cloth can often be purchased very cheaply from large dry goods firms, and often the same amount of money that is spent for a cheap jacket will buy handsome cloth. As a rule, the low-priced wraps are made of sleazy material and elaborately trimmed to make them attractive.

All indications point to continued and increasing favor for the comfortable Eton jacket, and these jackets are of simple construction, can easily be made, and many economical mothers make beautiful wraps for their little girls from old material; and they are often quite as pretty as the high-priced, ready-made wraps. The best parts of a woolen dress skirt can often be made into a cape or jacket, and sometimes a stylish

wrap can be made without any present outlay of money. All kinds of fabrics are used for making wraps, and the styles for making them are so varied that a pattern can usually be selected to suit the quality and quantity of material you may have on hand. Men's old clothes are often utilized in this way when there are no small boys in the family and with excellent results.

Old braid can be freshened by sponging and pressing and can be used for trimming, and nice buttons can usually be found on some cast-off garment.

A serviceable and stylish Norfolk jacket was made from a partly-worn woolen dress skirt of a light-tan color, but the cloth was first washed and then colored a rich dark brown with diamond dye for wool. A faded gray jacket furnished the material for another pretty wrap after the pieces were colored a dark red. When pressing the pieces, the irons need to be quite hot, and be careful to keep the iron moving, not pressing so hard as to make the cloth shiny or show marks of the iron, but continuing to press over and over until quite dry, for careful pressing is quite essential to success in the work of making over garments.

HOUSEHOLD HINTS.

In making jumbles, add to half the dough half a cup of finely chopped or pounded nut meats and you have nut jumbles.

Stew prunes with one-fourth their bulk of raisins and serve with whipped cream, or with plain cream. The result is both palatable and wholesome.

It is rather late for the suggestion now, but bear in mind that pineapple juice flavors cranberry jelly most deliciously. Many place a leaf of rose geranium in the glass; pour the hot juice upon it, and leaf withers and rises to the surface, where it has imparted its essential oil to the jelly and given it a piquant flavor.

In place of baked or stewed apples, try boiling them. Wipe the fruit, do not pare, but set in a stew-pan. To each six apples allow a cup of water and half a cup of sugar. Let boil in the syrup until the part in it is tender, then turn and cook the other side. Boil the syrup until thick and turn over the apples. Another good way is to pare and core the fruit, steam till tender, then sprinkle with powdered sugar and cover with whipped cream. A few maraschino cherries or fat raisins in the apple improve it to some tastes.

Cleaning Tinware.—Acids should never be employed to clean tinware, because they attack the metal and remove it from a thin coat. Iron articles made of tin coated with tin, which consists of iron covered with tin. Rub the article first with rotten-stone and sweet oil, then finish with whiting and a piece of soft leather. Articles made wholly of tin should be cleaned in the same manner. In a dry atmosphere polished tinware will remain bright for a long period but will soon become tarnished in moist air.

SOME WEDDING CUSTOMS.

Originated in Anglo-Saxon and Roman Times.

When the betrothal of children was the custom as it was among our Anglo-Saxon forefathers, the bridegroom elect gave to his future bride a ring, or as it was called in those days, a "wed," as his pledge. It is from this term that our word wedding has been derived. The ring was placed on a finger of the right hand of the little-maiden and was kept there until her marriage, when removed to her left hand. In days gone by the bridegroom did not, as now, at the time of marrying place the ring at once on the third finger of the bride, but put it in turn on each finger of the left hand, saying as he placed it on the first finger: "In the name of the Father"; on the second: "In the name of the Son"; on the third: "In the name of the Holy Ghost," and on the fourth: "Amen."

The bride being attended by bridesmaids is a custom that has come down to us, like so many others, from the Romans. At their marriages it was the custom to have them celebrated in the presence of ten witnesses, and at the conclusion of the ceremony the contracting parties partook of a cake made of salt water and flour—a practice from which, no doubt, our "wedding cake" has come, while the wedding favors—gone quite out of fashion now—were supposed to represent the true-lovers' knot symbolical of union.

Several of the great London workhouses have remarkable museums attached to them. In a South London union museum can be found a clergyman's letters; of ordination (the owner died in the house), and a secular belt, made of human teeth and brought from the West Coast of Africa. But perhaps the most significant of all the things shown is a small pocket dice-box. Upon the box is neatly cut: "This box and other wadding: cost me £30,000, and brought me to the workhouse."

WORKHOUSE MUSEUMS.

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St. Columb Minor, the mother church of Newquay, Cornwall, England, possesses a parish clerk of record age and attainments. Mr. Carne has lately celebrated his ninety-eighth birthday, graced by congratulations from all parts of the Duchy. Clad in the full-fashioned surplice of former decades, absolved only from the more recently added cassock, he forms one of the regular choir, following every word with audible conscientiousness, while he still feels that he lends them as of yore. Now in his sixtieth year of parish work, he is still strong and sturdy, and proud to relate that his father and grandfather shared the preceding century in the same official capacity.

YOUNG FOLKS

THE FOUR BAGS OF GOLD.

Once upon a time there was a good king who had no children of his own, but who had four nephews, named Geoffrey, Otto, Eustace, and Hubert. These nephews the king greatly loved, and as each appeared to be equally worthy he was at a loss which to choose as his successor, so, leaving his palace, he went away to the heart of a vast wood, and entering a small temple, he ascended seven marble steps, placed a magic ring upon the altar, then stood with bowed head and outstretched arms waiting the result.

Instantly there stood before him a majestic figure twelve feet high. "What would the great king with the Genii of Solitude," asked the figure.

"Thy wise counsel," replied the king, and he told him of his difficulty.

Without hesitation the Genii told him what to do. Then the king went back to his palace, and gave orders for his nephews to be invited to the grandest state banquet ever seen; so that although the young princes had many times seen the magnificent palace built of marble, cedar, ebony, and silver, and knew its treasures of pictures, statuary and priceless works of art, yet when they beheld the tables laden with massive gold plate set with gems, and saw the great and heartfelt homage paid to the good king, they were amazed, and each secretly longed to be chosen successor.

At the close of the banquet the king bade his nephews an affectionate good-night, and commanded their attendance early in the morning on a matter of great importance. That night the princes slept but little, for they doubted not the time had come when the king's choice would be made known.

Consequently, they were a little disappointed when, on the morning, their uncle, taking four bags of gold, with the same amount in each, gave one to each nephew, and bade them journey into the world for one month, and spend the money exactly how they pleased. At the end of the month they were to return and give an account of their adventures.

Surprise the four princes at they had not gone far began to differ as to the which they should spend the

At this point Geoffrey said, "Here are cross roads; let us each take and spend the gold as we list." They parted company. "Now they had not gone far before he Count Ulric, a former comrade, now approved in rich informa-