CHAPTER XII. Continued.

The stirring events which occurred just previous to my entry into Constantinople were eclipsed by the momentous changes in the Turkish Government which took place in the summer and autumn of 1623. Sultan Mustapha having by the absurdity of his acts convinced everybody of his insanity, he was again deposed, and a young boy, scarce twelve years old, set in his place as Amurath IV. I saw the youthful Amurath for the first time on the day his high dignity was conferred upon him, and thought he was an exceptionally handsome boy. Certainly I perceived nothing in his clear-cut features, his aquiline nose, his full, lustrous, dark eyes, which denoted in any degree the fierce, bloody and re morseless tyrant he afterward be came. Being too young to rule, though not to reign, all power reposed in Mahpeiker, mother of the Sultan. Mahpeiker was a clever woman, sincerely desirous, I believe, of the happiness of her son, and of the stability and prosperity of the State, and to secure these objects she scrupled not to seek the advice of Sir Thomas Roeconduct which gave mortal offense to the Grand Vizier and other high offieers of State, and tended not to the accurity of the Englishman thus honored. The difficulties with which the nature, confident of success if only Sultana-mother had to contend were your present protestations of loyalty numerous and great, for the lunatic be sincere." Mustapha and a host of parasitical pashas who surrounded him had depleted the treasury and suffered the defences of the country to fall into de-

Sir Thomas Roe having recommend ed me for various public employments his recommendations were adopted. I undertook the tasks, and acquitted myself with so much satisfaction to the court that other commissions were given to me without any suggestion by my friend, my success being due not to any exceptional ability in me, but simply to honesty—a quality rarely found in a Turkish official, nor expected in more than a minor degree.

Early in 1625 the health of Sir Thomas Roe was such that it determined him to return home, and arrangements were made for Sir Thomas Philips to represent England at the Porte. In three years I had grown accustomed to life in Turkey, which was not at all distasteful to me. During the minority of Amurath IV. my services were frequently requisitioned drafting dispatches to foreign nations, my services being rewarded with magnificent presents. I visited the Seragtio when I would, and on two occasions was examined by the assembled Ulema as to the respective military strength of the nations of Europe The ten chests of Venetian sequins remoney was not decreased by one penay. I had purchased numerous slaves, yet notwithstanding all my expense I waxed richer and richer, and my persmall wonder that I was disinclined to return to England with Sir Thomas Roe, more especially as at that very time the Grand Vizier, in the name of Mahpeiker and the Ulema, offered me the distinguished position of Governor of the Vilayet of Trebizond-which, as all men know, is an important province and port on the Black Sea coaststipulating only that I should embrace the Mussulman faith. I was but twenty-five years old, and the prospect of being king in everything but name of a large and beautiful province was later my noble friend sailed for England, and the last words I heard him speak informed me that he had hoped for better things of me than had appeared. At this distance of time it is easy to perceive in whom lay the fault which wrought this estrangement, and this incident is one of many which make a retrospect of my life very melancholy to me.

In delivering to me the warrant for my office the Grand Vizier, a crafty old Turk, with a long white beard and a magnificent but deceptive eye, complimented me on my honesty and truthfulness, to which qualities, he said. I owed my appointment, inasmuch as the Sultana-mother had been very favorably impressed therewith, though, for his part, he thought these were virtues which might be carried too far. Honesty, he further observed, was in itself a commendable thing. and sometimes worked well (as in my own case, where it had gained for me this valuable appointment), yet it might not be lost sight of that the tribute from Trebizond must at least be maintained if not increased, and that the good will of himself and some of his brother officers was only to be retained by gifts. With regard to truth he could not speak so favorably-that it was frequently inexpedient to employ it was the daily experience of all men, but carefulness on occasions when its use was dispensed with was doubtiess needful. "Lie with sufficient circumstance to ensure belief." ished, and with an overpowering sense out for Trebizond accompanied by a numerous retinue.

The city and province over which I of seven, set in his place.

and no man's life or property was secure. Before I set foot in Trebizond, I had resolved to use the unlimited powers entrusted to me in reforming any abuses which I might find prevailing there. Having taken up my abode in an ancient castle which faced the sea and stood just within the city walls, I addressed the chief men of the city who had gathered to receive me, and occasioned them much consternation by announcing my intention of living as simply and frugally as possible, of administering impartial justice between man and man irrespective of rank,office, or wealth, and of my willinguess to hear personally all cases in which suitors for justice could show reasonable cause for appeal against the judgment of the cadis. "The authority," I said, "delegated to me by the Commander of the Faithful, to inflict death on any inhabitant of this province who shall incur my displeasure, I will never exercise except to punish the evil doer whose deeds in the judgment of men shall merit that penalty. The annual tribute of Trebizond fixed by the Sultan's advisers is a heavy one-heavier, I fear, than you can pay without hardship. Nevertheless, it must be paid, punctually and fully; but I hope by the laws I will enact and the impartiality of my rule soon to lighten your burdens, to which end I will direct all the energy of my

The domestic establishment of my predecessor (who-marvellous in a Turkish pasha!-had died a natural death) was large, expensive, and mostly u. :less; so I deemed it a fitting subject for a first experiment with my reforming hand. I reduced it fourfifths, and reconstructed the remainder on a system which I had devised myself-abolished the office of pursebearer, personally controlled the treasury, and kept a sleepless eye on accounts rendered to me by my suborcinates. Verily the ways of reformers are hard, and the opposition of those whom it is sought to benefit is too great to measure. At first my rule was as unpopular with the people as that of any of my predecessors had been, which is saying much; but I lived it down, and in a few years converted hatred into tolerance, which yet later was changed to esteem when it was seen and felt that I scrupulously adbered to my original declaration. Trebizond prospered enormously under by Mahpeiker and her advisers in my rule, and in ten years had become one of the wealthiest and most peaceful vilavets in the empire, whereas before it had been one of the poorest and most turbulent. Mahpeiker's Grand Vizier, who, true to the traditions of his race and office, had fixed chisand at ton tim the tribute of Tr as much as had ever before been mained unbroached, and My English wrung from that province, was astounded to see from me the sum he had demanded, and was at a stand to know how I had accomplished suc t a wonderful feat. In his dilemma the sonal influence increased daily. Such Vizier resorted to the Court Astrologer being my condition in 1625, it will be from whom, after narating the circumstances, he asked for enlightenment. After practicing divers fooleries with an astrolobe the astrologer informed the Vizier that the Beardless Pasha of Trebizond had discovered a gold mine, and announcement which so powerfully excited the cupidity of the Vizier that he undertook a journey to Trebisond to see whether it was really so or not. With great difficulty I proved to this vile wretch that his credulity had been abused-that my success was due merely to my acting directly contrary to his advice; and too flattering to resist, and I accepted he returned to Constantinople, disapthe position with its accompanying pointed and disconcerted. But during condition, much to the disgust of Sir his absence from the capital a faction Thomas Roe, whose friendship for me had been formed against him, his declined from that hour. A few days peculations had been exposed, and in a passage leading to the Seraglio he was met by the Seven Mutes and there un-

ceremoniously strangled. Years came and passed away, and many were the changes in the government of Turky. In 1632 Amurath, at that time a youth of twenty, assumed full power and ruled his empire with a rigorous despotism which has never been exceeded in the history of the world. Fortunately for his people, Amurath was a man of great capacity. Though himself inconceivably cruel, he was politic enough not to permit overmuch tyranny in others. His Majesty professed great regard for me, and did me the bonor and his people the benefit to enact for his whole empire some salutary laws which I had enforced with advantage at Trebizond. My position was assured by the mandate of the Sultan and the loyalty of the people, my status that of a dependent prince, my wealth greater than that of any other pasha in the empire.

And thus circumstanced did I live on. In 1640 the Sultan died of a fever. accelerated by terror at an eclipse of the sun, and was succeeded by his brother Ibrahim.

A man Snail slow in action, dull of apprehension Rich in delay and doubt, confusing all things,

whose milder temper, though appreciated by the people with whom he was in immediate touch, soon effaced the good effects of Amurath's iron dissaid this consummate deceiver, "yet cipline. Ibrahim reigned but eight with not so much circumstance that years, and the power and wealth of the forgettal thereof shall embarrass Turkey dwindled so marvellously unthee on another occasion. In this lies der his rule that to save the empire the whole art of lying." Thus admon- from disintegration the Mufti agreed upon an edict to extinguish this feebleof my newly acquired dignity, I set minded voluptary; and he was accordingly bowstrung, and his son, the present Sultan Mahomet IV., then a child

was appointed to rule had been de- The regicide of 1648 failed entirely of plorably ill governed from time im- its object, and the people of Turkey memorial. The people had been har- were plunged into even greater misery ried and plundered by an unbroken by the deadly rivalry for supreme insuccession of incompetent despots. Suence which ensued between the

Sultanas Mahpeiker and Tarkhan, grandmother and mother of the infant Sultan Mahomet. The feud was maintanled with the utmost bitterness, and each of the principals attracted to herself a faction of rashas. The Turkish treasury, always the prey of Court officials, was soon emptied by the host of thieves who saw in this division an opportunity to enrich themselves; and poverty and disaffection prevailed in the land. Demands for money from my province became larger and more frequent, until at last they could no longer be met. In a vigorous remonstrance to Sultana Mahpeiker and ber advisers, I reviewed my conduct during the whole term of my pashalic. insisting upon the impossibility of increasing the tribute from Trebizond, and requesting permission to resign my office. My report did not reach Constantinople until a few days after the death of Mahpeiker, who had been assassinated by a partisan of Tarkhan. About the time this intelligence was brought to me, my son, a charming boy of fifteen, the delight and hope of my life, succumbed to malaria, and I determined to return to England.

The corrupt cabal then ruling at Constantinople would, I was sure, oppose my departure from Trebizond, for a like reason and probably by similar means that Signor Battista's departure from Constantinople was opposed in 1622. Of this I had no doubt, and I ordered my conduct accordingly, escaping in a Muscovite merchant ship to Taganrog, when I traveled slowly, and with no incident worth the telling. to London, arriving in the latter city on Christmas eve in the year 1651, bringing with me a goodly store of Turkish money and jewels, and the ten chests of sequins just as they were nine years before, and as they remain even to this day.

December 3.-I am disposed to think here are very few men who can look back upon a long life with unmixed satisfaction, but I hope the larger number of men are more happily circumstanced in this respect than the old man who pens this record. There remains but little for me to tell, and am weary of writing about myself. At Holdenburst I found my brother Mathew alive and happy in the companionship of his wife and sons and daughters, as, thank God, he is today. And now twenty years have passed since I returned to England, all of which (except a brief and fruitless visit which I made to Venice in 1660 to discover the heirs of Signor Pietro Simona) have been passed in this quiet English village where I was born. The alchemical investigations with which I have occupied my leisure have failed to yield the results I had hoped for, and my only wish now is that my life (which by many signs I know is now surely tending to its close) may be prolonged sufficiently to allow me to found a hospital for the poor of St. Edmund's Bury with the Venetian sequins which for safety have lain so many years immured in the Abbott's Cell beneath this house. Is it too much to pray for, that my Maker shall regard the charitable act I contemplate as some slight atonement for my bitterly repented renunciation of the faith of my fathers and of the riotous excesses of my youth and middle age? Truly do I now well perceive that Lust is a flame which rages fiercely and expires, while Love endures forever and is clothed with

mmortal vouth. ROGER TRUEMAN. To be continued.

A Royal Beef Eater. Being very fat, the King of Portu-

gal is, says "M. A. P.," forbidden by his physicians to eat much meat. He calmly disobeys the doctors, however, and is especially fond of beef, of which he eats great quantities.

When he visited England a few years ago be was stopping at Lord Salisbury's country seat, where also King Edward was a guest. One day at dinner King Carlos was asked what had impressed him most during his short stay in England.

He replied thoughtfully, "Well, I think English roast beef is very delightful."

"Oh," laughed King Edward, "surely something else has impressed you

"Ah," was the reply, "of course, the

English boiled beef is also delightful."

Briquettes From Garbage.

A process has been discovered in France by which garbage is converted into briquettes. It consists of mincing the refuse from abattoirs, fish markets, etc., straw, paper and the like, and adding tar and napthalene. The whole mass is 'then mixed in a kneading apparatus, dried and pressed into briquettes. The director of the Paris Municipal Laboratory says: These briquettes have a slight odor of gas, burn brightly, and engender heat slowly. With a more highly perfected method of manufacture they will engender less ash, and the heatproducing qualities will be about the same as those of common coal. They will also possess the advantage of burning slowly and developing no smoke.'

One Three Times.

Another everyday direction-"One three times a day before meals." By main strength and awkwardnes we have learned that this means one before each meal. No man wants to take one pill three times. "Ten drops before going to bed." How long before? An hour? A week? "Ten drops at bedtime" would be better. "One tablespoonful on going to sleep" was a direction that could not literally be followed. "Three pills each day before meals" was a hard one. Did it mean three before each meal, or simply three pills a day, one before each "One to two teaspoonfuls a meal? day before eating" was quite as much of a puzzle. We could multiply these riddles indefinitely.

A Weakness of Lord Roberts.

The best of men have their little weaknesses, says London Truth, and both in India and in South Africa Lord Roberts showed, according to all reports, an amazing weakness for officers more or less connected with "society," and his personal staff was entirely composed of them.

Only one man in 203 is over six feet



New York City.-Short, jaunty jack- | floor. Skirts in this style are apt to ets of taffeta, peau de soie and moire are much worn by young girls this



PLEATED JACKET WITH SAILOR COLLAR.

ance that is very pleasing. The illustration shows an attractive mode developed in black taffeta stitched with white silk. It is adjusted with shoulder and un-

der-arm seams. The back and front are pleated at the shoulder and neck. The stitching on the pleats ceases near the lower edge, where the jacket flares prettily. The garment is straight across the

it extends in a deep point that reaches below the waist line. A broad lace collar completes the

back and under the arm. In the front

increase the size of the figure around the hips, but this fault may be remedied if the pleats are stitched on the

To make the waist in the medium size will require one and a quarter yards of twenty-seven-inch material, with one yard of all-over lace and three-quarter yards of contrasting material for puff.

To make the skirt in the medium size will require three and a half yards of fifty-four-inch material.

Gloves.

For traveling a white glace kid has been brought out, with gauntlets which are detachable, and these gauntlet gloves are applied to gray and fawn color. An attempt has been made to introduce gloves of lace the length of the arm, but without success. Gloves of the natural tint of Russian leather are in request, and the washable gloves are singularly useful for country and traveling wear

Green Bird of Paradise.

The newest thing in the blue and green craze is the blue and green bird of Paradise. The effect is beautiful, and the only objection is that it is so expensive.

Stylish Little Costume.

Rose pink mercerized gingham h used for this stylish little costume, with saffron lace and black velvet ribbons for trimming.

The blouse is adjusted with shoulder and under-arm seams only. The box pleats extend from neck to belt in the back. The fronts close in slightly



FANCY WAIST AND BOX PLEATED SKIRT.

and white satin cravat. The sleeves fastening invisibly on the left. are pleated to correspond with the ' The neck is completed with a broad fronts. They fit the upper arm closely. sailor collar that is round at the neck and flare widely at the lower edge in and forms pointed revers in front. It bell effect. Small pearl buttons are is edged with a narrow ruffle surapplied on each pleat where the stitch-

ing ends. Some of these jackets are lined are made up without any lining, and a plain collar. are ideal garments for summer wear. The collars often show beautiful specimens of the wearer's own needlework, and are adjusted on pointed cuffs, the and are a charming addition.

or saffron shades, as it makes a more

decided contrast. To make the jacket for a miss four teen years will require three and seveneighth yards of twenty-two-inch material, with one-half yard of all-over lace.

A Popular Mode.

shade of gray is tastefully combined under bands of velvet ribbon. The in the costume shown in the large blouse and skirt are both adjusted on drawing with silver trimmings and the belt, making a one-piece garment white mousseline de soie.

glove-fitted, featherboned lining that be omitted and the neck worn slightly closes in the centre front. The back low. is faced with contrasting material to a round yoke depth. The full backs are box pleated from shoulder to belt, and a smooth adjustment maintained under the arms.

The plastron is permanently attached to the right lining and closes invisibly on the left. Two box pleats are cr ranged at each side of the plastron. and the fronts blouse stylishly over the narrow belt.

The quaint-looking sleeve is a special feature in this waist, and gives a picturesque effect to the garment. The full under sleeve is gathered and arranged at the lower edge of a tightfitting cap., It droops gracefully over a parrow lace wristband from which depends a frill of lace that partially covers the hand.

Bands of green velvet ribbon fasten ender rosettes at the back of the caps and finish the yoke, giving a decided touch of color to the gown.

The skirt is made in one piece, with a plain space in front that simulates a panel. The box pleats extend from each side of the front all around the belt. They are narrow at the top, and grow wider toward the lower edge The stitching terminates about half way down, and a band of lace is applied to fasten the pleats tightly at the knees.

From this point the skirt flares wide- years will require three and a half ly, and has a graceful sweep at the yards of twenty-seven-inch material.

neck and is drawn together by a black | double-breasted style, the right side mounted by a band of lace.

The shield is made of linen trimmed with bands of velvet ribbon. It fastthroughout with white satin; others ens in the back, and is completed with

The sleeves are shaped with inside seams only, fit the upper arm closely fullness in the sleeves being arranged White lace is preferable to the ecru at the back of the cuffs, over which they droop prettily. Bands of velvet ribbon trim the cuffs and belt.

The skirt is shaped in two pieces. A box pleat is arranged at each side of the centre back seam. The pleats are the same width at the belt as those in the blouse and flare prettily at the lower edge.

It fits smoothly around the waist Embroidered barege in the palest and hips, closing invisibly in front that closes at the left side of front. The waist has for its foundation a In very warm weather the shield may



GIRL'S BLOUSE DRESS.

To make the dress for a girl eight

THE SABBATH SCHOOL

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 14.

Subject: Loving and Obeying God, Deut, xxx., 11-20-Gelden Text, I John v., 3 -Memory Verses, 15, 16-Commentary on the Day's Lesson.

on the Day's Lesson.

11. "This commandment." This refers to what Moses had just been telling them. The great commandment of loving and obeying God, which is the sum of the law. "Is not hidden." Rather, is not too difficult for thee. Jehovah has not imposed upon His people conditions impossible of fulfilment, nor are His requirements difficult of comprehension. The will of God, which is but darkly manufested to other nations (Acts 17: 27), is clearly revealed into thee; thou canst not pretend ignor. nations (Acts 17: 27), is clearly revealed unto thee; thou canst not pretend ignorance. Heathen oracles are shrouded in mystery, but the commands of God are simple and duty is clear. See Isa. 45: 19. "Neither is it far off." Nowhere does the fundamental religious thought of prophecy find clearer expression than in Deuteronofind clearer expression than in Deuterono-my—the thought that Jehovah asks noth-ing for Himself, but asks it as a religious duty that man should render to man what is right—that his will lies not in any un-known height, but in the moral sphere which is known and understood by all.

12, 13. "Not in heaven—neither beyond the sea." The law of loving and obeying

God was well known to the Israelites. It was not concealed in heaven, for it had been revealed. They were not under the necessity of undertaking long journeys or necessity of undertaking long journeys or distant voyages, as many ancient sages did in quest of knowledge. The apostle Paul (Rom. 10: 6-8) has applied this passage to the gospel, for the law of Christ is substantially the same as that of Moses, only exhibited more clearly in the spiritual nature and extensive application, and accommission and accommission and accommission as a second content of the same as the ture and extensive application, and accom-panied with the advantage of gospel grace, panied with the advantage of gospel grace, is practicable and easy. It is needless for man to search for what is made known. We need not climb the sky nor cross the sea. "May hear it." God speaks to His people through the prophets and through the gospel. I. Lovingly. 2. Distinctly. 3. Authoritatively. "And do it." It is practicable. The word is clear and its obligations are not beyond our power to fulfil. To know is not enough; we must herefully do what is commanded.

fil. To know is not enough; we must cheerfully do what is commanded.

14. "Is very nigh." It is accessible. 1.

It is not shut up beyond our reach, but delivered and published in our hearing. 2. It is not distant from us to be brought from far off lands, but it is night. The It is not distant from us to be brought from far off lands, but it is night. The anxious follower after righteousness is not disappointed by an impracticable code, nor mocked by an unintelligible revelation. "In thy mouth." The law is made plain, so that he that runneth may read; thy priest's lips keep this knowledge, and when difficulties arise it may be heard at their mouth. Mal. 2: 7. It is communicated to thee in a familiar language, so that it can be talked of among thy children. "In thy heart." In the heart for our personal salvation, in the mouth for God's glory and the salvation of others. In the heart and not in the mouth is cowardice; in the mouth and not in the heart is hypocrisy. The gospel believed is a fountain in the heart; the gospel confessed is the streams through the mouth.

15. "Set before thee." The law had been clearly and concisely stated. They had the alternative of a good and happy, or a disobedient and miserable life. "Life—and death." Obedience to God's commandments leads to life, disobedience leads to death. Prov. 11: 19. True life consists

to death. Prov. 11: 19. True life consists in a union with Christ the source of all in a union with Christ the source of all life; it implies all present and future good. Death is a separation and banishment from God and implies present and future misery. 16. "To love the Lord," etc. In this verse we have the whole of true religion. Matt. 22: 37; 1 Cor. 13: 4-8. He that has this love in his heart has the fountain and the source of all visites the life what source of all virtue. It is to the life what the mainspring is to a watch, what a fountain is to a stream, what the soul is to the body, what the two olive trees of Zechariah's vision were to the lamps they fed. It is the work of Christianity first of all to implant this principle of love in the heart, and when this is done all the great practical questions which vex the world will be settled, the difficulties will be removed, and the wrongs destroyed. "Walk in His ways." God's ways are safe, pleasant and attractive. Our duty is laid down; wo must "walk." This will require a repeated and constant effort on our part. "Mayest live," etc. All temporal blessings as well as spiritual good follow as a reward for tain is to a stream, what the soul is to the as spiritual good follow as a reward for

right doing.

17. "Turn away." Through a love of the world. Jas. 4: 8; 1 John 2: 15. Worldliness, pride, pleasure seeking, ease, forget-fuiness of God, luxury—these have "drawn away" many souls and brought upon them the curse of God. "Not hear." Not heed, or pay attention to the commandments of God. "Other gods." The gods of the heathen. "Serve them." By entering into the licentious and wicked practices which

the licentious and wicked practices which were indulged in.

18. "Surely perish." The punishment of the wicked is inevitable. "The wages of sin is death." There is no respect of persons with God. His laws are established and unchangeable. Jer. 18: 7-10; Gal. 6: 7, 8; Psa. 37: 20; Prov. 2: 33. "Not prolong," etc. Psa. 55: 23. The excesses and infell indulgration of the winked being. long," etc. Psa. 55: 23. The excesses and sinful indulgencies of the wicked bring them to an untimely end. Sin destroys the

sinner.
19. "Heaven and earth to witness" (R. V.) Here are two great witnesses. God and the hosts of heaven are called upon to testify that every provision has been made for man's salvation, and life is freely of-fered. Earth is also called upon to wit-ness to God's love and mercy in faithfully providing salvation, and then warning man of his deserving it. "There of his danger in not accepting it. "There-fore choose life." 1. Man is free to choose, God has made him so. He alone is responsible for deciding with regard to his eter-nal welfare. 2. He is urged to choose life. God commends His love, claims our love, commands us to love, and only by loving Him can we live. 3. Our decision admits of but one alternative. It is either life or death with us, heaven or hell 4. The decision should be made without delay. "Choose ye this day whom ye will serve." "Thou and thy seed." In a very important sense parents are responsible to God for their children. Children should be taught to obey and honor their parents, and to have respect and reverence for sacred

things.

20. "Cleave unto Him." Notice the three steps: Love, obey, cleave. Without close attachment and perseverance, temporary love, however sincere and fervent. temporary obedience, however disinterest ed, energetic and pure, while it lasts, will be ultimately ineffectual. He alone who endures to the end shall be saved. thy life." He gives life, preserves life re-stores life and prolongs it by His power. He gives physical, spiritual and eternal life. He is the author of all life.

The Co-Operative Kitchen.

The co-operative kitchen is about to inand to-operative kitchen is about to in-vade Minneapoils, Minn. A move has been made toward it by the Minneapoils Clab, which has advised all members that meals may be ordered from the club's kitchen for may be ordered from the clab stream of members' homes. These meals are not only cooked in the club kitchen, but are delivered at club members' home in the best condition. This is taken to be a step toward the co-operative kitchen for the leaders in Minneapolis society, as the members of the Minneapolis Club are the male element in that society.

Pigeon Flies 1000 Miles in Eighty Hours. A homing pigeon belonging to Council-man Toltens, of Mishawaka, Ind., reached

home in a drenching rain from New Or-leans, La., having covered the 1603 miles in eighty hours. This exceeds the time made by Fort Wayne birds recently, on which the world's record was claimed. The Fort the world's record was claimed. The Fort Wayne pigeons made the flight in 115

\$50,000 For Map.

The John Carter Brown Library Comdence, R. I., has been considering a proposition to buy for the library, for \$50,000, the first map ever made containing the word "America." The map to which this extraordinary value is attached is the property of Prince Woldenburg, of Wolflegg Cost's in Wortenburg.

THE RELIGIOUS

READING FOR THE QUIET HOUR

WHEN THE SOUL INVITES ITSELF. Poem: When God Says "Wait"-The Race in the World's Vast Arena For the Prise of the High Calling-Be Stead-

fast in Seeking the Lord. When our God writes upon the wall In letters broad and free, He writes that all may understand, And where all men may see.

Men build and plot and plan and dream, Devising structures great, Yet tools must rust and men must bow When God says "Wait!"

When men, their course set Canaan-ward, Unthinking, onward press, Then comes the stern command: "First, wait!

Walk in the wilderness."
The kings of old heard that decree;
Not Babylon alone
Saw letters writ, or heard the words—
They framed each throne. To-day-to-day it is the same.

Despite our modern creeds;
The balance yet goes up or down
By reason of our deeds.
Great kings must pause in humbleness, And men of common clay Must heed the writing of the hand Along the way.

This is a lesson to the world-

The world that soon forgets—
The world that blessings takes, and then
Remembers not its debts.
The hollowed hand that holds us all
Writes lessons, soon or late; And mortal man must understand, When God says "Wait!" Man builds his glory for himself, Assuming overmuch; It crumbles into nothingness—

It crumbles into nothingness—
It crumbles with a touch.

Man dreams of wealth, of rule, of realm; Yet, even as he turns, Upon the wall, in words of fire, His lesson burns.

When God says "Wait!" the revelers, Garbed for the feast and rout, Stand wondering, as one by one The gleaming lights go out. All down the centuries there ring

The sounding tones of fate.

Man realizes what he is

When God says "Wait!"

-W. D. Nesbit, in Baltimore American One of Paul's vivid word paintings from the great picture gallery of the ages is set for our contemplation. The race of the prize of the high calling. Who has not in imagination viewed that race in the world's vast arena? We know just how far one runner has gone ahead of the rest; he has passed the first turning. Not near the goal yet, but doing well. But there is still a chance of losing the race. The runner must not be too confident. Because he has made a good start he must not grow lax, neither cease to husband his strength, nor forget to bend his every energy and attention to the business in hand. Prize of the High Calling.

"Not as though I had already attained,"

"Not as though I had already attained," he says, not over-confident, but trusting is the strength that sustains.

"Rather he is one set in full view of a great result," says Robert Rainy. "Some experience of the benefits of it is already entering into his history, but is yet to be brought to pass in its fulness, and that must be along a line of believing endeavor, Christ working and Paul working; Christ faithful, with Paul faithful. I follow after, if that I may lay hold and extend my grasp, seeing Christ has laid hold with His grasp on me."

But suppose when the race was well started he had paused to look back with satisfaction on the course he had already come, as so many Christians do after the first start, and seeing others so far behind turned his attention toward the beauties of the way, forgetting the need of earnest at-

the way, forgetting the need of earnest at-tention if he would win? Another might gain the advantage, and suddenly he might find that he who had thought so easily to outdistance all was left too far behind to

outdistance all was left too far behind to ever hope to win the goal before the race was ended and the set time passed away.

If then we would go on unto perfection we must be steadfast, seeking the Lord first, as we did when we first found Himcasting all other things aside that may come in the way of our vision of Him. We must have steadfastness, for without this all other means of growth, though they be on every hand, may be passed by unhecded while we pursue some butterfly along the way. Thus an invalid must eat only those things which will build up healthy flesh and muscle, must observe the laws of health, must take exercise daily and sleep the requisite number of hours if he would hope to win health again. And if he be not steadfast in purpose he may allow him-self lapses in his diet, grow weary of following rules and stay up late, indulging himself in some pastime, forgetting that the is losing ground where he had gained it but the day before by careful following of

the physician's directions:

"As new-born babes desire the sincere milk of the word, that ye may grow thereby." And next we must have food-the word of God. Without the daily Bible reading how can we expect to thrive spirit-

Through the weekly church services we may get in training and growstrong. Much has been said against the clause in our good old pledge concerning attendance on the regular services of our church. The pledge regular services of our church of the rules and regular services of our church. The pleage is only our setting forth of the rules and laws of spiritual health by which we may grow more like Jesus. We but subscribe ourselves to be steadfast in our endeavor to follow them faithfully in order that we

may grow into the perfection Jesus would "That ye might walk worthy of the Lord,

unto all pleasing."
"We should ask ourselves, Do we make tt our ever-present object to satisfy Jesus Christ?" says Alexander Maclaren, and adds. "Nothing will so string the muscles for the fight and free us from being entangled with the things of this life as the ambition to please Him who has called us

to be soldiers. Ard the great means of growth, the mystical communion table—where by faith we partake of His broken body and shed blood, where He infuses, as it were, into us His own life-this precious means of growth, His last blessing, we are never to forget nor neglect, "till He comes."

Henry Drummond says:
"No man can make things grow. He can get them to grow by arranging all the circumstances and fulfilling all the conditions. Do not imagine that you have got these things because you know how to get them. As well try to feed upon a cook-ery book. Spend the time you ery book. Spend the time you have spent in sighing for fruits, in fulfiling the conditions of their growth. The fruits will come, must cone."—Grace L. Hill, in the Mail and Express.

Transforming Power of Prayer. Some one has beautifully said regarding prayer as a transforming power: "Prayer will in time make the human countenance its own divinest altar. Years upon years of true thoughts, like ceaseless music shut up within, will vibrate along the nerves of expression until the lines of the living instrument are drawn into correspondence, and the harmony of visible form matches the unheard harmonies of the mind."

Life in Christ.

Life in Christ implies enjoyment of spir-itual life. The religion of Jesus Christ is a religion of joy.—The Rev. George Adams, Brooklyn, N. Y.

Prosperity in North Dakota.

Prosperity in North Dakota.

For taxation purposes North Dakota is worth \$135,000,000. This is an increase of \$10,000,000 over last year. Much of this increase is in the normal growth in the worth of State property. The railroads alone are assessed at \$2,000,000 more than in 1901. With a bumper crop in sight and the increased valuation the State expects to be on "rays street" the coming year. to be on "easy street" the coming year.

83,375,000 Astray in Letters. According to the annual report of the British Postmaster-General \$3,375,000 was found in the 10,000,000 letters undelivered