

MAIWA'S REVENGE

ALLAN QUATERMAIN'S GREATEST ADVENTURE.

By H. RIDER HAGGARD.
Author of "She," "King Solomon's Mines," Etc.

CHAPTER V.
Continued.
My men, being directed thereto by Maiwa, had most fortunately rolled up some big bowlders which lay about, and with these we soon managed to block the passage through the overhanging ridge of rock in such fashion that the soldiers below could not possibly climb over it.

CHAPTER VI.
THE PLAN OF CAMPAIGN.
Notwithstanding all that we had gone through, perhaps, indeed, on account of it—for I was thoroughly worn out—I slept that night as soundly as poor Gobo, round whose crushed body the Hyenas would now be prowling.

Rising refreshed at dawn, we went on our way toward Nala's kraal, which we reached at nightfall.
It is built on open ground after the Zulu fashion, a ring fence and with bee-hive huts.
The cattle kraal is behind, and a little to the left.
Indeed, both from their habits and their talk, it was easy to see that these Bantua belong to that section of the Bantu people which since Tchaka's time have been known as the Zulu race.

His daughter Maiwa went out to his private huts as soon as we arrived, and very shortly afterward one of his headmen came to us, bringing a sheep and some mealies and milk with him.
The chief sent us greeting, he said, and would see us on the morrow.
Meanwhile he was ordered to bring us to a place of resting, where we and our goods should be safe and undisturbed.
Accordingly, he led the way to some very good huts just outside Nala's private inclosure, and here we slept comfortably.
On the morrow, about 8 o'clock, the headman came again, and said that Nala requested that I would visit him.

Accordingly, I followed him into the private inclosure, and was introduced to the chief—a fine looking man of about fifty, with very delicately shaped hands and feet, and a rather nervous mouth.
The chief was seated on a tanned ox hide outside his hut.
But his side was his daughter Maiwa, and round him, squatted on their haunches, were some twenty headmen or Indunas, whose number was continually added to by fresh arrivals.
These men saluted me as I entered, and the chief rose and took my hand, ordering a stool to be brought for me to sit on.

"Ask of him—ask of Macumazahn, the wise white man," said Maiwa, pointing at me.
"How can we overcome Wambe, Macumazahn the hunter?"
"How does the jackal overreach the lion, Nala?"
"By cleverness, Macumazahn."
"So shall you overcome Wambe, Nala."
At this moment an interruption occurred.
A man entered, and said that messengers had arrived from Wambe.
"What is their message?" asked Nala.
"They come to ask that thy daughter Maiwa be sent back, and with her the white hunter."
"How shall I make answer to this, Macumazahn?" said Nala, when the man had withdrawn.
"Thus shalt thou answer," I said, after reflection.

"Say that the woman shall be sent, and I with her, and then bid the messengers begone."
"Stay; I will hide myself here in the hut, that the men may not see me." And I did.
Shortly afterward, through a crack in the hut, I saw the messengers arrive, and great truculent-looking fellows they were.
There were four of them, and they had evidently traveled hard.
"They entered with a swagger, and squatted down before Nala.
"Your business," said Nala, frowning.

"We come from Wambe, bearing the orders of Wambe to Nala, his servant," answered the spokesman of the party.
"Speak," said Nala, with a curious twitch of his nervous-looking mouth.
"These are the words of Wambe:
"Send back the woman my wife, who has run away from my kraal, and who has doted with her white man who has dared to hunt in my country without my leave, and to slay my soldiers."
"These are the words of Wambe."
"And if I say I will not send them?" asked Nala.
"Then on behalf of Wambe we declare war upon you."
"Wambe will eat you up."
"He will wipe you out."
"Your kraals shall be stamped flat-so"; and with an expressive gesture he drew his hand across his mouth to show how complete would be the annihilation of the chief who dared to defy Wambe.

"These are heavy words," said Nala.
"Let me think before I give an answer."
Then followed a little piece of acting that was really very creditable to the untutored savage mind.
The heralds withdrew, but not out of sight, and Nala went through the show of earnestly consulting his Indunas.
The girl Maiwa, too, flung herself at his feet and appeared to weep and implore his protection, while he wrung his hands as though in doubt and tribulation of mind.
At length he summoned the messengers to draw near and addressed them, while Maiwa sobbed very realistically at his side.
"Wambe is a great chief," said Nala, "and this woman is his wife, whom he has a right to claim."
"She must return to him, but her feet are sore with walking; she can not come now."
"In eight days from this day she shall be delivered at the kraal of Wambe; I will send her with a party of my men."
"As for the white hunter and his men, I have naught to do with them, and cannot answer for their misdeeds."
"They have wandered hither unasked by me, and I will deliver them back whence they came, that Wambe may judge them according to his law."
"They shall be sent with the girl."
"For you, go your ways."
"Food shall be given you without the kraal, and a present for Wambe in atonement for the ill-doing of my daughter. I have spoken."

At first the heralds seemed inclined to insist upon Maiwa's accompanying them then and there, but ultimately on being shown the swollen condition of her feet, they gave up the point and departed.
When they were well out of the way I emerged from the hut, and we went on to discuss the situation and make our plans.
First of all, as I was careful to explain to Nala, I was not going to give him my experience and services for nothing.
I heard that Wambe had a stockade round his kraal made of elephant tusks.
These tusks, in the event of our succeeding in our enterprise, I should claim as my perquisite, with the proviso that Nala should furnish me with men to carry them down to the coast.
To this modest request he and the headmen gave an unqualified and hearty assent, the more hearty, perhaps, because they never expected to tinger them.
The next thing I stipulated was that if we conquered the white man, John Every, should be handed over to me, together with any goods that he might claim.
His cruel captivity was, I need hardly say, the only reason that induced me to join in so harebrained an expedition, but I was careful, from motives of policy, to keep this fact in the background.
Nala accepted this condition.
My third stipulation was that no women or children should be killed.
This being agreed to we went on to consider ways and means.
Wambe was, it appeared, a very powerful petty chief; that is, he could put at least 6000 fighting men into the field and always had from 3000 to 4000 collected about his kraal, which was supposed to be impregnable.
Nala, on the contrary, could not at such short notice collect more than from 1000 to 1200 men, though, being of the Zulu stock, they were of much

better stuff for fighting purposes than Wambe's Matukus.
These odds, though large, were not, under the circumstances, overwhelming.
The real obstacle to our chance of success was the difficulty of delivering a crushing assault against Wambe's strong place.
This was, it appeared, fortified all round with schences, or stone walls, and contained numerous caves and koppies in the hills and at the foot of the mountain which no force had ever been able to capture.
It was said that in the time of the Zulu monarch Dingaan, a great impi that that king having penetrated to this district, had delivered an assault upon the kraal, then owned by a forefather of Wambe, and been beaten back with the loss of more than 1000 men.
Having thought the question over, I closely interrogated Maiwa as to the fortifications and the topographical peculiarities of the spot, and not without results.
I discovered that the kraal was indeed impregnable to a front attack, but that it was very slightly defended at the rear, which ran up the slope of the mountain—indeed, only by two lines of stone walls.
The reason of this was that the mountain is quite impassable, except by one secret path, supposed to be known only to the chief and his councilors, and this being so, it had not been considered necessary to fortify it.
"Well," I said, when she had done, "and now as to this secret path of thine, knowest thou aught of it?"
"Ay," she answered, "I am no fool, Macumazahn.
"Knowledge learned is power earned.
"I won the secret of that path."
"And canst thou guide an impi thereon, so that it shall fall upon the town from behind?"
"Yes, that can I do, if only Wambe's people know not that the impi comes, for if they know, then can they block the way."
"So, then, here is my plan.
"Listen, Nala, and say if it be good; or, if you have a better, show it forth.
"Let messengers go out and summon all thy impi, that it be gathered here on the third day from now."
"This being done, let the impi, led by Maiwa, march on the morrow of the fourth day, and crossing the mountains, let it travel along on the other side of the mountain till it come to the place on the farther side of which is the kraal of Wambe; that shall be some three days' journey in all (about 120 miles).
"Then, on the night of the third day's journey let Maiwa lead the impi in silence up the secret path, so that it comes to the crest of the mountain that is above the Strong Place, and here let it hide among the rocks."
"Meanwhile, on the sixth day from now, let one of the Indunas of Nala bring with him two hundred men that have guns, and take also a girl from among the Bantua people who by blind her face is like unto Maiwa, and find her hands, and pass by the road on which we came, and, through the cutting in the cliff, on to the kraal of Wambe.
"But the men shall take no shields or plumes with them, only their guns and our short spear, and when they meet the people of Wambe they shall say that they come to give up the woman and the white man and his party to Wambe, and to make atonement to Wambe.
"So shall they pass in peace, and traveling thus, on the evening of the seventh day we shall come to the gate of the place of Wambe, and nigh the gates there is, so says Maiwa, a koppie very strong and full of rocks and caves, but having no soldiers thereon except in time of war, or, at the worst, but a few such as can easily be overpowered."
"This being done, at the dawn of day must the impi on the mountain behind the town light a fire, and put wet grass thereon, so that the smoke goes up."
"Then at the sight of the smoke will we in the koppie begin to shoot into the town of Wambe, whereon all the soldiers will run to kill us."
"But we will hold our own, and while we fight the impi shall charge down the mountain side and climb the schences, and put those who defend them to the assaig, and then, falling upon the town, shall surprise it, and drive the soldiers of Wambe as the wind blows the dead husks of corn."
"This is my plan. I have spoken."
"Ouh!" said Nala; "it is good; it is very good."
(To be continued.)

An Eye Test.
Most people believe that they see the same with both eyes. That this is not the case one can easily convince himself by the following simple experiment: Cover one of the eyes with a hand or a bandage and let the experimenter attempt to snuff out a candle suddenly placed within a few feet of him. He will almost invariably miss the flame, either overreaching, underreaching or putting the fingers too far to the right or left of the flame. With both eyes normal and open the accommodation for distance and direction is instantaneous.

Individual Law.
A man's interest often gives a bias to his judgment, but the relation between law and individual opinion is seldom so close as it was believed to be by a jurymen who figures in a Century Magazine story.
A far Western judge summed up a case fully and learnedly, but the jury were unable to agree.
"Judge, this 'ere is the difficulty," the foreman explained. "The jury wants to know if that thar what you told us was 'ally the law, or only just your notion."
Public Phones on Berlin Streets.
The German postal authorities have decided to erect public telephone stations in the streets of Berlin to be operated on the penny-in-the-lot system.

Railroad Construction.
Reports for the year show that in railway construction North Dakota stood first in the whole list of States, with 525 miles of new track, and Minnesota ranked fifth with 291 miles.

NOT A CRIME TO ROB A WIFE.
Konrad, alias Baron Santos, Execrated Under German Law.
Hamburg, Germany.—Ewald Konrad, alias Baron Santos von Bobrowski Donnersmark, who was alleged to have deserted his American wife in Paris, taking with him jewelry worth \$3000 and some money, and who was arrested here on the charge of robbery, was discharged, the court holding that he was not culpable under German law.

RAILROADS EAGER TO COMPLY WITH RATE LAW

Officers Meet the Interstate Commerce Commissioners.

CHARGES OF SHIFTING TARIFFS

They Ask the New Interstate Commerce Commission For Time—Shippers Protest Against Shifting Classifications.
Washington, D. C.—Five members of the Interstate Commerce Commission, Chairman Knapp and Commissioners Clements, Cockrell, Clark and Lane, were present at the hearing upon the new railroad freight rate law recently enacted by Congress, which has become effective.
The Trunk Line, New England and Central railroads were heard, through their representatives, as to some phases of the operation of the new rate law. Thirty-four representatives of these railroads, including traffic officials and counsel, and eight representatives of various shipping organizations were in attendance. Every speaker representing the railroads of the country had no disposition to lay obstacles in the way of its enforcement of the new law, and the speakers vied with one another in assuring the commission of their intention to comply with the provisions of the law in every substantial particular.

B. D. Caldwell, a vice-president of the Delaware, Lackawanna and Western road, told the commission that, through conferences with traffic officials and attorneys of various lines of railroad, they had sought to reach an understanding of the new law, and that they might be in position properly to observe it.
George V. Massey, general counsel of the Pennsylvania Railroad Company, assured the commission that it was the desire of all the roads with which he had conferred to conform absolutely with the law, and he told the commission that such publications as had been made to the contrary were without the shadow of foundation in fact. "We have endeavored," said he, "to find out what the law requires, and we have done our best to meet those requirements as they are operative."
James Maynard, of Knoxville, Tenn., president of the Brookville Mills, a large shipper of cotton goods, expressed his opposition to the mere posting in stations of railroad tariffs. He said that the great trouble was that the railroads shifted the classification on shippers, which enabled them to put up a higher rate. He admonished the commission that if this point were not provided against the effect of the new law would be nullified.
Through Chairman Knapp the commission announced at the close of the hearing that it would take up the question presented for consideration and would make known its decision.

D. B. WESSON'S WILL.
Fortune Divided Among Forty Relatives—Son-in-Law Cut Out.
Springfield, Mass.—By the will of Daniel B. Wesson, filed here, \$650,000 is given to the Wesson Memorial and Maternity Hospitals, of Springfield, and the remainder of his fortune, of \$1,000,000 or more is divided among forty relatives.
Specific bequests totaling \$5,000,000 are made, and it is provided that the income from the remainder shall be divided among twenty-four members of Mr. Wesson's family. His son-in-law, George J. Bull, is not provided for, the will expressly making this clear. Among the specific bequests are \$1,000,000 to J. H. Wesson and \$800,000 to Walter H. Wesson.
TO MOVE WHOLE TOWN A MILE.
Defect in Title of Land Given by Relative of Jay Gould.
Topeka, Kan.—All the houses in Englewood, the county seat of Clark County, will be moved one mile south by its founder, J. G. Gould, who also founded and built Englewood, a Chicago addition. Five big house-moving outfits were shipped there for the purpose.
The removal of the county seat is necessitated by a defect in the title of the town site, which was a gift by Gould out of the centre of his ranch of 2,000 acres. He now gives the 500 inhabitants 240 acres.
The Santa Fe Railway will remove its tracks to Omaha to ditch him jewels a relative of the late Jay Gould.

GOVERNOR GOES A-SLUMMING.
Nebraska Executive Orders Omaha Police Board Fired.
Lincoln, Neb.—Governor Mickey made a secret, solitary slumming expedition to Omaha to discover whether the laws are being enforced by his police commissioners.
The Governor is a Methodist deacon, and he was so horrified by what he saw that he has decided on the removal of the police board and the officers who have permitted the things he witnessed.
"It was a mass of corruption," he declared. "Perhaps it is no worse than other cities, but as long as I am Governor such scenes as I witnessed shall not be permitted."
Spain Opposes Papal Claim.
Royal Decree Restores Civil Marriages—Struggle Expected.
Madrid, Spain.—A royal decree restores the civil marriage formalities, and suppresses the obligation, on the part of persons desiring to get married, to declare their religion. This is directly opposed to the Papal Nuncio's claim. It is expected to arouse a political struggle when Parliament reassembles.

Progress in Illinois.
Nine counties of Illinois—Moultrie, Warren, Saline, McDonough, Johnson, Lawrence, Hamilton, Crawford and Edwards—are now wholly under prohibition. More than 200 towns and cities are now free from the saloon.
Sunday closing in Minneapolis, the Mayor estimates will save to the inhabitants \$250,000 a year, though it may lose to the city \$100,000.
"About a quarter of the men who are stripped and stranded and show up here as college men," says the secretary of the Bowery branch of the New York Y. M. C. A. "The great majority of those educated who become moral wrecks, he says, owe their downfall to drink."
The Texas Liquor Dealer, published in San Antonio, declares that it is the duty of the liquor men throughout the country to "spit" every congressman and member of a legislature who is suspected of strong temperance prejudices and exerts themselves to get a vote.

THE GREAT DESTROYER

SOME STARTLING FACTS ABOUT THE VICE OF INTEMPERANCE.

A Hard Nut to Crack—Drinking of Beer Does Not Tend to Discourage Use of Distilled and Other Strong Liquors.

A professional English statistician, Mr. J. Holt Schooling, who has had twenty years' experience tabulating the reports of Governments, has furnished a hard nut for the advocates of beer drinking to crack. These latter, of course, tend to discourage the use of distilled and other strong liquors. We quote from an exchange a summary of a strong article by Mr. Holt in the London Fortnightly Review:
"So large a proportion of the revenue of States is now raised by a tax upon wines and liquors that it is not easy to misrepresent the facts. We have not 'estimates' or 'expressions,' but official data prepared by appointment of the Governments, whose duty it is to see that each product is duly taxed. And from these reports Mr. Schooling clearly shows that the more the use of malt or fermented liquors is encouraged the more rapid becomes the consumption of rum, gin and brandy. This destroys the theory upon which the German beer-drinkers have been recently introduced into the schools in the United States. In the year 1900 the beer consumption of Germany was 17.5 gallons per capita; in America, 23.3. Of course, we ought to find that the beer 'drove out' distilled liquors. On the contrary, we discovered that the German demanded 1.9 gallons of spirits per capita to the 1.1 consumed in America. In France 1.5 of those wine producing countries where, travelers assure us, 'there is no drunkenness,' there were consumed 25.4 gallons of wine per capita, and 6.3 gallons of spirits than in Germany, nearly twice as much as in the United States. These facts are just as patent as those of population, or import and export; but nevertheless the professors and tutors who have a weakness for mugs and bottles will go on assuring the innocent public that the only way to keep a boy from whisky is to fill him up with beer. Mr. Schooling in the article referred to attributes the present commercial supremacy of America to the 'relative sobriety of her workmen.'"

Drinking a Farm.
My homeless friend, with the chromatic nose, while you are stirring up the sugar in a ten-cent glass of gin, let me give you a fact to wash down with it. You say you have longed for years for the free, independent life of the farmer, but have never been able to get enough of money together to buy a farm. But this is just where you are mistaken. For several years ago we had a small, and improved farm at the rate of 100 square feet at a gulp. If you doubt this statement figure it out yourself.
An acre of land contains 43,560 square feet. Estimating, for convenience, the land at \$43.56 per acre, you will see that it brings the land to just one mill per square foot. Now pour down the fery dose and imagine that you are swallowing a strawberry patch. Call in five of your friends and have them help you gulp down that 500 foot garden. Get on a prolonged spree some day and see how long a time it requires to swallow a pasture large enough to feed a cow. Put down that glass of gin, there's dirt in it, 100 feet of good, rich dirt, worth \$43.56 per acre.—Robert J. Burdett.

Crime is Condensed Alcohol.
A remarkably strong condemnation of the drink traffic was uttered at the Church Congress at Weymouth by the chaplain of Preston Jail, Rev. St. G. Caulfield. He pointed out the fallacy of the common opinion that the fallacy of prisoners belong to what is called "the criminal class," whereas in reality they spring from every class low, rich and poor." Mr. Caulfield said, as to the causes:
"The first is drink; this stands head and shoulders above every other, and those who say that nineteen out of every twenty convictions are not caused by indulgence in alcohol are far from the mark. Crime is, indeed, condensed alcohol."
"Coming, as they do, from one whose statements are based upon ministerial experience in a large prison, these words have a weight and importance which cannot be denied.—London Christianian.

What is Wanted.
Colony J. A. Ferguson, of the British Army, says: "Spasmodic efforts at abstinence, followed by periods during which drink indulgence is sanctioned or palliated by those in authority, tend to keep alive that evil habit of near-temperance. It is a fitting reward for bravery and endurance, which is the bane of the army. What is wanted is a public and official opinion which shall say that the abstinence asked for in the men shall be encouraged by the example as well as enforced by the authority of the officers."
Women to Vote.
One of the bills that the Ohio Legislature will be asked to enact into law will accord to women the right to vote at local option elections. It is a most righteous demand, and should succeed by all means. The saloons are the most defiant and woe-begging enemy of women and children in the world.

Farmers' Postal Boxes.
Farmers can make their own postal boxes. Postmaster-General Cortelyou has issued an order rescinding the regulation under which patrons of rural free mail routes are compelled to purchase boxes from one of the 290 listed manufacturers. The boxes must conform to the requirements of the department as to size, durability, safety and protection from the weather.
Cotton Spindles in Germany.
There are 9,730,209 spindles engaged in the German cotton industry, an increase of 1,295,608 since 1901. There are 2,731,911 in Rhine province and Westphalia. The number of looms is at present 261,139, or 19,381 more than in 1901. They are distributed relatively the same as spindles. Bavaria, however, devotes more attention proportionately to spinning than to weaving.
Cannot Leave Manchuria.
Manchuria must be an awful hard place to get out of. It took a Russian seven years to make the move, and Japan is having a desperate time getting out.

THE SUNDAY SCHOOL.

INTERNATIONAL LESSON COMMENTS FOR SEPTEMBER 25.

Review of the Quarter.—Read Matt. xxii., 31-46.—Golden Text: Luke iv., 32.—Topic: Christ's Last Messages.—Summaries.

Lesson I. Topic: Lessons from a 'child' text. Place: Capernaum. Soon after the transfiguration; Jesus in Capernaum for the last time; a question asked: Who is the greatest? A little child called: to enter the kingdom of heaven it is necessary to "become as little children;" those who offend a little one will suffer punishment.
II. Topic: Forgiving one another. Place: Capernaum. Peter came to Christ; asked how often he should forgive; Jesus said until seventy times seven times; Jesus spoke a parable to fully illustrate the duty of the Christian.
III. Topic: Love to our fellow men. Place: In Perea. A lawyer (or scribe) asked Jesus what he must do to inherit eternal life; Jesus asked him how he read the law; the lawyer replied, "Thou shalt love the Lord thy God with all thy heart;" Jesus told him he had answered right; the lawyer said, "Who is my neighbor?" Jesus spoke a parable; a man traveling from Jerusalem to Jericho, fell among thieves, a priest passed on the other side; a Samaritan helped the man, "Go, and do thou likewise."
IV. Topic: Jesus teaching how to pray. Place: In Perea. When Jesus had ceased praying in a certain place one of the disciples asked Him to teach them to pray; Jesus gave them a form of prayer.

V. Topic: The believer's social duties. Place: In Perea. At the house of a chief Pharisee; Jesus sees a man with the dropsy; it is the Sabbath day; Jesus asked them whether it was lawful to heal the man on that day; they refused to answer; Jesus healed the man; He then asked them if they would not take an animal out of a pit on the Sabbath day; call the poor and not the rich neighbors.
VI. Topic: Blessings and conditions of salvation. Place: In Perea. Jesus is still at the Pharisee's house; one at the table thought it would be a great privilege to sit at a banquet with the Messiah's kindred; Jesus spoke a parable to show that although the blessings of the gospel would be offered them, yet they would refuse the invitation.
VII. Topic: God's great love for the sinner. Place: In Perea. The parable of the two sons; the younger left home after receiving his portion of the inheritance; went into a far country and wasted his substance in riotous living; decided to return and confess his folly to his father; he did so and the father received him joyfully and made a feast; the older brother came from the fields and was angry; the father entered him.

VIII. Topic: Characteristics of effective prayer. Place: In Perea. A parable on prayer; a widow asked a judge to avenge her; the judge refused; the widow urged him; the judge finally did as he was requested; the Lord will avenge those who call upon Him; another parable; the Pharisee's prayer; the publican's prayer.
IX. Topic: Great facts connected with salvation. Place: In Perea. A rich young ruler came running to Jesus and asked what he must do to inherit eternal life; Jesus said, "Keep the commandments." He asked, "Which?" Jesus mentioned several; the young man made a feast; these he asked what he still lacked; sell what you have and give to the poor; went away sorrowful; the rich are saved with great difficulty.
X. Topic: Finding salvation Place: Jericho. A great number of people; blind Bartimeus by the highway, begging; hears it is Jesus passing; calls loudly for mercy; is rebuked by those standing near; cries louder; his cries reach Jesus; He stops; commands Bartimeus to be called; Bartimeus went; made known his request; Jesus heals him; his faith has made him whole; he follows Christ; the publican sought to see Jesus; he was small of stature and climbed into a tree; Jesus saw him and told him to come down; Jesus went to his house; the Jews murmured; Zaccarius truly repented; gave half of his goods to the poor; confessed his sins; restored fourfold; Jesus forgave and saved him; the Son of Man came to save the lost.
XI. Topic: The angels of Jesus called: to purify Jerusalem; Jesus and His disciples journeying toward Jerusalem; two disciples sent to Bethphage to secure a colt; the prophecy of Zech. 9:9 is fulfilled; a great multitude shout "Hosanna!" and spread garments and strew branches in the way; Jesus cleanses the temple; the chief Pharisees and scribes are sore displeased.
XII. Topic: Christianity's conflict with the world. Place: In Jerusalem, and in the Temple courts. The Pharisees and Sadducees try to catch Christ in His words; He answers them wisely; they marvelled at Him; they ask whether it is lawful to pay tribute to Caesar; He says, "Render to Caesar the things that are Caesar's, and to God the things that are God's;" the Sadducees came to Him and ask Him a question dealing with our relation after death; seven brothers, in turn, married the same woman; in the resurrection whose wife will she be? Jesus said that when they rise from the dead they neither marry nor are given in marriage.

All Things Through Christ.
Take Christ for your strength, dear soul. He'll give you power, Power to overcome the world, the flesh and the devil; power to crucify every besetting sin; passion and lust; power to shout in triumph over every trouble and temptation of your life; "I can do all things through Christ which strengthens men."—J. L. Moody.
He wears the devil's yoke who thinks that sin is a joke.

Coffin for Kentucky Giant.
Ordinary coffins would not fit Theodore Bohlsen, who died in Louisville, so a special coffin was made for the Kentucky giant. Bohlsen weighed over 400 pounds, and it was impossible to get the coffin through the door into the house. He died from stomach trouble.
Bachelors in Maryland.
In Maryland there are over 100,000 single men.



"OUR SUFFICIENCY IS OF GOD."
"Lord, some are rich in house and land, Can 'thousands give at Thy command; Mine is but almost empty hand."
"Thou hast thy Lord."
"Lord, some have friends, a circle wide; And strength to work Thou hast supplied; With open doors on every side."
"Thou hast thy Lord."
"Lord, some have store of earthly fame, And hardly feel the breath of blame, While mine is but a hidden name."
"Thou hast thy Lord."
"Lord, I am rich since 'ere Thee, Thy beauty Thou canst put on me; And, if not time, eternity I'll have; Will set me free for Thy service free; I have my Lord."
—E. E. Truett, in London Christianian.

God's Forgiveness.
The forgiveness of sin is of God's free grace, but it must be sought. It is not enough that there is a way of salvation, we must "walk in" it; not enough that there is forgiveness with God, He will "be entreated of." The promise is: "Ask and ye shall receive." He who asks not, receives not.
An old writer describes the arrival of souls at the gate of Heaven, and their triumphant entrance. Satan comes also among them, but is refused. "You cannot enter here." "I sinned but once; these have entered who sinned a thousand times. They are forgiven; why am not I?" The condemnation of many a soul at the Day of Judgment may be put in the form of a question: "Have you ever asked forgiveness?"
Prayer is "the soul's desire." The prayer of the publican, "God be merciful to me, a sinner," offered honestly and in faith, will always secure forgiveness. The publican "went down to his house justified." He asked, and received; the Pharisee, a much better man, asked nothing, and received nothing.
We know of a young man who for five years has exiled himself from home. His father's commands were just, but he rebelled, and was guilty of grievous offense. His home, with ten times the comfort he can earn for himself, is open when he asks forgiveness for his offense. He admitted to me that he had done wrong, and said that he had been a fool; but the natural pride of his heart will not allow him to say to his father what he said to me. Any reasonable person will say that, while his sin was folly, his refusal to seek forgiveness is worse. So may we say of those who will not seek the forgiveness of sins. The sins themselves were folly, but the greatest folly is that which refuses to ask the forgiveness God, more just and loving than any earthly parent, is ready to give.—Sermon for Silent Sabbaths.

The Way to Learn Religion.
Go to work! Nothing is more salutary to the human soul than the direct work of saving men. Whatever your theory may be of this or that doctrine there is a man dying in his need, and there is a power which you may apply for his transformation. Therefore go to work upon men and with men.
And let me tell you there is nothing you can do that would be more satisfactory to your own soul, more profitable to your own life, more speaking what I do know, than to bring men back from the desert of sandy thoughts and speculations, nothing which brings a man in again to the shore from the cheerless ocean of doubt, nothing which gives us such faith and certainty, as laying aside all reasoning and engaging in the practical work of the Gospel. I know that there is restorative influence in that work. I know that, whatever doubts I may once have, once left my heart and hand join together in working with men for their salvation, and my doubt disappears; I know to whom I believe; I know the work to which I am appointed; and the sweetest thought I ever had of God came to me in the act of laboring for my fellow-men. The most glorious views I ever had of man's interior life and of essential divine truths were administered to me when I was working for the salvation of others.—H. W. Beecher.

The Decay of Heathen Faiths.
The statistics of our mission boards do not tell the full story of our mission results. The decay of heathen faiths, the turning of the people away from the tyranny of their superstitious and ignorance, evidence a condition full of mighty possibilities in the early future. The idol market in many a land is destroyed. The blackness of heathenism has turned to the gray of Christian hope, prophesying the rising of long since a prominent heathen official said: "We adults will remain as we are; but our children will be Christians." A true prophecy. Only the spiritually blind fail to see that God is bringing to pass an answer to the prayer He taught us so many centuries ago: "Thy kingdom come."—Baptist Argus.