## Musings of the Metropolis

Dizzy Drop of a Frenzied Financier




## numm in


Mrs. Gould Needs $\$ 75,000$ a Year to Live











City's Household Expense Bill Huge

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## $T{ }^{\text {His }}$ Inso

 Uaurs for tione

 Haffen, and to making up the tentative Mr. budget he was consulted by Mayor Mc
Clellan, Comptroller the finance department. scelvo 82, 699,403, of Brooklyn 82329 Tbe increase in the budget is due to

the fact that the four per cent in | recelve $\$ 2,699,402$, of Brooklyn, 82,329, | the fact that the four per cent. in |
| :---: | :---: |
| 035; of |  |
| the |  |

 Bird 8. Color, president of the bor-
qusf of Brooklin., was the lucklest of
Costliest Hostelry in World Planned



$\square$"Why not let Americans enjoy them.
selves Hkewtse - and spend their
noney 1 Hkewise
cled after the fumous Rutz in London
lt will be an elaborate structure in
simple French renalssance sityle.
asking me to come to London as soon
as possible and have a final confer the amount in the former up tro
284,068 to $81,335,431$, and in the
from $\$ 3,404,374$ to $\$ 3,540,549$.


 Sunday Sendey Scthool Larcen for Nov, 29, 1908
Co
In
$\qquad$ prophecy of Isaiah, our lesson for to to
day, we must frat have a vivid realiza
 prophet, was in Jerusalem, the cappaa
of Judah. The good King Hezokiah, vere his audience. The nato stans west
going astray, they were wortdy. runken, sellish, cruel, luxurious, op-
pressing the poor, neglecting relligion, forgeting God.
$\qquad$ antating everything on their way dom of which Samarin northern king tal. Like an overwhelming scourge crimes and crueltes, witt ant waver They were sweeping away eittee and
villages, farms, catte, orchards-
verything. The prophet sees them everything. The prophet sees them
driftung, as in the raplds of Niagara, driftly, toward destruction. Ho sees
diagara,
dee stormelouds he storm-clouds on the horizon threat
enfing tempests and ughtning blasta Within three or four yoars Samarra,
the capptal, was captured, and the
northern kinglom awe ence by the Assyrians.
But the people of Jerusatem fett But the people of Jerusalem feth
comparatively nafe, for their clty waan rarely captured, and probably it never were brave, united and true. The prophet, potnting to the nortb-
ern kingdom, warns his own poople
that nothing could save themi if they continued to sin. "Repent, or that
overwheming scourge will sweep over overwher and Jerusalem in its devastat-
juden course.
$\qquad$
 its battlemented wails reesemblad a
crown. "To (better 'or") the drunk ards of Ephraim," put for the whole
kingdom, because Ephratm was the lagdom, because Ephraim was the
leadng tribe. "Whose glorious beauty."
The "glorious beauty" of Samaria wau
 each from the other (Amos $3: 15$ );
"Ivory palaces" ( 1 Kings 23:39; Amos 3:15); a wealth of "gardens, vine-
yards, flgorchards and ollve yarde" yaras, tigorchurds and olive yards"
(Amos $4: 9$ res residences of hewn
stone" (Amos $5: 11$ ): feasts enlivened
$\qquad$
$\qquad$ total of luxurious refinement beyond
which few nations had proceeded at the time.-Rawinnon. "Is a tading
lower." It was a kind of beauty that
wes uble to fade. it had nothing of the riches that endure mighy ant
v. 2. "The Lord hatha a mighy and
strong one." The Lord would uane the strogg one." The Lord would use the
Assyrian power, "as a tempest of hail,
and a destroying storm" And a destroying storm" to punish the
wickediness which was tinuring the
teone people far more than the Assyrian
hordes could thetr outward prosper
tity
V. 4. "As the hastv frult." R. V
"the first ripe fg., swit.jy decaying of
destroyed by the bird. V. 5. Turning from thit "erown
pride" and "fading tiower "and "de.
ing fruit" of sin ing fruit" of sin, the prophet polnts to
the only true "crown of glory and
diadem of beauty, the Lord of hosts.
 V. . Then he ghows one source of
their wose, "erred through wine .
out of the way. through stron out or the way ""they err
drink," therefore
they stumble in judgment." The Jerusalem drinkers indignant.
iy ask: V. 9. "Whom shall he tench knowl
edge?" What right has Isath to to
talk to us thus? Are we babies fust
weaned

 precept., The prophet is telling the
yames atory all the time, continually re
peatink, everywhere, al the time, in
season, out of geason, the same of Warning.
The prophet answers: "This goems
monotonous to you, but you will have
anoter kind anot
 anoher tongue," "viz, that of th
Assyrlan hordes) will be apeak to thi
people (11) to whom he nald, This the rent. pothis is the refreshing."
God had pinted out to them bow
they might have rest and prosperity.
"yet they would not and
 came to puck in aftor yoara brak
cond

