#### IS NOT SECTIONAL.

THE FINANCIAL QUESTION AF-FECTS EAST AND WEST.

Ren S. Dean of New York Gives His Views on the Burning Issue-Great Progress for Bimetallism Being Made in the Eastern States.

To the Denver Republican-As a Republican and an Eastern silver man, I want to talk to the silver men of the West, and to entreat them not to attempt to make the silver question a sectional issue. The issue is broad enough for the nation, since it involves the financial question, not alone for the United States, but for the entire commercial world, and it is a mistake to suppose that all of the people of the state of New York, and many of the Eastern states, are in favor of the English system of finance sought to be forced upon us by Grover Cleveland and the moneyed interests of New York city. It is true, of course, that the masses, who have been taught that the money question was out of their sphere, and that it could only be mastered by the great financiers, have hardly dared to assert themselves as yet, but there is a deep undercurrent of silver sentiment even in the state of New York. In the first assembly district of Chautauqua county, from which I write, we have just elected by the largest majority ever given to an assemblyman in this district, a member of the state assembly who is an open and avowed advocate of the free coinage of silver at the old ratio, and who made the fact one of his principal claims to the consideration of the people in his canvass, both for the nomination and election. So strong is the sentiment that his opponent for the nomination, at the close of the canvass, also publicly proclaimed his conviction that we should return to the free coinage of silver, but his conversion coming late in the day, was not sufficient to overcome Mr. Babcock, who had at the election over 4,000 majority.

We have in this state a Republican Editorial association, which meets annually the day before the assembling of the state convention. At the last meeting a resolution was brought in, declaring in favor of the single gold standard. Supposing myself in a hopeless minority, but unwilling to have the policy of my paper dictated by any association, i offered a motion to strike out the resolution in so far as it proclaimed gold to be an honest money, making a brief speech in support of my motion. To my surprise, I was sustained by some of the leading journalists of the state. and on the motion being put it was carried, practically without opposition. the gold standard people not daring to call for a decision of the house on the question. I state these facts simply to show that the silver sentiment is not local; that we of the East are considering the question, and that, if wisdom shapes the policy of our friends in the West, and they refuse to believe and to assume that they have the burden with themselves alone, there is reason to look forward to a movement all along the line which will prove irresistible.

In this connection let me say that we cannot afford to waste much time on the "conspiracy of 1873." Admitting that the legislation of that time was fraudulently procured, the question of today is whether we want to return to the financial system of that time. The American people are not all of them so full of the spirit of retaliation as the Irishman who assaulted the Jew, alleging as a defence that it was a Jew who had killed Christ, and on being informed that this occurred 1800 years ago, and that the particular individual had nothing to do with the event, insisted that the act was justified because this was the first he had heard of the outrage. What the people want to know is not whether the act of 1873 was corruptly secured, but whether we can honestly return to the conditions abandoned at that time, and it is our duty to demonstrate to them that we can. Once show to the people that the ultimate and logical result of the attitude of the so-called great financiers is to drive silver out of this country and out of the commerce of the world. as has already been done to a very large extent, and that this policy results in compelling us to pay our debts in a larger purchasing value than existed prior to 1873; once convince them that the American silver dollar will purchase as much tea in China, as much wheat in India, as much coffee in Mexico as it ever would, and that an ounce of silver will purchase as much, with a few possible exceptions, in the markets of the world as it would in 1873, showing that the depreciation of silver is due to the appreciation of the purchasing power of gold, and there will not be gold monometallists enough in the nation to earry a ward caucus. It is only by disguising the real purposes of the present so-called financial magnates under the seductive appellation of bimetallism, that it is possible to secure even a respectable following for what has been dishonestly termed "honest money," and as soon as the people can be convinced that bimetallism on any other basis than that in which our contracts are based is in effect a recognition of the gold standard, and can have no other effect than a continual contraction of the currency, making us more and more the servants of Great Britain, there will be such a revival of Americanism that there will be no checking of the current until justice has been done and the money metals of this nation are placed upon a plane of equality in the commerce of the world.

of intelligent people of the East are -Ex.

ignoring the demands of equity and justice, or that they are not ready and willing to make the sacrifices which may be necessary in bringing about a restoration of an American system of finance. I know the people of the state of New York, and I know that where the question is fairly presented to them they are convinced of the honesty and the soundness of the position of the friends of silver. There are two newspapers in Chautauqua county, committed to the restoration of silver to the coinage at the old ratio-the Grape Belt, published in the city of Dunkirk, and the Morning News, a Republican paper, published in Jamestown-and no man would think of being elected in this part of the state who was hostile to this proposition. It is more than likely that the delegates from this district will be free silver men.

BEN S. DEAN. Editor Morning News, Jamestown, N. Y.

Snapshot Judgments. The gold monometallist press has given snapshot judgment on two features of the election result. Silver is dead, they say; and Grover Cleveland is the only Democrat left. The gold monometallists are unanimous in declaring these dicta. Their unanimity now reminds us of their unanimity two years ago, in declaring that all the country needed to make it prosperous again was the repeal of the Sherman silver law-which was repealed and prosperity did not return. It may be that they are right now. The record is against them, however.-Concord Mon-

The Colorado newspapers have but little to say any more about silver, for various reasons. The subject has been extensively discussed, and its iteration conveys the false impression outside that the state depends on the silver industry for prosperity, which is by no means the case. But the silver question is still a live one in the states east and south. Such plucky and persistent papers as the Topeka State Journal and Kansas City Journal daily contained editorial items like this: "Who is it that opposes free coinage of silver at 16 to 1? Federal office-holders, those who hope to become federal office-holders, bankers, capitalists and a few people who never think for themselves."-

Pueblo Chieftain. ver will cause us to retain both as our the inferior to the superior; but I yield primary money. I ask you will the to no one in this assemblage in a deowner of 23 1-5 grains of gold take it sire to have all the people saved by broad at the base, so altitudinous, so to the United States mint to be coined the power of an omnipotent Gospel. into a dollar when 23 1-5 grains of gold will buy about 800 grains of silver in the markets of the world? Will he not refuse to take it there, when his 23 1-5 grains of gold will buy one grain more than 3714 grains of silver in the markets of the world? That is all there on? Aren't you satisfied with disturbis to the question." The answer to this ling the peace of the city by your inis in the asking of another question: Would anybody in the markets of the world possessing 3711/4 grains of silver take any less than 23 1-5 grains of gold for it when he could bring it to the United States mints and have it stamped into a dollar whose purchasin power would be equivalent to the 23 1-5 grains of gold. If this is "all there is to the question," and we are it. If a man comes out and pronounces willing to concede that it is, the settlement is not difficult.-Topeka Journal.

Sidelights on the Conspiracy. Mr. Harvey: In the interrupted pre-Vice President Colfax in 1873, for fraud manly, deferential. Sirs.

Silver the First Money. Mr. Harvey: The Chicago Tribune,

-From the Great Debate.

icy, said, on February 23, 1878: American dollar; that this dollar should geon of their unbelief, when God all be the unit of value of American money | the while stands telling them to come and be a legal tender in payment of all out into the noonday light and warmth debts, public and private. During the of the Sun of righteousness. The queseighty years that followed, though the tion for you, my brother, to discuss is size and quantity of pure metal in the | not whether Calvin or Arminius was gold coins were changed more than right, not whether a handful of water once, the silver dollar, the American in holy baptism or a baptistery is the unit of value, remained unchanged." I now read from a text book on fin-

ance by Roswell G. Horr, page 42: "The first unit of value in the United States was the silver dollar. The act of 1873 made the gold dollar the unit of value, instead of the silver dollar."--From the Great Debate.

## The Bunko-Steerer Again.

President Cleveland has again tried the old game of persuading the American people to invest in his reburnished gold brick. About one-half of his 22,090 word message is expended in assuring the dear innocent people that if they accept this glittering gold brick it will cure them of their "financial illness."

His co-partners in the crime-the money lenders--are clapping their Do not, therefore, allow this ques- hands with joy over the earnestness tion to degenerate into a mere local and skill in his presentation of the issue. Do not imagine that because the case, but we venture to predict that the New York newspapers are clamoring | manufacturers, the producers and workfor the single gold standard in re- ing men generally in the United States sponse to an environment which seems will refuse to be the foolish victims of to be irresistible that the great mass this gold brick bunko steer's game.

# ONE GREAT QUESTION.

IT IS: WHAT MUST I DO TO BE SAVED?

Dr. Talmage Preaches on the Crying Need of the Times-People Are Starving for that They Know Not What-It Is Religion.



ASHINGTON. Dec. 29, 1895.-For the closing discourse of the year, Rev. Dr. Talmage chose a subject which appeals to the unconverted everywhere, viz: "The Philippian Jailer." The text selected was: "Sirs, what

must I do to be saved"" Acts 16:30. Incarcerated in a Philippian penitentiary, a place cold, and dark, and damp, and loathsome, and hideous, unillumined save by the torch of the official who comes to see if they are alive yet, are two ministers of Christ, their feet fast in instruments of torture, their shoulders dripping from the stroke of leathern thongs, their mouths hot with inflammation of thirst, their heads faint because they may not lie down. In a comfortable room of that same building, and amid pleasant surroundings, is a paid officer of the government whose business it is to supervise the prison. It is night and all is still in the corridors of the dungeon save as some murderer struggles with a horrid dream, or a ruffian turns over in his chains, or there is the cough of a dying consumptive amid .ae dampness; but suddenly, crash! go the walls. The two clergymen pass out free The jailkeeper, although familiar with the darkness and the horrors hovering around the dungeon, is startled beyond ell bounds, and flambeau in hand he rushes through amid the falling walls. shouting at the top of his voice: "Sirs, what must I do to be saved?"

I stand now among those who are asking the same question with more or less earnestness and I accost you in this

I shall proceed to characterize the

question of the agitated jail-keeper. And first, I characterize the question as courteous. He might have rushed in and said: "Paul and Silas, you vagafamous doctrines? And are you now going to destroy public property? Back with you to your places, you vagabonds!" He said no such thing. The word of four letters, "Sirs!" equivalent to "lords," recognized the majesty and honor of their mission. Sirs! If a man with a captious spirit tries to find the way to heaven he will miss all Christians as hypocrites and the religion of Jesus Christ as a fraud, and asks irritating questions about the inysterious and the inscrutable, sayentation of demonetization I had ing. "Come, my wise man, explain this called the attention of the people to the and explain that; if this be true how condition, morally, of congress at the can that be true?"- no such man finds

in connection with legislation; to the Again, I characterize this question of hot question from his soul into the resignation of Secretary of War Bel- the agitated jail-keeper by saying that ear of his apostolic prisoners? Ah! knap for bribery, 1873. I now proceed, it was a practical question. He did not no; you know as well as I do it was after first stating for Mr. Horr's infor- ask why God let sin come into the the earthquake that roused him up. And mation, that Del Mar, the English his- world, he did not ask how Christ could torian, says that the act of 1816, demon- be God and man in the same person, etizing silver in England, had a clause he did not ask the doctrine of the dein it that it might be reinstated by the crees explained or want to know whom king; that that clause, giving a right to | Cain married, or what was the cause of reinstatement, was repealed in 1871, and the earthquake. His present and everthat the act in which it was repealed lasting welfare was involved in the was within two weeks in the hands of question, and was not that practical? Mr. Knox, the comptroller of the United | But I know multitudes of people who States treasury (applause), and was in are bothering themselves about the part the basis of the act in this country. non-essentials of religion. What would you think of a man who should, while discussing the question of the light and heat of the sun, spend his time down which will be regarded as good author- in a coal cellar, when he might come ity by those believing in its present pol- out and see the one and feel the other? Yet there are multitudes of men who, "In 1792 congress enacted that 37114 In discussing the chemistry of the Gosgrains of silver should constitute the pel, spend their time down in the dunbetter, not whether foreordination and free agency can be harmonized. The practical question for you to discuss, and for me to discuss, is, "Where will I spend eternity?"

Again, I characterize this question of the agitated jail-keeper as one personal to himself. I have no doubt he had many friends, and he was interested in their welfare. I have no doubt he found that there were persons in that prison who, if the earthquake had de his question turns on the pronoun "I." "What shall I do?" Of course, when a man becomes a Christian, he immeis to be my destiny?" "What are my prospects for the future?" 'Where am I going?" "What shall I do?" The

end to that inebriate, and terrific exposure to that defaulter, and awful catastrophe to that profligate. We are so busy in weighing other people we forget ourselves to get into the scales. We are so busy watching the poor gardens of other people that we let our own dooryard go to weeds. We are so busy sending off other people into the lifeboat we sink in the wave. We cry "fire!" because our neighbor's house is burning down and seem to be unin- At night, on the moors of Scotland, a terested although our own house is in the conflagration. O wandering the horseman carrying the mail-bags thoughts, disappear today. Blot out this entire audience except yourself. Your sin, is it pardoned? Your death, is it provided for? Your heaven, is it secured? A mightier earthquake than | mail-bags: "Dismount?" He felt for that which demolished the Philippian | his arms, and was about to shoot, but penitentiary will rumble about your ears. The foundations of the earth will give way. The earth by one tremor will fling all the American cities into the dust. Cathedrals and palaces and prisons which have stood for thousands of years will topple like a child's blockhouse. The surges of the sea will submerge the land, and the Atlantic and Pacific oceans above the Alps and the Andes, clap their hands. What then will become of me? What then will become of you? I do not wonder at the anxiety of this man of my text, for he was not only anxious about the falling of the prison, but the falling of

Again, I remark: I characterize this question of the agitated jail-keeper as one of incomparable importance. Men are alike, and I suppose he had scores of questions on his mind, but all questions for this world are hushed up. forgotten, annihilated in this one question of the text: "What must I do to be saved?" And have you, my brother, any question of importance compared with that question? Is it a question of business? Your common sense tells you that you will soon cease worldly business. You know very well that you will soon pass out of that partnership. You know that beyond a certain point, of all the millions of dollars' worth of goods sold, you will not handle a yard of cloth, or a pound of sugar, or a penny's worth. After that, if a conflagration should sweep all Washcrisis of your soul with a message from ington into ashes, it would not touch heaven. There are those in this audi- you, and would not damage you. If The sound currency committee of the ence who might be more skillful in every cashier should abscond and every Reform club has issued another tract. argument than I am; there are those bank suspend payment, and every in-This is Vol. II., No. 23. On the fourth here who can dive into deeper depths surance company fail, it would not afpage of the pamphlet is found the fol- of science, or have larger knowledge; fect you. Oh, how insignificant is busilowing paragraph: "The free coiners there are in this audience those be- ness this side of the grave compared claim free coinage of both gold and sil- fore whom I would willingly bow as with business on the other side the grave! Have you made any purchases for eternity? Is there any question so overshadowing as the question: "What must I do to be saved?" Or, is it a domestic question, is it something about father, or mother, or husband, or wife, or son, or daughter that is the more important question? You know by unibonds, are you tearing down this pris- versal and inexorable law that relation will soon be broken up. Father will be gone, mother will be gone, children will be gone, you will be gone; but after that, the question of the text will begin to harvest its chief gains, or deplore its worst losses, or roll up its mightiest magnitudes, or sweep its

Again, I characterize this question of

vaster circles.

the agitated jail-keeper as one crushed out by his misfortunes, pressed out by his misfortunes. The falling of the penitentiary, his occupation was gone. Besides that the flight of a prisoner was ordinarily the death of the jailer. He was held responsible. If all had gone well, if the prison walls had not been shaken of the earthquake, if the prisoners had all stayed quiet in the stocks. time of the passage of the act. I had re- the way to heaven. The question of if the morning sunlight had calmly ferred to impeachment charges against the text was decent, courteous, gentle- dropped on the jailer's pillow, do you think he would have hurled this redit is trouble that starts a great many people to asking the same question. It has been so with a multitude of you. You apparel is not as bright as it once was. Why have you changed the garb? Do you not like solferino, and crimson, and purple as well as once? Yes. But you say: "While I was prospered and happy those colors were accordant with my feelings; now they would be discord to my soul." And so you have plaited up the shadows into your apparel. The world is a very different place from what it was once for you! Once you said: "Oh, if I could only have it quiet for a little while." It is too quiet. Some people say that they would not bring back their departed friends from heaven even if they had the opportunity; but if you had the opportunity you would bring back your loved ones and soon their feet would be heard in the family, and the old times would come back just as the festal days of Christmas and Thanksgiving-days gone forever. Oh, it is the earthquake that startled you to asking this question-the earthquake of domestic misfortune. Death is so cruel, so devouring, so relentless, that when it swallows up our loved ones we must have some one to whom we can carry our torn and bleeding hearts. We need a balsam better than anything that exuded from earthly tree to heal the pang of the soul. It is pleasant to have our friends gather around us and tell us how sorry they are, and try to break up the loneliness; but nothing but the hand stroyed them, would have found their of Jesus Christ can take the bruised soul case desperate. He is not question- and put it in his bosom, hushing it with ing about them. The whole weight of the lullaby of heaven. O brother; O sister! the grave-stone will never be lifted from your heart until Christ lifts it. Was it not the loss of your friends, diately becomes anxious for the salva- or the persecution of your enemies, or tion of other people, but until that point the overthrow of your worldly estateis reached the most important question was it not an earthquake that started is about your own salvation. "What you out to ask this stupendous question of my text?

> In the troubled times of Scotland, Sir trouble is we shuffle the responsibility John Cochrane was condemned to to glance through a copy of the London off upon others. We prophesy a bad death by the king. The death warrant Times each morning.

was on the way. Sir John Cochrane was bidding farewell to his daughter Grizel at the prison door. He said: "Farewell. my darling child! I must die." His daughter said: "No father, you shall not die." "But," he said, "the king is against me, and the law is after me, and the death warrant is on its way, and I must die; do not deceive yourself, my dear child." The daughter said: "Father, you shall not die," as she left the prison gate. disguised wayfarer stood waiting for containing the death warrant. The disguised wayfarer, as the horse came by, clutched the bridle and shouted to the rider-to the man who carried the the wayfarer jerked him from his saddle and he fell flat. The wayfarer picked up the mail-bags, put them on his shoulder and vanished in the darkness, and fourteen days were thus gained for the prisoner's life, during which the father confessor was pleading for the pardon of Sir John Cochrane.

The second time the death warrant is

on its way. The disguised wayfarer

comes along, and asks for a little bread and a little wine, starts on across the moors, and they say: "Poor man, to have to go out on such a stormy night; it is dark and you will lose yourself on the moors." "Oh, no," he says, "I will not." He trudged on and stopped amid the brambles and waited for the horseman to come carrying the mail-bags containing the death warrant of Sir John Cochrane. The mail-carrier spurred on his steed, for he was fearful because of what had occurred on the former journey, spurred on his steed, when suddenly through the storm and through the darkness there was a flash of firearms and the horse became unmanageable, and as the mail-carrier discharged his pistol in response, the horse flung him, and the disguised wayfarer put upon his shoulders the mailbags, leaped upon the horse, and sped away in the darkness, gaining fourteen more days for the poor prisoner, Sir , which he spake unto them. John Cochrane; and before the fourteen days had expired pardon had come from the king. The door of the prison swung open, and Sir John Cochrane was free. One day when he was standing amid his friends, they congratulating away." The disguised wayfarer came in and said: "Here are two letters; read them and cast them into the fire." Sir John read them. They were his two death war-Then said Sir John Cochrane: "To whom am I indebted? Who is this poor wayfarer that saved my life? Who is it?" And the wayfarer pulled aside and pulled off the jerkin and the cloak, and the hat, and lo! it was Grizel, the daughter of Sir John Cochrane. "Gracious Heaven!" he cried, "my child, my savior, my own Grizel!" But a more thrilling story. The death warrant had come forth from the king of heaven and earth. The death warrant read: "The soul that sinneth, it shall die." The death warrant coming on the black horse of eternal night. We must die! But breasting the storm and putting out through the darkness was a disguised wayfarer who gripped by the bridle the on-coming doom and flung it back, and put his wounded and bleeding foot on the overthrown rider. Meanwhile pardon flashed from the throne, and, Go free! Open the gate! Strike off the chain! Go free! And to-day your liberated soul stands in the presence of the disguised wayfarer, and as he pulls of the disguise of his earthly humiliation and the disguise of his thorns, and the disguise of the seamless robe, you find he is bone of your bone, flesh of your flesh, your Brother, your Christ, your Pardon, your Eternal Life.

Lord Jesus Christ! A guilty, weak and helpless worm. On thy kind arms I fall:

Let all earth and heaven break forth

in vociferation. Victory through our

Be Thou my strength and righteous-

My Jesus and my all.

## FOR WOMEN ONLY.

Wash the face every morning and evening in warm water. Follow the morning ablution by dashing cold water over it. Use soap at night.

If the hands chap wash them in warm water at night, partially dry them, rub cold cream well into their skin and don a pair of loose, fingerless kid gloves.

Thorough drying is half the secret of pretty hands. In cold weather, when the slightest dampness will cause the hands to chap, they should be rubbed with almond meal after drying with a

To keep the skin soft rub it frequently with cold cream. To keep it free from wrinkles, massage it once a week. To keep it clear in color take plenty of exercise and eat nourishing

easily digested food. The nails should be soaked in warm, soapy water every three days, and when the cuticle is loosened it should be pressed back and trimmed with a pair of sharp scissors. The nails should be cut on the sides, filed in oval shape, polished slightly with powder, washed again, dried and polished with a chamois rubber.

## PERSONAL.

The German emperor is about to take to bicycling, and a track for his private use is being laid down at Potsdam.

The Prince of Wales receives daily on an average between five hundred and six hundred letters, two hundred of which are begging letters.

It is said that whether at home or abroad, the Prince of Wales never fails

#### THE SUNDAY SCHOOL.

LESSON II, SUNDAY, JANUARY 12-LUKE, 2:40-52.

Golden Text: "Jesus Increased in Wisdom and Stature and in Favor with God and Man"-Luke, 2:52 Redeemer of the World.



NTRODUCTORY: The section includes John 1: 1-5; Luke, 1: 26-39. 2: 1-52; Matthew, 1: 18-25, 2: 1-23. The picture of the whole period, comprising his coming into the world to the time of his entrance upon his ministry, should glow before us in its completeness and beauty. We should gather into it the records from John and Matthew as well as

Luke. The scholars should. Time, December B. C. 5 to 26 A. D. Places, Bethlehem, Jerusalem, Egypt, Nazareth 40. And the child grew, and waxed strong

in spirit, filled with wisdom; and the grace of God was upon him. 41. Now his parents went to Jerusalem

every year at the feast of the passover. 42. And when he was twelve years old, they went up to Jerusalem after the cus-

tom of the feast. 43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.

45. And when they found him not, they turned back again to Jerusalem, seeking him. 46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

47. And all that heard him were astonished at his understanding and answers. 48. And when they saw him, they were

amazed: and his mother said unto him, Son, why hast thou thus dealt with us? behold. thy father and I have sought thee sorrowing. 49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

50. And they understood not the saying 51. And he went down with them, and came

to Nazareth, and was subject unto them; but his mother kept all these sayings in her 52. And Jesus increased in wisdom and

stature, and in favor with God and man, Explanatory Notes

40. "And the child grew." He grew in him, the disguised wayfarer appeared at knowledge and wisdom as he grew in stature the gate, and he said, "Admit him right and strength, went, in short, through all the natural gradations of childish and youthful ent.-Professor Kendrick. waxed (became, grew) strong in spirit." In his whole nature Jesus was a strong, active, sturdy boy. He was what we mean by "a real boy," full of life, ready for every boyish deed, only he used all his strength and rants, and he threw them into the fire. activity in pure and noble ways, in helping ais mother, in just and loving actions to his fellows. 41. "And was subject unto them," to his parents. The form of the expression "was" with a participle indicates continuous, habitual obedience. He was obedient to his parents, as every child should be. There is ao manliness in disobedience, or in resenting the control of parents or teachers. 42. "In favor with God and man." God gave him so much favor because he was worthy to receive it. So long as religion does not bring its possessor into conflict with the customs pleasures, or sins of men it is very beautiful and attractive, even to worldly people. In its reality it is far more attractive than vice. when seen in its true nature. On the whole, the surest way to be in favor with man is to be in favor with God. Jesus was not only good, he was attractive. He had a charming grace in all he did. 41. "Parents went to Jerusalem evey year," as wisely commanded Wisely religious people do not neglect to go to the great religious meetings. 42. Twelve years old." The age when Jewish children were expected to join with their elders in religious duties. "Up to Jerusalem." Not only because Jerusalem was on high ground, but because it was politically and socially up, the head, the highest place of the nation. So in England they always say "up to London," no matter from which direction or from what height they go. 43. 'Tarried behind." Probably not knowing when his parents would leave the city. Among two million guests it was easy for a party to become separated. "Knew not of it." They had perfect confidence in the boy, and willingly left him with the other boys of his age during the day, and took it for granted that he had joined the caravan with the rest. 16. "After three days." One for the journey out, one for the return, and one for the search in the city. "They found him in the temple." Not in the temple proper, but in one of the porches or chambers of the temple area, and belonging to the temple. "Sitting in the midst of the doctors," the teachers, eminent rabbis who at this season would be discussing the great questions of the day. "Hearing and asking questions." much as in a Bible class of today. He was not putting himself forward, but was doing what was natural and proper for any boy. 47. "Astonished." Amazed, i. e., thrown into a maze or labyrinth. His knowledge of the Scriptures, his insight into their true meaning, his penetration into the very spirit of the truth. His answers to their questions displayed these same qualities. 48. "And when they (Joseph and Mary) saw him, they were amazed." Used of glad amazement .-Thayer. "And his mother said unto him." Privately: she could not rebuke after such a scene .- Van Doren. 49. "And he said unto them, 'How is it that ye sought me? Why did you go about the city searching for me? Why did you not come directly here? Where else could I be than in this holy, blessed spot?" "-Whedon. "Wist ye not." Knew ye not. "That I must be about my Father's business?" Where should a child be found but in his father's house?

An Orthodox Criticism.

The parson was bending over his desk hard at work over his next Sunday's sermon. Presently his young wife bustled in with a glad smile on her face. She intended to give him a pleasant surprise. She succeeded, for it was her first appearance in bloomers.

"What do you think of them?" she asked gaily. "Are they on straight?" VI think," he said, observing a hiatus between the upper and nether garments and a general tendency to sag fore and aft, "that you have left undone the things that you ought to have done and done those things that you ought not to have done."-Truth.

ODD, QUEER, CURIOUS.

Sir Wilfrid Lawson is probably the only man in the world who has addressed a political meeting in his night-

shirt. Prince Massimo, of Italy, thinks that his is the oldest family in Europe. He traces his ancestry to Quintus Fabius

Maximus. In the department of reptiles of the Paris Museum is a new snake which climbs up the vertical and smooth wall of its glass cage.