PATHER RYAN.

BY THE REV. BEVERLY D. TUCKER.

was never a voice to utter as grief and the pain of the land, his music awoke responsive the tender touch of his hand.

She bowed in her desolate silence,
And mourned by the grave of her dead
And she longed for the consolation
That comes when the tears are shed.

Till his strains, as they fell, awakened In the soul that bent o'er the sod, New faith in the gracious designing, In the hidden purpose of God,

He'd learned, as he knelt at his altars, To trust in Omnipotent love;

And his song had an inspiration

Which echoed the music above.

He took all our idle complainings, And lo! in their stead, in our mouth His song, as a low supplication, Walled up from the heart of the South

His strains, full of pathos and glory, And heard by a listening world, Entwined, as a wreath of immortelles, The flag that we wearily furled.

There is never a grave so humble, In all the desolate land, But his verse has inscribed upon it An epitaph stately and grand.

One more, by the beds of the dying, In the homes of the pestilent West His song, like a low Miserere, Goes up from his pitying breast!

A wail for the woe of his people,
A plea that God's mercy would spare,
And we take up its lowly burden,
And change all our murmurs to prayer

Ah! the South is striken and anguished But never a heart can forget—
The solace his music has brought us
And its echo lingereth yet!

BEN HUR; THE DAYS OF THE MESSIAH

BOOK FOURTH. CHAPTED YIV ILDERIM'S SUPPER.

If the reader will return now to the repast of the wise men at their meeting in the desert, he will understand the preparations for the supper in Ilderim's tent. The differences were chiefly such as were incident to ampler means and better services.

Three rugs were spread on the carpe within the space so nearly enclosed by the divar; a table not more than a foot in height was brought and set within the same place, and covered with a cloth. Off to one side a portable earthenware oven was established under the presidency of a woman whose duty it was to keep of a woman whose duty it was to keep the company in bread, or more precisely in hot cakes of flour from the handmilk nding with constant sound in a neigh-

bouring tent.

Meanwhile Balthasar was conducted to the divan, where Ilderim and Ben-Hur received him standing. A loose black gown covered his person; his step was feeble, and his whole movement slow and cautious, apparently upon a long staff and the arm of a servant.

the arm of a servant.

"Peace to you, my friend," said Ilderim respectfully. "Peace and welcome."

The Egyptian raised his head and replied, "And to thee, good sheik—to thee and thine, peace and the blessing of the One God—God, the true and loving."

The manner was goatle and deposited.

The manner was gentle and devout, and impressed Ben-Hur with a feeling of awe; besides which the blessing included in the answering salutation had been partly addressed to him, and while that was being spoken, the eyes of the aged guest, hollow yet luminous, rested upon his face long enough to stir an emotion new face long enough to sur an emotion new and mysterious, and so strong that he again and again during the repast scanned the much-wrinkled and bloodless face for its meaning; but always there was the ex-pression bland, placid, and trustful as a child's. A little later he found that

expression habitual.

'This is he, O Balthasar," said the sheik, laying his hand on Ben-Hur's arm, "who will break bread with us this evening."

The Eyptian glanced at the young man, and looked again surprised and doubting; seeing which the sheik continued, "I have promised him my horses for trial to morrow; and if all goes well, he will drive them in the Circus."

Balthasar continued his gaze.

Balthasar continued his gaze.

"He came well recommended," Ilderim pursued, much puzzled. "You may know him as the son of Arrius, who was a noble Roman sailor, though"—the sheik hesitated, then resumed with a laugh—"though he declares himself an Israelite of the tribe of Judah; and, by the splendour of God, I believe that he tells me!"

Balthasar could no longer withhold explanation.

Balthasar could no longer withhold explanation.

"To-day, O most generous sheik, my life was in peril, and would have been lost had not a youth, the counterpart of this one—if, indeed, he be not the very same—intervened when all others fied, and saved me." Then he addressed Ben Hur directly, "Art thou not he?"

"I cannot answer so far." Ben Hur "I cannot answer so far."

"I cannot answer so far," Ben Hur replied with m dest deference. "I am he who stopped the horses of the insolent Roman when they were rushing upon thy camel at the Fountain of Castalia. Thy

daughter left a cup with me."

From the bosom of his tunic he produced the cup, and gave it to Baithasar.

A glow lighted the faded countenance of the Egyptian.

"The Lord sent thee to me at the Fountain to day," he said in a tremulous voice, stretching his hand towards Ben-Hur; "and He sends thee to me now. I give Him thanks; and praise Him thou, for of His favour I have wherewith to give thee

His voice at the end of the speech rose to cutting shrillness.

"Good sheik, spare me, I pray. I came not for reward, great or small; and that I may be acquitted of the thought, I say the help I gave this excellent man would have been given as well to thy humblest servant."

"But he is my friend, my guest—not my servant; and seest thou not in the difference the favour of Fortune?" Then to Balthasar the shaik subjained, "Ah, by the splendour of God! I tell thee again he is

"Were, saids thousing?"
The question was subtle as well as simple; but Ilderim saved Ben Hur from reply,
"Come," he said to them, "the meal is

"Come," he said to them, "the meal is ready."

Ben-Hur gave his arm to Balthasar, and conducted him to the table, where shortly they were sil seated on their rugs Eastern fashion. The lavers were brought them, and they washed and dried their hands; then the sheik made a sign, the servants stopped, and the voice of the Egyptian arose tremulous with holy feeling.

"Father of All—God! What we have is of Thee; take our thanks, and bless us, that we may continue to do Thy will."

It was the grace the good man had said simultaneously with his brethren Gaspat the Greek and Melchior the Hindoo, the utterance in diverse tongues out of which had come the miracle attesting the Divine Presence at the meal in the desert years

Presence at the meal in the desert years

before.

The table to which they immediately addressed themselves was, as may be thought, rich in the substantials and delicacies favourite in the East—in cakes hot cacies favourite in the East—in cakes hot from the oven, vegetables from the gardens, meats singly, compounds of meats and vegetables, milk of kine, and honey and butter—all eaten or drunk, it should be remarked, without any of the modern accessories—knives, forks, epoons, cups, or plates; and in this part of the repast but little was said, for they were hungry. But when the dessert was in course it was otherwise. They laved their hands again, had the lapcloths shaken out, and with a renewed table and the sharp edge of their appetites gone they were

and with a renewed table and the sharp edge of their appetites gone they were disposed to talk and listen.

With such a company—an Arab, a Jew, and an Egyptian, all believers alike in one God—there could be at that age but one subject of conversation; and of the three, which should be speaker but he to whom the Deity had been so nearly a personal appearance, who had seen him in a star, had heard his voice in direction, had been led so far and so miraculously by His led so far and so miraculously by His Spirit; and of what should he talk but that of which he had been called to testify!

CHAPTER XV. BEN-HUR'S WONDER.

The shadows cast over the Orchard o Palms by the mountains at set of sun left no sweet margin time of violet sky and drowsing earth between the day and night. The latter came early and swift; and against its glooming in the tent this evening the servants brought four candlesticks of brass, and set them by the corand set them by the cor ners of the table. To each candlestick there were four branches, and on each branch a lighted silver lamp and a supply cup of olive oil. In light ample, even brilliant, the group of dessert continued their conversation, speaking in the Syriac dialect, familiar to all peoples in that part of the world.

world.
The Egyptian told his story of the meeting of the three in the desert, and agreed with the sheik that it was in December, with the shelk that it was in December, twenty-seven years before, when he and his companions fleeing from Herod arrived at the tent praying shelter. The narrative was heard with intense interest; even the servants lingering when they could to catch its details. Ben-Hur received it as became a man listening to a reveletion of caten its details. Ben-Hur received it as became a man listening to a revelation of deep concern to all humanity, and to none of more concern than the people of Israel. In his mind, as we shall presently see, there was crystallizing an idea which was to change his course of life, if not absorb it absolutely.

to change his course of life, if not absorb it absolutely.

As the recital proceeded, the impression made by Balthasar upon the young Jew increased; at its conclusion, his feeling was too profound to permit a doubt of its truth; indeed, there was nothing left him desirable in the connection but assurances, if such were to be had, pertaining exclus-ively to the consequences of the amazing event.

event.

And now there is wanting an explana-And now there is wanting an explanation which the very discerning may have heretofore demanded; certainly it can be no longer delayed. Our tale begins, in point of date not less than fact, to trench close upon the opening of the ministry of the Son of Mary, whom we have seen but once since this same Balthasar left. Him worshipfully in His mother's lap in the cave by Bethlehem. Henceforth to the end the mysterious Child will be a subject of continual reference; and slowly though surely the current of events with which we are dealing will bring us nearer and "The Lord sent thee to me at the Foun tain to day," he said in a tremulous yoing," he said in a tremulous yoing, whe said in a tremulous yoing, whe said in a tremulous yoing, whe said in a tremulous yoing, when the sends these to me now. I give a most seen but once alince this send the to me now. I give a mother's line in the case the sends these to me now. I give a mother's line in the gave himself up to the same ballihear. He most of the same the same thing, and he gave himself up to the same than t

indispensability was to the whole race, and for all time—a respect in which it is unique, solitary, divine.

To Sheak Ilderim the story was not new. He had heard it from the three new.

To Sheik Ilderim the story was not new. He had heard it from the three wise men together under circumstances which left no room for doubt; he had acted upon it seriously, for the helping a fugitive escape from the anger of the first Herod was dangerous. Now one of the three sat at his table again, a welcome guest and revered friend. Sheik Ilderim certainly believed the story; yet, in the nature of things, its mighty central fact could not come home to him with the force and absorbing effect it came to Ben. Hur. He was an Arab, whose interest in the consequences was but general; on the other hand, Ben. Hur was an Israelite and a Jew, with more than a special interest in—if the solecism can be pardoned—the truth of the fact. He laid hold of the circumstance with a purely Jewish mind.

Balthasar the shaik subjoined, "Ah, by the splendour of God! I tell thee again he is not a Roman."

With that he turned away, and gave attention to the servants, whose preparations for the supper were about complete. The reader who recollects the history of Balthasar as given by himself at the meeting in the desert, will understand the effect of Ben-Hur's assertion of dialnterestedness upon that worthy. In his devotion to men there had been, it will be remembered, no distinctions; while the redemption which had been promised him in the way of reward—the redemption for which he was waiting—was universal. To him, therefore, the assertion sounded somewhat like an echo of himself. He took a step nearer Ben-Hur, and spoke to him in a childlike way.

"How did the sheik say I should call you? It was a Roman name, I think."

"Arrius, the son of Arrius."

"Yet thou art not a Roman."

"All my people were Jews."

"Were, saidst thou? Are they not living?"

The question was subtle as well as simple; but Ilderim saved Ben-Hur from reply.

"Come," he said to them, "the meal is

Doubtless, it will be understood from this that there was much argument among the Jews themselves about the dissistable, and so there was; but the disputation was all limited to one point, and one only—when would He come?

Disquisition is for the preacher; where as the writer is but telling a tale, and that he may not lose his character, the explanation he is making requires notice merely of a point connected with the Messiah about which the unanimity among the chosen people was matter of marvellous astonishment: He was to be, when come, the KING OF THE JEWS—their political King, their Casar. By their instrumentality He was to make armed conquest of the earth, and then, their instrumentality He was to make armed conquest of the earth, and then, for their profit and in the name of God, hold it down forever. On this faith, dear reader, the Pharisees or Separatists—the latter being rather a political term—in the cloisters and around the altars of the Temple, built an edifice of hope far overtopping the dream of the Macedonian. His but covered the earth; theirs covered the earth and filled the skies.

Returning directly to Ben-Hur, it is to be observed now that there were two circumstances in his life the result of which had been to keep him in a state comparatively free from the influence and hard effects of the audacious faith of his Separatist countrymen.

Separatist countrymen.

In the first place, his father followed the faith of the Sadducees, who may, in a general way, be termed the Liberals of their time. They had some loose opinions in denial of the soul. They were ions in denial of the soul. They were strict constructionists and rigorous observers of the law as found in the books of Moses; but they held the vast mass of rabbinical addenda to those books in derisive contempt. They were unquestionably a sect, yet their religion was more a philosophy than a creed; they did not deny themselves the enjoyments of life, and saw many admirable methods life, and saw many admirable methods and productions among the Gentile divisions of the race. In politics they were the active opposition of the Separ-atists. In the natural order of things, atists. In the natural order of things, these circumstances and conditions, opinions and peculiarities, would have descended to the son as certainly and really as any portion of his father's estate; and, as we have seen, he was actually in course of acquiring them, when the second saving event overtook him.

city was then, in fact, the meeting place of the nations—their meeting place of the nations—their meeting place politically and commercially, as well as for the indulgence of pleasure without restraint. Round and round the golden milestone in front of the Forum—now in gloom of eclipse, now in unapproachable splendour—flowed all the active currents of humanity. If excellences of manner, refinements of society, attainments of intellect, and glory of achievement made intellect, and glory of achievement made no impression upon him, how could he, as the son of Arrius, pass day after day, through a period so long, from the beautiful villa near Misenum into the receptions of Casar, and be wholly uninfluenced by what he saw there of kings, princes, ambassadors, hostages, and delegates, suitors all of them from every known land, waiting humbly the yes or no which was to make or unmake them? As mere assemblages, to be sure, there was As mere assemblages, to be sure, there was nothing to compare with the gatherings at Jerusalem in calebration of the Passover; yet when he sat under the purple velaria of the Circus Maximus one of the three hundred and fifty thousand specific productions. velaria of the Circus Maximus one of the three hundred and fifty thousand spectators he must have been visited by the thought that possibly there might be some branches of the family of man worthy divine consideration, if not mercy, though they were of the uncircumcised—some, by their sorrows, and yet worse, by their hopelessness in the midst of sorrows, fitted for brotherhood in the promises to his countrymen.

the promises to his countrymen.

That he should have had such a thought under such circumstances was but natural; we think so much, at least, will be admitted; but when the reflection came

coopby, ctill cang the heroic gods of Homer; while in Rome nothing was so common and cheep as gods. According to whim, the masters of the world, because they were masters carried their worship and offerings indifferently from altar to altar, delighted in the pandemonium they had erected. Their discontent, if they were discontented, was with the number of gods; for, after borrowing all the divinities of the carth, they proceeded to delify their Cæ-ars, and vote them altars and holy service. No, the unhappy condition was not from religion, but misgovernment and usurpations and countless tyrannies. The Avernus men had been tumbled into, and were praying to be relieved from, was terribly tut essentially political. The supplication—everywhere

relieved from, was terribly but essentially political. The supplication—everywhere alike, in Lodinum, Alexandria, Athens, Jerusalem—was for a king to conquer with, not a god to worship.

Studying the situation after two thousand years, we can see and say that religiously there was no relief from the universal confusion except some God could prove himself a true dod, and a materful one, and come to the rescue; but the people of the time, even the discerning and philosophical, discovered no hope except in crushing Rome; that done, the relief would follow in restorations and reorganizations; therefore they prayed, conspired, rebelled, fought, and died, drenching the soil to day with blood, to morrow with tears—and always with the same result.

same result.

It remains to be said now that Ben Hur was in agreement with the men of his time not Romans. The five years' residence in the capital served him with opportunity to see and study the miseries of the subjugated world; and in full belief that the evils which sfilicted it were political, and to be cured only by the sword, he was going forth to fit himself for a part in the day of resort to the heroic remedy. heroic remedy. By practice of arms he was a perfect soldier; but war has its highest fields, and he who would move successfully in them must know more than to defend with shield and thrust with

The feelings with which he listened to Balthasar can be now understood. The story touched two of the most sensitive points of his being so, they rang within him. His heart beat fast—and faster still when searching himself, he found not a doubt either that the recital was true in out either that the recital was true in every particular, or that the Child so miraculously found was the Messiah. Marvelling much that Israel rested so dead to the revelation, and that he had never heard of it before that day, two questions presented the meetves to him as centreing all it was at this moment further desirable to know:

Where was the Child then?
And what was His mission?

And what was His mission?
With apologies for the interruptions, he proceeded to draw out the opinions of Baltbasar, who was in nowise loath to

CHAPTER XVI.

BALTHASAR'S TEACHING. "If I could answer you," Balthasar said in his simple, earnest, devout way—
"oh, if I knew where He is, how quickly I would go to Hum! The seas should not stay me, nor the mountains."
"You have tried to find Him, then?"

asked Ben-Hur.
A smile flitted across the face of the

Egyotian.
The first task I charged myself with and, as we have seen, he was actually in course of acquiring them, when the second saving event overtook him,

Upon a youth of Ben Hur's mind and temperament the influence of five years of affluent life in Rome can be appreciated best by recalling that the great minded as ever. In Egypt, upon my return, there were a few friends to believe the wonderful things I told them of what I had seen and heard—a few who rejoiced with me that a Redeemer was born—a few who never tired of the story. born—a few who never tired of the story. Some of them came up for me looking after the Child. They went first to Bethlehem, and found there the khan and the cave; but the steward—he who sat at the gate the night of the birth, and the night we came following the star—was gone. The king had taken him away, and he was no more seen."

"But they found some proofs surely."

"But they found some proofs, surely," said Ben Hur eagerly.
"Yes, proofs written in blood—a vil-"Yes, proofs written in blood—a vil-lage in mourning; mothers yet crying for their little ones. You must know, when Herod heard of our flight, he went down and slew the youngest born of the chil-dren of Bethlehem. Not one escaped. The faith of my messengers was con-firmed; but they came to me saying the Child was dead, slain with the other innocents." innocents."
"Dead!" exclaimed Ben-Hur, aghast.

"Dead; "Dead; sayest thou?"
"Dead, sayest thou?"
"Nay, my son, I did not say so. I said
"Nay, my son, I did me the Child "Nay, my son, I did not say so. I said they, my messengers, told me the Child was dead. I did not believe the report then; I do not believe it now." "I see—thou hast some special knowl-

will tell you why I believe the Child is living."

living."

Both Ilderim and Ben Hur looked assent, and appeared to summon their faculties that they might understand as well as hear. The interest reached the servants, who drew near to the divan, and stood listening. Throughout the tent there was the profoundest silence, "We three believe in God."

Balthasar bowed his head as he spoke, "And He is the Truth," he resumed. "His word is God. The hills may turn to dust, and the seas be drunk dry by

to dust, and the seas be drunk dry by the south winds; but His word shall stand, because it is the Truth."

The utterance was in a manner inex-

The utterance was in a manner inexpressibly solemn.

'The voice, which was His, speaking to me by the lake, said, 'Blessed art thou, O son of Mizraim! The Redemption cometh. With two others from the remotenesses of the earth, thou shalt see the Saviour.' I have seen the Saviour—biessed be His name!—but the Redemption, which was the second part of the promise, is yet to come. Seest thou now? If the Child be dead, there is no agent to bring the Redemption about. agent to bring the Redemption about, and the word is naught, and God-nay, I dare not say it!

I dare not say it!"

He turew up both hands in horror.

"Ine Redemption was the work for which the Child was born; and so long watch the Child was born; and so long as the promise abides, not even death can separate Him from His work until it is fuifilled, or at least in the way of fulfilment. Take you that now as that one reason for my belief; then give me further attention." ther attention.

The good man paused,
"Witt thou not taste the wine? Is it
at thy hand—see," said Ilderim respectfully.

Balthasar drank, and, seeming re

reshed, continued:
"The Saviour I saw was born of woman, in nature like us, and subject to all our ills—even death. Let that stand as the first proposition. Consider next the work set apart to Him. Was it not then to defend with shield and thrust with spear. In those fields the general finds his tasks, the greatest of which is the reduction of the many into one, and that one himself; the consummate captain is a fighting man armed with an army. This conception entered into the scheme of life to which he was further swayed by the reflection that the vengeance he dreamed of, in connection with his individual wrongs, would be more surely found in some of the ways of war than in any pursuit of peace.

the work set apart to Him. Was it not a performance for which only a man is fitted?—a man wise, firm, discrect—a man, not a child? To become such He had to grow as we grow. Bethink you now of the dangers His life was subject to in the interval—the long interval between childhood and maturity. The existing powers were His enemies; therod was His enemy; and what would he should not be accepted by Israel was the motive for cutting Him off. See you He should not be accepted by Israel—that the motive for cutting Him off. See you now. What better way was there to take care of His life in the helpless growing time than by passing Him into obscurity Wherefore I say to myself, and to m listening faith, which is never moved except by yearning of love—I say He is not dead, but lost; and, His work re-

not dead, but lost; and, his work re-maining undone, He will come again. There you have the reasons for my belief. Are they not good?"

Ilderim's small Arab eyes were bright with understanding, and Ben-Hur, lifted from his dejection, sad heartily, "I at least, may not gaineay them. What further,

least, may not gainsay them. What further, pray?"

"Hast thou not enough, my son? Well," he began in calmer tone, "seeing that the reasons were good—more plainly, seeing it was God's will that the Child should not be found—I settled my faith into the keeping of patience, and took to waiting." He raised his eyes, full of holy trust, and broke off abstractedly—"I am waiting now. He lives, keeping well His mighty secret. What though I cannot go to Him, or name the hill or the vale of His abid ing place? He lives—it may be as the fruit in blossom, it may be as the fruit just ripening; but by the certainty there

fruit in blossom, it may be as the fruit just ripening; but by the certainty there is in the promise and reason of God, I know He lives."

A thrill of awe struck Ben Hur—a thrill which was but the dying of his half formed dcubt.

"Where thinkest thou He is?" he asked

"In my house on the Nile, so close to

"In my house on the Nile, so close to the river that the passers by in boats see it and its reflection in the water at the same time—in my house, a few weeks ago, I sat thinking. A man thirty years old, I said to myself, should have his field of life all ploughed, and his planting well done; for after that it is summer-time, with space scarce enough to ripen his sowing. The Child, I said further, is now twenty-assen—his time to plant must be with space scarce enough to ripen his sowing. The Child, I said further, is now twenty-seven—his time to plant must be at hand. I asked myself, as you here asked me, my son, and answered by coming hither, as to a good resting-place close by the land thy fathers had from God. Where else should he appear, if not in Judea? In what city should he begin his work, if not in Jerusalem? Who should be first to receive the blessings He is to bring, if not the children of Abraham, Isaac, and Jacob; in love, at least, the children of the Lord? If I were bidden go seek Him. I would search well the hamlets and villages on the slopes of the mountains of Judea and Gaillee falling eastwardly into the valley of the Jordan. He is there now. Standing in a door or on a hill top, only this even ing He saw the sun set one day nearer the time when He Himself shall become the light of the world."

Balthasar ceased, with his hand raised and finger pointing as if at Judea. All the listeners, even the dull servants outside the divan, affected by his fervour, were startled as if by a majestic presents and denly apparent; it

"I see—thou hast some special knowledge."

"Not so, not so," said Balthasar, dropping his gaze. "The Spirit was to go with us no farther than to the Child. When we came out of the cave, after our presents were given and we had seen the Babe, we looked first thing for the star; but it was gone, and we knew we were left to ourselves. The last inspiration of the Holy One—the last I can recall—was that which sent us to Ilderim for safety."

"Yes," said the sheik, fingering his beard nervously. "You told me you were sent to me by a Spirit—I remember it."

"I have no special knowledge," Balthasar continued, observing the dejection which had fallen upon Ben-Hur; "I have no special knowledge," Balthasar continued, observing the dejection which had fallen upon Ben-Hur; "Wut, my son, I have given the matter much thought—thought continuing through years, inspired by faith, which, I assure you, calling God for witness, is as a

were in answer. Shall we refer to them

were in answer. Shall we refer to them easing?"

"Thou art the teacher."

"The cause of my disquiet," Balthasar began calmly—"that which made me a preacher in Alexandria and in the villages of the Nile; that which drove me at last into the solitude where the Spirit found me—was the fallen condition of men, occasioned, as I believed, by loss of the knowledge of God. I sorrowed for the sorrows of my kind—not of one class, but all of them. So utterly were they fallen, it seemed to me there could be no Redemption unless God Himself would make it His work; and I prayed Him to come, and that I might see Him. "Thy good works have conquered. The Redemption cometh; thou shalt see the Saviour"—thus the Voice spake; and with the answer I went up to Jerualem rejoicing: Now, to whom is the Redemption? To all the world. And how shall it be? Strengthen thy faith, my son! Men say, I know, that there will be no happiness until Rome is rezed from her hills. That is to say, the thy faith, my son! Men say, I know, that there will be no happiness until Rome is rezed from her hills. That is to say, the ills of the time are not, as I thought them, from ignorance of God, but from the misgovernment of rulers. Do we need to be told that human governments are never for the sake of religion? How many kings have you heard of who were better than their subjects? Oh no, no! The Redemption cannot be for a political purpose—to pull down rulers and powers, and vacate their places merely that others may take and ebjoy them. If that were all of it, the wisdom of God would cease to be surpassing. I tell you, though it be but the saying of blind to blind, He that comes is to be a Saviour of souls; and the Redemption means God once more on earth,

demption means God once more on earth, and rightsousness, that His stay here may be tolerable to Himself." be tolerable to Himself."

Disappointment showed plainly on Ben-Hur's face—his head drooped; and if he was not convinced, he yet felt himself incapable that moment of disputing the opinion of the Egyptian. Not so Ilderim.

"By the splendor of God!" he cried impulsively, "the judgment does away with all custom. The ways of the world are fixed, and cannot be changed. There must be a leader in every community clothed with power, else there is no reform."

reform."

Balthasar received the burst gravely.

"Thy wisdom, good sheik, is of the world; and thou dost forget that it is from the ways of the world we are to be redeemed. Man as a subject is the redeemed. Man as a subject is the ambition of a king; the soul of a man for Ilderim, though silenced, shook his head, unwilling to believe. Ben-Hur

took up the argument for him.

"Father—I call thee such by permission," he said—"for whom wert thou required to ask at the gates of Jerusalem?"

The sheik threw him a grateful look, "I was to ask of the people," said Bal-thasar quietly, 'Where is He that is born King of the Jews?"

"And you saw Him in the cave by

Bethlehem?

Bethlehem?"

"We saw and worshipped Him, and gave Him presents—Melchior, gold; Gaeper, frankincense; and I, myrrh."

"When thou dost speak of fact, O father, to hear thee is to believe," said Ben-Hur; "but in the matter of opinion, I cannot understand the kind of king thou wouldst make of the Child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him to the child—I cannot speak to the rules from him t

cannot separate the ruler from his powers and duties."

"Son," said Balthasar, "we have the habit of studying closely the things which chance to lie at our feet, giving but a look at the greater objects in the distance. Thou, sees that the title tance. Thou seest now but the title

-King of the Jews; wilt thou lift thine
eyes to the mystery beyond it, the
stumbling-block will disappear. Of the
title, a word. Thy Israel hath seen
better days—days in which God called half formed dcubt.

"Where thinkest thou He is?" he asked in a low voice, and hesitating, like one who feels upon his lips the pressure of a sacred silence.

Balthasar looked at him kindly, and replied, his mind not entirely freed from its abstraction:

better days—days in which God called thy people endearingly His people, and dealt with them through prophets. Now, if in those days He promised them the Saviour I saw—promised Him as according to the appearance must be according to the promise, if only for the word's sake. Ah, thou seest the reason of the saving at the case of the saving at the of my question at the gate!—thou seest, and I will no more of it, but pass on. It may be, next, thou art regarding the dignity of the Child; if so, bethink thee —what is it to be a successor of Herod?—by the world's standard of honor, what? Could not God better by His honorad? If they count think of the beloved? If thou canst think of the Almighty Father in want of a title, and stooping to borrow the inventions of men, why was I not bidden to ask for a Casar at once? Oh, for the substa of that whereof we speak, look higher, I pray thee! Ask rather of what He whom we await shall be King; for I do tell, my son, that is the key to the mystery, which no man shall understand

teil, my son, that is the key to the mystery, which no man shall understand without the key."

Balthasar raised his eyes devoutly.

"There is a kingdom on the earth, though it is not of it—a kingdom of wider bounds than the earth—wider than the sea and the earth, though they were rolled together as finest gold and spread by the beating of hammers, its evistence is a fact, as our heavy a re-Its existence is a fact as our hearts are facts, and we journey through it from birth to death without seeing it; nor birth to death without seeing it; nor shall any man see it until he hath first known his own soul; for the kingdom is not for him, but for his soul. And in its dominion there is glory such as hath not

dominion there is glory such as hath not entered imagination—original, incomparable, impossible of increase."

"What thou sayest, father, is a riddle to me," said Ben-Hur. "I never heard of such a kingdom."

"Nor did I," said Ilderim.

"And I may not tell more of it," Balthasar added, humbly dropping his eyes.

"What it is, what it is for, how it may be reached, none can know until the Child comes to take possession of it as His own.

after the Egyptian until he was
ducted out of the tent.

"Sheik Ilderim," said Ben-Hur
"I have heard strange things to
Give me leave, I pray, to walk b
lake that I may think of them."

"Go; and I will come after you."
They washed their hands again;
which, at a sign from the master,
vant brought Ben-Hur his shoes
directly he went out.

CHAPTER XVII.

CHAPTER XVII.

Up a little way from the dowar was a cluster of palms, which thre shade half in the water, half on the A bulbul sang from the branches s of invitation. Ben Hur stopped be to listen. At any other time the not the bird would have driven the way; but the story of the Egyptia a burden of wonder, and he was a le carrying it, and, like other laborers, was to him no muste in the swe music until mind and body were he attuned by rest.

The night was quiet. Not a broke upon the shore. The old at the old East were all out, each accustomed place; and there was mer everywhere—on land, on latthe sky.

Ben. Hur's imagination was heate feelings aroused, his will all unsettle So the palms, the sky, the air, set to him of the far south zone into sate, was a suggestion of the Norther by which the good man.

men; the take, with its motionies face, was a suggestion of the N mother by which the good man praying when the Spirit made its ra praying when the Spirit made its ra appearance. Had all these ances of the miracle come to Ben-Hur? o he been transferred to them? And if the miracle should be repeated to him? He feared, yet wished even waited for the vision. Whe last his feverish mood was cooled, mitting him to become himself, he able to think.

His scheme of life has been explain.

mitting him to become himself, hable to think.

His scheme of life has been explain all reflection about it heretofore had been one hiatus which he habeen sble to bridge or fill up—obroad he could see but vaguely to ther side of it. When, finally, higraduated a captain as well as a so to what object should he addresefforts? Revolution he contemplof course; but the processe revolution have always been same, and to lead men into there have always been required, ficause or pretence to enlist adher second, an end, or something as a tical achievement. As a rule he well who has wrongs to redress; vastly better fights he who, with was a spur, has also steadily before higher glorious result in prospect—a resewhich he can discern balm for worcompensation for valour, remembrand gratitude in the event of death.

To determine the sufficiency of e the cause or the end, it was needful Ben Hur should study the adheren

whom he looked when all was read action. Very naturally, they were countrymen. The wrongs of Israel to every son of Abraham, and each was a cause vastly holy, vastly inspired Ay, the cause was there; but the what should it be?

The hours and days he had given branch of his scheme were past cal tion—all with the same conclusied dim, uncertain, general idea of nat liberty. Was it sufficient? He can the say no, for that would have been dim, uncertain, general idea of nat liberty. Was it sufficient? He ont say no, for that would have beet death of his hope; he shrank from syes, because his judgment taught better. He could not assure his even that Israel was able single-hat to successfully combat Rome. He is the resources of that great enemy knew her art was superior to he sources. A universal alliance musifice, but, alas! that was imposs except—and upon the exception long and earnestly he had dwelt!cept a hero would come from one of suffering nations, and by martial succeomplish a renown to fill the vearth. What glory to Judea could prove the Macedonia of the new hander! Alas, again! Under the real valour was possible, but not discip And then the taunt of Messals in the den of Herod—"All you couquer is ix days, you lose on the seventh."

So it happened he never approache chasm thinking to surmount it, but he beaten back; and so incessantly ha failed in the object that he had given it over, except as a thing of ch.

failed in the object that he had given it over, except as a thing of ch The hero might be discovered in his or he might not. God only knew, his state of mind, there need be no ling upon the effect of Malluch's she recital of the story of Balthasar, heard it with a bewildering satisfact a feeling that here was the solution of trouble—here was the requisite hero f at last; and he a son of the Lion tribe King of the Jews! Behind the here the world in arms.

the world in arms.

The King implied a kingdom; Ho

The King implied a kingdom; He to be a warrior glorious as David, a lawise and magnificent as Solomon kingdom was to be a power against a Rome was to dash itself to pieces. Would be corossal war, and the agond death and birth—then peace, meanir course, Judean dominion for ever.

Ben Hur's heart beat hard as fo instant he had a vision of Jerusaler capital of the world, and Zion, the sithet throne of the Universal Master.

It seemed to the enthusiast rare for that the man who had seen the Kin at the tent to which he was going, could see him there, and hear him learn of him all he knew of the cochange, especially all he knew of the of its happening. If it were at hand campaign with Maxentius should be doned; and he would go and set organizing and arming the tribes, Israel might be ready when the grea of the restoration began to break.

Now, as we have seen, from Balt himself, Ben Hur had the marvellous was he satisfied?

Was he satisfied?

TO BE CONTINUED.

It is a good rule to accept only medicines as, after long trial, have pu worthy of confidence. This is a where other people's experience m of service, and it has been the experience thousands that Ayer's Cherry Peis the best cough medicine ever used