REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subfect : "I Must Also See Ron.e." Preached at Rome, Italy.

TEXT: "I most also see Rome." Acts

19, 21. Here is Faul's itinerary. He was a travel ing or circuit preacher. He had been mobbed and insulted, and the more good he did the worse the world treated him. But he went right on. Now he proposes to go to Jerusa-lem and says: "After that I must also see Rome." Why did he want to visit this won-derful city in which I am to-day permitted to stand? "To preach the Gospel," you an swer. No doubt of it, but there were other reasons why he wanted to see Rome. A man of Paul's intelligence and classic taste had reasons why he wanted to see Rome. A man of Paul's intelligence and classic taste had fifty other reasons for wanting to see it. Your Colosseum was at that time in process of erection, and he wanted to see it. The Forum was even then an old structure, and the eloquent apostle wanted to see that building in which eloquence had so often thundered and wept. Over the Appian Way the triumphal procession had already marched for hundreds of years, and he wanted to see that. The Temple of Sat-turn was already an antiouity and he wanted turn was already an antiquity, and he wanted to see that. The architecture of the world "enowned city, he wanted to see that. The renowned city, he wanted to see that. The places associated with the triumphs, the cruelties the disasters, the wars the mili-tary genius, the poetic and the rhetorical fame of this great city, he wanted to see hem. A man like Paul, so many sided, so sympathetic, so emotional, so full of analogy, could not have been indifferent to the antiq-uities and the splendors which move every rightly organized human being. And with what thrill of interest he walked these streets, those only who for the first time like ourselves enter Rome can imagine. If the inhabitants of all Christendom were gathered inhabitants of all Christendom were gathered into one plain, and it were put to them which two cities they would above all others wish to see, the vast majority of them would vote Jerusalem and Rome. So we can understand something of the record of my text and its surroundings when it says, Paul proposed in the spirit when he had passed through Mace-donia and Achaia to go to Jerusalem, saying. "After that I must also see Rome." As some of you are aware, with my family and only for the purpose of what we can learn and the good we can get, I am on the way to Pales-tine. Since leaving Brooklyn, N. Y., this is the first place we have stopped. Intermedi ate cities are attractive, but we have visited them in other years, and we hastened on, for I said bafore starting that while I was going to see Jerusalem I must also see Rome Why do I want to see it? Because I want, by visiting regions associated with the great apostle to the gentiles, to have my faith in Christianity confirmed. There are those who will go through large expenditure to have their faith weakened. In my native land I have known persons of very limited means to pay fifty cents or a In my native iand 1 have known persons of very limited means to pay fifty cents or a dollar to hear a lecturer prove that our Christian religion is a myth, a dream, a cheat, a lie. On the contrary, I will give all the thousands of dollars that this journey of my family will cost to have additional evi-dence that our Christian religion is a set your roads lears out to Osta, that I may dence that our Christian religion is an au thenticated grandeur, a solemn, a joyous, a rapturous, a stupendous, a magnificent fact. So I want to zee Rome. I want you to show me the places connected with Apostolic ministry. I have heard that, in your city and amid its surroundings, apostles suffered and died for Christ's sake. My common sense tells me that people do not die for th-sake of a falsehood. They may prac-tice a deception for purposes of gain, but put the sworth nore than any-ting I can gain by losing it. I hear you have in this city Paul's dungeon. Show it to me. I must see Rome also. While I am in-trested in this city because of her rulers or ber citizens who are mighty in history for virture or vice or talents, Romnius, and Caliguli, and Cincinmatus, and Vespasian, and Coriolanus, and Brutus, and a hundred others whose names are bright with an ex-ceeding brightness, or black with the deepest dye, most of all am I interested in this city because the preacher of Marshill, and thede for derring and the beso of the strand the freese and the false store, in this city because the preacher of Marshill, and thede for derring and the beso of the strand their own authors. I have never found anything in Carlyle, or Goethe, or Herbert Spencer that could compare in nce that our Christian religion is an audye, most of all am I interested in this city because the preacher of Marshill, and the defler of Agrippa, and the hero of the ship-wrecked vessel in the breakers of Melita, and the man who held higher than any one that the world ever saw the torch of Resurrection, the world ever saw the torch of Resurrection, lived, and preached, and was massacred here. Show me every place connected with his anemory I must also see Rome. But my text suggests that in Paul there was the inquisitive and curious spirit. Had my text only meant that he wanted to preach here he would have said so. Indeed, in another place, he declared: "I am ready to presch the flownal to you who are at Pame Before robed officials, Paul bawed and began had no lack of phraseology, and was used to saying exactly what he meant and he said: "I must also see Rome." There is such a thing as Christian curiosity. Paul had it and some of us have it. About other people's business I have no curiosity. About all that can con-firm my faith in the Christian religion and the world's salvation and the soul's future happiness, I am full of an all absorbing, all compelling curiosity. Paul had a great curi-osity about the next world, and so have we, I hope some day, by the grace of God, to go over and see for myself; but not now. No well man, no pros-pered man. I think, wants to go now. But the time will come, I think, when I shall go preach the Gospel to you who are at Rome myself; but not now. No well man, no pros-pered man, I think, wants to go now. But the time will come, I think, when I shall go over. I want to see what they do there, and I want to see how they do it. I do not want to be looking through the gates ajar for-ever. I want them to swing wide open. There are ten thousand things I want ex-plained—about you, about myself, about the government of this world, about God, about everything. We start in a plain path of everything. We start in a plain path of what we know, and in a minute come up against a high wall of what we do not know. against a high wall of what wedo not know. I wonder how it looks over there. Some body tells me it is like a paved city-paved with goid; and another man tells me it is like a fountain, and it is like a tree, and it is like a triumphal procession; and the next man I met tells me it is all figurative. I really want to know, after the body is resurrected, what they wear and what they eat; and I have an immeasurable curiosity to know what it is, and how it is, and where it is. Columbus risked his life to find the American continent, and shall we shudder to go out on a voyage of discovery which shall reveal a vaster and more brilliant country? John Franklin risked his life to find a pas-sage between loebergs, and shall we dread to revel a vaster and more brilliant country? John Pranklin risked his life to find a pas-age between icebergs, and shall we dread to find a passage to eternal summer? Men in Bwitzerland travel up the heights of the Mat-terhorn, with alpenstock, and guides, and rockets, and ropes, and getting half way up, stumble and fail down in a horr-ble massacre. They just wanted to say they had been on the tops of out for the ascent of the sternal hills which start a thousand miles beyond where stop the high peaks. And shall we fear to go out for the ascent of the sternal hills which start a thousand miles beyond where stop the high set peaks of the Alps, and when in how will ten minutes I will know the frast secret. One minute after the vital functions ceased, the little child that died has night knew more than Paul himself be-fore he died. Friends, the exit from this is denonstration. It is illumination. It is numburst. It is the opening of all the win-of doubt, and the unrolling of all the scrolls of positive and accurate information. Instead of standing at the top of the ladder and looking down. It is the last mystery taken out of an interrogation point changed for the mark of exclamation. All riddles solved, when all the questions are to be decided which we have been discussing all

our lives? Who shall not clap his hands in the anticipation of that blessed country, if it be no better than through holy curiosity? As this Paul of my text did not suppress his curiosity, we need not suppress ours. Yes, I have an unlimited curiosity about all relig-ious things, and as this city of Rome was so intimately connected with apostolic times, the incidents which emphasize and explain and augment the Christian religion, you will not take it as an evidence of a prying spirit, but as the outbursting of a Christian curios-ity when I say I must also see Rome. ity when I say I must also see Rome. Our desire to visit this city is also intensi-

field by the fact that we want to be confirmed in the feeling that human life is brief, but its work lasts for centuries, inded for ever. Therefore show us the antiquities of old Rome, about which we have been reading for a lifetime, but never seen. In our be-loved America we have no antiquities A loved America, we have no antiquities. A church eighty years old overawes us with its church eighty years old overawes us with its age. We have in America some cathedrals hundreds and thousands of years old, but they are in Yellowstone park, or Californian canon, and their architecture and masonry were by the omnipotent God. We want to see the buildings, or ruins of old buildings that were erected hundreds and thousands of years ago by human hands. They lived forty or seventy years, but the arches they lifted, the paintings they penciled, the sculpture they chiseled, the roads they laid out, I understand, are yet to be seen, and we want you to show them to us. I can hardly wait until Monday morning. I must also see Rome. We want to be impressed with the fact that what men do on a small scale or large scale lasts a thousand years, lasts forever, that we build for eternity and that we do so in a very short space of time. God is the only old liv short space of time. God is the only old ify ing presence. But it is an old age without any of the infirmities or limitations of old age. There is a passage of Scrip-ture which speaks of the birth of the mountains, for there was a time when the Andes were born, and the Pyrenees were born, and the Sierra Nevadas were born, but before the birth of those mountains the Bible tells us, God was born, aye, was never born at all, because He always existed. Psalm xc., 3: "Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to ever-lasting. Thou art God." How short is human life, what antiquity attaches to its worth! How everlasting is God! Show us the antiquities, the things that were old when Amer-ica was discovered, old when Paul went up and down these streets sight seeing, old when Christ was born. I must. I must also see Rome

Another reason for our visit to this city is Another reason for our visit to this city is that we want to see the places where the mightiest intellects and the greatest natures wrought for our Christian religion. We have been told in America by some people of swollen heads that the Christian religion is a pusillanimous thing, good for children under 7 years of age and small brained people, but not for the intelligent and swarthy minded. We have heard of your Constantine the mighty, who pointed his army to the cross, saying: "By this conquer." If there be anything here connected with his reign or his military history, show it to us. The anything here connected with his reign or his military history, show it to us. The mightiest intellect of the ages was the au thor of my text, and, if for the Christian religion he was willing to labor and suffer and die, there must be something exalted and sublime and tremendous in it; and show me every place he visited, and show me if you can where he was tried, and which of your roads leads out to Ostia, that I may see where he went out to die. We expect before we finish this journey to see Lake Galilee and the places where Simon Peter and Andrew fished, and perhaps we may drop a net or a hook and line into those waters ourselves, but when fol-lowing the track of those lesser apos-tles I will learn quite another lesson. I want while in this city of Rome to study the religion of the brainlest of the apostles. I want to follow, as far as we can trace it, the track of this great intellect of my text who wanted to see Rome also. He was a logi-cian, he was a metaphysician, he was an all-conquering orator, he was a poet of the see where he went out to die. We expect never found anything in Carlyle, or Goethe, or Herbert Spencer that could compare in or herbert Spencer that could compare in strength or beauty with Paul's epistles. I do not think there is anything in the writings of Sir William Hamilton that show such mental discipline as you find in Paul's argu-ment about justification and resurrection. I have not found anything in Milton finer in the way of impediation than I can find the way of imagination than I can find in Paul's illustrations drawn from the in Fair's indistrations drawn from the amphitheatre. There was nothing in Robert Emmet pleading for his life, or in Edmund Burke arraigning Warren Hastings in Westminster Hall, that com-pared with the scene in the court room when, before robed officials, Paul bowed and began his merch saving. "It think merch has a scene of the scene in the scene in the court room when, when the religion of Christ will conquer all statesmanship: a Blackstone, a Marshall and a Kent in the law, and the time will come when the religion of Christ will conquer all the observatories and universities, and phil-osophy will, through her telescope, behold the morning star of Jesus, and in her labora-tory see that "all things work together for good," and with her geological hammer discern the "Rock of Ages." Oh, in-stead of cowering and shivering when the skeptic stands before us, and talks of re-ligion as though it were a pusillanimous thing-instead of that, let us take out our New Testament and read the story of Paul at Rome, or come and see this city for ourthing—instead of that, let us take out our New Testament and read the story of Paul at Rome, or come and see this city for our-selves, and learn that it could have been no weak Gospel that actuated such a man, but that it is an all-conquering Gospel. Ayel com of God unto salvatioe. Men, brethren and fathers! I thank you for this opportunity of preaching the Gospel of America salute you. Upon you who are, like us, strangers in Rome, I pray the pro-tecting and journeying care of God. Upon you who are resident here, I pray grace, mercy and poace from God our Father and the Lord Jesus Christ. After tarrying here a famerica, or what is called the Holy Land, but there is a holier ind, and there we may meet, saved by the grace that in the same way saves Italian and American, and there in that supernal clime, after embracing Him who, by His sufferings on the hill back of Jerusalem, made our heaven possible, and given salutation to our whe kindred whose departure broke our the traveling preacher and mighty hero of the text who marked out his journey through "After I have been there, I muet also see Rome."

THE RISE OF THE SHADDOCK.

An Excellent fruit from China That is Becoming Generally Liked.

The Shaddock, or "grape fruit," as it is sometimes called, is a tropical fruit that people in this country are just coming to know and learning to like. Everybody has seen the big, light yellow globes on the fruit stands in the streets, and about everybody has tasted them. The verdict is usually disapprov al. Most people, when they bite into their initial shaddock, have their mouths made up for the taste of an orange. The aciduious, piquant flavor of the shad-dock is in the nature of a disagreeable surprise, and the fruit is at once set down as not enticing.

Shaddocks must be eaten rightly, and really to like them is in most instances an acquired taste. Very few of the people who eat shaddocks habitually, and shaddock eating is a habit with some people, but had to learn to like Another cause for the slow them. growth in popular favor of the shaddock is that it is imp ssible to tell by the appearance of a shaddock whether it is ripe or not. An unripe shaddock is as disagreeable to the taste as a ripe one is pleasant, and it often happens that an experimenter's first shaddock is a green tion as to its purity. one, and because it is so sour as to make his jaws seem loosened, he condemns all shaddocks because of this one. The color of the shaddock is a pale yellow, almost green in its paleness, and this color deepens but little after the shaddock has attained its full size, which is anywhere from the size of a base ball to that of a small foot ball, though it takes a week or two of sunshine to thoroughly ripen a shaddock after it has attained its full size. Shaddocks grow on a tree that looks much like an orange tree, like it being an evergreen. They grow very thickly all over the tree, much more thickly than oranges.

"I have seen a little twig no bigger than my little finger," said a fruit dealer recently, "with five or six big shaddocks on it. The twig didn't look strong enough to hold their weight. A comparatively small tree will often bear as many as 2,000 shaddocks at a time. They grow rapidly and easily wherever They grow rapidly and easily wherever oranges grow, and they are rapidly coming into favor with the public. Down South they are much liked, and nearly everybody eats them. But in the North they are less known. I pre-sume there are 300 or 400 barrels of them sold here in Washington each week, though the sales this season have not been as large as last. Their season is just the same as that of the orange, and they are packed and shipped just as oranges are. The taste for them is an acquired one, though, just as the taste for the tomato is. A Florida fruit paper a short time ago printed an arti-cle to the effect that there was a fortune awaiting the man who had nerve enough to plant a shaddock grove. They are certainly on the rise in popular favor, and I would not be surprised if they should come to be as much eaten as oranges are."

is said, and the story goes that a naval officer who ate and liked them there brought home some of the seeds and planted them in Florida. For a long while the trees were valued only for the ise in the trees were valued only for

THE USE OF SOAP.

Great Care Should be Taken to **Guard Against Impure** Materials.

The use of soap is as general as the use of bread. It is used by all classes and conditions of modern civilization; it is a necessity in every household, alike in toilet and kitchen, and if there is one thing that more than others should be used intelligently in everyday life it is soap. According to the Philadelphia Times, however, there is no one article of general use that is used as ignorantly, and as injuriously because of ignorance, as this universal household

necessity. It is safe to say that two-thirds of all the soaps used by the people are positively injurious, and some of them are sources of disease. The cheaper fancy soap used by the masses are, as a rule, manufactured from impure and more or less injurious material, and their impurities are concealed by cheap flavors which tempt the ignorant purchaser. These soaps not only do not cleanse the skin, but they destroy its softness and often cause diseases which are difficult to cure. No soap should be used on the face or hands without the best informa-

The Influence of Home.

The New York Herald says that an eminent financial authority in that city, in speaking of the defalcation of one of his clerks, made this suggestive remark 'This clerk was always most exemplary and competent, an excellent paying-teller, cool, methodical and imperturbable. Had I known he had not a happy home, I would not have kept him as a payingteller. I would not have any man in such a capacity who did not live happily at home.

Here is food for reflection. There is a truth involved, which is of the greatest importance and wildest application. The home life is the basis of all life, and a happy home is essential to safety and success in any department of life. Occasionally a man or woman is strong enough and sufficiently selfcontained to endure disquiet and unhappiness at home without flinching at any point of duty. But the majority are not so. They become discouraged, lose heart, and at last break down. Many of the sudden and surprising lapses are to be traced to this cause. In deed, when one finds himself tied for life to a home, and has become convinced that there is no rest or happiness for him in it, it is not surprising that he becomes discouraged and breaks down. That is the natural result, however much we may deplore it. And it is more true of the man than it is ot the WOMAN.

On the other hand a man is prepared to stand almost any storm, meet any foe, endure any hardship or suffering, which may fall to his lot in the world, if he only has a good home, full of sympathy and love, into which he may retreat. Therein he grows strong. In it he has something for which to endure and fight. The shaddock is a native of China, it Many a man's success, many a woman's

SUNDAY SCHOOL LESSON. SUNDAY NOVEMBER 24, 1833. Solomon's Wise Choice.

LESSON TEXT.

(1 Kings 3 : 5-15. Memory verses, 12, 13.)

LESSON PLAN.

TOPIC OF THE QUARTEE : Prosperity and Adversity. GOLDEN TEXT FOR THE QUARTER: As long as he sought the Lord, God made him to prosper .-- 2 Chron. 26 : 5.

LESSON TOPIC : The 1 Right Choice. 1. God's Offer, vs. 5. LESSON OUTLINE: 2. Solomon's Choice, 6.9. 3. God's Bounty, vs. 10-15.

GOLDEN TEXT: Wisdom is better than rubies.-Prov. 8:11.

DAILY HOME READINGS

M.-1 Kings 3 : 5-15. Rewards of a right choice. T.-Gen. 3 : 1-19. Penalties for a wrong choice. W.-Num. 14 : 1-12, 26-39. Penalties for a wrong choice. T.-2 Chron. 1:1-17. Bewards of a right choice T.-Jonah 3 : 1-10. Rewards of a

- right choice. -Luke 15 : 11-24. Rewards of a
- right choice. S.-Matt. 6 : 19-33. A right choice
- commended.

LESSON ANALYSIS. I. GOD'S OFFER.

I. God Manifesting Himself: The Lord appeared to Solomon (5). The Lord appeared to Solomon the second time (1 Kings 9 : 2). In that night did God appear unto Solomon (2 Chron. 1:7). The only begotten Son, . .. he hath declared him (John 1:18). He who was manifested in the flesh (1 Tim. 3 : 16). II. God Manifested In Dreams : The Lord appeared.... in a dream by night (5). I will speak with him in a dream (Num. 12:6).Daniel had understanding in all dreams (Dan. 1 : 17). The Lord appeared unto him in a dream (Matt. 1:20). An angel of the Lord appeareth in a dream (Matt. 2 : 19). III. God's Offer Announced. God said. Ask what I shall give thee

God-said unto him, Ask what I shall give thee (2 Chron. 1:7). Ask, and it shall be given you (Matt. 7:

Whatsoever ye shall ask----ye shall re-

ceive (Matt. 21: 22). Ask, that your joy may be fulfilled (John 16: 24).

1. "In Gideon the Lord appeared to Solomon." (1) Solomon's errand to Gibeon; (2) Jehovah's errand to

Solomon.-(1) Gibeon; (2) Solomon; (3) Jehovah. "In a dream by night." (1) God's

What shall I render unto the Lord for all his benefits? (Psa. 116: 12.). O the depth of the riches.... of God. (Rom, 11: 33).

- Thanks be to God, which give h us the victory (1 Cor. 15; 57).
- 1. "The speech pleased the Lord." (1) It was unselfish; (2) It was unworldly; (3) It was fundamental; (4) It was devout .-- (1) It qualified Solomon; (2) It blessed Israel; (3)
- It honored God. 2. "I have given thee a wise and understanding heart." (1) The infinite Giver; (2) The splendid gift; (3) The favored recipient; (4) The benificent results .--- (1) What God gave; (2) What Solomon gained.
- . "If thou wilt walk in my ways,.... I will lengthen thy days." (1) Con-dition: (2) Consequence.—(1) God's ways; (2) Many days; (3) Heartfelt praise.

LESSON BIBLE READING. WISE CHOOSING.

- Demanded: By Moses at Sinai (Exod. 32: 26-28). By Joshua at Shechem (Josh. 24:
- 14, 15). By Elijah at Carmel (1 Kings 18:21). By Malachi at Jerusalem (Mal. 3:10).
- By John at Jordan (Matt. 3 : 2). By Jesus at Nain (Matt. 11 :28-30).
- 2. Illustrated : By Solomon (1 Kings 3 : 9).

By Peter and Andrew (Matt. 4: 18-

- By Matthew (Matt. 9:9).
- By Mary (Luke 10 : 41, 42). At Pentecost (Acts 2:40, 41).
- At Philippi (Acts 16 : 29-34).

3. Rewarded:

Now and hereafter (Luke 18: 29, 30).

LESSON SURROUNDINGS.

INTERVENING EVENTS .- The closing portion of 2 Samuel (2 Sam. 23:8 to 24:25) seems to belong to a period be-fore the last lesson. It is possible that "the last words of David" should be dated about the same time as 1 Kings 2:1-9. The incidents recorded at the close of David's life, if those narrated in 2 Samuel 23: 8-39 and chapter 24 be regarded as of earlier occurrence, are: The revolt of Adonijah, the son of David next in age to Absalom, made known to the king by Bathsheba and Nathan (1 Kings 1 : 5-31); Solomon pro-claimed king by David's command, and the conspiracy defeated (1 Kings 1 : 32-53). The narrative in 1 Chronicles 28 : 1 to 29 : 25 probably refers to this period, but it deals more with the preparation for the building of the temple.

The parting injunctions to Solomon are recorded in 1 Kings 2 : 1-9, including the command to punish Joab and Shimei. A presumptuous request of Adonijah leads to his punishment by death; Abiathar is removed from the priesthood; and Joab, taking alarm, seeks to save himself in "the tent of the Lord" at Gibeon, but is slain there; Shimei is commanded not to leave Jerusalem on pain of death, but three years later disobeys this command, and is put to death (1 Kings 3 : 1). Sacrifices are offered in the high places, and during a visit to Gibeon, "the great high place," the events of the lesson occur.

PLACES .- Gibeon, about six miles north of Jerusalem, often mentioned in the Old Testament history, now called El-Jib. There is, however, some discussion as to the site of the "great high place" in Gibeon; whether it was on a mountain close to the city, or Neby Samwil, a higher peak about a mile away. The first-named is the more probable site. TIME.-Apparently, during the first year of Solomon's reign, which is variously dated from B. C. 1015 (in the margin of our Bibles) to 1019 (Lenormant). Many good authorities uphold B. C. 1017 as the correct date. PERSONS .- Solomon, to whom the Lord appears in a dream. INCIDENTS. - While Solomon is at Gibeon sacrificing, Jehovah appears to him, and permits him to ask of him what he will. Solomon asks "an understanding heart." Jehovah not only grants his request, but promises him, in addition, wisdom, riches, and honor. Length of days is also promised to the young king, but upon a condition. PARALLEL PASSAGE.-2 Chronicles 1 : 7-13

4.

A London firm has a contract with the French Government under which they annually supply France with thousands of tons of dried fruits. The French Gov-citement. — Washington Post. ernment require this large supply of dried fruit to make the wine which they supply to the French army.

In her own right Mrs. William Astor owns real estate valued at \$6,000,000. She dresses richly and is particularly fond of diamonds, of which she has a large collection.

their picturesqueness. Finally, though, Southern people got to liking the fruit, and now the taste is spreading all over the country. They are sometimes called grape fruit, on account of their tart flavor, and there is a quite general impression that shaddocks grow on vines; but Southern people, so the story goes, for want of a better name, gave them that of the the navy Captain who introduced the fruit into this country. Shaddocks are also grown in Lower California, though most of them come from Florida. They are sold on the fruit stands, according to size, at from five cents apiece to three for a quarter, or, for very large ones, 15 cents apiece. They vary in quality as much as oranges do, and while the good ones are very good, the bad ones, if green, are very bad. Those with smooth, bright skins are the best, and as to getting green shaddock is ripe or not without tasting most knock the life out of it, give it a it.

Women as Suicides

A fact interesting to women is developed in the comparison of old and recent statistics of suicide. In the old works on suicide the causes of self destruction among women were given: First, as disappointment in love; next, religious excitement; and, lastly, discase. Late investigation shows a marked decrease from the two first named causes. This is encouraging, as it shows a corresponding increase in wo-man's mental and mortal strength. There was a time when love and the home ties of husband and children were a woman's only source of comfort and diversion. If love failed and husband and children proved unkind the woman had no resources. There was a time when women were expected to believe what men formulated as to faith with out question. Their minds, like those of children, were unprepared to grap-ple with new ideas. All this is changed. Girls are educated with their brothers. Women are in sympathy with their husbands profession or business, or they carve out independent lives for themselves. Women have grown less sit either the man or the halv who has personal, and they recognize other claims than their own. Love may be gotten the love of her heart.—Bab. lost, but humanity, friendship, work, and books are left. Love may die, but the sun will still shine and the earth suffer as much from over-dryness as hold much of happiness.

Women are working out problems for enough to prevent the sounding-board themselves. They no longer consider it a sin to read, and discuss, and think for themselves. Their minds have grown strong enough to grasp a new "tin-pan" sounds which often surprise grown strong enough to grasp a new 'tin-pan' sounds which often surprise pianists who neglect their expensive picoming insane or committing suicide.

A MAN of integrity will never listen to

any reason against conscience.

knows it, too, but she is always willing to be told of it once more.

Too Expensive—Jack: "Edith will HAPPINESS is of a negative kind—no you have me?" The Heiress: "Thanks, illness, no anxiety, no want, and no de-Jack, I can't afford you."

Whata Woman Can Do.

What can a woman do?

She can laugh with her lips-make a man think she is the merriest cricket in the world, while her eyes are full of unshed tears and her heart is beating as if it would burst.

She can forgive a great sin like an angel, and nag a man about a petty vice like an importation from the lower regions.

She can fix over old frocks and wear ther with a cheerful heart that she may help somebody, and she can spend the first money that she really feels that she can use for herself in going to a matinee and on sweets, when she knows she needs a new pair of shoes.

She can quiet a baby with one or two opes, it is impossible to tell whether a reassuring pats, when a man might alwhole bottle of soothing syrup, and it would still be open-eyed and aggressive.

She can employ a whole day looking for a pair of braces for Jack, and yet in the time of trouble, she could buy a mourning outfit in half an hour and her needle would fly as if guided by electricity in sewing on a bridal gown, or a shroud for somebody's baby.

She can cry out her troubles on a man's shoulder and feel a relief that is only possible from masculine help, and ten minutes after she can laugh in that Wisdom is the principal think (Prov. 4: man's face and wonder what men were made for.

She can be brave in time of mental trouble; she can stand by and hold the hand of some one who is suffering from physical trouble, and yet she will scream as it she were about to be killed at the suggestion of a mouse or a beetle.

She can smile over a dinner of bread and butter and tea, when that's all she can get, and later on, when prosperity is to the fore, she can turn up her nose at any game below canvas-back duck, and wonder at people caring for any-thing but the best brand of Burgundy. What can't she do? I will tell you. sist either the man or the baby who has

from over-dampness. At this time of Women no longer pin their faith ex- year it is particularly necessary to see clusively on interpretations of men. that the atmosphere of the room is moist anos is often due to over-heated rooms. that as long as the plant thrives the pi-ano ought to. This plant will require more water than a plant in any other place. Another remedy is to put a wet sponge in a vase near or under the piano, keeping the sponge thoroughly moistened as long as fires are necessary. -Home Journal.

methods of manifesting himself; (2) God's seasons for manifesting him-

3. "God said, Ask what I shall give thee." (1) A gracious God; (2) A waiting servant; (3) A generous proffer. -- (1) God's abundant ability; (2) God's abundant willingness.

II. SOLOMON'S CHOICE.

Mercy Recognized: Thou hast shewed unto my father

great kindness (6). My mercy will I keep for him for ever-

more (Psa. 89: 28). The earth, O Lord, is full of thy mercy

(Psa. 119: 64). Even the sure mercies of David (Isa. 55: 3).

I will give you the holy and sure bloss-ings of David (Acts 13: 34).

II. Weakness Confessed:

I am but a little child (7). Solomon my son....is yet young and tender (1 Chron. 29: 1).

Who can judge this thy people, that is so great? (2 Chron. 1: 10).

Behold, I cannot speak: for I am a child (Jer. 1:6).

I am the least of the apostles (1 Cor. 15: 23

III. Wisdom Desired:

Give thy servant ... an understanding heart (9). Give me now wisdom and knowledge

(2 Chron. 1:10). Happy is the man that findeth wisdom

(Prov. 3: 13).

7). If any....lacketh wisdom, let him ask of God (Jas. 1: 5).

1. "Thou hast snewed unto thy servant David....great kindness," (1) Blessings for the father; (2) Praises from the son .- (1) Mercies remembered; (2) Praises expressed. 2. "1 am but a little child." (1) A

royal speaker; (2) A lowly estimate; (3) A wise utterance.--(1) A great

king; (2) A little child. 2. "Give thy servant, ... an understanding heart." (1) A great opportunity; (2) A wise improvement. -(1) All treasure offered; (2) Heart treasure asked.

III GOD'S BOUNTY.

Pleased With His Servants:

The Lord taketh pleasure in them that fear him (Psa. 147; 11). The Lord taketh pleasure in his people

(Psa. 149: 4). Well done, good and faithful servant

(Matt. 25; 21). He had been well-pleasing unto God rear of the heads and separate in front (Heb. 11: 5).

II. Exceeding Their Requests:

I have also given thee that which thou hast not asked (13). Knowledge is granted;....and I will give thee riches (2 Chron. 1: 12). Grace did abound more exceedingly (Rom. 5: 20).

Exceeding abundantly above all that we ask or think (Eph. 3: 20).

The grace of our Lord aboundeth ex-ceedingly (1 Tim. 1. 14). III. Arousing Their Gratitude:

Solomon awoke, and, ..., he..., stood before the ark, ..., and offered (15). Bless the Lord, O my soul, and forget not all his benefits (Psa 103; 2),

Married or Single.

Taking faces in the mass, they are marked by very distinct characteristics. One of these is the married, and the other the unmarried face. Of course these "two classes do not include all faces. There are many countenances which cannot be said to belong to either. Among those which do arrange themselves under one or the other of these heads there is also a vast difference. Some of them possess the characteristic more and some of them less. In some instances the married look is strongly pronounced; it is as definite and decided as midday. From the more marked kind the married expressions lessen, and finally fade away or disappear in something else, as sunset merges into twilight and twilight into moonlight or darkness.

There is no mistaking the married look, or the unmarried, for the type is invariable. Each is prominent, marked, individualized, and in many of its expressions is the exact opposite of the other. The prevailing quality visible in the married face is indifference. This trait is never absent, but its strongest development The speech pleased the Lord, that is when the husband and wife sit, stand or ride together. If one will suppose a line passing through the married head at right angles to the axis of the ears, and prolonged fore and aft for a short distance and then place the heads side by side, it will occur that, as a rule, the ends of the line converge in the of the face.

This experiment is based, of course, on the placing of a wife by the side of her husband and not by that of some other woman. In the latter case, the probabilities are that the acute angle would be formed in the front of the

The meeting of the lines at the back of the heads of the husband and wife may properly be termed the matrimon-ial angle. It grows more obtuse as the married pair recede from the honeymoon.-Chicago Herald.

MEN would be less wicked if they would hunt for fewer opportunities,

WOMAN is a lovely creature, and she