Subject; 'Paul's Mission in Athens.' Preached at Athens, Greece.

TEXTS: "Eye hath not seen nor ear heard."

I Corinthians ii., 9. "For now we see through a glass darkly."—I Corinthians xiii., 12.

Both these sentences written by the most illustrious merely human being the world ever saw, one who walked these streets, and preached from yonder pile of rocks, Mars Hill. Though more classic associations are connected with this city than with any city under the sun, because here Socrates, and Plato, and Aristotle, and Demosthenes, and Pericles, and Heroditus, and Pythagoras, and Xenophon, and Praxiteles wrote or chiseled, or taught or thundered or sung, yet in my mind all those men and their teachings were eclipsed by Paul and the Gospel he preached in this city and in your nearby city of Corinth. Yesterday, standing on the old fortress at Corinth, the Acro-Corinthus, out from the ruins at its base arose in my imagination the Both these sentences, written by the most ruins at its base arose in my imagination the old city, just as Paul saw it. I have been told that for splendor the world beholds no such wonder to-day as that ancient Corintis standing on an isthmus washed by two seas, the one sea bringing the commerce of Europe, the other sea bringing the commerce of Asia. From her wharves, in the construction of which whole kingdoms had been absorbed, war galleys with three banks of oars pushed out and confounded the news wards of all the out and confounded the navy yards of all the world. Huge handed machinery, such as modern invention cannot equal, lifted ships from the sea on one side and transported them on trucks across the isthmus and sat them down in the sea on the other side. The revenue officers of the city went down. them down in the sea on the other side. The revenue officers of the city went down, through the olive groves that lined the beach to collect a tariff from all nations. The mirth of all people sported in her Isthmian games, and the beauty of alliands sat in her theatres, walked her porticos and threw itself on the altar of her stupendous dissipations. Column and statue and temple bewildered the beholder. There were white marble fountains, into which, from apertures at the side, there gushed waters everywhere known for healthgiving qualities. Around these basins, twisted into wreaths of stone, there were all the beauties of sculpture and architecture; the beauties of sculpture and architecture; while standing, as if to guard the costly display, was a statue of Hercules of burnished Corinthian brass. Vases of terra cotta. adorned the cemeteries of the dead—vases so adorned the cemeteries of the dead—vases so costly that Julius Cæsar was not satisfied until he had captured them for Rome. Armed officials, the corintharii, paced up and down to see that no statue was defaced, no pedesta overthrown, no bas-relief touched. From the edge of the city the hill held its magnificent burden of columns and towers and temple (1000 slaves waiting at one shrine), and a citadel so thoroughly impregnable that Gibraltar is a heap of sand compared with it. Amid all that strength and magnificence Corinth stood and defied the world.

Oh! it was not to rustics who had never

Corinth stood and defied the world.

Oh! it was not to rustics who had never seen anything grand that Paul uttered one of my texts. They had heard the best music that had come from the best instruments in all the world; they had heard songs floating from morning portices and melting in evening groves; they had passed their whole lives among pictures and sculpture and architecture and Corinthian brass, which had been molded and shaped until there was a chariot wheel in which it had not sped, and no tower in which it had not gittered, and no gateway that it had mot adorned. Ah, it was a bold thing for Paul to stand there amid all that and say: "All this is nothing. These sounds that come from the temple of Neptune are not music compared with the harmonies of which I speak. These waters rushing in the basin of Pyrene are not pure. These statues of Bacchus and Mercury are not exquisite. Your citadel of Acro-Corinthus is not strong compared with that which I offer to the poorest slave that puts down his burdley at the brasen gate. not strong compared with that which I offer to the poorest slave that puts down his burden at the brazen gate. You Corinthians think this is a splendid city; you think you have heard all sweet, sounds and seen all beautiful sights; but I tell you eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Indeed, both my texts, the one spoken by Paul and the one written by Paul, show us that we have very imperfect eyesight, and that our day of vision is yet to come; for now we see through a glass, darkly, but then face to face. So Paul takes the responsibility of saying that even the Bible is an indistinct mirror, and that its mission shall be finally suspended. I think there may be one Bible in heaven fastened to the throne. Just as now, in a museum, we have a lamp exhumed from Herculaneum or Nineveh, and we look at it with great interest and say: "How poor a light it must have given, compared with our medern lamps," so I think that this Bible, which was a lamp to our feet in this world, may lie near the throne of God, exciting our interest to all eternity by the contrast between its comparatively feeble light and the strong it redeemed by those who rode in high places, and gave sumptuous entertainments; but pauper children will sing it, beggars will treat the contrast between its comparatively feeble light and the may lie near the throne of God, exciting our interest to all eternity by the contrast between its comparatively feeble light and the illumination of heaven. The Bible, now, is the scaffolding to the rising temple, but when the building is done there will be no use for the scaffolding. The idea I shall develop to day is, that in this world our knowld and the scaffolding is the scale of the scaffolding. edge is comparatively dim and unsatisfactory, but nevertheless is introductory to grander and more complete vision. This is eminently true in regard to our view of God.

We hear so much about God that we conclude that we understand Him. He is represented as having the tenderness of a father; the firmness of a judge, the pomp of a king and the love of a mother. We hear about Him, talk about Him, write about Him. We lisp His name in infancy, and it trembles on the tongue of the dying octogenarian. We think that we know very much about Him. Take the attribute of mercy. Do we understand it? The Bible blossoms all over with that word, mercy. It speaks again and again of the tender mercies of God, of the sure mercies, of the great mercies, of the multitude of His mercies. And yet I know that the views we have of this great being are most indefinite, one sided and incomplete. When, at death, the gates shall fly open, and we shall look directly upon Him, how new and surprising? We see upon canvas a picture of the morning. We study the cloud in the sky, the dew upon the grass, and the husbandman on the way to the field. Beautiful picture of the morning. But we rise at daybreak, and go up on a hill to see for ourselves that which was represented to us. While we look, the mountains are transfigured. The burnished gates of heaven swing open and shut, to let pass a host of fiery splendors. The clouda are all abloom, and hang pendant from arbors of alabaster and amethyst. The waters make pathway of inlaid pearl for the light to walk upon; and there is morning on the sea. The crags uncover their scarred visage; and there is morning among the mountains. Now you go home, and how tame your picture of the morning seems in contrast? Greater than that shall be the contrast between this scriptural view of God and that which we shall have when standing face to face. This is a picture of the morning; that will be the morning itself.

Again: My texts are true of the Saviour's cooling the sea. dge is comparatively dim and unsatisfacg itself. n: My texts are true of the Saviour's

Again: My texts are true of the Saviour's excellency. By image, and sweet rhythm of expression, and startling antitheses. Carist is set forth—His leve, His compassion, His work, His life, His death, His resurrection. We are challenged to measure it, to compute it, to weigh it. In the hour of our broken enthrailment, we mount up into high experience of His love, and shout until the countenance glows, and the blood bounds, and the whole nature is exhilarated. "I have found Him." And yet it is through a glass, darkly. We see not half of that compassionate face. We feel not half the warmth of that loving heart. We wait for death to let us rush into His outspread arms. Then we shall be face to face. Not shadow then, but substance. New hope then, but the fulfilling of all prefigurament. That will be a magnificent unfolding.

nt unfolding.
The rushing out in view of all hidden ex-jliency; the counting again of a long-absent esus to meet us—not in rags and in penury ad death, but amidst a light and poup and

outbursting by such as none but a giorific intelligence could experience. Oh! to gar full upon the brow that was lacerated, upon the side that was pierced, upon the feet that were nailed; to stand close up in the presence of Him who prayed for us on the mountain and thought of us by the sea, and agonization upon the garden, and died for us in horrible crucifixion; to feel of Him, to embrave Him, to take His hand, to kiss His feet, where the search of the searc Him, to take His hand, to kiss His feet, virun our fingers along the scars of ancients; fering; to say; "This is my Jesus! his gave Himself for me. I shall never let v. His presence. I shall forever behold Highery. I shall eternally hear His voice Lord Jesus, now I see Thee! I behold where the blood started, where the tears coursed, where the face was distorted. I have writted for this hour. I shall never turn my bacton Thee. No more looking through imperation on Thee. No more looking through imperation this everlasting river flows, and those garlands bloom, and these arches of victor remain to greet home heaven's conqueror; so long I shall see Thee, Jesus of my choice y Jesus of my song; Jesus of my triumph—for ever and forever—face to face!"

ever and forever—face to face!"

The idea of my texts is just as true whe applied to God's providence. Who has no icome to some pass in life thoroughly iner plicable? You say: "What does this mean. What is God going to do with me now? He tells me that all things work together for igood. This does not look like it." You continue to study the dispensation, and after in while guess about what God means. "He means to teach me this. I think He means to teach me that. Perhaps it is to humble my pride. Perhaps it is to make me feel more dependent. Perhaps to teach me the uncertainty of life." But after all, it is only in guess—a looking through the glass, darkly. The Bible assures us there shall be a satisfactory unfolding. "What I do thou knowest hot now; but thou shalt know hereafter. You will know why God took to Himself tha only child. Next door there was a househol of seven children. Why not take one from that group, instead of your only one! Whisingle out the dwelling in which there was only one heart beating responsive to yours. only one heart beating responsive to yours. Why did God give you a child at all, if He meant to take it away? Why fill the cup of your gladness brimming, if He meant to dasif it down? Why allow all the tendrils of you heart to wind around that object, and then when every fibre of your own life seemed to be interlocked with the child's life, with be interlocked with the child's life, with strong hand to tear you apart, until you fall bleeding and crushed, your dwelling desolate, your hopes blasted, your heart broken? Do you suppose that God will explain that? Yea. He will make it plainer than any mathema: ical problem—as plain as that two and two make four. In the light of the throne you will see that it was right—all right. "Just and true are all Thy ways, Thou King o Saints."

Here is a man who cannot get on in the world. He always seems to buy at the wrong time and to sell at the worst disadvantage. He tries this enterprise, and fails that business, and is disappointed. The management door to him has a lucrative trade, but he lacks customers. A new prospect opens he lacks customers. A new prospect opens his income is increased. But that year his family are sick; and the profits are expende in trying to cure the ailments. He gets a discouraged look. Becomes faithiess as to success. Begins-to expect disasters. Other wait for something to turn up; he waits for it to turn down. Others, with only half amuch education and character, get on twice as well. He sometimes guesses as to what it all means. He says: "Perhaps riches would spoil me. Perhaps roverty is recovered. all means. He says: "Perhaps riches would spoil me. Perhaps poverty is necessary to keep me humble. Perhaps I might, if thing were otherwise, be tempted into dissipations." But there is no complete solution of the mystery. He sees through a glass, dark ly, and must wait for a higher unfolding. Will there be an explanation? Yes; Godwill take that man in the light of the throne, and say: "Child immortal, hear the explanation! You remember the failing of that great enterprise. This is the explanation." And you will answer: "It is all right."

I see, every day, profound mysteries of

I see, every day, profound mysteries of Providence. There is no question we ask oftener than Why? There are hundreds of graves that need to be explained. Hospitals for the blind and lame, asylums for the idje-

different parts. The sweet and overwhelming part of the hallelujah of heaven will not be carried by those who rode in high places, and gave sumptuous entertainments; but pauper children will sing it, beggars will sing it, redeemed hod-carriers will sing it, those who were once the offscouring of earth will sing it. The hallelujah will be all the grander for earth's weeping eyes, and aching heads, and exhausted hands, and scourged backs, and martyred agonies.

Again: The thought of my texts is true when applied to the enjoyment of the right-bous in heaven. I think we have but little dea of the number of the righteous in heaven. Infidels say: "Your heaven will be a very small place compared with the world of the lost; for, according to your teaching, the majority of men will be destroyed." Ideny he charge. I suppose that the multitude of he finally lost, as compared with the multitude of the finally saved, will be a handful. I suppose that the few sick people in the hospitals of our great cities, as compared with he hundreds of thousands of well people, would not be smaller than the number of hose who shall be cast out in suffering, compared with those who shall have upon them he health of heaven. For we are to remember that we are living in only the beginning of the Christian dispensation, and that this whole world is to be populated and redeemed, and that ages of light and love are to flow in. If this be so, the multitudes of the saved will be in vast majority. Take all the contregations that have assembled for worship hroughout Christendom. Put them together, and they would make but a small audience compared with the thousand and tens of housands, and the hundred and forty and four housand that shall stand around the chrone. Those flashed up to heaven in martyr fires; those tossed for many years upon the invalid couch; those fought in the armies of liberty, and rose as they fell, hose tumbled from high scaffolding, or slipped from the mast, or were washed off not the sea. They came up from Corinth, from Laodic

A General expecting an attack from the nemy stands on a hill and looks through a field glass, and sees, in the great distance, multitudes approaching, but has no idea of their numbers. He says: "I cannot tell anything about them. I merely know that there are a great number." And so John, without ittempting to count, says: "A great multitude that no man can number." We are sold that heaven is a place of happiness; but what do we know about happiness; happiness in this world is only a half fledged thing; a flower; ath, with a serpent hissing across it; a bro. m pitcher, from which the water as dropped before we could drink it; a thrill of exhilaration, followed by disastrous rections. To help us understand the joy of maven, the flithe takes us to a river. We tend on the grassy bank. We see the waters low on with ceaseless wave. But the filth of the cities is emptied into it, and the banks re torn, and unhealthy exhalations spring up from it, and we fail to get an idea of the liver of life in heaves.

We get very imperfect ideas of the reunions of heaven. We think of some festal day on parth, when father and mother were yet living, and the children came home. A good time that! But it had this drawback—all were not there. That brother went off to sea, and never was heard from. That sister—did we not lay her away in the freshness of her young life, never more in this world to look upon her? Ah! there was a skeleton at the feast; and tears mingled with our laughter on that Christmas day. Not so with heaven's reunions. It will be an uninterrupted gladness. Many a Christian parent will look around and find all his children there. "Ah!" he says, "can it be possible that we are all here—life's perils over? the Jordan passed and not one wanting? Why, even the prodigal is here. I almost gave him up. How long he despised my counsels! but grace hath triumphed. All here! all here! Tell the mighty joy through the city. Let the bells ring, and

he despised my counsels! but grace hath triumphed. All here! all here! Tell the mighty
joy through the city. Let the bells ring, and
the angels mention it in their song. Wave it
from the top of the walls. All here!"
No more breaking of heartstrings, but face
to face. The orphans that were left poor,
and in a merciless world, kicked and caffed
of many hardships, shall join their parents
over whose graves they so long wept, and
gaze into their glorified countenances forsever, face to face. We may come up from
different parts of the world, one from the
land and another from the depths of the sea;
from lives affluent and prosperous, or from
scenes of ragged distress; but we shall all
meet in rapture and jubilee, face to face.

Many of our friends have entered upon that
joy. A few days ago they sat with us studying these Gospel themes; but they only saw
dimly—now revelation hath come. Your
time will also come. God will not leave you
floundering in the darkness. You stand
wonder struck and amazed. You feel as if
tall the loveliness of life were dashed out. You
stand gazing into the open chasm of the

all the loveliness of life were dashed out. You stand gazing into the open chasm of the grave. Wait a little. In the presence of your departed and of Him who carries them in His bosom, you shall soon stand face to face. Oh'that our last hour may kindle up with this promised joy! May we be able to lay, like the Christian not long ago, departing: "Though a pilgrim walking through the valley, the mountain tops are gleaming from peak to peak!" or, like my dear friend and brother, Alfred Cookman, who took his light to the throne of God, saying in his last moment that which has already gone into Christian classics: "I am sweeping through the pearly gate, washed in the blood of the Lamb!"

The Alcuts of Alaska.

Originally the Aleuts are believed to have been of Japanese extraction. Their own traditions give weight to this opinion, but the present Islanders are half-breeds of mixed native and Russian parentage. They are honest, kindly people, and no explorer or visitor need have the least apprehension about going among them, quite alone and unarmed. They are all Greek Christians, and better Christians in their daily life and be-havior than many of our fellow-countrymen nearer the centre of the Government. They prosecute seal and whale fisheries to some extent as a means of livelihood, but their principal business is the pursuit and capture of the sea otter.

An expert Aleutian hunter sometimes and flesh of young seals, their food supply comes to them mainly by way of the traders to whom they sell their furs. They dress also for the most part in woolen clothing of the "ready-made" class, which the traders bring them, and their women are said to be close and admiring imitators of Paris fashions, although the "fits" which they obtain

are not always such as would win the approval of French modistes. This comes, of course, from being so far removed from the centre of fashion. From the same cause it also results that they are apt to be a little "behind" the style, but an ocean cable along Volcania

would doubtless set that right. Their houses or barrabkies are warmed by American cast iron stoves; they make use of American breech-loading carbines and cartridges; they send their children, to school, when school keeps, also to Sunday-school, and they would vote at the Presidential election if they could.— Youth's Companion.

Crushed by Silver.

Silver money piled up in heaps, like cordwood or lumber, is very dangerous. as it is very likely to topple over and crush the clerks. I know it sounds like a fable to fellows whose suspenders have never been sagged by more than a fistful of quarter-dollars to talk of the risk one, runs in a place like this of getting crushed to death under an avalanche of good and lawful coined money, but the langer is great, nevertheless. The other day we noticed that one high wall of bags of silver dollars \$100 in each bag was bagging out in the middle to fall. The old clerks all ran to let it come, but the colored man, ignorant of the tremendous weight of silver, ran up to the caving pile and pushed with his hands, thinking he could brace it up. As well try to hold up so much failing

Down it came with a crash, and the olored man had a narrow escape, getting off with a few bruises and scratches. Six years ago at our old office at Sixth and Locust streets a pile of bags of silver, \$1000 in a bag, fell upon me and bore me to the floor. My head had a narrow escape from getting crushed in like an eggshell, and I was buried from the feet to the breast. The Irishman who was our watchman then sprang to my assist-ance and clawed the bags right and left off me. When I caught my breath again I was thankful for my escape from being crushed to a pulp. There are people who would like to take their chances of getting buried under a heap of money just for the sake of being where there is plenty of it, but none so foolish are to be found among the Uncle Sam hirelings whose daily toil consists in shoveling the big surplus about .- St. Louis Globe

Strife in Central Africa.

In Central Africa, according to Dr. Junker, an almost perpetual state of war-fare prevails. The abduction of a woman is often sufficient to engender strife; and, consequently, the abodes of the Central African tribes and their political conditions are subject to continual and incessant changes. If a conquered tribe will not surrender its territory, it falls into a condition of boundary to the victorious condition of bondage to the victorious race. It can not be said that one district is wholly occupied by one race, but the population is in every case very mixed and composed of the most diverse ele-

China has the electric light,

Among the Schools.

FEMALE SCHOOL COMMISSIONERS. It is to be regretted that the experiment of appointing women to be mem-bers of the Board of Education has not been beyond dispute successful. When Mrs. Agnew and Miss Dudge were appointed it seemed that the experiment was, at least, to be tried under the most favorable conditions. These ladies were of the highest social standing, and their intellectual qualifications for the places to which they were named were known to their acquaintances to be quite as great as the most exacting Mayor would have thought of demanding from a male candidate for the Commissionership.

There is a manifest fitness in the appointment of women to supervise a sysem of education in which nearly half the pupils and more than half the teachers are of their own sex. The same qualities that are needed in teaching will apparently suffice in the overseeing of teachers, and this is the most important function of the Board of Education. It has other important functions, such as the provision of school buildings, and this fanction it has discharged by bestowing upon the city a series of buildings which practi-cally come very far short of what they ought to be, and which are, moreover, about the ugliest and most depressing structures to look at that can sadden the judicious adult and debase the taste of the young. It is, however, in the supervision of the teaching that the female Commissioners were expected to be most useful. - Times.

The Opinion of Delsarte.

Delsarte believed that all developnent must proceed through movement. His ideas are coming into the schools: we see the teachers, instead of being stiff and unapproachable, are bright, natural, movable. The Delsarte system says the School Journal, bases its claim to be regarded as a science upon the fact that man is studied through expression or manifestations he makes which are seen to be effects of an inward cause.

His words are, "Expression is the Manifestation of Emotion by Motion." The teacher should make a cultivation of the entire body a preliminary training, upon which to build up a pecial preparation for the art of teach-

He is constantly creating impressions by expressions, and in consequence is being judged inaccurrately, being considered weak, conceited, or vain, simply because he is not free to give exession to his self.

Pupils form their estimates of us not necessarily through our language, nor through the expression of our faces alone, but through our entire bearing. clears two thousand dollars a year from We judge certain traits of character to this industry alone. Aside from the fish exist in persons with whom we have never exchanged a word, merely from their carriage or bearing. This is the case because the body is but the outward symbol and development of the real or inner self. The body is given to express the soul; and so the cultivation of the physical powers is a duty we owe to exercise will bring about only physical results. As mind is the object, a physical culture based upon psychological and psychical laws is what must be sought.

Flowers In History.

To the loving students of Holy Writ, the olive must have a special interest. Between thirty and forty references are made to it in the sacred books. Our Saviour's latter days on earth were connected with the Mount of Olives, which has rendered that grove of trees one of exceptional interest. But the historical character of this tree dates back to the time when the dove bore the tiny branch over the subsiding waters, and conveyed the emblem of peace to the redeemed from the flood.

Looking back to those long-ago times, our thoughts pass down through a long course of eventful centuries, to the day when, as I have already observed, our Divine Redeemer "poured out His soul unto death, in that olive-grown garden of Gethsemane, bringing pardon and peace to the chil-

dren of men. Dean Stanley speaks of the eight re-markable olives still standing on the hill of that "garden"—gnarled and venerable, perfectly distinct in character from any of their fellows. But whether they once sheltered the God-man, who sought the shade for meditation and prayer, we cannot decide.

The Delphic oracle was consulted by

the Athenians, each holding a branch of the olive; and as to classical traditions connected with the tree, as well as those of modern date, they are fully as numerous as those regarding the myrtle. As an emblem of peace and reconciliation, the early Christians engraved a representation of it on the tombs of the martyrs, for the flood of cruel persecution had ceased for them, and the blessed peace-bringing spirit, once appearing as a dove, had brought them that which the olive branch typified — everlasting rest in "the haven where they would be."

It seems a curious confirmation of the aptness with which, in all ages, this beautiful tree has been made a symbol of "peace and security," that oil alone of all the products of nature with which we are acquainted—can still the raging of the storm-tossed waters, and bring instant relief and security to those in peril. Victors at the Olympic games were awarded crowns of the olive, and in China they are conferred for literary merit.

Money has its value in the world, but it is only a subordinate value at the best. Money never commands the very highest service. There are always menand women too-who would not turn aside from the work of their lives, or change the direction of that work, for a million dollars an hour. Many good things can be bought with money; but there are better things that no money could buy. The best things in the universe are always above a cash price.

THE art of putting the right men in the right places is first in the science of government; but that of finding places for the disconted is the most difficult. Don't talk about what you are "going" to do; then, if you fail to accom-

SUNDAY SCHOOL LESSON. SUNDAY DECEMBER 8, 1449. Solomon and the Queen of Sheba.

LESSON TEXT. (I Kings 19: 1-13. Memory verses, 6, 8.)

LESSON PLAN.

TOPIC OF THE QUARTER: 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 Gain of Pursuing Wisdom.

1. Successful Search, vs. LESSON OUTLINE: 2. Glad Surprise, vs. 4-3. 3. Rich Rewards, vs. 9-13.

GOLDEN TEXT: She came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here.—Matt. 12:42.

DAILY HOME READINGS: M.-1 Kings 10: 1-30. The gain of pursuing wisdom. T .- I Kings 9: 1-14. Solomon's

prosperity. W.—1 Kings 9:15-28. Solomon's prosperity. T.-1 Kings 10: 13-29. Solomon's prosperity. F .- Prov. 2:1-22. How to obtain

wisdom. S .- Prov. 8: 1-17. The blessedness of wisdom. S.-Prov. 8:18-36. The blessedness of wisdom.

LESSON ANALYSIS. L SUCCESSFUL SEARCH.

. Earnest Search: She came to prove him with hard questions (1). She came to prove Solomon with hard

questions (2 Chron. 9:1). Search for her as for hid treasures (Prov. 2:4). She came from the ends of the earth to hear (Matt. 12:42).

The queen of the south shall rise up, and shall condemn them (Luke 11:31). II. Costly Offerings:

She came with very much gold and precious stones (2). She came ... with ... spices, and gold, ... and precious stones (2 Chron.

She is more precious than rubies (Prov. 3:15) My fruit is better than gold, yea, than fine gold (Prov. 8:19). How much better is it to get wisdom than gold! (Prov. 16:16).

III. Superb Success: Solomon told her all her questions There was not anything ... which he told her not (Chron. 9:2). They shall be filled (Matt. 5: 6).

the imprisoned soul. Mere mechanical Then shall I know even as also I have been known (1 Cor. 13: 12). 1-12. We shall see him even as he is (1 John 1. "The fame of Solomon concerning

he name of the Lord." Solomon's fame: (1) Its high character; (2) Its extended sweep; (3) Its firm basis.

II GLAD SURPRISE.

Glories Beheld: The queen . . . had seen all the wisdom, the house, ... the meat (4, 5). I have also given thee...both riches and honor (1 Kings 3:13).

All the earth sought the presence of Solomon (1 Kings 10: 24). The Lord magnified Solomon exceedingly (1 Chron, 29: 25). Solomon in all his glory (Matt. 6: 29).

II. Expectations Surpassed: The half was not told me (7). I have also given thee that which thou hast not asked (1 Kings 3: 13).

Thou exceedest the fame that I heard (2 Chron. 9: 6). Grace did abound more exceedingly (Rom. 5: 20). Above all that we ask or think (Eph. 3:

III. Blessedness Recognized: Happy are the men....which stand continually before thee (8). Happy are thy men...which...hear thy wisdom (2 Chron. 9: 7). Blessed is the people that know the joy-ful sound (Psa. 89: 15).

Blessed is the man that heareth me (Prov. 8: 34). Jesus, who was made unto us wisdom from God (1 Cor. 1: 30).

2. "The half was not told me."

happy servants.

III. RICH BEWARDS. I. Kingship Conferred:

Made he thee king, to do judgment and justice (9).

I will establish the throne of his kingdom for ever (2 Sam. 7: 13). Assuredly Solomon thy son shall reign (I Kings 1: 30). Solomon sat upon the throne of David his father (I Kings 2: 12). To set thee on his throne, to beking for the Lord (2 Chron. 9: 8).

II. Riches Bestowed: Such abundance....the queen gave to king Solomon (10).

She gave the king. gold and spices, and precious stones (Chron. 9: 9).

The daughter of Tyre shall be there with a gift (Psa. 45: 12).

Kings shall bring presents unto thee From Sheba: they shall bring gold (Isa.

60: 6), III. Request Granted:

(1 John 3: 22). We know that we have the petitions....

word (1 Kings 3: 12).

Let your requests be made known unto God (Phil. 4: 6). Whatsoever we ask, we receive of him

Behold, I have done according to thy

Solomon gave to the queen. ever she asked (13).

asked of him (1 John 5: 15). 1. "Blessed be the Lord thy God." (1) The Lord's mercies; (2) The king's honors; (3) The queen's

praises.
2. "The Lord loved Israel for ever." (1) The object of the Lord's love; (2) The fruits of the Lord's love; (3) The duration of the Lord's love. 3. "She gave unto the king ... gold,spices,....precious stones." (1) The queen's gratitude; (2) The queen's gift's; (3) The queen's

LESSON BIBLE READING.

TRUE WISDOM. Comes from God (Psa. 51:6; Jas. 1:

Supreme in value (Job. 28:18; Prov.

Commended to all (Prov. 1:20-33;8: Commanded by the righteous (Psa. 37: 30; Prov. 10:31). Should be seriously sought (Psa. 90 : 12; Prov. 4:5). Embodied in the Scriptures (Luke 11:49). Personified in religion (Prov. 7:4:

Realized in Christ (1 Cor. 1:24, 30). Blesses those who find it (Prov. 3:13:

LESSON SURROUNDINGS. INTERVENING EVENTS .- The building of Solomon's own house occupied thir-teen years; and the visit of the queen of Sheba immediately followed. The second appearance of the Lord to Solomon probably occurs after the temple has been dedicated, and the palace of the king built (1 Kings 9:1). Presents were interchanged between Hiram and Solomon, and many other works carried on by the latter (I Kings 9: 10-25), among them a house for Pharaoh's daughter outside the City of David (see 2 Chron. 8:11). A navy was made at Ezion-geber, at the head of the eastern arm of the Red Sea (1 Kings 9: 26-28), and thus the fame of the king reached Sheba.

the king reached Sheba.

PLACES.—Jerusalem; Sheba, in Arabia (Yemen), on the Red Sea.

TIME.—Thirteen years after the temple was finished,—twelve years after its dedication, about B. C. 992 (in the margin of our English Bible) or 994.

PERSONS—Solomon: the Oneon of

Persons.—Solomon; the Queen of Sheba; attendants of Solomon and the

INCIDENTS.—The queen comes to Jerusalem; plies Solomon with questions; sees his grandeur; is overwhelmed by what she hears and sees; blesses the king; makes costly presents to him; the navy of Hiram returns with treasure; Solomon gives the queen whatever she asks, and she returns to her own land. PARALLEL PASSAGE. -2 Chronicles 9:

Feeding the Sick.

It is rarely easy, and almost always very difficult, to persuade the sick to take nourishment in sufficient quantity, 2. "She came to prove him with hard and the successful nurse must be rich questions." (1) The queen's purpose; (2) The king's ability.—(1) Difficult subjects; (2) Frank questions and the succession have another first purpose; in expedients. Her persuasive power must be great. She must be patient, and yet firmly persistent, until her tioning; (3) Satisfactory answers.

3. "Solomon told her all." (1) The general rules for her to observe. A few source of Solomon's wisdom; (2) of them we will give. All foods for the The extent of Solomon's wisdom; sick should be of the very best quality, (3) The results of Solomon's wispalatably seasoned and attractively served. A savory dish will always sharpen the appetite of one in health, and it must have a stimulating influence upon a delicate patient, to whom the flat and insipid preparations usually offered are loathsome and even nause-

Surprise is frequently a useful element in the dietetic treatment of the sick. Something unexpected will often be acceptable, when, were the patient consulted and advised of what was being prepared for him, would take away all appetite for it. Cooking in the sickroom is, of course, always forbidden, nor should the smell of food be allowed to reach the patient if it is possible to prevent it. Absolute neatness in the service of food is a prime consideration. There is more to the patient in clean napkins, spotless china, etc., than many think. A slovenly nurse is out of place anywhere. If the doctor directs that certain foods be given hot, he means that they should be hot, and not merely warm, in which condition some are very insipid.

Occasionally one sees the nurse tasting the food in the presence of the patient, a most unpardonable habit. No more food should be at one time taken into the sickroom than is likely to be eaten, and whatever is not eaten should be at once removed. Nurses often leave 1. "There was no more spirit in her." it in sight, in the hope that the patient (1) The spirit in which she came: (2) may want it a little later, but almost in-The spirit in which we went.—(1)
The coming; (2) The interview; (3)
The effect.

"The half was not told me." (1)
The tale as she had heard it; (2) The fact as she had heard it; (3) The fact as she had heard it; (4) Ferrer (2) fact as she beheld it .- (1) Fame; (2) such that even a person with the strongest kind of stomach would not care to drink from it. Of all foods, milk prob-3. "Happy are these thy servants," (1) The beneficent master; (2) The surpassing opportunity; (3) The Hence, to keep it exposed to the air of a sickroom or to any other bad air is to simply render it unfit for use. A nurse with anything approaching neatness would never allow a glass which has held milk to be used a second time without carefully washing and rinsing. Some consult their own convenience altogether too much in feeding the sick. Food ought to be given at regular intervals when possible.—The Trained

THERE has been no man created yet who has been superior to all others in everything.

Or ALL the evil spirits abroad at this hour in the world, insincerity is the

most dangerous. It will be recollected that one of Sir Walter Scott's sayings was, that "What-ever might be said about luck, it is skill that leads to fortune."

ly young men will not believe in hemselves, no man or woman can believe to them.