

TALMAGE'S SERMON.

"GATES OF CARBUNCLE" THE SUBJECT OF SUNDAY.

From the Text: "And I Will Make Thy Windows of Agates and Thy Gates of Carbuncles"—Book of Isaiah Chapter 54, Verse 12.



ERHAPS because a human disease of most painful and oftentimes fatal character is named after it, the church and the world have never done justice to that intense and all-suggestive precious stone, the carbuncle. The pearl that Christ picked up to illustrate his sermon, and the Jasper and the sapphire and the amethyst which the apocalyptic vision mannaed into the wall of heaven have had proper recognition, but this, in all the ages, is the first sermon on the carbuncle.

This precious stone is found in the East Indies, in color is an intense scarlet, and held up between your eye and the sun it is a burning coal. The poet puts it into rhythm as he writes: Like to the burning coal whence comes its name;

Among the Greeks as Anthrax known to fame.

God sets it high up in Bible crystallography. He cuts it with a divine chisel, shapes it with a precise geometry, and kindles its fire into an almost supernatural flame of beauty. Its law of symmetry, its law of zones, its law of parallelism, something to excite the amazement of the scientist, chimes the cantos of the poet, and arouse the admiration of the Christian. No one but the infinite God could fashion a carbuncle as large as your thumb nail, and as if to make all ages appreciate this precious stone he ordered it set in the first row of the high priest's breastplate in olden time and higher up than the onyx and the emerald and the diamond, and in Ezekiel's prophecies concerning the splendors of the Tyrian court, the carbuncle is mentioned, the williances of the walls and of the tasselled floors suggested by the Bible sentence, "Thou hast walked up and down in the midst of the stones of fire!" But in my text it is not a solitary specimen that I hand you, as the keeper of a museum might take down from the shelf a precious stone and allow you to examine it. Nor is it the panel of a door that you might stand and study for its unique carvings or bronzed traceries, but there is a whole gate of it lifted before our admiring and astounded vision, aye! two gates of it, aye! many gates of it: "I will make thy gates of carbuncles." What gates? Gates of the Church. Gates of anything worth possessing. Gates of successful enterprise. Gates of salvation. Gates of national achievement. Isaiah, who wrote this text, wrote also all that about Christ "as the lamb to the slaughter," and spoke of Christ as saying, "I have trod the wine-press alone," and wrote, "Who is this that cometh from Edom, with dyed garments from Bozrah?" And do you think that Isaiah in my text merely happened to represent the gates as red gates, as carmine gates, as gates of carbuncle? No. He means that it is through atonement, through blood-red struggle, through agonies we get into anything worth getting into. Heaven's gates may well be made of pearl, a bright, pellucid, cheerful crystallization, because all the struggles are over and there is beyond those gates nothing but raptures and cantata and triumphal procession and everlasting holiday and kiss of reunion, and so the twelve gates are twelve pearls, and could be nothing else than pearls. But Christ hoisted the gates of pardon in his own blood, and the marks of eight fingers and two thumbs are on each gate, and as he lifted the gate it leaned against his forehead and took from it a crimson impress, and all those gates are deeply dyed, and Isaiah was right when he spoke of those gates as gates of carbuncle.

What is true of individuals is true of nations. Was it a mild spring morning when the Pilgrim Fathers landed on Plymouth Rock, and did they come in a gilded yacht, gay streamers flying? No. It was in cold December, and from a ship in which one would not want to cross the Hudson or the Potomac River. Scalping knives all ready to receive them, they landed, their only welcome the Indian war-whoop. Red men on the beach. Red men in the forest. Red men on the mountains. Red men in the valleys. Living gates of red men. Gates of carbuncle!

We are not indebted to history for our knowledge of the greatest of national crises. Many of us remember it, and fathers and mothers now living had better keep telling that story to their children so that instead of their being dependent upon cold type and obliged to say, "On such a page of such a book you can read that," will they rather be able to say, "My father told me so!" "My mother told me so!" Men and women who vividly remember 1861, and 1862, and 1863, and 1864, be yourselves the historians, telling it, not with pen, but with living tongue and voice and gesture. That is the great use of Memorial Decoration Day, for the calla lilies on the grave-tops soon become breathless of perfume, and in a week turn to dust like unto that which lies beneath them. But the story of courage and self-sacrifice and patriotism told on platforms and in households and by the roadside and in churches and in cemeteries, by that annual recital will be kept fresh in the memory of generations as long as our American institutions are worthy of preservation. Long after you are dead your children will be able to say, with the Psalmist, "We have heard with our

ears, O God, our fathers have told us, what work thou didst in their days, in the times of old." But what a time it was! Four years of homesickness! Four years of brotherly and sisterly estrangement! Four years of martyrdom! Four years of massacre! Put them in a long line, the confederation of cities, and see them light up a whole continent! Put them in long rows, the hospitals, making a vast metropolis of pain and paroxysm! Gather them in one vast assemblage, the millions of bereft from the St. Lawrence to the Gulf, and from the Atlantic to the Pacific beaches! Put the tears into rivers, and the shrieks into whirlwinds! During those four years many good and wise men at the North and the South saw nothing ahead but annihilation. With such a national debt we could never meet our obligations! With such mortal antipathies Northern and Southern men could never come into amity! Representatives of Louisiana and Georgia, and the Carolinas could never again sit side by side with the representatives of Maine, Massachusetts and New York at the national capital. Lord John Russell had declared that we were "a bubble-bursting nationality," and it had come true. The nations of Europe had gathered with very resigned spirit at the funeral of our American republic. They had tolled the bells on parliaments and reichstags and lowered their flags at half-mast, and even the lion on the other side of the sea had whined for the dead eagle on this side. The deep grave had been dug, and beside Babylon, and Thebes, and Tyre, and other dead nations of the past our dead republic was to be buried. The epitaph was all ready: "Here lies the American Republic. Born at Philadelphia, 4th of July, 1776. Killed at Bull Run July 21, 1861. Aged eighty-five years and seventeen days. Peace to its ashes." But before the obsequies had quite closed there was an interruption of the ceremonies, and our dead nation rose from its mortuary surroundings. God had made for it a special Resurrection Day, and cried, "Come forth, thou Republic of Washington, and John Adams, and Thomas Jefferson, and Patrick Henry, and John Hancock, and Daniel Webster, and S. S. Prentiss, and Henry Clay. Come forth!" And she came forth, to be stronger than she had ever been. Her mightiest properties have come since that time. Who would want to push back this country to what it was in 1860 or 1865? But, oh! what a high gate, what a strong gate she had to push back before she could make one step in advance! Gate of fame! See Norfolk navy yard, and Columbia, and Chambersburg, and Charleston on fire! Gate of bayonets! See glittering rifles and carbines flash from the Susquehanna, and the James, to the Mississippi, and the Arkansas! Gate of heavy artillery, making the mountains of Tennessee and Kentucky and Virginia tremble as though the earth itself were struggling in its last agony. The gate was so fiery and so red that I can think of nothing more appropriate than to take the suggestion of Isaiah in the text and call it a gate of carbuncles.

This country has been for the most part of its history passing through crises, and after each crisis was better off than before it entered it, and now we are at another crisis. We are told on one hand that if gold is kept as a standard and silver is not elevated, confidence will be restored and this nation will rise triumphant from all the financial misfortunes that have been afflicting us. On the other hand, we are told that if the free coinage of silver is allowed, all the wheels of business will revolve, the poor man will have a better chance, and all our industries will begin to hum and roar. During the last six presidential elections I have been urged to enter the political arena, but I never have and never will turn the pulpit in which I preach into a political stump. Every minister must do as he feels called to do, and I will not criticize him for doing what he considers his duty; but all the political harangues from pulpits from now until the 3d of November will not in all the United States change one vote, but will leave many ears stopped against anything that such clergymen may utter the rest of their lives. As a general rule the laymen of churches understand politics better than the clergy, because they (the laymen) study politics more than the clergy, and have better opportunity of being intelligent on those subjects. But good morals, honesty, loyalty, Christian patriotism, and the Ten Commandments—these we must preach. God says distinctly in the Bible, "The silver and the gold are mine," and He will settle the controversy between those two metals. If ever this country needed the Divine rescue it needs it now. Never within my memory have so many people literally starved to death as in the past few months. Have you noticed in the newspapers how many men and women here and there have been found dead, the post-mortem examination stating that the cause of death was hunger? There is not a day that we do not hear the crash of some great commercial establishment, and as a consequence many people are thrown out of employment. Among what we considered comfortable homes have come privation and close calculation and economy that kills. Millions of people who say nothing about it are at this moment at their wits' end. There are millions of people who do not want charity but want work. The cry has gone up to the ears of the "Lord of Sabaoth," and the prayer will be heard and relief will come. If we have nothing better to depend on than American politics, relief will never come. Whoever is elected to the presidency, the wheels of government turn so slowly, and a caucus in yonder white building on the hill may tie the hands of any president. Now, though we live

in the District of Columbia cannot vote, we can pray, and my prayer day and night shall be, "O, God, hear the cry of the souls from under the altar! Thou who hast brought the wheat and corn of this season to such magnitude of supply, give food to man and beast! Thou who hast not where to lay Thy head, pity the shelterless. Thou who hast brought to perfection the cotton of the South and the flax of the North, clothe the naked. Thou who hast filled the mine with coal, give fuel to the shivering. Bring bread to the body, intelligence to the mind, and salvation to the soul of all the people! God save the nation!"

But we must admit that it is a hard gate to push back. Millions of 'his hands have pushed at it without making it swing on its hard hinges. It is a gate made out of empty flour barrels and cold fire grates, and worn out apparel, and cheerless homes, and unmedicated sickness, and ghastliness, and horror. It is a gate of struggle. A gate of penury. A gate of want. A gate of disappointment. A red gate, or what Isaiah would have called a gate of carbuncles.

Now, as I have already suggested, there are obstacles in all our paths, we will be happier if we consent to have our life a struggle. I do not know any one to whom it is not a struggle. Louis the Fourteenth thought he had everything fixed just right and fixed to stay, and so he had the great clock at Bordeaux made. The hours of that clock were struck by figures in bronze representing the kings of Europe, and at a certain time of day William the Third of England and other kings were made to come out and bow to Louis the Fourteenth. But the clock got out of order one day and just the opposite of what was expected occurred, as the clock struck a certain hour Louis the Fourteenth was thrown to the feet of William the Third. And so the clock of destiny brings many surprises and those go down that you expected to stand, and at the foot of disaster most regal conditions tumble. In all the styles of life there comes disappointment and struggle. God has for some good reason arranged it so. If it is not poverty, it is sickness. If it is not persecution, it is contest with some evil appetite. If it is not some evil appetite, it is bereavement. If it is not one thing, it is another. Do not get sour and cross and think your case is peculiar. You are just like the rest of us. You will have to take the bitter draught whether it be handed to you in golden chalice or pewter mug. A man who has a thousand dollars a year income sleeps sounder and has a better appetite than the man who has five millions. If our life were not a struggle we would never consent to get out of this world, and we would want to stay here, and so block up the way of the advancing generations. By the time that a man gets to be seventy years of age, and sometimes by the time he gets to be fifty years of age, he says: "I have had enough of this, and when the Lord wills I am ready to emigrate to a country where there are no taxes and the silver of the trumpet put to one's lips has no quarrel with the gold of the pavement under his feet." We have in this world more opportunity to cultivate patience than to cultivate any other grace. Let that grace be strengthened in the Royal Gymnasium of obstacle and opposition, and by the help of God, having overcome our own hindrances and worriers, let us go forth to help others whose struggle is greater than our own.

My hearers, it will be a great heaven for all who get through, but the best heaven for those who had on earth nothing but struggle. Blessed all those who, before then entered the gate of pearl, passed through the gate of carbuncle!

RAM'S HORNS.

The greatest business for anybody is God's business.

We cannot have God's favor and the pleasures of sin both.

The rejection of Christ is a refusal to hear God's best witness.

It is better to starve and be right, than to feast and be wrong.

The man who is on the side of the saloon is not on the Lord's side.

All of our future will depend upon the stand we take today for Christ.

The top of the tower of Babel was no nearer heaven than the top of a pig sty.

No other man can get so much out of this life as the one the Lord is leading.

The man who hates his enemy, finds no joy in thinking that God loves him.

The existence of the devil is never doubted by those who are on the Lord's side.

There is no greater career possible than to do well whatever God gives us to do.

Without the shedding of blood, the name of love could never have been written.

The man who would be a leader must be ready to start before the procession is formed.

So far as this world is concerned, a little child is the biggest thing God ever put in it.

Commanding an army is sometimes small business compared with holding the hand of a child.

Drive the devil out of the church at one door, and he will cover up his cloven hoof and walk in at another.

If we have on the whole armor of God, we can count upon the Lord for victory every time we go into battle.

If preaching were only done when the preacher felt like shouting, church doors would stay shut most of the time.

FARM AND GARDEN.

MATTERS OF INTEREST TO AGRICULTURISTS.

Some Up-to-date Hints About Cultivation of the Soil and Yields Thereof—Horticulture, Viticulture and Floriculture.

Canalgre at the Arizona Station.

All the work thus far done at the Arizona Agricultural Experiment Station, located at Tucson, has led Prof. Forbes, the chemist of the station, to deduct the following conclusions respecting this important industry, as set forth in Bulletin No. 21 of this station, just issued:

1. Canalgre is best adapted to the mild, dry, sunny winter climate of the southwest. Although it will endure frost, and will grow in rainy regions, it does not promise good results in these ungenial situations.

2. Canalgre roots and leaves are damaged to some extent by insects, but the plant is not known to be seriously threatened by them.

3. Canalgre tanning materials are found throughout the plant, being in greatest quantity in the central portions of the roots.

4. The tanning materials form rapidly during the first year of growth, showing a small percentage increase after the first year, and as long as the root retains its vitality.

5. During the dormant summer period of the plant, the tanning materials seem slightly to increase in young roots. Sprouting does not affect the quantity of tanning materials. The evidence thus far does not show that irrigation lessens the percentage of tanning materials.

6. Heat, air, and fermentation, acting on either roots or extracts, all destroy canalgre tanning materials.

7. The red and yellow coloring matters of canalgre affect the quality of leather produced. The red matters are less desirable and are formed chiefly in the wild crop. They are not present in quantity in cultivated roots. This fact is considered an improvement in the quality of the root for tanning purposes.

8. The sugar contained in canalgre gives roots and extracts their "plumping" qualities. If properly managed it is a valuable factor in the production of heavy leathers.

9. Canalgre bagasse, properly prepared, should be about equal to mesquite wood in fuel value. When well rotted it ought also to have considerable value as a fertilizer. It promises little as a stock food.

10. Canalgre draws heavily upon the soil, especially for nitrogen. Its total drain is about twice as costly as that of sugar beets.

11. The utility of canalgre is demonstrated. Properly handled it produces an unusual variety of leathers of excellent quality.

12. The agriculture of canalgre is yet in its experimental stage. A fair estimate shows that it will be necessary to produce an annual crop of about seven tons, or a biennial crop of about thirteen tons an acre in order to equal the profits of sugar beet culture. On present evidence this yield seems highly probable, but so far as known, has not yet been demonstrated.

Irrigated Nebraska.

The greatest need of irrigation is when the growing crop demands moisture for its support, says a writer in World-Herald. The condition prevails more generally during the months of July and August than in the preceding months. Careful farmers have said that they were not greatly concerned about the moisture conditions during the spring season, that more was sure to be had and less needed during this period than later when the crop was growing and when the influences of evaporation are greatest. The critical period with the corn crop is at hand; if reasonable showers supply surface moisture the corn crop will be a bountiful one. The greatest corn crop prospect ever seen in the corn country of the Missouri valley was during the month of July in 1894. The seasonable showers had carried an immense growth of the plant up to the beginning of the drouth, when there was little if any under moisture to assist. When the hot blistering winds which followed commenced their ruinous work on vegetation, the crop was left to the mercy of this unfavorable condition of the elements and the evident lack of under moisture then became manifest. Irrigation is a permanency in crop growing; it is not a conditional improvement, where agriculture is made a business. There is not a season in which irrigation is not needed in order to acquire the best results in crop growth. A few days of hot, windy weather will check the growth of any crop where artificial moisture cannot be called in to use. It matters not what influences of drouth are presented, the remedy is at hand to avert crop loss and the farmer rests easy knowing that his substitute is sufficient to provide all the requirements of the crop in a successful growth and bountiful yield. Irrigated Nebraska will raise a great crop this year, and in the years to come will its influence add to the sure crop acreage of the state by a widening out of the irrigated districts.

The Pasture.

There is no other part of farm management that is so often made unprofitable by neglect as pasturing, and there is no other that may be made more profitable, truly says a recognized authority in the "Country Gentleman." It is one of the most convenient methods of gathering and using the product of the soil, and the animals do better on this natural feeding than on any artificial substitute for it. But unless the pasture is in the best possible condition the profit of it is greatly reduced or wholly lost and the use of the land becomes wasteful.

Natural Pasture.—Pastures may be permanent or temporary. The permanent pasture is, however, not so well suited to our climate as in countries where the summer is cooler and the rainfall is greater in the summer, for nothing more conduces to the growth of grass than moisture and coolness. The best soil cannot produce grass without the requisite supply of moisture, and if this be provided, either naturally or artificially by irrigation, the heat of the climate becomes a secondary consideration. But it is also true that the condition of the land may have much to do with this supply of indispensable moisture, for it may be made so much more retentive of its water as to greatly overcome the tendency to evaporation by the excessive heats of the summer. Thus we find such localities as that known as the blue grass region of Kentucky, in which the soil is so well suited to the growth of grass and so retentive of the needed moisture as to produce the finest pasture and maintain it in the best condition for a century. There are found fields that have never been broken by the plow, in which the native grass at first took complete possession and has kept it and promises to keep it in perennial verdure. This, however, is one of the rare instances on this continent of such favorable conditions of soil and climate, for elsewhere the greatest skill hardly prevails against the natural obstacles to the maintenance of permanent pasturage.

Preparation.—But it is not at all difficult to make a profitable pasture for a short term of years by a due preparation of the soil and after care. This preparation consists of thorough plowing, fertilizing and proper selection of the varieties of grass. Draining is indispensable if the soil is not naturally drained, for in such cases the land may very easily be too dry for the growth of grass at one time, and at another time may be too wet and sodden, and drainage often tends to render the soil moist by conserving the water and preventing too rapid evaporation. Moreover, a wet pasture is always injured most seriously by the tramping of animals and the poaching of the ground.

Preservation.—When by the skill of the farmer the pasture has been made, its preservation is not to be neglected. It will not do to leave it to its chances. It must be fed quite as much as the animals that feed upon it. It must be repaired continually by fresh seed and fertilizers, as time and season may make inroads upon it. To leave any pasture without due care to avoid certain injury by neglect is to encourage the loss of the grass and the substitution of weeds for it. And in addition it must be so used as to give all needed opportunities for the grass to make sufficient growth before it is eaten down at the beginning of the feeding season. This is an important consideration at this time.

Mexican Sheep.

The old Mexican sheep are the direct descendants of the original Spanish Merino brought over two hundred years ago by Spaniards to Old Mexico, says Colman's Rural World. They have been bred with scarcely any outcross, and are a very distinctly marked breed. They have long legs, a long, thin body, not very deep; small, rather long neck, and a long, thin head, carried high. The wool is fine and thin. To the eye they appear almost worthless as mutton sheep and of still less value for wool. Their good points are that they are hardy, excellent travelers, will keep in good condition on the poorest and driest of ranges, are fairly prolific, and can be herded in bunches of almost any size. They fatten easily, though never getting plump and fat like the northern sheep. When they reach the Chicago market, if in good condition, they outsell all other sheep, for they shrink very little in dressing, the meat has an excellent flavor, and the hide is so thin, firm and soft as to command the highest price.

Low Prices for Hogs.

This has been a year when ordinary rules and conditions have been pretty well twisted around, says Drovers' Journal. We have gone through the season when hogs are expected to advance with liberal supplies, excellent quality and almost record-breaking low prices. The country is bearish on hogs, and it is a question whether this exceptionally down-hearted feeling will not result in some more surprises during the remainder of the year. There is a theory advanced that the farmers and feeders figuring on exceptionally low prices after the new corn crop has had time to cut a figure, will crowd hogs forward so fast as to make the low turn come earlier than it might naturally be expected, and that early winter prices are liable to be better than prices between now and then.

Drinking Fountain.—The cleanest and cheapest home-made drinking fountain is constructed as follows: Take an empty fruit can, and with a wire nail or sharp end of a file, make a hole through the tin can about one-fourth to one-half inch from the open end; fill the can with clean fresh water, place a saucer upside down on the filled can and turn them upside down on the level ground. This will leave the can setting upside down in the saucer, and the saucer will stand full of water up to the hole in the can. This is the simplest way to water chickens, and is economical. They cannot get into it with their feet, and it runs out only as fast as they drink it. This should be tried now.

Every farmer that takes an interest in fruits and flowers should be a member of his state horticultural society.

THE SUNDAY SCHOOL.

LESSON II—OCT 11—SOLOMON'S WISE CHOICE.

Golden Text: "The Fear of the Lord is the Beginning of Wisdom"—Psalms 111:10 What Shall We Choose for Ourselves?

Our last lesson we studied Solomon's way to the kingdom and its lessons, and left him firmly seated on the throne.

To-day we see the source of his great power and success in the choice that was presented to him at the beginning of his reign, and his choosing that which was wise and right, instead of that which might naturally seem more desirable to an ambitious young man.

The lesson to be taught is found in the different objects set before every person at the beginning of life, the object which it is the wisest to choose, and the reasons and motives for so choosing. Every argument, illustration and example should be employed to persuade each scholar to make the right choice and to make it now.

The section includes 1 Kings 3: 5-15; the parallel 2 Chronicles 1: 1-13; 1 Kings 4: 29; and the Scripture texts given below.

Time, B. C. 1015, the early part of Solomon's reign.

Place, Gibeon, a high hill six miles north of Jerusalem, now called El Jib. Here was the ancient tabernacle constructed by Moses (2 Chron. 1: 3).

Solomon, 18 or 20 years old.

To-day's lesson includes 1 Kings 5-15, as follows:

5. "The Lord appeared to Solomon in a dream." It was probably at the close of this season of worship, when his mind had been elevated into a high state of religious fervor by the protracted services. "And God said, Ask what I shall give thee." As there is no limitation of the implied offer, an absolutely unlimited range of choice is here placed before Solomon.

6. "Thou hast shewed unto thy servant David my father great mercy." David had no claim, and put forth none. It was all of mercy. "According as I desired devotion from thee in truth." In his great devotion to God, in the true worship of the true God. "That thou hast given him a son to sit on his throne." It is a great favor to have God's blessings to us continued to our children, and thus to make our influence for good enduring.

7. "Thou hast made thy servant king." He was chosen by God to be king, and by the aid of God's prophet he had gained the throne. "And I am but a little child." He was young and inexperienced compared with his father, who came to the throne after a youth of activity, and ten or twelve years of special training, and seven more as king over a small kingdom. "I know not how to go out or come in." This expression is proverbial for the active conduct of affairs. See Num. 27: 17; Deut. 28: 5; 1 Sam. 15: 17; Cook.

8. "Thy servant is in the midst of thy people." I. e., is set over them as a king. "Which thou hast chosen." It was not only a great nation, but the nation chosen to represent God before the world, and carry out his truths. "A great people, that the world has not numbered." There seems to be a reference in these words to the promise made by God to Abraham, more especially to Genesis 12: 16.

9. "Give therefore thy servant an understanding heart." There were two directions in one or the other of which a young king's desires would naturally lead. "To judge thy people." Administer the government in all its departments. "That I may discern between good and bad." I. e., right and wrong, justice and injustice, what plans are good for the people and what are bad. "For who is able to judge this thy so great a people?" The larger the number of people the more wisdom and ability it required to govern them.

10. "And the speech pleased the Lord." Why? (1) It was right, noble, unselfish, like God himself. (2) It rendered it possible for God to give him large measures of the best things in all the universe. (3) It furnished an opportunity to give many other things. God loves to give. He gives us all we can beneficially receive. The more he can give us, the better he is pleased.

11. "Because thou hast . . . not asked for thyself." He had not selfishly asked the things which would merely give glory and pleasure to himself.

12. "Lo, I have given thee a wise and an understanding heart," for which he had asked. See 1 Kings 3: 16-28, and 4: 29-34, together with the descriptions of Solomon's temple and palaces, governmental plans and commercial success, etc. This has been literally fulfilled in history. He had wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the seashore (1 Kings 4: 29).

13. "I have also given thee that which thou hast not asked." Here we see a striking illustration of that law of the divine government, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you" (Matt. 6: 33; Luke 12: 31; Cook. "Both riches and honor." See the next lesson.

14. "And if thou wilt walk in my ways . . . I will lengthen thy days." The promise here is only conditional. As the condition was not observed (1 Kings 11: 1-9), the right to promise was forfeited, and it was not fulfilled. He died at the age of sixty, ten years younger than his father David.

15. "And Solomon awoke, and behold it was a dream." But the results were real, because what was done in the dream expressed what Solomon really was and actually chose. "And he came to Jerusalem," his home, and the other sanctuary where the ark was placed. Here he continued the sacrificial feast.

Practical. 1. The case, as presented here, is good both for proof and for illustration of the principle that when men seek earnestly and supremely the best gifts God loves not only to give these best things thus preferably and supremely sought, but to throw in the lesser things as unasked gratuities in business phrase—into the bargain. Give your full heart and chief endeavor to seeking the kingdom of God and of his righteousness, and God will see to the filling of your cup with earthly good as may be best for you.

2. Rings and Ring Lore.

Cromwell's ring bore his crest, a lion rampant.

Betrothal rings were used in Europe in the ninth century.

Every Roman freeman was entitled to wear an iron ring.

The finger ring was the earliest ornament worn by man.

Wedding rings were used in Egypt 3,000 years before Christ.

Augustus wore a ring charm to protect him from thunderstorms.