## TALMAGE'S SERMON.

Washington, D. C., Oct. 4, 1896 .- We send this out, one of the most unique sermons Dr. Talmage ever preached. It is as novel as wide-sweeping and practical. His subject is, "Divine "hirography," the text being: Luke, 10: 30: "Rejoice because your names are written in heaven."

Chirography, or the art of handwritag, like the science of acoustics, is in a ery unsatisfactory state. While constructing a church, and told by some architects that the voice would not be heard in a building shaped like that proposed, I came in much anxiety to this city and consulted with Professor Joseph Henry, of the Smithsonian Institution, about the law of acoustics. He said: "Go ahead and build your church in the shape proposed, and 1 think it will be all right. I have studled the laws of sound perhaps more than any man of my time, and I have come so far as this: Two auditoriums may seem to be just exactly alike, and in one the acoustics may be good and in the other bad." In the same unsatisfactory stage is chirography, although many declare they have reduced it to a science. There are those who say they can read character by handwriting. It is said that the way one writes the letter "I" decides his egotism or modesty, and the way one writes the letter "O" decides the height and depth of his emotions. It is declared a cramped hand means a cramped nature, and an easy, flowing hand a facile and liberal spirit; but if there be anything in this science, there must be some rules not yet announced, for some of the boldest and most aggressive men have a delicate and small penmanship, while some of the most timid sign their names with the height and width and scope of the name of John Hancock on the immortal document. Some of the cleanest in person and thought present their blotted and spattered page, and some of the roughest put before us an immaculate chirography. Not our character, but the copy-plate set before us in our schoolboy day, decides the general style of our handwriting. So also there is a fashion in penmanship, and for one decade the letters are exaggerated, and in the next minified: now erect and now aslant, now heavy and now fine. An autograph album is always a surprise, and you find the penmanship contradicts the character of the writers. But while the chirography of the earth is uncertain, our blessed Lord in our text presents the chirography celestial. When addressing the seventy disciples standing before him, he said: "Rejoice because your names are written in saven."

When you come up and look for your name in the mighty tomes of eternity and you are so happy as to find it there, you will notice that the penmanship is Christ's, and that the letters were written with a trembling and. Not trembling with old age, for he had only passed three decades when he expired. It was soon after the thirsary of his birthday. Look over all the business acounts you kept or the letters you wrote at thirty years of age, and if you were ordinarily strong and well, then there was no tremor in the chirography. Why the tremor in the hand that wrote your name in heaven? Oh, it was a compression of more troubles than ever smote anyone else, and all of them troubles assumed for others. Christ was prematurely old. He had been exposed to all the weathers of Palestine. He had slept out of doors, now in the night dew and now in the tempest. He had been soaked in the surf of Lake Galilee. Pillows for others, but he had not where to lay his head. Hungry, he could not even get a fig on which to breakfast; or have you missed the pathos of that verse, "In the morning, as he returned to the city, he hungered, and when he saw a fig tree in the way, he came to it and found nothing thereon." Oh, he was a hungry Christ, and nothing makes the hand tremble worse than hunger, for it pulls upon the stomach, and the stomach pulls upon the brain, and the brain pulls upon the nerves, and the agitated nerves make the hand quake. On the top of all this exasperation came abuse. What sober man ever wanted to be called a drunkard? but Christ was called one. What man, careful of the company he keeps, wants to be called the associate of profligates? but he was o called. What loyal man wants to be charged with treason? but he was charged with it. What man of devout speech wants to be called a blasphemer? but he was so termed. What man of self-respect wants to be struck in the mouth? but that is where they struck him. Or to be the victim of vilest expectoration? but under that he coped. Oh, he was a worn-out Christ, That in the reason he died so soon upon he cross. Many victims of crucificion lived day after day upon the cross; but Christ was in the court-room at 12 o'clock of noon and had expired at 3 o'clock in the afternoon of the same tay. Subtracting from the three hours between 12 and 3 o'clock the time taken to travel from the court-room to the place of execution and the time that nust have been taken in getting ready or the tragedy, there could not have been much more than two hours left. Why flid Christ live only two hours upon the cross, when others had lived forty-eight hours? Ah, he was worn out before he got there, and you woner, oh, child of God, that, looking into the volumes of heaven for your name, glance. It will not be taken for the same of some other, so that in regard to it there shall come to be disputation. Not one of the millions and billions and quadrillions of the finally saved. will doubt that it means you and only Ob, the glurious, the rapturous certitude of that entrance on the heav-

enly roll. Not saved in a promiscuous way. Not put into a glorified mob. No, no! Though you came up, the worst sinner that was ever saved, and somebody, who knew you in this world at one time as absolutely abandoned and dissolute, should say, "I never heard of your conversion and I do not believe you have a right to be here," you could just laugh a laugh of triumph, and turning over the leaves containing the names of the redeemed, say, "Read it for yourself. That is my name, written out in full, and do you not recognize the handwriting? No young scribe of heaven entered that. No anonymous writer put it there. Do you not see the tremor in the lines? Do you not also see the boldness of the letters? Is it not as plain as yonder throne, as plain as yonder and the handwriting unmistakable? and the handwriting unmistakable% The crucified Lord wrote it there the day I repented and turned. Hear it! Hear it! My name is written there!

There!"

I have sometimes been tempted to think that there will be so many of us in heaven that we will be lost in the crowd. No. Each one of us will be as distinctly picked out and recognized as was Abel when he entered from earth, the very first sinner saved, and at the head of that long procession of sinners saved in all the centuries. My dear hearers, if we once get there, I do not want it left uncertain as to whether we are to stay there. After you and I get fairly settled there, in our heavenly home, we do not want our title proved defective. . We do not want to be ejected from the heavenly premises. We do not want some one to say, "This is not your room in the house of many mansions, and you have on an attire that you ought not to have taken from the heavenly wardrobe, and that is not really your name on the books. If you had more carefully examined the writing in the register at the gate, you would have found that the name was not yours at all, but mine. Now move out, while I move in." Oh, what wretchedness, after once worshipping in heavenly temples, to be compelled to turn your back on the music, and after having joined the society of the blessed, to be forced to quit it forever, and after having clasped our long-lost kindred in heavenly embrace, to have another separation! What an agony would there be in such a good-by to heaven! Glory be to God on high that our names will be so plainly written in those volumes that neither saint, nor cherub, nor seraph, nor archangel shall doubt it for one moment, for five hundred eternities, if there were room for so many. The oldest inhabitant of heaven can read it, and the child that left its mother's lap last night for heaven can read it. You will not just look at your name and close the book, but you will stand, and soliloquize, and say "Is it not wonderful that my name is there at all? How much it cost my Lord .o get it there? Unworthy am I to have it in the same book with the sons and daughters of martrydom and with the choice spirits of all time! But there it is, and so plain the word and so plain all the letters!" And you will hibiting in London the model of his turn forward and backward the leaves and see other names there, perhaps your father's name, and your mother's name, and your brother's name, and your sister's name, and your wife's name, and apostolic names, and say, 'I am not surprised that those names are here recorded. They were better than I ever was. But astonishment overwhelming, that my name is in this book!" And turning back to the page on which is inscribed your name, you will stand and look at it, until seeing that others are waiting to examine the records with reference to their own names, you step back into the ranks of the redemed, with them to talk over the wonderment. Again, if you are so happy as to find your name in the volumes of eternity. you will find it written indelibly. Go up to the State Department in this national capital and see the old treaties signed by the rulers of foreign nations just before or just after the beginning of this century, and you will find that some of the documents are so faded out that you can read only here and there a word. From the paper, yellow with age, or the parchment unrolled before you, time has effaced line after line. You have to guess at the name, and perhaps guess wrongly. Old Time is represented as carrying a scythe, with which he cuts down the generations; but he carries also chemicals with which he eats out whole paragraphs from important documents. We talk about indelible ink; but there is no such thing as indelible ink. It is only a question of time, the complete obliteration of all earthly signatures and engrossments. But your name, put in the heavenly record, all the millenniums of heaven cannot dim it. After you have been so long in glory that, did you not possess imperishable memory, you would have forgotten the day of your entrance, your name on that page will glow as vividly as on the instant it was traced there by the finger of the Great Atoner. There will be new generations coming into heaven. and a thousand years from now, from this or from other planet, souls may enter the many-manajoned reaid-nee. and though your name were once plainly in the books, suppose it should fade out. How could you prove to the newcomers that it had ever been written there at all? Indelible! Incapable o? being cancelled! Eteraity as helpless as time in any attempt at erasure! What a reinforcing, upitfting thought Other records in heaven may give out, and will give out. There are records there in which the Recording Angel writes down our sins, but it is a bo full of biots, so that much of the writing there cannot be read or even guessed at. The Recording Angel did the writing, but our Saviour put in the

blots; for did he not promise, "I will HELPING THE NEEDY blot out their transgressions!" And if some one in heaven should remember some of our earthly iniquities and ask God about them, the Lord would say, "Oh, I forgot them. I completely forgot those sins, for I promised, 'Their sins and their iniquities will I remember no more." In the fires that burn up our world all the safety deposits, and all the title-deeds, and all the halls of record, and all the libraries will disappear, worse than when the 200,-000 volumes and the 700,000 manuscripts of the Alexandrian Library went down under the torch of Omar, and not a leaf or word will escape the flame in that last conflagration, which I think w '! be witnessed by other planets, whose inhabitants will erclaim, "Look! There is a world on fire." But there will be only one conflagration in heaven, and that will not destroy but irradiate! I mean the conflagration of splendors that blaze on the towers and domes, and temples and thrones, and rubled and diamonded walls in the light of the sun that never sets. Indelible!

There is not on earth an autograph letter or signature of Christ. The only time he wrote out a word on earth, though he knew so well how to write, he wrote with reference to having it soon shuffled out by human foot, the time that he stooped down and with his finger wrote on the ground the hypocrisy of the Pharisees. But when he writes your name in the heavenly archives, as I believe he has or hope he may, it is to stay there from age to age, from cycle to cycle, from acon to acon. And so for all you Christian people I do what John G. Whittier, the dying peot, said he wanted done in his home. Lovely man he was! I sat with him in a hay mow a whole summer afternoon, and heard him tell the story of his life. He had for many years been troubled with insomnia and was a very poor sleeper, and he always had the window curtain of his room up so as to see the first intimation of sunrise. When he was breathing his last, in the morning hour, in his home in the Massachusetts village, the nurse thought that the light of the rising sun was too strong for him, and so pulled the window curtain down. The last thing the great Quaker poet did was to wave his hand to have the curtain up. He wanted to depart in the full gush of the morning. And I thought it might be helpful and inspiring to all Christian souls to have more light about the future, and so I pull up the curtain in the glorious sunrise of my text and say, "Rejoice that your names are written in heaven." Bring on your doxologies! Wave your palms! Shout your victories! Pull up all the curtains of your bright expectations! Yea! hoist the window itself, and let the perfume of the "morning glories" of the King's garden come in, and the music of harps all a-tremble with symphonies, and the sound of the surf of seas dashing to the foot of the throng of God and the Lamb.

### A Hundred Miles an Hour. An electrical engincer has been cx-

THE SALVATION ARMY WORK-ING IN CHICAGO'S SLUMS.

Unfortunates Who Can Find No Work Cheerfully Cared for by the Different Posts-Chronic Idlers Left to the Police Jastices.

> CHICAGO paper, in a recent article on the Salvation Army work in Chi-\* 1 cago, said: The Salvation Army will care 210 a next winter for the homeless who have a little money or are willing to

work. Those who have no money and are not willing to work should be cared for by the city police and the police justices, says Brigadier Brewer. Those who have no place to go will find a warm supper, a clean bed and a hearty breakfast in the rest shelters which will be established by the army on the south and west sides. Plans for the shelters are well under way. It is the purpose of Brigadier Brewer to have one or two shelters on the south side and one on the west side. On the south side there will be room for from 1,000 to 1,200 men and women, and on the west side accommodations for 800 to 1,000. While the locations have not yet been decided upon, it is probable that the south side places will be in Clark or State streets, not far from the business district. On the west side Madison street may be selected. Brigadier Brewer has a number of offers for buildings, some of which are partly equipped for lodging houses. Any deserving poor person can secure food and a night's lodging at the shelters on application. To prevent the places being overrun with tramps and professional beggars a charge of 10 or 15 cents will be made for the night's accommodation. For those who are penniless he will provide a way to earn their living. In connection with the shelters a labor bureau will be opened, and the work will keep in close touch with employers of labor in the city. The army will also take up enterprises of its own, perhaps a wood yard or a coal yard, and, if possible, some small factory work. The amounts earned will be credited to lodging and boarding in the shelters, no money being paid out to the workers. Following out the fundamental principle of the Salvation Army, religious meetings will be held every day at the shelters for those who care to attend. To aid in the establishment of the shelters the Mercy-Box league has been organized. The "mercy" boxes are little tin boxes with a slot in the cover and a request for a deposit of 1 cent a week. About 20,-000 of these will be distributed throughout the city.

"We want to shelter the homeless who deserve shelter and help," said Brigadier Brewer, yesterday. "From all I can learn this will be one of the hardest winters Chicago has expe- Any way, it was thin and poor when rienced for many years. I have consulted with people of the city who are interested in this sort of work, and found that there is no movement on foot to take care of the floating population of sufferers in the winter. So the army will attempt it. We are particularly anxious to keep clear of the professional tramps and beggars who will probably flock to the city during the winter. For this reason we will not have a free shelter. Let the city take care of the vagrants. We will try to relieve them of the care of the honest needy ones. Those in actual need and having others dependent upon them can find shelter and employment. I cannot emphasize too much my hope that the city authorities will work in harmony with us. When the rush to the city comes next fall let them say to the vagrants: 'If you are willing to work, go to the Salvation Army shelters or the similar institutions and you will find it. If you are not willing to work get out of the city or go to the city work house, where you will have to work.' I wish it could go abroad that the city will harbor no tramps. I think after the start the shelters will be self-supporting. There is the wood yard, always open for a trial. The army has made a success of it in New England, and in New York it pays an actual profit. Then I hope in time we can have some factory work. In London the army has brush, match soap and carpet factories, and they are self-supporting."

# WEALTHIEST DOG IN WORLD THE SUNDAY SCHOOL.

Although Owner of \$50,000 He Is a

Confirmed Invalid and Unhappy. Perhaps the most distinguished party of tourists the Brown Palace hotel ever gave shelter to registered there yesterday afternoon. All of its members did not register, for one-and he is the most distinguished of them all, in his way-cannot form a letter of the atphabet, let alone write, his name. The traveler is a fox terrier, far advanced in years and suffering from phthisis in its last stages. But it is not to his consumption, ignorance of chirography or old age that the Brown Palace hotel fox terrier owes his high distinction among canines, for distinguished he is above all living and dead members of the genus and species. This dog is an eminently noteworthy animal, because of the curcumstance that some time ago he became heir in his own right to a fortune of \$50,000. The money was willed to him by his master, a wealthy and aristocratic Philadelphian named Davis. He is in Colorado by advice of his physician-a well known vegetarian of the Quaker City, who hoped the mild climate and dry atmosphere would benefit the health of the opulent canine invalid. With the fox terrier are the two Misses Davis, daughters of the animal's kind-hearted master; W. H. Reynolds, a friend of the family, and a maid whose duties are to nurse the dog, give him his cod liver oil, cough balsam and other medicines. They all -dog excepted, of course-registered from Philadelphia, although that was not the point from which they last started for Denver. Like many members of the human family, wealth and ease have not brought happiness to the four-footed legatee of the \$50,000 fortune. Day and night the poor brute, if such a term may be properly applied to a dog with a big bank account, can be heard coughing in the most dismal fashion. He has now been afflicted with tuberculosis for nearly a year and is steadily growing worse. Should the balmy air of the Rocky Mountains fail to bring him relief, it is highly probable, though sad to contemplate, that the bulk of his terriership's legacy will either go to buy him a gravestone, or revert to the state of Pennsylvania. It is understood that Mr. Davis, of Philadelphia, failed to make other provision in his will for the disposition of the \$50,000 than that it should be expended in caring for his commonplace pet. Mr. Davis is now dead. When in life and health he attached himself to the terrier, then a poverty-stricken pup. He soon grew to love the animal dearly, and in time they became constant companions. In the service of his good master the fox terrier grew old. A last the death sickness came upon Mr. Davis, and with almost human prescience the dog came to recognize it. A Philadelphian who claims to be acquainted with the facts of the singular story, says that during the last illness of his master the faithful fox terrier neither ate, slept nor ceased to whine mournfully. Doubtless it was during his weary vigils and rigid fasting at that time that the fox terrier laid in his system the seeds of lung disease.

LESSON III-OCT. 18-SOLOMON THE WEALTHY AND WISE.

Golden Text: "Them that Honor Me I Will Honor, and They That Despise Me Shall Be Lightly Esteemed-First Samuel 2:30.



T would not be worth while to spend much time on a study of Solo-mon's wealth and for glory, except some lessons his experience teaches us about the, use and abuse of riches, and the greatest lesson of all,-that the chief rood of man can-not be found in in them. As the chief

object of life they are vanity and vexation of spirit, a chasing of shadows, a feeding on husks, a dry and desert land where no water is. This leads us to the true riches. The second part of the lesson, describing his worldly wisdom, a fat higher pursuit than riches, leads us to the same lessons,-the right and wrong use of wisdom, and the fact that the greatest wisdom and knowledge cannot satisfy the soul. This leads us to the true wisdom. Time. The first half of Solomon's reign,

B. C. 1015-995. Place. Chiefly Jerusalem, but extending over the whole country.

Solomon. Twenty to forty years old. The section includes the lesson and 1 Kings 4: 29-34; 10: 14-29: and the parallels 2 Chron. 1: 13-17; 9: 13-28, together with the example of Solomon's wisdom given in 1 Kings 3: 16-28.

To-day's lesson includes 1 Kings 4: 25-34, as follows: "Judah and Israel " Clearly marked

off from one another, though no separa-tion had yet taken place. --Cambridge Bible. "Dwelt safely." They were cheerful in their enjoyment of abounding plenty, evidences these of a happy, peace-ful and prosperous administration. Every man dwelt safely under his vine, that clustered round his court, and under his fig tree, which grew in his garden. They were no longer obliged to dwell in fortified cities for fear of their enemies: they spread themselves over all the country. which they everywhere cultivated; and had always the privilege of sating the fruits of their own labors. In this was typified the spiritual peace, and joy, and holy security of all the faithful subjects of Messiah's kingdom.-Homiletie Com-mentary mentary.

26-28. These verses describe the pro-visions for one branch of Solomon's army, specially noted because it was new and because of its greatness.

All this wealth and prosperity was fraught with dangers and temptations. If led to great oppressions, to outrageous taxes, to vice, luxury, corruption, and ir-

religion. 29. "And God gave Solomon wisdom and understanding exceeding much." His wis-dom took many directions. He had "largeness of heart," that is, great capacity, a "comprehensive, powerful mind, capable of grasping the knowledge of many and difrasping the knowledge of many and dif-ficult subjects, ~ poetry, philosophy, nat-ural history in its various branches, -he was master of them all."-Cambridge Bible. "As the sand that is on the sem-shore." The proverbial expression for greatness of every kind.

30. "Excelled . . . all the children of the east," I. e., the Chaldeans, and Arablans, who from early times were noted for their astrological investigations and for their wisdom. Job is spoken of an among these children of the East (Job 1: among these children of the past doe it b), and the character of their wisdom and scientific learning may be gathered in some degree from the speeches of his friends. Pythagoras is sa'd to have visited Arabia and derived from thence some

proposed single rail electric line for speeds of 150 miles an hour. The rail is fixed on a V-shaped trestle, and runs up into the body of the car, which, as it were, runs astride of it. The car runs on twelve bearing wheels, and seats 125 passengers, with space for their baggage. One of the difficulties met with in schemes for excessively high speed travel is the tendency of the car to run off the track. By running the rail within the car the lateral tendency of the train is overcome. But in this late scheme the great difficulty seems to be the passenger. What would happen to the passenger when the train took a sharp curve while going at 150 miles an hour is not explained .- Pittsburg Dispatch.

Isn't it about as bad to rob a man of tis peace as it is of his money?

SOUTHWEST BREEZES.

It is surprising how worthless a man can become. Some people make us so tired that

we can't sleep at night. You can't fool the people half as

easily as you think you can. You can always depend upon the

neighbors seeing everything. There are so many lazy men that prizes should be given to those who

The only good thing we know about a bicycle is that it doesn't eat anything.

Times are so hard that when honest people find lost money these days, they keep it.

It is more impolite for big men to tals behind an enemy's back, than it is for small men.

When a man gets drunk, he happens around at exactly the places where he should not be.

Every unmarried woman thinks that if she had a husband, she would be mighty good to him. We make to-morrow hat der by as-

suming useless obligations to-day that must be met to-morrow. Let any man lose a good office, and

become poor, and he has many of the symptoms of an anarchist.

Doa't loan anything; you know yourself how careless you are in paying back anything you borrow.

At a distance, it is impossible to tell little girl's tan stocking-covered

mba from a bay's dirty legs. The British aristocracy includes 14.

(10 persoas. We have noticed that few men make dying requests, but did you ever notice that most women make them?

When the wolf is at your door, you will be surprised how easily you can chase him away, if you make an effort - The Soulawest.

### Japanese Ter

The Japanese ladies, of course, make tea to perfection; somehow the cup that cheers but does not incbriate seems to be always associated with the dainty little women who flit about like so many gorgeous humming birds in beautiful Japan, seeming determined not to be outdone by the glorious scenery in the midst of which they live and die. The approved Japanese style of tea-making is as follows: From a kettle of boiling water they pour into an earthen or china teapot enough to heat the pot thoroughly; then they empty out the water and put in the tea, let it stand five minutes and serve. The teapot must not touch the stove. A little tea cozy of Japanese paper is clapped over the teapot the moment the water is poured on, and a delictous cup of tea is thus secured without having extracted the injurious ingredicut-the tannin.

"The evidence shows that he sot up with her night after night, and they quose hands and talked soft, and I think she ought to have about \$23 damages," was the charge of a Kansas judge to a jury in a breach of promise

his master at last passed away. the funeral the dog is said to have been a sincere mourner.-Denver Republican.

### NEW IDEAS OF EXPLORATION. Robert Stein, of the United States Geo-

graphical Survey, Has One.

Occasional polar exploration has us ually resulted in much suffering, with slight compensating accomplishment. Continuous polar exploration is now proposed, with the expectation that more will be done and less suffered than under the old system of arctic travel and observation.

Mr. Robert Stein, of the United States Geological survey, has elaborated a plan of arctic research which has commended itself to eminent explorers and men of science. The plan, in brief, is as follows: A base of operations is to be established at the entrance of Jones Sound, a spot in communication with the outer world, through the annual visits of whalers. A small party of white men, with several Eskimo families, would constitute the headquarters force.

From this point, where the explorers could live in comparative comfort, expeditions would visit in the course of time, the west coasts of Ellesmere Land, Grinnell Land, Baffin Land and other regions which invite both by what is known and by the unknown. Gen. A. W. Greeley declares that the west coast of Ellesmere Land is "the one field of exploration in all the arctic that promises the largest results with the least amount of labor and danger.'

The National Geographic society, the Imperial-Royal Geoghraphic society, of Vienna, and the Anthropological society of Washington approve of Mr. Stein's project.

Heside the cost in life and suffering, the money outlay for arctic exploration has been great. It will therefore be a matter of surprise to learn that the estimated cost of the first expedition, planned for 1897, is only \$5,000 .- Harper's Round Table.

### Got His Points in Court.

About a year ago a Wichita (Kan.) man was a juryman at the trial of a man accused of counterfeiting. The implements of the counterfeiter were in evidence, and the jurar examined them closely. After the trial was over he went home and made some counter-feiting tools himself. He was caught, was recently tried and is now in prison

True at Gotpel. For every dollar an honest man pays out of debt he counts it a step cut of hades.

of the precepts of his philosophy. the same quarter came "the wise unto Bethlehem when Christ was wise men' (Matt. 2: 1).-Cambridge Bible. "All the wisdom of Egypt." Egypt was renowned as the seat of learning and sciences, and the existing monuments. 31. "Wiser . . . than Ethan," etc. In

1 Chronicles 2: 6 these four names are given in the same order as sons of Zerah, which may be another name of Mahol mentioned in this verse. Or Mahol may be a common noun, signifying a dance, a chorus: the sons of Mahol signify perons eminently skilled in poetry and music.

32. "Spake three thousand proverbs." Of which some are contained in the Book of Proverbs, to which his name is given, but these are not all his, nor would all that are attributed to him there approach the number in the text. The proverb of the Hebrew was, as we see from those preserved, more of the character of a preserved, more of the character of a parable, or wise comparison, than what we commonly call by that name. "His songs were a thousand and five." Presim 72 is ascribed to Solomon, and was prob-ably his. The "Song of Solomon" is now regarded by the majority of later critics as later than Solomon, and rather ere pressing his sentiments, or concerning "im, than written by him. Like, for in-stance, the speeches of Brutus and Mark Antony in Shakespeare's Julius Cacear; still, as the Cambridge Bible expresses it. "Their character is impressed upon this song." "Probably the bulk of Solomon's songs were of a secular character, and songs were of a secular character, an. equently were not introduced into the Canon.

33. "And he spake of trees," etc. He gave descriptions of the whole vegetable world, and discussed the virtues of the various plants. For it has been always of world, and discussed the virtues of the various plants. For it has been always of their medicinal properties that the earli-est works on plants have treated. They were the remedies for all diseases, and a knowledge of "simples," as they were called in England in old times, was count-ed for the highest wisdom.-Cambridge Bible. "Of beaats." He enjoyed rare op-portunities for becoming familiar with the various species of both the an'mal and vegetable creation. His extended com-merce with all nations brought to him specimens of all rare trees, plants and animals.-Pulpit Commentary. Light for To-day from Solomon's Wis-dom, Wisdom is good. It "excellent folly as light excellent darkness." Wisdom is the gift of God, opening to us changes of rich pleasure and important usefulness to our feilow creatures. Bolomon world" not have us understand that for this worki wisdom is no better than felly. He had found the contrary. Folly is always dark-ness. Wisdom is always light. Worldly world's work is as much better than folig as washing in the light is better than gruping in the dark.

### RAM'S HORNS.

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

The man who dates his enemy, find. no joy in thinking that God loves

The existence of the devil is neves doubted by those who are on the Lord's alde

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

Bad eggs kill the market.