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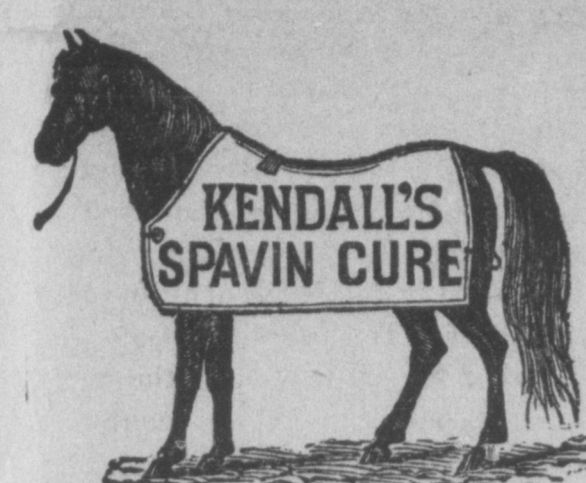
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Dear Sir: I feel it my duty to give you my opinion of your Kendall's Spavin Cure. I have used it for lameness, stiff joints and spavins, and have found it a sure cure. I cordially recommend it to all horsemen.
Yours truly,
CHAS. A. STYDER.

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Dear Sir: I desire to give you my opinion of my good opinion of your Kendall's Spavin Cure. I have used it for lameness, stiff joints and spavins, and have found it a sure cure. I cordially recommend it to all horsemen.
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The Upper City.
In all the hurry and worry,
Wherever our busy lives go,
There's a rest we may take in the harness,
Though toiling the while; for we know
That only a veil doth divide us
From where the whole work is to praise,
And our souls may pause at the gateway
And join in the heavenly lays.

For the gates of that upper city
Are not shut at all by day;
And the "songs in the night" that "He
giveth,"
But songs overheard are they
From the sinless inhabitants yonder
And caught by the hearts of men.
The city from God descended
Went never away again.

But as on "that other disciple"
The light of his coming broke,
The glorious light of his staying
Is present to eyes that wake;
And wherever our earthly dwelling,
Or wheresoever we roam,
Just over our time-held eyelids,
Hovers eternal home.

—Z. Herald.

The Sabbath-School.

INTERNATIONAL LESSON.

Fourth Quarter-Lesson X.—Dec. 8.

SOLOMON AND THE QUEEN
OF SHEBA.—1 Kings 10:1-13.

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.

THE FAME OF SOLOMON.—Ver. 1. The fame of Solomon's wisdom extended throughout the then known world, and from all countries came persons to hear him and to see his works. The magnificent temple Solomon had built in the name of the Lord, was the chief occasion of his fame. It was recognized that his wisdom and knowledge were the gift of God. The means by which Solomon's fame was spread abroad were his commerce, the conquests of his father David, and his alliance with Egypt and other countries.

THE QUEEN OF SHEBA COMES TO SEE SOLOMON.—Vers. 1, 2. And when the Queen of Sheba, Sheba or Sabea, was a wealthy region in Southern Arabia, on the southeastern shores of the Red Sea. It was reckoned to be the richest, most highly favoured land in the ancient world, and therefore was given the name of "The Happy." Josephus calls this queen "the Queen of Ethiopia and Egypt," and the Abyssinians claim her as theirs. It is possible that her kingdom may have extended to both sides of the Red Sea, and thus included part of Africa. Whether she was a widow or a virgin is unknown. Heard of the fame of Solomon. Probably through the Ophir fleet, which would stop at her seaport. She came. Presuming that Sheba was Yemen, it would be 1500 miles distant from Jerusalem. But ancient journeys are not to be measured by miles, but by hours. Now, both the Queen and her company travelled by camels, at a walking pace. They would not travel more than 20 miles a day, which would give something like 75 days for the journey to Jerusalem, and the same for the return. To prove (to test) him with hard questions. With the riddles and enigmas so common in the East. And she came... with a very great train, with camels that bore spices. The Arabian Sheba was the great spice country. These spices were chiefly frankincense, myrrh, opobalsam, gum tragacanth, and ladanum. And very much gold. As a talent of gold is worth \$26.280, her present of gold would amount to over \$3,000,000. And precious stones. The onyx, emerald, and turquoise are still found in Arabia, and in former times the variety was much greater.

SOLOMON'S WISDOM.—Vers. 3-5. And Solomon told her all her questions, etc., i. e., answered all her questions without any exception. The reader may be entertained, if not instructed, in seeing what kind of problems are conceived by the Orientals to have been submitted to the sagacity of Solomon. According to their accounts, the princess sent ambassadors with a letter to Solomon before she went herself. With them she sent five hundred youths dressed like maidens, and the same number of maidens like young men, with instructions that they were to behave accordingly in the presence of Solomon. She sent also a closed casket, containing an unperforated pearl, a diamond intricately pierced, and a goblet of crystal. The letters thus referred to these things: "As a true prophet, thou wilt not doubt be able to distinguish the youths from the maidens; to divide the contents of the enclosed casket; to perforate the pearl; to thread the diamond; and to fill the goblet with water that hath not dropped from the clouds, nor gushed forth from the earth." When they reached Jerusalem, Solomon told them the contents of the letter before they presented it, and made light of their mighty problems. He caused the slaves to wash

themselves, and from the manner in which they applied the water, detected their sex. He directed a young and fiery horse to be ridden through the camp at the top of its speed, and on its return caused its copious perspiration to be collected in the goblet. The pearl he perforated by a stone occultly known to him. The threading of the diamond puzzled him for a moment, but at length he inserted a small worm, which wound its way through, leaving a silken thread behind it. Having done this, he dismissed the ambassadors without accepting their presents. This, and the reports her emissaries brought, determined the queen to visit Jerusalem in person. When she came, Solomon, who had heard a piece of scandal about her, no less than that she had cloven feet,—first of all demonstrated his sagacity by the mode in which he tested this report. He caused her to be conducted over a crystal floor, below which was real water, with a quantity of fish swimming about. Balkis, who had never seen a crystal floor, supposed there was water to be passed through, and slightly lifted her robe, enabling the king to satisfy himself that she had a very neat foot, not at all cloven. When the queen placed two wreaths before the monarch, and asked him to tell which was real and which artificial, he opened a window, and a bee alighting upon the natural wreath, told him what he wished to know. "What is that," the queen asked, "which comes like dust from the earth, whose food is dust, which is poured out like water, and which illuminates the house?" "Naphtha," came the ready answer. An example of his wisdom in dealing with the difficult cases which came before him as a judge may be seen in his decision as to the ownership of the child claimed by two persons (1 Kings 2:15-28). Solomon wrote three books of the Bible. We are told that he spoke 3000 proverbs and 1000 songs. And when the queen of Sheba had seen all Solomon's wisdom &c., the many different things which manifested his wisdom &c.

THE EFFECT ON THE QUEEN.—Vers. 5, 9. There was no more spirit (breath) in her. A phrase used in Hebrew to describe an overpowering emotion. It was a true report. She is not hindered by personal or natural pride, from frankly acknowledging Solomon's superior excellence. Doubtless, I believed not the words, until I came, and mine eyes had seen it; and behold the half was not told me. This confession of the queen of the richest and most famous country in the ancient heathen world was the greatest homage Solomon had ever received. Happy are they men. Not because of their fine clothes, their high position, &c., but because they could always listen to his wisdom. It is a great advantage to have opportunity of frequent converse with those that are wise and good. Blessed be the Lord thy God. The queen understood Solomon to recognize all his wisdom and wealth as the gift of God. It is possible, as Jewish writers claim, that she was converted to the true God through Solomon's influence. The Lord loved Israel forever: God's love is everlasting love. We live under its influence. Therefore made he thee king. This was the highest possible compliment to Solomon.

ROYAL GIFTS.—Vers. 10-13. And she gave (see under ver. 2). The navy also of Hiram Hiram was king of Tyre, and with him Solomon had a joint commerce. Gold from Ophir. It is perhaps impossible to identify this place with any degree of precision. The opinions of scholars may, however, be practically reduced to two. The first would place Ophir in India; the second, in Southern Arabia. In favor of India is the three years' voyage most of the other treasures brought back by the fleet, exclusive of gold, are Indian products. If Ophir was in Arabia, then it must have been merely an emporium where the products of different countries were collected. Almsg trees. Probably red sandalwood. Pillars: probably railings or ballustrades for stairways. Psalteries: perhaps lyres or guitars. Solomon gave... whatsoever she asked. Asking for presents is common in the East, and is practised by persons of all ranks. No feeling of shame prevents either the prince or the peasant from requesting to have given him everything that he sees and covets. Besides that which Solomon gave her of his royal bounty. He as the greater must give more generously than she.

Application. (1) Christ expects to receive gifts from everyone he saves. We are to give Christ our hearts: our lives, our money, our service. And we are to give freely, gladly, and not for the sake of any reward. (2) Christ always returns more than he gets. Even Solomon acknowledged that long ago (Prov. 11:25). Jesus made it sure (Luke 6:38). Our Lord gives love, and peace, and intimate companionship, joys and hopes, comforts and blessings of rich experience: he adds

health and strength, thrift and success, with contentment and satisfaction. Christ gives "according to his riches in glory" (Phil. 4:19); "exceeding abundantly above all that we ask or think" (Eph. 3:20). "A cup of cold water only" he will abundantly recompense.

Sermone on Etiquette.

One hardly likes to say the word "etiquette" when the question is that of being kind and lovely in one's family. Yet if members of the said household used a little more ceremony toward each other, no harm would be done. What true gentleman would treat his mother or his sister with less courtesy than he would a chance acquaintance? No one would greatly respect a boy whose custom it was to let his sister trot about on his errands—run upstairs for his handkerchief, fly thither and hither to bring his bat or his racket. I well remember the surprise of a young lady when in a certain family, the brother sprang up to light the gas for his sister, and when the latter attempted to put some coal on the fire quickly took the hod from her hand, and quickly did the work himself.

"You wouldn't catch my brother being so polite to me!" she said. "So much more the shame to your brother!" I thought.

Every boy ought surely to feel a certain care over his sister, even if she be older than he. As a rule, he is physically stronger, and consequently better able to bear the burdens of life than she. There is nothing so charming than the chivalrous protection which some boys (bless them!) lavish on their fortunate "women folks." And nothing is so attractive to other girls as to see a boy gentle and tender to his sister.

As for you, dear girls, you would never be so rude as to fail to acknowledge any courtesy your brother paid you? If you would deem it extremely unkindly not to thank any person who gave you his seat in the horse-car to you, or who helped you across an icy spot on the sidewalk, you would blush to be less grateful for a similar kindness on the part of your brother. If he is ready to place a chair or to open a door for you, to make sure that you have an escort after dark, to take off his hat to you on the street, to ask you to dance with him at a party, surely you are eager to please him. To sew on a stray button, or mend a rip in his gloves; to thank him for taking pains to call for you and bring you home from a friend's house; to bow as politely to him, and to accept him for a partner with the same pleasant smile which you would have for some one else's brother.

A boy should learn the habit of easy politeness in all circumstances, but if there be one place on the earth where one should use freely his very best manners, it is in his own home.—Harper's Young People.

How Many Plums were in the Basket?

A lady of rank and wealth, says a German writer, was wooed by three lovers, and she proposed to them the following problem, offering her hand as the prize for a correct answer. I have here in my basket, said she, a gift of plums for each of you. One of you shall have half and one more, the second shall have half and one more, and the third shall again have half and three more. This will empty my basket. Now, how many plums are in it? The first lover—no arithmetician—in hopes to make a lucky hit, said threecore. No, answered the lady, but if there were as many more, half as many more, and a third as many more as there are now in the basket, with five more added to that, the number would by so much exceed three score as it now falls short of it. The second lover bewildered, then made the wild speculation and said, forty-five. Not so, replied the calculating damsel. But if there were a third as many more, half as many more, and a sixth as many more as there are now, there would be in my basket as many more than forty-five as there are now under that number. The third one was equal to the occasion. He named the correct number, and so obtained the ingenious questioner for his wife. How many plums were in the basket?—Southern Churchman.

Without Him You Can Do Nothing.

A little boy once said: "How hard it is to do right! I've tried and tried, and there's no use trying any longer."

But one day, after reading his Bible, he said: "Why, I've been trying to change myself all the time, and here I read that only God can change me. I can no more change my heart than a colored man can make himself white. How foolish I have not been to ask him!"

And he was right. Are you trying to change your own heart? You can never do it. It will get worse and worse until you ask Jesus to give you a new heart.

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