

DR. TALMAGE'S SERMON:

The Brooklyn Divine's Sunday Sermon.

Subject: "The Holy City." Preached at Jerusalem.

TEXT: "Jerusalem, Jerusalem!"—Matt. xxiii, 37.

This exclamation burst from Christ's lips as He came in sight of this great city, and, although it had been so long changed, who can visit Jerusalem to-day without having its mighty past roll over on him, and ordinary utterances must give place for the exclamations of the prophet, "Jerusalem, Jerusalem!"

I am also thrilled and overpowered with the remembrance that yonder, where now the Mohammedan mosque, stood the temple of the very one that Christ, when He was told to David, the King, that should his armies had been victorious, his son had been slain; the father turned his back upon the city, and he went up the stairs of his palace, his heart broken, as he went, wringing his hands sometimes, and then again pressing them against his temples as though he would press them in.

But standing in this old city all other facts are eclipsed when we think that here our blessed Lord was born, that up and down the streets of this city He walked, and that in the outskirts of it He died. Here was His only day of triumph, His only day of suffering, His only day of glory.

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Sometimes men on the way to the scaffold have such a hurried shock of hair that, when once a year it was shorn, what was cut off weighed over three pounds. But notwithstanding all his brilliancy of appearance, he was a bad boy, and broke his father's heart. He was plotting to get the throne of Israel. He had marshaled an army to overthrow his father's government. The day of battle had come and the conflict was begun. David, the father, sat between the gates of the palace waiting for the tidings of the conflict.

In England the name of Henry was so great that his honors were divided among different regions. It was Henry the First, and Henry the Second, and Henry the Third, and Henry the Fourth, and Henry the Fifth. In France the name of Louis was so favorably regarded that it was Louis the First, Louis the Second, Louis the Third, Louis the Fourth, Louis the Fifth, Louis the Sixth, Louis the Seventh, Louis the Eighth, Louis the Ninth, Louis the Tenth, Louis the Eleventh, Louis the Twelfth, Louis the Thirteenth, Louis the Fourteenth, Louis the Fifteenth, Louis the Sixteenth, Louis the Seventeenth, Louis the Eighteenth, Louis the Nineteenth, Louis the Twentieth, Louis the Twenty-first, Louis the Twenty-second, Louis the Twenty-third, Louis the Twenty-fourth, Louis the Twenty-fifth, Louis the Twenty-sixth, Louis the Twenty-seventh, Louis the Twenty-eighth, Louis the Twenty-ninth, Louis the Thirtieth, Louis the Thirty-first, Louis the Thirty-second, Louis the Thirty-third, Louis the Thirty-fourth, Louis the Thirty-fifth, Louis the Thirty-sixth, Louis the Thirty-seventh, Louis the Thirty-eighth, Louis the Thirty-ninth, Louis the Fortieth, Louis the Forty-first, Louis the Forty-second, Louis the Forty-third, Louis the Forty-fourth, Louis the Forty-fifth, Louis the Forty-sixth, Louis the Forty-seventh, Louis the Forty-eighth, Louis the Forty-ninth, Louis the Fiftieth.

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IN OTHER LANDS.

The Kitchen—God of China.

Su Meng Kong is the kitchen god of China, and none would dare to set up house-keeping without him. Many put his image in the main room of the house. His birthday is the fourteenth of the seventh month, and on that day every family worships him, each in its own house.

On the twenty-fourth day of the last month of the year, when the gods are supposed to go off on a ten days' holiday, a paper horse, and other traveling equipments are burned for his use, during his journey to make his annual report to the superior gods. A lamp is kept constantly burning during the first days of the new year, to indicate that the family are waiting to welcome him whenever he returns.

A Chinese Custom. According to the customs of China, a bit of coquetry is displayed by allowing her forehead, to show that she is married. Her tresses reach to her feet, and so difficult is the task of dressing them that one arrangement lasts several days. For the preservation of the coiffure she lies while asleep on a willow pillow as finely woven as an imported bonnet, shaped like a loaf of baker's bread. The maids dress their back hair in a queue, and arrange a bang one and one-half inches deep, from ear to ear. A bit of coquetry is displayed by allowing a single lock to float loosely in front of the face and over the shoulder. The hair of the Chinese girl is never cut, and as a result of the splendid care bestowed, it grows luxuriantly.

Women in France. In the French household the woman is queen. Her empire over her children is perfect and she leads her husband by the nose. He does not complain of this; on the contrary, he enjoys it, and thinks that, after all, much worse might happen to him. The wife knows all her husband's affairs; she is the goddess of economy and order. She has a genius for cookery and is thoroughly awake to the fact that it is good policy in married life to see that monotonous dinner well. Let a French woman be rich or poor—the mistress of a mansion in the Champs Elysees or of a poor fifth-floor flat at Montmartre or Batignolles—she has always the charm of femininity. She is always smart, always alert, and has a fluttering, bustling way with her that is bound to keep awake your interest in all she does. She may be sometimes a little affected, but she is never vulgar. On Sundays and holidays she dresses still a little more elegantly than usual, but she never appears to be in Sunday clothes. The middle-class French woman is lady-like, not only in her dress, but in her speech. You will never see her loaded with cheap jewelry this great stamp of vulgarity; and when she speaks to you, you cannot guess whether she is the wife of a gentleman or a small tradesman. Notice that she often changes the style of her hair. That is because she knows that love lives on trifles, and that the best dishes become unpalatable if they are always served with the same sauce. Even if her stock of clothes are scanty her clever brain and fingers help her to cover its deficiencies by three or three dresses in possession the dear little humming will make you believe that she has a well-filled wardrobe.

THE HOME PHYSICIAN.

Nutmegs as a Medicine.

The medicinal qualities of nutmegs are worthy of a great deal of attention. They are fragrant in odor, warm and grateful to the taste, and possess decided sedative, astringent and soporific properties. In the following affections they will be found highly serviceable: Gastralgia (neuralgia of the stomach), cholera morbus, flatulent colic, dysentery, cholera infantum, and infantile colic.

In all cases nutmegs may be prepared for administration in the following manner: Grate one or more nutmegs into a fine powder. For children, give one-sixth to one-third of a teaspoonful, according to age, of this powder, mixed with a small quantity of milk. For adults, from a half to two teaspoonfuls may be given in the same way according to the severity of the case. Every two hours is generally the best time to administer this remedy.

Insomnia (sleeplessness) is very often effectually relieved by one or two doses of nutmeg, when much stronger agents have signally failed.

In the delirium tremens of drunkards this remedy can be administered with safety and great benefit when the use of other sedatives might be perilous.

This ointment will benefit, though not cure, any case of itching or irritable hemorrhoids. Powdered nutmeg, two drachms; tannin, and a half drachm; lard, one ounce; mix. Apply a small quantity before and after each evacuation of the bowels.

Remember, then, that the nutmeg is a valuable household remedy and should not be entirely forgotten in the excitement of the great race after new medicines with high-sounding names.—Household Companion.

A group of German physicians have published a protest against forcing children to learn the piano before they are twelve. They point out damaging results to the intellect and the physical condition.

It is better to use coarse flannel than fine for fomentations. There is more air in the interstices of the former, and for this reason it will keep warm longer, air being a bad conductor of heat.

A COQUETTE in love is just about as tame as a bottle of ginger pop that has stood some time with the cork pulled out.

"Farwell, George," she sobbed, the tears streaming down her cheeks. "Don't take on so, Mary," he soothingly replied. "I'm only going down to the office, six blocks distant." "Yes, I—oo-oo-oo," she wept afresh; "but you are going on a cable car."

Use not to-day what to-morrow may want.

SUNDAY SCHOOL LESSON.

SUNDAY DECEMBER 22, 1893. Close of Solomon's Reign.

LESSON TEXT.

(1 Kings 11: 26-43. Memory verses, 42, 43.)

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 Darkness of an Evil End.

1. Jeroboam's Treason, vs. 26-28, 40. LESSON OUTLINE: 2. Ahijah's Prophecy, vs. 29-33. 3. Solomon's End, vs. 40-43.

GOLDEN TEXT: Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.—Eccl. 12: 13.

DAILY HOME READINGS:

M.—1 Kings 11: 26-43. The darkness of an evil end.

T.—1 Kings 11: 14-25. Adversaries of Solomon.

W.—1 Kings 1: 2-1: 15. Rehoboam's folly.

T.—1 Kings 12: 16-33. From Rehoboam to Jeroboam.

F.—2 Chron. 10: 1-19. Rehoboam deserted.

S.—2 Chron. 11: 1-17. The divided kingdoms.

S.—1 Kings 3: 1-15. Solomon's bright beginning.

LESSON ANALYSIS.

I. JEROBOAM'S TREASON.

I. His High Position: Solomon... gave him charge over all... the house of Joseph (28). Jeroboam was a mighty man of valour (1 Kings 11: 28).

Solomon saw... that he was industrious (1 Kings 11: 28). Men of high degree are a lie (Psa. 62: 9).

A bunch of great authority under Candace (Acts 8: 27).

II. His Base Ingratitude: He also lifted up his hand against the king (26).

The man that lifted up his hand against my Lord (2 Sam. 18: 25). Sheba... hath lifted up his hand against the king (2 Sam. 20: 21).

If I have lifted up my hand against the fatherless (Job. 31: 21). Mine own familiar friend... lifted up his heel against me (Psa. 41: 9).

III. He Imperiled Life: Solomon sought therefore to kill Jeroboam (40).

Saul... said, I will smite David even to the wall (1 Sam. 18: 11). There is but a step between me and death (1 Sam. 20: 31).

Saul cast his spear at him to smite him (1 Sam. 20: 33). The whole council sought... that they might put him to death (Matt. 26: 59).

1. "He also lifted up his hand against the king." (1) The king; (2) The rebel; (3) The rebellion.—(1) Ingratitude; (2) Treason; (3) Rebellion.

2. "He was industrious." (1) Industry manifested; (2) Industry recognized; (3) Industry rewarded.—(1) Industry; (2) Honor; (3) Advancement.

3. "Solomon sought therefore to kill Jeroboam." (1) The wrathful monarch; (2) The imperiled subject.

II. AHIJAH'S PROPHECY.

I. Solomon's Kingdom to be Divided: I will rend the kingdom out of the hand of Solomon (31).

I will surely rend the kingdom from thee (1 Kings 11: 11).

I will take the kingdom out of his hand (1 Kings 11: 35).

The people answered... What portion have we in David? (1 Kings 12: 16).

So Israel rebelled against the house of David (2 Chron. 10: 19).

II. One Section to be Retained: Unto his son I will give one tribe (36).

I will give one tribe to thy son (1 Kings 11: 33).

He shall have one tribe (1 Kings 11: 32). As for the children of Israel... Rehoboam reigned over them (1 Kings 12: 17).

None... followed the house of David, but... Judah only (1 Kings 12: 30).

III. Jeroboam to be Crowned: Thou... shalt be king over Israel (37).

I will... give it to thy servant (1 Kings 11: 11).

I will... give ten tribes to thee (1 Kings 11: 31).

I will... give it unto thee, even ten tribes (1 Kings 11: 35).

They sent and called him... and made him king (1 Kings 12: 20).

1. "The prophet Ahijah... found him in the way." (1) The prophet's mission; (2) The prophet's message.—(1) The wayside meeting; (2) The wayside greeting.

2. "I will rend the kingdom out of the hand of Solomon." (1) Solomon's kingdom; (2) Solomon's transgression; (3) Solomon's doom.

3. "For David's integrity, (2) Jehorah's favor; (3) Solomon's gain.

III. SOLOMON'S END.

I. His Acts: All that he did, and his wisdom (41). He was wiser than all men (1 Kings 4: 31).

He spake three thousand proverbs (1 Kings 4: 32).

He spake of trees, ... beasts, ... fowl, ... fishes (1 Kings 4: 33).

Solomon built the house, and finished it (1 Kings 6: 14).

Rehoboam reigned over them (1 Kings 12: 17).

Rehoboam the son of Solomon reigned in Judah (1 Kings 14: 21).

Solomon's son was Rehoboam (1 Chron. 3: 10).

Solomon begat Rehoboam (Matt. 1: 7).

1. "The rest of the acts of Solomon, and all that he did." (1) Acts of wisdom; (2) Acts of folly.—Solomon's completed record (1) In the eyes of man; (2) In the eyes of God.

2. "Solomon slept with his fathers." (1) The sleeping fathers; (2) The resting sons.—(1) The generations gone; (2) The generations going.

3. "Rehoboam his son reigned in his stead." (1) A vacated throne; (2) An insufficient substitute.

LESSON BIBLE READING.

KING SOLOMON.

His birth (2 Sam. 5: 14; 1 Chron. 3: 5; 14: 4).

He loved God (1 Kings 3: 3).

His wise choice (1 Kings 3: 9, 10).

His high reward (1 Kings 3: 12, 13).

His wisdom (1 Kings 10: 14-23, 27).

His wealth (1 Kings 10: 28; 4: 29-31).

His splendor (Matt. 6: 29; Luke 12: 27).

His fall (1 Kings 11: 1, 6, 9).

His end (1 Kings 11: 43).

LESSON SURROUNDINGS.

INTERVENING EVENTS.—

The present lesson covers in part the same period of time as the last; hence the events recorded in 1 Kings 11: 14-25 are not strictly "intervening." An account is there given of two adversaries who harassed Solomon during his reign: one, Hadad, an Edomite, who escaped the slaughter in the days of David, and allied himself with the king of Egypt; the other, Rezon, who established himself in Damascus.

PLACES.—The city of David; a name place in the vicinity of Jerusalem; the land of Egypt.

TIME.—The death of Solomon took place about B. C. 975, according to the usual chronology. The prophecy to Jeroboam may be dated ten years earlier, some time after the completion of the palace, and very shortly after the prediction in the last lesson.

PERSONS.—Jeroboam; Solomon; Ahijah the Shilonite; Shishak, king of Egypt; and Rehoboam.

INCIDENTS.—The advancement of Jeroboam; a prediction symbolically made to him; the explanation of it by the prophet Ahijah; the flight of Jeroboam to Egypt; a summary of Solomon's reign.

PARALLEL PASSAGE.—2 Chronicles 9: 29-31 (corresponding to verses of 41-43 of the lesson).

Church Fairs:

Mr. Moody struck the keynote of good, sound sense on the subject of church fairs, the other day. In an address when he pronounced them "an abomination." "The idea," he exclaimed, "of raffling and voting for the best-looking man, and having the girls sell cigars! Better you should worship in a barn than resort to any such methods."

We suspect that a large majority of the church-going readers of this paper will heartily endorse Mr. Moody's opinion. The thing comes about by degrees and naturally enough. A new church is built. The cost outruns the estimate or, perhaps the pastor holds the belief, common among so many men of his profession, that "nothing vitalizes a church more than a burden of debt." The debt is not paid, however. Or, perhaps, it is an organ or stained-glass windows that are wanted, and the men of the congregation are sluggish in the matter. Then two or three ladies of the drill-sergeant order take it up and propose that the women shall make it their business. Then follow strawberry festivals, oyster suppers, socials, fancy bazaars all the usual expedients dear to the feminine soul for squeezing money out of the pockets of their husbands and lovers. Foolish young girls get a good deal of the management into their hands, and the consequences are that we have gambling, theatrical representations and vulgar voting for the prettiest girls, etc., sanctioned by religious bodies who unsparingly denounce lotteries, the theatre and all fashionable amusements.

The effect is wholly bad, not only on the men and women who participate in these devices, but on the outside body, who wish to credit every Christian body with sincerity. Gambling is gambling, whether it be for money at faro or a big cake at a church fair; and, if theatrical representations are vicious, the fact that they are extremely badly done by young women and children in a Sunday school does not purge them of offence.

Mr. Moody is in the right of it. Let all managing women of needy churches take warning, and look up some other method of raising funds or, better still, keep the churches from running into debt.—Ez.

How the Norwegians Treat their Horses.

A traveler in Norway says that the little horses there are almost always of a dun color, and have their manes cropped short; are wiry and full of life and courage, dashing down hill at a reckless pace. Not a lame or poor animal is to be found among them, either in hack, dray, or country-produce cart. They are mostly pony-shaped, rather short in the legs, yet strong, tough, and round. When the drivers come from the house or establishment where their business calls them, they often take some trifle from their pockets—an apple, a lump of sugar, or bit of bread—and tender it to the waiting horse, who is evidently on the look-out for such a favor. The whip is seldom used. When a driver has occasion to leave his horse, he takes one turn of the rein about the animal's near fore-foot and secures the long end loosely to the shaft. A well-matched pair of these horses, quite sound, young and well broken for pleasure driving, can be purchased for three hundred dollars or less.

Being at sea, sail; being on land, settle.

A forgetful head makes a weary pair of heels.