The Brooklyn Divine's Sunday Sermon.

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

TEXT: "Jerusalem, Jerusalem !"-Matt. This exclamation burst from Christ's lips as He came in sight of this great city, and, although things have marvelously changed, who can visit Jerusalem to-day changed, who can visit Jerusalem to-day without having its mighty past roll over on him, and ordinary utterance must give place for the exclamatory as we cry. O Jerusalem, Jerusalem! Disappointed with the Holy Land many have been, and I have heard good friends say that their ardor about sacred places had been so dampened that they were sorrow they ever visited Jerusalem. But with me the city and its surroundings are a rapture, a solemnity, an over whelming emotion. O Jerusalem, Jerusalem! The procession of Kings, conquerors, poets and immortal men and women pass before me as I stand here. Among the throng are Solomon, David and Christ. Yes, through these streets and amid these streets are streets. splender and wretchedness. It seemed as if the world exhausted itself on that man. It wove its brightest flowers into his garland. It set its richest gems in his coronet. It pressed the rarest wine to his lips. It robed him in the purest with the congratulations of the nation, and went up the stairs of his palace, his heart breaking as he went, wringing his hands cometimes, and then again pressing them against his wine to his lips. It robed him in the purest purple and embroidery. It cheered him with the sweetest music in that land of harps. It greeted him with the gladdest laughter that would good I had died for thee. O Absalom! Would God I had died for thee. O Absalom! the sweetest music in that land of harps. It greated him with the gladdest laughter that ever leaped from mirth's lip. It sprinkled his cheek with sgray from the brightest fountains. Royalty had no dominion, wealth no luxury, gold no glitter, flowers no sweetness, song no melody, light no rediance, upholstary no googgousness waters no gleam. upholstery no gorgeousness, waters no gleam, birds no plumage, prancing coursers no mettle, architecture no grandeur, but it was all his. Across the thick grass of the lawn, fra-

Fish pools, fed by artificial channels that brought the streams from hills far away, were perpetually ruffled with fins, and golden scales shot from water cave to water cave with endless dive and swirl, attracting the gaze of foreign potentates. Birds that had been brought from foreign aviaries gianced and fluttered among the foliage, and called to their mates far beyond the sea. From the royal stables there came up the neighing of twelve thousand horses, standing in blankets of Tyrian purple, chewing their bits over troughs of gold, waiting for the King's order to be brought out in front of the palace when the official dignitaries would leap into the saddle for some grand parade, or, harnessed to some of the fourteen hundred chariots of the King, the flery chargers with flaunting mane and throbbing nostril would make the earth jar with the tramp of hoofs and the thunder of wheels. While within and without the palace you could not think of a single luxury that could be added, or of a single luxury that could be added, or of a single splendor that could be kindled, down on the banks of the sea the dry docks of Ezion-geber rang with the hammers of the saipwrights who were constructing larger vessels for a still wider commerce, for all lands and climes were to be robbed to make up Solomon's glory. No rest till his keels shall cut every sea, his axmen hew every forest, his archers strike every rare wing, his fishermen whip every stream, his merchants trade in every bazaar, his name be honored by every tribe; and royalty shall have no dominion, wealth no luxury, gold no glitter, song no melody, light no radiance, waters no gleam, birds no plumage, prancing coursers no mettle, upholstery no gorgeousness, architecture no grandeur, but it was all his.

actually incrusted with jewels as he stands in nt and looks out upon the vast domain. the front and looks out upon the vast domain. What does he say? King Solomon, great is your dominion, great is your fonor, great is your joy? No. While standing here amidst all the splendor, the tears start and his heart breaks and he exclaims: "Vanity of vanities, all is vanity." What! Solomon not happy yet? No, not happy. The honors and the emoluments of this world bring so many cares with them that they bring also torture and disquietude. Pharaoh sits on one of the highest earthly eminences, yet he is miserable because there eminences, yet he is miserable because there are some people in his realm that do not want any longer to make bricks. The head of Edward I aches under his crown because the people will not pay the taxes, and Llewellyn, Prince of Wales, will not do him homage, and Wallace will be a hero. Frederick William III, of Prussia, is miserable because France wants to take the Prussian provinces.

The world is not large enough for Long and William III. The ghastliest surveying fear, the most reasonable, have walked amidst obsequious courters, and been clothed in royal apparet, and sat on judgment seats of power,

Honor and truth and justice cannot go so high up in authority as to be beyond the range of human assault. The pure and good in all ages have been execrated by the mob

who cry out: "Not this man, but Barabbas.
Now, Barabbas was a robber." By honesty,
by Christian principle, I would have you
seek for the favor and the confidence of your fellow men, but do not look upon some high position as though that were always sunsame. The mountains of earthly honor are like the mountains of Switzerland, covered with perpetual ice and snow. Having obtained the confidence and love of your associates, be content with such things as you have. You brought nothing into the world, and it is very certain you can carry nothing out. "Cease ye from man, whose breath is in his nostrils." There is an honor that is worth possessing, but it is an honor that comes from God. This day rise up and take it. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." Who aspires not for that royalty? Come, now, and be Kings and priests unto God and the Lamb forever.

and priests unto God and the Lamb forever.

If wealth and wisdom could have satisfied a man, Solomon would have been satisfied. To say that Solomon was a millionaire gives but a very imperfect idea of the property he inherited from David, his father. He had at his command gold to the value of six hundred and eighty million pounds, and he had silver to the value of one billion, twenty-nine million, three hundred and seventy-seven pounds sterling. The Queen of Sheba made him a nice little present of seven hundred and twenty thousand pounds, and Hiram made him a present of the same amount. If he had lost the value of a whole realm out of his pocket, it would have hardly been worth his while to stoop down and pickitup. He wrote one thousand and five songs. He wrote about almost everything. The Bible says distinctly he wrote about plants, from the cedar of Lebanon to the hyssop that growth out of the wall, and about birds and beasts and fishes. No doubt he put off his royal robes, and put on hunter's trapping, and went out on hunter's trapping, and went out with his arrows to bring down the rarest specimens of birds; and then with his fishing apparatus he went down to the stream to bring up the denizens of the deep, and plunged into the forest and

single blemish. The Bible says that he had such a luxuriant snock 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 wasplotting 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. Oh, how rapidly his heart beat with emotion how rapidly his heart beat with emotion Two great questions were to be decided: the safety of his boy, and the continuance of the throne of Israel. After awhile, a servant, standing on the top of the house, looks off, and he sees some one running. He is coming with great speed, and the man on the top of the house appropries.

the remembrance that yonder, where now stands a Mohammedan mosque, stood the temple, the very one that Christ visited. stands a Mohammedan blood the temple, the very one that Christ visited. Solomon's temple had stood there, but Nebsolomon's temple had stood there, but Nebsolomon's temple had stood there. grant with tufts of camphire from Engedi, fell the long shadows of trees brought from distant forests. uchadnezzar thundered it down. Zerubba-bel's temple had stood there, but that had been prostrated. Then Herod built a temple because he was fond of great architecture, and he wanted the preceding temples to seem insignificant. Put eight or ten modern ca-thedrals together, and they would not equal that structure. It covered nineteen acres. There were marble pillars supporting roof of cedar, and silver tables on which stood golden cups, and there were carvings exquisite and inscriptions resplendent, glittering balustrades and orna-mented gateways. The building of this tem ple kept ten thousand workmen busy forty six years. Stupendous pile of pomp and magnificence! But the material and archi-tectural grandeur of the building were very tame compared with the spiritual meaning of its altars and holy of holies, and the over-

Jerusalem!

But standing in this old city all other facts

are eclipsed when we think that near 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, and His assassination. One day this old Jerusalem is at the tiptop of excitement. Christ has been doing some remarkable works and asserting very high authority. The police court has issued papers for His arrest, for this thing must be stopped, as the very government is imperiled. News comes that last night this stranger arrived at a suburban village and that He is stopping at the house of a man whom He had resuscitated after four days' sepulture. Well, the people rush out into the streets, some with the idea of helping in the arrest of this stranger when He arrives and other research. He arrives, and others expecting that on the morrow He will come into the town and by "Well," you say, "if there is any man happy, he ought to be." But I hear him coming out through the palace and see his robes in out of the city gates until the procession reaches to the village. They come all around about fhe house where the stranger is stopping, and peer into the doors and windows that they peer into the doors and windows that they may get one glimpseof Him or hear the hum of His voice. The police dare not make the arrest, because He has somehow won the affections of all the people. Oh, it is a lively night in yonder Bethany! The heretofore quiet village is filled with uproar and outery, and loud discussion about the strange acting countryman. I do not think there was accounted the strange and the strange acting countryman. countryman. I do not think there was any countryman. I do not think there was any sleep in that house that night where the stranger was stopping. Although He came in weary He finds no rest, though for once in His lifetime He had a pillow. But the morning dawns, the olive gardens wave in the light, and all along yonder road, reaching over the top of Olivet toward this city, there is a vast swaying crowd of wondering people. The excitement around the door of the cottage is wild be a stranger steps cott beside an unbroken of the cottage is wild be a stranger steps cott beside an unbroken of the cottage is wild be a stranger steps cott beside an unbroken of the cottage is wild be a stranger steps cott beside an unbroken of the cottage is wild be a stranger steps cottage.

> beas for a saddle the Savior mounts it, and the populace, excited and shouting and fever ish, push on back toward this city of Jerusa-lem. Let none jeer now or scoff at this rider, or the populace will trample him un-der foot in an instant. There is one long shout of two miles, and as far as the eye can reach you see wavings of demonstrations and approval. There was something in the rider's visage, something in His majestic brow, something in His princely behavior that stirs up the enthusiasm of the people. They run up against the beast and try to pull the rider off into their arms and carry on their shoulders the illustrious stranger. The populace are so excited that they hardly know what to do with themselves, and some rush up to the roadside trees and wrench off branches and throw them in and wrench of oranches and throw them in His way; and others doff their gar-ments, what though they be new and costly, and spread them for a car-pet for the conquerer to ride over. "Hosanpet for the conquerer to ride over. "Hosanna!" cry the people at the foot of the hill.
> "Hosan"Cry the people at the foot of the hill.
> "Hosan"Cry the people all up and down
> the mountain. The procession has now come
> to the brow of yonder Olivet. Magnificent
> prospect reaching out in every direction—
> ying range of the uppers; or better still, have a
> pattern of the right size cut for you by
> a shoemaker. The pattern will be in
> two pieces, the yamp and the quarter hills, this most highly honored city of all the earth, Jerusalem. Christ there, in the midst of the procession, looks off and sees here for of the procession, looks off and sees here for-tressed gates, and yonder the circling wall, and here the towers blazing in the sun, Phas-aelus and Mariamne. Yonder is Hippicus, the King's castle. Looking along in the range of the larger branch of that olive tree, you see the mansions of the merchant princes. see the mansions of the merchant princes. Through this cleft in the limestone rock you see the palace of the richest trafficker in all the earth. He has made his money by selling Tyrian purple. Behold now the temple! Clouds of smoke lifting from the shimmering roof, while the building rises up beautiful, grand, majestic, the architectural skill and glory of the earth lifting themselves there in one triumphant doratory the forces prayer. one triumphant doxology, the frozen prayer of all nations.

The crowd looked around to see exhilaration and transport in the face of Christ, Oh, no! Out from amid the gates, and the domes, and the palaces, there arose a vision of this city's sin, and of this city's doom, which obliterated the landscape from horizon with his arrows to bring down the rarest specimens of birds; and then with his fishing apparatus he went down to the stream to bring up the denizens of the deep, and plunged into the forest and found the rarest specimens of flowers; and then he came back to his study and wrote book about zoology, the science of fishes; about ornithology, the science of fishes; about ornithology, the science of fishes; about botany, the science of plants. Yet, not withstanding all his wisdom and wealth, behold his wretchedness, and let him pass on. Did any other city ever behold so wonderful a man? O. Jerusalem, Jerusalem!

But here passes through these streets, as in imagination I see him, quite as wonderful, and a far better man. David the conqueror, the King, the poet. Can it be that I am in the very city where he lived and reigned! David, great for power, and great for grief. He was wrapped up in his boy Absalom. He was a splendid boy, judged by the rules of worldly criticism. From the crown of his head to the role of his feet there was not a splendid boy, judged by the rules of worldly criticism. From the crown of his head to the role of his feet there was not a

tempt was made in this case, for the mob were against Him. From nine in the morn-ing till three in the afternoon, Jesus hung a-dying in the outskirts of this city. It was a scene of blood. We are so constituted that a scene of blood. We are so constituted that nothing is so exciting as blood. It is not the child's cry in the street that so arouses you as the crimson dripping from its lip. In the dark hall, seeing the finger marks of blood on the plastering, you cry: "What terrible deed has been done here?" Looking upon this suspended victim of the cross, we thrill with the sight of bloodcross, we thrill with the sight of blood— blood dripping from thorn and nail, blood rushing upon His cheek, blood saturating His garments, blood gathered in a pool beneath. It is called an honor to have in one's veins the blood of the house of Stuart, or of the house of Hapsburg. Is it nothing when I point you to the outpouring blood of the King of the universe?

King of the universe?

In England the name of Henry was so great that its honors were divided among different reigns. 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, that it was Louis the First, Louis the Second, Louis the Third, and so on. But the King who walked these streets was Christ the First, Christ the Last, and Christ the Only. He reigned before the Czar mounted the throne of Russia, or the throne of Austhe throne of Russia, or the throne of Austria was lifted, "King eternal, immortal." Through the indulgences of the royal family, the physical life degenerates, and some of the Kings have been almost imbecile, and their bodies weak, and their blood thin and watery; but the crimson life that flowed upon Calvary had in it the health of immortal

God.
Tell it now to all the earth and to all the heavens—Jesus, our King, is sick with His last sickness. Let couriers carry the swift dispatch. His pains are worse: He is breathing a last groan; through His body quivers the last anguish; the King is dying; the King is dead! It is royal blood. It is said that some religionists make too much of the humanity of Christ. I respond that we make too little. If some Roman surgeon, standing under the cross, had caught one drop of the blood on his hand and analyzed it, it would have been found to have the same plasma, the same disk, the same fibrin, the same albumen. It was unmistakably human blood. It is a man that hangs there. His bones are of the same material as ours. His nerves are sensitive like ours. If it were an angel being despoiled I would not feel it so much, for it belongs to a different order of beings. But my Saviour is a man, and my whole sympathy is aroused. I can imagine how the spikes felt—how hot the temples burned—what deathly sickness seized His heart—how mountain, and city, and mob swam away from His dying vision—something of the meaning of that cry for help that makes the blood of all the ages curdle with horror: "My God! my God! why hast Thou forsaken me?"

Forever with all these scenes of a Saviour's suffering will this city be associated. Here His unjust trial and here His death. Oh, Je-

But finally I am thrilled with the fact that But finally I am thrilled with the fact that this city is a symbol of heaven which is only another Jerusalem. "The New Jerusalem." And this thought has kindled the imagination of all the sacred poets. I am glad that Horatio Bonar, the Scotch hymnist, rummaged among old manuscripts of the British museum until he found that hymn in ancient spelling, parts of which we have in mutilated form in our modern hymn books, but the form in our modern hymn books, but the quaint power of which we do not get in our

Hierusalem, my happie home! When shall I come to thee? When shall my sorrowes have an end, Thy joyes when shall I see?

Noe dampish mist is seene in thee, Noe colde nor darksome night; There everie soule altines as the sunne, There God Himselfe gives light.

Thy walls are made of precious stones.
Thy bulwarkes diamondes square; cates are of right orient ceedings riche and rare.

Thy turrettes and thy pinnacles
With carbancles doe shine;
Thy verrie streets are paved with gould,
Surpassing clear and fine,

Thy houses are of yvoric.
Thy windows crystal cleare:
Thy tyles are made of beaten gould,
O God! that I were there.

Our sweete is mixt with bitter gaule, Our pleasure is but paine: Our joyes scarce last the lookeing on, Our sorrows stille remaine. But there ther live in such delight,

Thy gardens and thy gallant walkes Continually are greene; There grow such sweete and picasant flowers As no where clee are seene,

There trees for everyone bear fruits
And everyone doe springe;
There everyone the angels sit,
And everyone doe singe.

Hierusalem! my happie home! Would God I were in thee! Would God my woes were at an end, Thy loyes that I might see!

Noiseless Slippers:

These are intended for the use of those who are nursing, or watching the sick, but they will be found to give great comfort to anyone who has tired

Rip the soles from a pair of old slip-pers, knock the heels off, and cover the have signally failed. oles, on both sides, with thick woolen Excellent material for this as well as for the uppers may be found in the skirts of old coats. With the old two pieces, the vamp and the quarter ineyards, olive groves, jutting rock, silvery two pieces, the vamp and the quarter siloam, and above all, rising on its throne of pattern. Cut two cloth pieces by the vamp pattern and four by the quarter pattern taking care to have two of the latter taking care to have two of the latter right side out and two wrong side out. Remember, then, that the nutmeg is a valuable household remedy and should From dark silesia cut linings to all those not be entirely forgotten in the excitepieces. Close and press the seams of the cloth pieces, then the linings; then cines with high-sounding names.baste the two smoothly together—seams | Household Companion. inside—and bind the upper edge with galloon. Now slip the heel stiffening (saved from the old slippers) up between the lining and the outside, and catch it there with two or three basting stitches. Then sew upper and sole together, holding both wrong side out, and your slipper is finished. Turn it and put it on; and if your feet are lame or tired you will not be in a hurry to take it off.

Meading Albums.

♣ pretty faccy carried into effect at air being a bad conductor of heat. Weading Albums. some weddings, is that of having a "wedding album" for each member of the bridal party. These albums are purchased by the bride and in them are placed photographs of the bride and bridegroom, the best man, usher's maid of honor, bridesmaids, and officiating clergymen, with the autograph of each under his or her own photograph. On the fly-leaf is written out the place, time and date of the marriage ceremony. Sometimes in the bride's album is place ed a highly illuminated marriage certificate. These albums are, of course, prepared after the wedding, when the bride their wedding finery.

The head is always the dupe of the hearland

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 god's 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 Chinese society, the wife of the Chinese minister to this country will comb her hair up from 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 be stowed, 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 busband 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 susband'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 monsieur dines well. Let a French woman be rich or poorthe mistress of a mansion in the Champs Elysees or of a poor fifth-floor flat at Montmarte 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 insipid 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 constant little changes. With two or three dresses in possession the dear little humbug will make you believe

THE HOME PHYSICIAN.

Nutmegs as a Medicine.

that she has a well-filled wardrobe.

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

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 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

In the delerium 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; tannic-acid, a half drachm; lard, one ounce; mix. Apply a small quantity before and after each evacuation of the bowels.

ment of the great race after new medi-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

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

"Farewell, 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, Iboo-hoo-know," she wept afresh; "but you are going on a cable car."

Webster," shouted an orator. "No. I and bridesmaids are photographed in don't." interrupted a man in the gal-their wedding finery. "Do you expect us to remember (Heb. 9: 27). the whole dictionary?"

Use not to-day what to-morrow may

SUNDAY SCHOOL LESSON. SUNDAY DECEMBER 22, 1883. Close of Solomon's Reign.

LESSON TEXT. (1 Kings 11 : 28-43. 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 1. Jeroboam's Treason, vs.

LESSON OUTLINE: 26-28, 40.
2. Ahijah's Prophecy, vs. 29-39. 3. Solomon's End, vs. 40-

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. Rehobeam's folly. T.—1 Kings 12:16-33. From Re-

hoboam 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. JEBOBOAM'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. A cunuch of great authority under

Candace (Acts 8:27). II. His Base Ingratitude : He also lifted up his hand against the king (26). The men that lifted up their hand

against my Lord (2 Sam. 18: 28). 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. His 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. 20:3). Saul cast his spear at him to smite him church fairs, the other day, in an ad-(1 Sam. 20: 33). The whole council sought, . . . that they

might put him to death (Matt. 26:

rebel; (3) The rebellion.—(1) In- methods." gratitude; (2) Treason; (3) Rebel-2. "He was industriaus." (1) Industry manifested' (2) Industry recogniz-

3. "Solomon sought therefore to kill

II. AHIJAH'S PROHECHY. 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 son's

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 to the severity of the case. Every two I will give one tribe to thy son (1 Kings

11: 13). He shall have one tribe (1 Kings 11: 32). As for the children of Israel, ... boam reigned over them (1 Kings 12: None ... followed the house of David,

but ... Judah only (1 Kings 12: 30). III. Jeroboam to be Crowned: Thou....shalt be king over Israel . . give it to thy servant (I 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) Solo-mon's kingdom; (2) Solomon's transgression; (3) Solomon's doom.

3 "For David my servant's sake. favor; (3) Solomon's gain.

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). II. His Death:

Solomon slept with his fathers, and was buried (43). Dust thou art, and unto dust shalt thou return (Gen. 3: 19). He was burned in the city of David his father (2 Chron. 9; 31), "You all remember the words of Man goeth to his long home (Eccl. 12:

> III. His Successor: Rehoboam his son reigned in his stead (48).-

Rehoboam reigned over them (1 Kings 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 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

"Solomon slept with his fathers."
(1) The sleeping fathers; (2) The retiring sons.—(1) The generations gone; (2) The generations going.
"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 wisdom (1 Kings 3:28;4:2931). His splendor (Matt. 6:29; Luke 12: His fall (1 Kings 11: 1, 6, 9). His end (1 Kings 11:43).

LESSON SURROUNDINGS.

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

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

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; some 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 Solo-Parallel Passage -2 Chronicles 9: 29-31 (corresponding to verses of 41-43

Church Fairs:

of the lesson).

Mr. Moody struck the keynote of good, sound sense on the subject of dress when he pronounced them "an abomination." "The idea," he exclaimed, 'of raffling and voting for the best-looking man, and having the girls 1. "He also lifted up his hand against | sell cigars! Better you should worship the king." (1) The king; (2) The in a barn than resort to any such

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 ed; (3) Industry rewarded .- (1) In- and naturally enough. A new church dustry; (2) Honor; (3) Advance- is built. The cost outruns the estimate or, perhaps the pastor holds to the belief, common among so many men of Jeroboam." (1) The wrathful his profession, that "nothing vitalizes monarch; (2) The imperiled sub- 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 followstrawberry festivals, oyster suppers, sociables, fancy bazars, 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 public, 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 victous, 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

How the Norwegians Treat their

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 (1) David my servant's sake.
(1) David's integrity; (2) Jehovah's and courage, dashing down hill at a reckless pace. Not a lame or poor All that he did, and his wisdom (41).

Heckies pace. Not a time of poor, animal is to be found among them, either in hack, dray, or country-produce cart. They are mostly ponyshaped, 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 tump of sugar, or bit of bread—and tender it to the waiting horse, who is evidently on the look-out for such a favor. whip is seldom used. When a driver has occasion to leave his horse, he takes one turn of the rein about the animals near fore-foot and secures the long end loosely to the shaft. A wellmatched 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