## REV. DR. TALMAGE.

The Brooklyn Divine's Sun-

cubject: "The Birth of Christ." TEX7: "Let us now go even unto Betale-

Amid a thousand mercies we give each other holiday congratulations. By long established custom we exhort each other to healthful merriment. By gift, by Christmas trees which blossom and fruit in one night, by early morning surprise, by clusters of lighted candles, by children's processions, by agnted candles, by calldren's processions, by sound of instruments sometimes more blatant than musical, we wake up the night and prolong the day. I wish you all, in the grandest, noblest and best sense, a merry Christmas. The event commemorated is the gladdest of the centuries. Christ's cradle was as wonderful as His cross. Persuade me of the first and I am not surprised at the last. The door by which He entered was as tremes the door by which He went out.

I was last winter at the house where Jesus lived while He was in Africa. It was in Cairo, Egypt, the terminus of that terrible journey on foot which He took when Joseph and Mary fled with Him from Bethlehem to Egypt to escape the massacre of Herod. All tradition, as well as all history, points out this house in Cairo as the one in which these this nouse in Cairo as the one in which these three fugitives lived while in Africa. The room is nine steps down from the level of the street. I measured the room and found it twenty feet long and seven and a half feet high. There are three shelvings of rock, one of which I think was the cradle of our Lord.

of which I think was the cradle of our Lord. There was no window, and all the light must have come from lantern or cradle. The three arrived here from Bethlehem, having crossed the awill desert.

On the Mediterranean steamer going from Athens to Alexandria I met the eminent scholar and theologian, Dr. Lansing, who for thirty-five years has been a resident of Cairo, and he told me that he had been all over the road that the three fugitives took from and he told me that he had been all over the road that the three fugitives took from Bethlehem to Egypt. He says it is a desert way, and that the forced journey of the infant Christ must have been a terrible journey. Going up from Egypt Dr. Lansing met people from Bethlehem, their tongues swollen and hanging out from inflammation of thirst, and although his party had but one goatskin of water left, and that was important for themselves he was so moved with cant for themselves, he was so moved with the spectacle of thirst in these poor pligfims that, though it excited the indignation of his fellow travelers, he gave water to the strangers. Over this dreadful route Jo-seph and Mary started for this land of

weeks pass! Will the weary three ever reach the banks of the Nile? Will they ever see Cairo? Will the desert ever end? When at cairo? Will the desert ever end? When at last they cross the line beyon! which old Herod has no right to pursue their joy is unbounded. Free at last! Let them dismount and rest. Now they resume their way with less anxiety. They will find a place somewhere for shelter and the earching of their bread. Here they are at Cairo, Egypt.

They wind through the crooked streets, which are about ten feet wide, and enter the humble house where I have been to-day. But

humble house where I have been to-day. But the terminus of the journey of these three fugitives was not as humble as their starting point at Bethlehem. If that journey across the desert ended in a cellar it started from oarn. Everthing humble around that barn. a carn. Everthing humble around that barn, but everything glorious overhead. Christ's advent was in the hostery called the house of Chim Ham; the night with diamonded finger pointing down to the place; the door of heaven set wide open to look out; from orchestral batons of light dripping the oratories of the Messiah; on lowest doorstep of heaven the minstrels of God discoursing of glory and good will. Soon after the whiteheaven the minstrels of God discoursing of glory and good will. Soon after the white-bearded astrologists kneel, and from leathern pouch chink the shekels and from open sacks exhale the frankineense and rustle out the bundles of myrrh. The loosened star; the bundles of myrrh. The loosened star; the cember night affush with May morn; our world a lost star, and another star rushing down the sky that night to becken the wandown the sky that night to be down the sky that night to becken the wan-derer home again, shall yet make all nations keen Christmas.

Are there no new lessons from the story

Are there no new lessons from the story not yet hackneyed by oft repeatal? Oh, yes! Know in the first place, it was a side-real appearance that led the way. Why not a black cloud in the shape of a hand or finger pointing down to the sacred birth-place? A cloud means trouble, and the world had had trouble enough. Why not a shaft of lightning quivering and flashing and striking down to the sacred birth-place? Lightning means destruction, a shattering and consuming power, and the world wanted no more destruction.

But it was a star, and that means joy, that means hope, that means good cheer, that means ascendency. A star! That means creative power, for did not the morning stars sing together when the portfolio of the worlds was opened; A star! That means defense, for did not the stars fight in their courses against Sisera and for the Lord's people? A star! That means brilliant continuance, for are not the righteous to shine as the stars forever and ever? A star! That peans the opening of eternal joy. The day star in the heart. The morning star of the Redeemer.

The unusual appearance that night may

Recemer.

The unusual appearance that night may have been a strange conjunction of worlds. As the transit of Venus in our time was foretold many years ago by astronomers, and astronomers can tell what will be the conjunction of worlds a thousand years from now, so they can calculate backward; and even infidel astronomers have been compelled to testify that about the year I there was a very unusual appearance in the heavens. The Chinese record, of course entirely independent of the Word of God, gives as a matter of history that about the year I there was a strange and unaccountable appearance in the heavens.

But it may have been a matter on the seavens.

But it may have been a meteor such as you and I have seen flash to the horizon. I saw a few years ago in the nerthern sky a star shoot and fall with such brilliancy and precision that if I had been on a hill as high as that of Bethlehem, on which the shepherds stood, I could have marked within a short distance the place of the alighting. The University of Iowa and the British museum have specimens of meteoric stones picked up in the fields, fragments flung off from other worlds, leaving a fiery trail on the sky. So that it is not to me at all improbable the stellar or the meteoric appearance on that night off which we speak. I only care to knew that it was bright, that it was silvery, that it flashed and swayed and swung and halted with joy celestial, as though Christ in haste to save our world had rushed down without His coronet, and the angels of God had hurled that the state of the stat tafter Him!

t after Him!

The wise men of of the East came to Christ. They were not fools, they were not imbedies. The record distinctly says that the wise men ame to Christ. We say thay were the magi, or they were the alchemista, or they were the astrologists, and we say it with deprelating accentuation. Why they were the post splendid and magnificent men of the entury. They were the naturalists and he scientists, They knew all that was nown. You must remember that astrology as the thother of astronovay, and that

lichemy was the mother of chemistry, and because children are brighter than the mother you do not despise the mother.

It was the lifelong business of these astrologers to study the stars. Twenty-two hunired and fifty years before Christ was born the wise men knew the precession of the squinoxes, and they had calculated the orbit and the return of the comets. Professor Smith declares that he thinks they understood the distance of the sun from the earth. We find in the book of Job that the men of olden time did not suppose the world was flat. We find in the book of Job that the men of olden time did not suppose the world was flat, is some have said, but that he knew, and the men of his time knew, the world was globular. The pyramids were built for as-irological and astronomical study. Then, the alchemists spent their lives in the study of metals and gases and liquids and solids, and in filling the world's library with their wonderful discoveries. They were vastly wise men who came from the East, and tralition says the three wisest came—Casper, a roung man; Balthazar, a man of midlife, and Melchior, an octogenarian. The three wisest men of all the century. They came to the manger.

wisest men of all the century. They came to the manger.

So it has always been—the wisest men some to Christ, the brainiest men come to the nanger. Who was the greatest metaphysician this country ever has produced? Jonathan Edwards, the Christian. Who was the greatest astronomer of the world? Herschel, the Christian. Who was the greatest poet ever sroduced? John Milton, the Christian. Who was the wisest writer on law? Blackstone, the Christian. Why is it that every college and university in the land has a chapel? They must have a place for the wise men to worthip. Come now, let us understand in ounces and by inches this whole matter. In posthip. Come now, let us understand in ounces and by inches this whole matter. In post-nortem examination the brain of distinguished men has been examined, and I will and the largest, the heaviest, the mightiest brain ever produced in America, and I will sak what that brain thought of Carist. Here is, the brain weighing sixty-three ounces, the largest brain ever produced in America. Now let me find what that brain thought of Christ. In the dwing moment that man said. Now let me find what that brain thought of Christ. In the dying moment that man said, "Lord, I believe, help Thou mine unbelief Whatever else I do, Almighty God, receive me to Thyself for Christ's sake. This night I shall be in the light and joy and blessedness." So Daniel Webster came to the manger. The wise men of the East followed by the wise men of the West.

It was in closing December that He was born to show that this is a Christ of people in sharp blast, for people under clouded sky, for people with frosted hopes, for people with thermometer below zero. That is the reason He is so often found among the desti-

reason He is so often found among the desti-tute. You can find Him on any night

strangers. Over this dreadful route Joseph and Mary started for this land of Egypt. No time to make much preparation. Herod was after them, and what were these peasants before an irate king?

Joseph, the husband and father, one night sprang up from his mattress in great alarm, the beads of sweat on his forehead and his whole frame quaking. He had dreamed of massacres of his wife and babe. They must be off, that night, right away. Mary put up a few things hastily, and Joseph brought to the door the beast of burden, and helped his wife and child to mount. Why, those loaves of bread are not enough, those bottles of water will not last for such a long way. But there is no time to get anything more. Out and on. Good-by to the dear hone they expect never again to see. Their hearts break. It does not need that ours be a big house in order te make us sorry to leave it.

Over the hills and down through the deep gorge they urge their way. By Hebron, by Gaza, through hot sand, under a blistering sun, the babe crying, the mother faint, the babe crying, the mother faint, the bahes of the Nile? Will they ever see Cairo? Will the deept ever reach the banks of the Nile? Will they ever see Cairo? Will the deept ever end? When at Oh, this suffering and struggling world needs to be hushed and soothed and rocked and Inliabled in the arms of sympathetic Omnipotence! No mother ever with more ten-derness put her foot on the rocker of the cradle of a sick child than Christ comes down to us, to this invalid world, and He rocks it into placifity and quietness as He says, "My peace I give unto you; not as the says, "My peace I give unto you."
world giveth give I unto you."
Notice also the fact which no one seems to

notice—that this Christ was born among the sheep, and the cattle, and the horses, and the camels in order that He might be an alleviating influence to the whole animal creation. It means mercy for overdriven, underfed, It means mercy for overdriven, underfed, poorly sheltered, galled and maltreated animal creation. Hath the Christ who compared Himself to a dove no care for the cruelties of the pigeon shooting? Hath the Christ who compared Himself to a lamb no care for the sheep who are tied and contorted, and with neck over the sharp edge of the butcher's cart, or the cattle train in hot weather from Omaha to New York, with no water—fifteen hundred miles of agonyf

Hath the Christ whose tax was paid by a fish, the coin taken from its mouth, no care for the tossing fins in the fish market? Hath the Christ who strung with His own hand the nerves of dog and cat no indignation for the horrors of vivis ction? Hath the Christ who said "Go to the ant" no watchfulness for the transfixed insects? Hath the Christ who said "Go to the ant" no watchfulness for the transfixed insects? Hath the Christ who said "Beheld the fowls of the air" Himself never beheld the outrages heaped upon the brute creation which cannot articulate its grief? This Christ came net only to lift the human race out of its trouble, but to lift out of parg and hardship the animal creation. In the glorious milennial time the child shall lead the lion and play with the cockatrice only because brute and reptile shall have no more wrongs to avenge. To alleviate the condition of the brute creation Christ was born in the cattle pen. The first bleat of the Lamb of God heard amid the tired flooks of Bethlehem shepherds. The white horse of eternal victory stabled in a barn.

But notice also in this account the three Caristmas presents that are brought to the manger—gold, frankinesses and myrrh. Gold to Christ—that means all the affluence of the world surrendered to Him. For lack of money no more asylums limping on the same and many that was a serious that are limping on the same and more asylums limping on the same and many than and the same and more asylums limping on the same and more asy

cold to Christ—that means all the affluesce of the world surrendered to Him. For lack of money no more asylums limping on their way like the cripples whom they helped, feeling their slow way like the blind people whom they sheltered. Millions of dollars for Christ. Rallroads owned by Christian stockholders, and governed by Christian stockholders, and carrying passengers and freight at Christian prices. George Peabodys and Abbott Lawrences and James Lenoxes no rarity. Bank of England, Bourse of France, United States treasury, all the moneyed institutions of the world for Christ. The gold for Christ. Gold not merely paid the way of Joseph and Mary and the divine fugitive into Egypt, but it was typical of the fact that Christ's way shall be paid all around the world. The gold for Christ, the silver for Christ, the jewels for Christ. Australia, Nevada and Golconda for Christ. The bright, round, beautiful jewel of a world set like a solitaire on the bosom of Christ.

But I notice that these wise men also shook out from the sacks the myrrh. The cattle came and they snuffed at it. They did not seat it because it was bitter. The pungent gum resin of Abyssinia called myrrh brought to to the feet of Christ. That means bitterness Bitter betrayal, bitter persecution, bitter days of suffering, bitter nights of woe. Myrrh. That is what they put into His cup when He was dying. Myrrh. That is what they put under His head in the wilderness. Myrrh. That is what they strewed His path with all the way from the cattle pen in Bethlehem to the mausoleum at Joseph's gountry seat. Myrrh. Yea, says the Psalmist, "All Thy garments smell of myrrh." That is what the wise men wrapped in the swaddling clothes of the babe. That is what the Marys twisted in the shroud of a crucified Christ. The myrrh. Oh, the height, the depth, the length, the breadth of the Baviour's sorrow! Well might the wise men shake out the frankincense. Clear up to the rafters of the bara the air is filled with porfume, and the hostiers and the camel drivers in the farthest part of the building inhale it, and it floats out upon the air qualit passers by wonder who in that rough But I notice that these wise men also shook

place could have by accident dropped a box of alabaster. Frankincense. That is what they burned in the censer in the ancient tem-ple. Frankincense. That means worship. Frankincense. That is to fill all the homes, and all the churches, and all the capitals and all the churches, and all the capitals, and all the nations from cellar of stalactited cave clear up to the stivery rafters of the starlit dome. Frankincense. That is what we shake out from our hearts to-day, so that the nostrils of Christ once crimsoned with the henorrhage of the cross shall be flooded with the perfume of a world's adoration. Frankincense. Frankincense in song and sermon and offerory and bandshaking and decoration.

Praise Him, mountains and hills, valleys and seas, and skies and earth and heaven cyclone with your trumpets, northern lights with your flaming ensign, morning your castles of cloud, and evening with billowing clouds of sunset. Do you know they used to hold the censer in billowing clouds of sunset. Do you know how they used to hold the censer in the olden time, and what it was made of? Here is a metal pan and the handle by which it was held. In the inside of this metal pan were put living coals, on the top of them a perforated cover. In a square box the frankincense was brought to the temples. This frankincense was taken out and sprinkled over the living coals, and then the perforated cover was put on, and when they were all ready for worship, then the cover was lifted from the censer and from all the other censers, and the perfumed smoke arose until it hung amid all the folds and dropped amid all the altars, and then rose in great columns of praise outside or above the temple, rising clear up toward the throne of God. Bo we have two censers to-day of Christmas frankincense. Here is the one censer of earthly frankincense.

On that we put our thanks for the mercies of the past year, the mercies of all our past lives, individual mercies, family mercies, social mercies, national mercies, and our hearts burning with gratitude send aloft the incense of praise toward the throne of Christ. Bring on mere incense, and higher and higher left the columns of praise accend.

of praise toward the throne of Christ. Bring on mere incense, and higher and higher at let the columns of praise ascend. Let them wreathe all these pillars and hover amid all these arches, and then soar to the throne. But here is the other censer of heavenly thanksgiving and worship. Let them bring all their frankincense—the cherubim bring theirs, and the seraphim theirs, and the one hundred and forty-four thousand theirs, and all the eternities theirs, and let them smoke with perfume on this heavenly censmoke with perfume on this heavenly cen-ser until the cloud canopies the throne of God. Then I take these two censers—the censer of earthly frankincense and the censer of heavenly frankincense—and I swing them before the throne, and then I clash them together in one great hallelujah unto Him whom the wise men of the East brought the gold and the myrrh and the franking Blessed be His glorious name forever!

# How to Stain a Floor.

A good and easily-prepared stain of a brown color, for margins of floors, may be made as follows: Obtain from the paint-shop some dry vandyke brown mix it with strong ammonia water to form a paste. They can be mixed in a cup or an empty jam-pot, and must be thoroughly incorporated. If the paste is very stiff, add ammonia till the consistency is about that of thick condensed milk. Reduce to liquidity with water. The stain will be dark or light according to the quantity of water added, and the shade may be modified to any extent. The concentrated stain be kept in a covered jar; or, if sufficiently thin, in a bottle; but enough should be prepared at one time, with water, to do at least all that is required of one room, as otherwise it is difficult to match the shade exactly.

If great exactitude in width of margin is required, the limits of the stain should be marked out. Presuming that the centre of the floor is to be carpeted, let the stain go an inch or two under the carpet. Apply it with either a rag or a brush, laying it as disfigured (as is often the case) with paint or other marks which will not wash out, a dark stain is advisable, as it tends to conceal them.

After staining, allow the floor to dry, and then go over the part done with coat of size. Buy the size in a jelly form, rather than dry. Melt the jelly in any convenient vessel, adding a little warm water, and apply to the floor while warm. It is best laid on with a brush. After the floor has dried again, it is ready for varnishing. Use brown-oak varnish, and apply it with a brush. One coat will probably be sufficient, as the size is used to prevent the varnish sinking. If, however, the result looks patchy, apply another coat of varnish

in a day or two. A floor so stained and varnished may have its appearance revived, at any time, by re-varnishing, if the stain is not worn through. To keep the varnish brush in good condition, wash it with turpentine before it has become hardened. If you are in doubt about the strength of the stain, try it upon a piece of waste wood; which should be sized and varnished, just as if it were the floor. Then the stain can be applied without any guessing as to its final appearance. B. E. M. final appearance.

Louisville's Woman Sexton. It may not be generally known, but it is a fact, nevertheless, that the sexton of one of Louisville's largest cemeteries is a woman-Mrs. Shelbywho, since the death of her husband in 1885, has had charge of St. John's (Catholic) Cemetery, located at Twenty-sixth and St. Cecilia streets. There are now 13,000 dead resting in this graveyard, the first grave in which was dug by Mrs. Shelby's husband. The lady was born in Ireland, and married there, but came to the United States in 1865. She attends to all the duties of the position, keeps her own books, records, &c., in a thorough and systematic manner, and has achieved a most creditable success and made hosts of friends. She has a family of five children, one of whom, a daughter, is married. Mrs. Shelby attends to her duties faithfully, though suffering from the effects of a lightning stroke received some time since. She is the only woman sexton in this city or State, as far as known, and one of the very few in this country.

Queen Louiss, of Denmark, now in her seventy-fourth year, is the mother of the Crown Prince of Denmark, the Czarina of Russia, the reigning King of Greece and the futu: e Queen of Eng-

The elephant Jumbo's stomach was found to contain many English

At the funeral of Abraham Laubach of Easton, Penn., his four sons acted

### OUT OF THE ORDINARY.

A new marble saw cuts two and a half inches a minute.

Stop chewing gum and eat peanuts. It has been discovered in Boston that they will cure dyspepsia.

Statistics just published show that there are 2,272 soldiers six feet or over in height in the British army.

In spite of his far from enticing name, William Swindell, of Allegheny City, Pa., has made a fortune as a con-

A peach grower at Marshallville, Ga., obtained a clear profit of \$1,000 on one carload of peaches shipped to New York.

The tallest policeman in the United States is Lieut. Malin, of West Philadelphia, who is six feet five, and large in proportion. The fashionable wedding ring has

recently been of dull gold, but Princess Louise went back to the old fashion and chose hers bright. There is unusually bitter complaint

this season of the lack of young men at the summer resorts. The patrons are almost all married people, young people and dudes. The latest addition to the methods of suicide has been furnished by a soldier

in Flensburg, Prussia, who loaded a cannon and killed himself standing in front of it after having ignited a slow match. In France they now use for steam and water pipe joints gas jets made of wood pulp, which are boiled in linseed

oil. They give satisfactory results, and are not subject to decomposition at high temperature. The first so-called lead pencils were made in the United States in 1830. It is estimated that the consumption in this country is 250,000 a day; that, at an average cost of five cents each,

amounts to \$3,900,000 paid for pencils a year. A hail storm in Villafranca, Piedmont, was of such enormous stones that more than 100 persons were badly hurt, and a boy and a girl had their skulls fractured. The weight of some

hailstones was estimated at two One of the sports at Cape May this season is to shoot with rifles at porpoises, schools of which swim along the shore within range. Even the ladies engage in the hunt for the game. Comparatively few of the fish are shot, however.

## Newspaper Talk.

The horse that went mad in Chicago chould have been sent to Pasteur.

If the orange trust is formed it will be the people who will be squeezed. It can hardly be regarded as remarkabe that the missionaries at Mpwapws are having a bad spell.

Marriage is not one-tenth as much a failure as the average summer resort engagement.-Baltimore American.

The captain who urged the passengers on the burning steamer to "keep gave them the best advice he could.

As an old friend and lifetime associate ought not Lord Fife to have invited Gen. Drum to his wedding?-New York Tribune.

The ancient and honorable maidens of Massachusetts might properly come under the head of rejected Mss .- Rochester Post-Express.

A Lynn man has left his wife and joined the Salvation Army. Marriage that is a failure drives men to do desperate things sometimes. - Boston

If Brown-Sequard's discovery what he thinks it is, will it enable him to laugh at the young men who have sneered at him as an old dotard .- Buftalo Courier.

Men in public life always complain of its exactions, but they seem perfectly willing to bear them. They prefer to resign themselves to the troubles to resigning the offices .- Baltimore American.

## Why Not?

About ten miles beyond St. Thomas the locomotive whistled an alarm, slackened a bit, and then put on full steam and we felt a bump clear back in the last coach. As soon as the train could be checked and backed up to the highway crossing we all piled out to ascertain the treuble. A woman about 40 years old, hat off and hair flying, was picking some parcels out of the grass and a man of about the same age sat on the ground staring about him in wonder. In his left hand he held a pipe and in his right a paper of tobacco. He had been crossing the road with his team. One horse lay dead in the ditch, and the other was limping off down the road, while the wagon was smashed to kindlings. The woman gathered up five or six parcels and started off after the limping horse, never speaking a word, and by and by the husband slowly filled his pipe, hunted around for a match and lighted it, and as he got to his feet to follow his wife the conductor queried:

"Didn't you see the train coming?" "Of course," was the quiet reply. "Then why didn't you hold up?" "Didn't you see me coming? course you did. Then why in thunder

didn't you hold up?" And he jogged off down the road without another word.—Detroit Free

Some of the new pocketbooks are brought out without silver mountings. They are quite large and square in shape, so that the visiting card can be carried

Over 3000 bolts, eight inches long, were used in the construction of the St. Clair (Mich) tunnel every twenty-four SUNDAY SCHOOL LESSON. SUNDAY, JANUARY 11, 1891.

Idolatrary in Israel

LESSON TEXT.

# (1 Kings 12 : 25-33. Memory verses: 25 35)

LESSON PLAN. TOPIC OF THE QUARTER: Sinning and Serving. GOLDEN TEXT FOR THE QUARTER:

Godliness is profitable unto all things. --1 Tim. 4:8. LESSON TOPIC: The Sin of Idola-

1. Jeroboam's Fears, vs. LESSON OUTLINE: 25-27.
2. Jeroboam's Idols, vs. 28-30.
3. Jeroboam's Bacrilege, 31-33.

GOLDEN TEXT: Thou shalt not make unto thee any graven image.-Exod.

#### DAILY HOME READINGS :

M .- 1 Kings 12; 25-83. Idolatry in Israel. T.-1 Kings 13 : 1-10. Ahab's sacrilege denounced. W.-Exod. 32 : 1-14. Israel's idolatry. T .- Exod 32 : 15-35. Israel's punishment. F .- Psa. 115 : 1-18. The vanity of idols. S .- Isa, 44 : 1-20. The folly of idolatry. S .- 1 Cor, 8: 1-13. No fellowship with idols.

# LESSON ANALYSIS.

I. JEROBOAM'S PEARS. I. Worldly Prosperity: Jeroboam built Shechem, .... and built Penuel (25). The prosperity of fools shall destroy them (Prov. 1:32).

The rich man's wealth is his strong city (Prov. 18:11); Woe unto them that join house to house (Isa. 5:8). Is not this great Babylon, which I have built? (Dan. 4:30).

I. Political Fears: Now shall the kingdom return to the house of David (26). The people have heard, they tremble (Exod. 15:14). Their heart melted, neither was there

spirit in them (Josh, 5:1). For, lo, the kings....were dismayed (Psa. 48:4, 5). The Romans will come and take away

...our nation (John 11:48). III. Personal Fears: And they shall kill me (27). Whosoever findeth me shall slay me (Gen. 4: 14).

Your terror is fallen upon us (Josh. He arose, and went for his life (I Kings His knees smote one against another

(Dan. 5: 6). "Jeroboam .... went out from thence, and built Penuel." Jeroboam's prosperity (1) At home; (2) Abroad .-- (1) Established at Shech-

em; (2) Aggressive at Penuel.
"Now shall the kindom return to the house of David. (1) Established on the throne; (2) Disturbed with apprehensions.

8. "They shall kill me, and return to Rehoboam." (1) Life in peril; (2) Power in jeopardy. IL JEBOBOAM'S IDOLS.

II: Idols Made: The king....made two calves of gold

Thou shalt not make unto thee a graven image (Exod. 20:4). He... made it a molten calf (Exod.

32: 4). Their idols, are . . . . the work of men's hands (Psa. 115: 4). He maketh a god, even his graven image (Isa. 44: 17). II. Idols Praised:

Behold thy gods, O Israel, which brought thee up out ... of Egypt (28). When the people saw him, they praised their god (Judg. 16: 24).

These. brought thee up out of the land of Egypt (Exod. 32: 4).

Deliver me, for thou art my god (Isa. 44: 17). They....praised the gods of gold, and of silver (Dan. 5: 4).

III. Idols Worshipped:

(Isa 44: 15)

The people went to worship (30). He saw the calf and the dancing (Exod. 32: 19). They....called on the name of Baal, ....O Baal, hear us (I Kings 18: 26). He maketh a god, and worshippeth it

All ... fell down and worshipped the golden image (Dan. 3: 7). I. "The king took counsel, and made two calves of gold." (1) An anxious king; (2) A foolish expedient; (3)

A wicked act. It is too much for you to go up to Jerusalem; behold thy gods." (1)
 A plausible pretext; (2) A perilous presentation.

"This thing became a sin." (1) Its origin; (2) Its essence; (3) Its III. JEROBOAM'S SACRILEGE.

I. Unauthorized Priests: He... made priests from among all the people (31). Aaron and his sons ... shall keep their priesthood (Num. 3: 10),

soever would, he consecrated him (1 Kings 13: 33). They.... made unto them from among themselves priests (2 Kings 17: 32). Ye have set keepers of my charge.... for yourselves (Ezek. 44: 8).

II. Unauthorized Feasts: And Jeroboam ordained a feast (22). Three times thou shalt keep a feast unto me in a year (Exod. 23: 14). These are the set feasts of the (Lev. 23: 4).

Your appointed feasts my soul hateth (Isa. 1: 14). I will turn your feasts into mourning (Amos 8: 10).

III. Unauthorized Offerings:

And he ... went up unto the altar, to burn incense (33). Unto Usin and to his offerings he had

not respect (Gen. 4: 5). Strange fire, ... which he had not com-manded (Lev. 10: 1).

Nadab and Abihu died, when they offered strange fire (Num. 26: 61) Provoking me to anger by offering incense unto Baal (Jer. 11: 17).

1. "And made priests from among all the people." (1) God's law for the priesthood; (2) Jeroboam's sin against the priesthood.
"Which he had devised of his own

heart." (1) The human heart vs. the divine law; (2) The devices of man vs. the decrees of God. 8. "And he ordained a feast." God's feast; (2) Jeroboam's feast. —(1) God's ordinations; (2) Man'

antegonisms. LESSON BIBLE READING.

IDOLATRY ILLUSTRATED. By Israel (Exod. 32: 1-4, 19: 2 Kings

By the Philistines (Judg. 16: 23, 24), By Mieah (Judg. 17: 1-6). By Jeroboam (I Kings 12: 26-30). By Ahab (I Kings 16: 81-33; 18: 17-

By Manasseh (2 Kings 21 ; 1-9). By Nebuchadnezzar (Dan. 3:1, 6, 7). At Lystra (Acts 14:11-13). At Athens (Acts 17: 16, 22, 23). At Ephesus (Acts 19: 23-28).

LESSON SURROUNDINGS. INTERVENING EVENTS .- King Rehoboam sends Adoram, "who was over the levy," one of the "older men," to treat with the revolted tribes, but they stone him to death; the king flees to Jerusalem; Jeroboam is made king over Israel; Rehoboam assembles an army

to put down the rebellion, but is warned by "Shemaiah the man of "God." to desist; the army is accordingly dispersed. PLACES. — Shechem, Penuel, Dan, and Bethel are named. The first was fortified, and made the royal residence; the second took its name from the incident mentioned in Genesis 32 : 24-32. It was east of the Jordan, north of the brook Jabbok, and was probably fortified to defend the eastern frontier of the kingdom. Dan was the name, not only of a tribe, but afterwards of a city at the extreme north of the kingdom of Israel, originally called Laish. It was near the source of the Jordan, and seems to have been early identified with idolatrous worship. Some, however, think the locality referred to

and often referred to in the previous history. This naturally became the more important centre of the worship established by Jeroboam. Time.—Shortly after the revolt of the ten tribes, possibly in the same year,

in the lesson was not the city, but a cavern at the foot of Mount Hermon,

from which the Jordan issues Bethel

was about twenty miles south of Shech-

em, and twelve miles north of Jeru-

salem; it was the scene of Jacob's vision.

B. C. 975 (or 977).

Persons.—Jeroboam only is named, but the priests he made (from outside the tribe of Levi) are referred to. PARALLEL PASSAGE. - 2 Chronicles

#### 11 : 5-17 tells of contemporaneous events in Judah. A CURIOSITY.

The Wonderful Flesh Hued Plant Discovered by Fremont's Party in 1843.

On the eternal peaks where winter reigns, And cold and frosts their icy splendors sh Like drops of blood on pallid banks of snow This hyacinthine blossom rests its head.

A pyramid of tiny tongues of fiame.

Darting from out the drifts of dazzling wnite,
A strange, bright phantom. born of ice and fire,
Flushing pale with gleams of crimson light, The wonderful snow plant of the Sierras, discovered by the naturalist of the late Col. Fremont's party in 1843, is aptly named Sarcodes Sanguinea (blooded flesh), the flower heads having a translucent fleshy appearance. Sarcodes Sanguinea is usually found growing among the pines at an elevation of about eighteen thousand feet, but has been found at a much lower altitude. The plants, when fully developed, extend from seven to twenty inches above the ground and about as far below. The early development of the flower is under deep banks of snow, which protect them from the winds sweeping through the mountains. When the snow has melted, the beautiful flower heads are quickly seen to peep from the yet partially frozen ground. The stout, fleshy flower stems consist of partly crystallized sugar, and are said to taste when cooked, sweeter, but not unlike, asparagus. The stalks have been known to be as much as twenty-two inches in circumference, and bear as many as eighty perfect flowers. They resemble in general outline huge heads of asparagus. They are thickly clothed up to the raceme with firm, fleshy cales, the lower ones ovate and closely imbricated, gradually more scattering, narrower, and passing into the linear bracts which mostly exceed the flowers. The corollas are pendulous and half an inch in length; rather fleshy.

Imagine a rosy red and snow tinted, crowned hyacinth, every miniature bell wound about by a rosy and frosted silver ribbon topped with an asparagus like head, in hoar frost and silver. The frosted papilla is very marked on every sepal and bract. Though the whole translucent spike is flushed with rose and carmine the petals are the dorn at and most brilliantly colored parts of the flower, which is five parted, and each open one showing slightly the stamens and pistils.

The bulbs or plants are solid and brittle when taken up; they will soon dry away unless placed in ice water, where they will remain in perfection for several weeks. All attempts to cultivate this remarkable plant have proved failures, according to The California Fruit Grower.

A drove of hors in Hadson, Mich., became intoxicated by drinking the scum from a sorghum factory, and in the orgies which followed one hog was drowned by the gay debauches.

Mrs. Huggins assists her husband. Dr. Huggins, in his astronomical researches, and has lately been engaged with him in some important studies of the spectrums of the great nebula in Or