REV. DR. TALMAGE'S SERMON The Brooklyn Divine's Sunday Sermon.

Subject: "Humdrum Abalished."

TEXT. " Of Spices great abundance, meither was there any such Spice as the Queen of Shebn gave King Solomon."-11 icles, ix., 9.

What is that building out yonder glitter ing in the sun? Have you not heard? It is the house of the forest of Lebanon. King Solomon has just taken to it his bride, the Princess of Egypt. You see the pillars of the portico and a great tower, adorned with one thousand shields of gold, hung on the suitaids of the tower-five hundred of these shields of gold manufactured at Solomon's arder, five hundred were captured by David order, five hundred were captured by David, his father, in battle. See how they plaze in the noonday sun!

omon goes up the ivory stairs of his throne between twelve ions in statuary, and sits down on the back of the golden hull, the hesd of the bronze beast turned toward the people. The family and attendants of the king are so many that the caterers of the place have to provide every day one hundred sheep and thirteen oxen, besides the birds sheep and thirteen oxen, besides the birds and the venison. I hear the stamping and pawing of four thousand fine horses in the royal stables. There were important officials ho had charge of the work of gathering to straw and the barley for these horses. King Solomon was an early riser, tradition says, and used to take a ride out at daybreax; and when in his white apparel, behind the swiftest horses of all the realm, and followe I by mounted archers in purple, as the caval-ende dashed through the streets of Jerusalem I suppose it was something worth gett ug up at five o'clock in the morning to look at.

at hve o'clock in the morning to look at. Solomon was not like some of the kings of the present day—erowned imbecility. All she splendor of his palace and retinue was scipsed by his intellectual power. Why, he seemed to know everything. He was the first great naturalist the world ever saw. Pea-cocks from India strutted the basaltic watk, and appes chatted in the trees and deer stalled the parks, and there were scantinger with the parks, and there were aquariums with foreign fish and aviar es with foreign birds, and tradition says these birds were so well famed that Solomon might walk clear across the city under the shadow of their wings as they hovered and flitted about him.

More than this, he had a great reputation for the conundrums and riddles that he made and guessed. He and King Hiram, his neighbor, used to sit by the hour and ask his riddles, each one paying in money if he could not answer or guess the riddle. The Solo-monic navy visited all the world, and the sailors, of course, talked about the wealth of their king, and about the riddles and engimas that he made and solved, and the news spread until Queen Balkis, away off south, heard of it, and sent messengers with a few riddles that she would like to have Solomon solve, and a few puzzles which she would like to have him find out. She sent among other things to King Solomon a diamond with a hole so small that a needle could not pene-trate it, asking him to thread that diamond trate it, asking him to thread that diam And Solomon took a worm and put it at the opening in the diamond, and the worm erawled through, leaving the thread in the

The queen also sent a goblet to Solomon. asking him to fill it with water that did not pour from the sky, and that did not rush out from the earth, and immediately Solomon put a siave on the back of a swift horse and galloped him around and around the park antil the horse was nigh exhausted, and from the perspiration of the horse the goblet was filied. She also sent King Solomon five and. She also sent King Solomon five hundred boys in girls' dress, and five hun-dred girls in boys' dress, wondering if he would be cute enough to find out the dec 'p-bion. Immediately Solomon, when he saw them wash their faces, knew from the way they applied the water that it was all a cheat. Once n Balking was no placed with the en Balkis was so pleased with the

acuteness of Solomon that she said, "I'll just go and see him for myself," Yonder it

alone now, Martha gets through fretting and joins Mary at the feet of Jesus. All day long Deborah is happy because she can help Lapi oth; Hannah, because she joan make a coat for young Samuel; Miriam, because she can watch her infant brother; Pachal because she can back and brother; Rachel, because she can help ber father water the stock; the widow of Sarents, be

O woman! having in your pantry a nest of boxes containing all kinds of condiments, why have you not tried in your heart and life the spicery of our heart and cause the cruse of oil is being repleaished. ife the spleary of our how religiou? 'Martha! Martha! thou art careful and roublet about many things; but one thing is needful, and Mary hath chosen t at good nart which shall not be taken away from

I must confess that a great deal of the re-Digion of this day is utterly insidid. There is nothing plquant or elevating about it. Men and women go around humming paims in a minor key, and culturing melancholy, and their worship has in it more sight than rapture. We do not doubt their piety. On, But they are sitting at a feast where

the cook has forgetten to season the food. Everything is flat in their experience and in their conversation. Emancipated from sin and death and hell, and on their way to a magnificent heaven, they act as though they were truiging on toward an everlasting Botany Bay. Religion does not seen to agree with them. It seems to cat h in the windpipe and become a tight strangulation instead of an exhilaration. All the infidel books that have been writ-

ten, from Voltaire down to Herbert Spen-cer, have not done so much damage to our cer, have not done so much damage to our Christianity as luguorlous Christians. Who wants a religion woven out of the shadowa of the night? Why go growling on your way to celestial enthronement? Come out of that cave and sit down in the warm light of the Sun of Righteousness. Away with your odes to melancholy and Hervey's "Medita-tions Among the Tombs."

## Then let our songs abound, And every tear be dry: We're marching through Emmanuel's ground To fairer world's on algu.

I have to say, also, that we need to put more spice and enlivenment in our religious teaching, whether it be in the prayer m ing, or in the Sabbath school, or in the church. We ministers need more fresh air and sunshine in our langs and our heart and our head. Do you wonder that the world is so far from being converted when you find so little vivacity in the pulpit and in the pew? We want, like the Lord, to plant in our sermons and exhortations more illies of the field. We want fewer rhetorical elaborations and fewer sesquipedalian words; and when we talk about shadows, we do not want to say adumbration; and when we mean queerness, we do not want to talk about idiosyneracies; or if a stitch in the bacz, we do not want to talk about lumbago, but in the plain vernacular preach that gospel which proposes to make all men happy, hon-

est, victorious and free. In other words, we want more cinnamon and less gristle. Let this be so in all the different cepartments of work to which the Lord calls us. Let us be plain. Let us earnest. Let us be common sensical. W we talk to the people in a vernacular they can understand they will be very glad to come and receive the truth we present. Would to God that Queen Balkis would drive her spice laden dromedaries into all our sermons and prayer-meeting exhor-

More than that, we want more life and spice in our Christian worz. The poor do not want so much to be groaned over as snug to. With the bread and medicines and the carments you give them, let there be an ac-companiment of smiles and brisk encouragement. Do not stand and talk to them ab the wretchedness of their abode, and the tunger of their looks, and the hardness of their lot. Ah! they know it better than you can tell them. Show them the bright side of the thing, if there he any bright side, Tell them good times will come. Tell them that for the children of God there is im-Teil them mortal rescue. Wake them up out of their stolidity by an inspiring laugh, and while also send in the spices. There are two ways of meeting the poor One is to come into their house with a nose elevated in disgust, as much as to say: " don't see how you live here in this neighbor It actually makes me sick. There is that bundle; take it, you poor, miserable wretch, and make the most of it." Another way is to go into the abode of the poor in a manner which seems to say: "The blessed Lord sent me. He was poor himself. It is not more for the good I am going to try to do you than it is for the good Y am can do we " you than it is for the good you can do me." Coming in that spirit the gift will be as aromatic as the spikenard on the feet of Christ, and all the hoves in that alley will be fragrant with the spice. We need more spice and enlivenment in our church music. Churches sit discussing whether they shall have choirs, or precentors, or organs, or bass viols, or cornets. I say, take that which will bring out the most inspiring music. If we had half as much zeal and spirit in our churches as we have in zeal and spirit in our churches as we have in the songs of our Sabbata schools it would not be long before the whole earth would haske with the coming God. Why, m most churches nine-tenths of the people do not sing, or they sing so feebly that the people at their elbows do not know they are singing. People mouth and mumble the praises of God; but there is not more than one out of a hundred who makes 'a joyful noise unto the Rock of Our Salvation. Some Some times, when the congregation forgets itself, and is all absorbed in the gootness of God or the glories of heaven. I get an intimation of what church music will be a hundred years from now, when the coming generation shall wake up to its duty. I promise a high spiritual blessing to any one who will sing in church, and who will sing so heartily that the people all around cannot help but sing. Wake up! all the churches from Bangor to San Francisco and corose Christendom. It is not a metter of across Christendom. It is not a matter of preference, it is a matter of religions duty. Oh, for fifty times more volume of sound, German chorals in German cathedrals surpass us, and yet Germany has received bothing at the hands of God compared with America; and ought the acciaim in Berlin be louder than that in Brooklyn? Soft, long drawn out music is appropriate for the draw-ing room and appropriate for the concert, but St. John gives an idea of the sonorous and resonant congregational singing appro-priate for churches when, in listening to the temple service of heaven, he says: "I heard a great voice of neaven, he says: "I hearq a great voice, as the voice of a great multi-tude, and as the voice of many waters, and as the voice of mighty thunderings. halle-lujar for the Lord God omnipotent reign-Join with me in a crusade, giving me not only your hearts, but the migity uplifting of your volces, and I believe we can through Christ's grace, sing fifty thousand souis into the kingdom of Carist. An argument they can laugh at a sermon they can tak down, but a vast audience joining in one antisem is irresistible. Would that Queen Balxis would drive all her spice leaden domedaries into our church music. "Neither was there any such spice as the Queen of Sheba gave King Now, I want to impress this audience with the fact that religion is sweetness and per-fume and spikenard and saffron and cinna-mon and custa ani frankincense, and all sweet spices together. "On," you say. "I have not looked at it as such." I thought it have not looked at it as such... I thought it was a nuisauce; it had for me a repuision; I held my breath as though it were malodor; I have been appalled at its aivance. I have said, if I have any religion at all, I want to have just as little of it as is possible to get through with." Oh, what a mistake your have made, my brokher. The religion of Curistic a present and everlating redolence. It counteracts all trouble. Just put it on the stand beside the pillow of sickness. It catches in the curtains and perfumes the stifling air. It sweetens the cup of bitter medicine, and throws a glow on the gloom of the turned lattice. It is a baim for the aching side, and a solt bandage for the temple stung with pain. Why did you look so sad to-day when you came in? Alas! for the longliners and the heartbreak, and the long that is never lifted from your soul. Some of you go about feel

ing like Macaulay when he wrote: "If I had auother month of such days as I have been spendin . I would be impatient to get down spendin . I would be impatient to got down into my little narrow crib in the ground like a weary factory child." And there have been times in your "fe when you wished you could get out of this life. Tou have said, "Oh, how swet to my lips would be the dust of the valley," and wish you could pull over you in your last simpler the coveriet of green grass and daisies. You have said: "Ob, how beautifully quist it must be in the tomb. I wish I was there." I see all around about me widowhood and orphanage and childlessness; sadness, disappointment, per-plexity. If I could ask all those to rise in this audience who have feit no sorrow and bien buffeted by no disappointment—if I could ask all such to rise, how many would rise? Not one. A widowed mother with her little child

A widowed mother with her little child went West, hoping to get better wages there, and she was taken sick and died. The over-seer of the poor got her body and put it in a box, and put it in a wagon, and started down the street toward the cemetery at full trot. The little child—the only child—ran after it through the streets, barebeaded, crying, "Bring me back my mother! bring me back through the streets, bareheaded, crying, "Bring me back my mother! bring me back my mother!" And it was said that as the people looked on and saw her crying after that which lay in the box in the wagon—sll she loved on earth—it is said the whole vil-lage was in tears. And that is what a great many of you are doing—chasing the dead. Dear Lord, is there no appeasement for all this sorrow that I see about me? Yes, the thought of resurrection and reunion far be-yond this scene of struggle and tears. "They shall hunger no more, neither thirst any yond this scene of struggle and tears. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne shall lead them to living fourtains of water, and God shall wipe away

fourtains of water, and God shall wipe away all tears from their eyes." Across the couches of your sick and across the graves of your dead I fling this shower of sweet spices. Queen Balkis, driving up to the pillared portico of the house of cedar, carried no such pungency of perfume as ex-hales to day from the Lord's garden. It is peace. It is sweetness. It is comfort. It is infinite satisfaction, this Gospel I commend to you. Some one could not understand why an old German Christian scholar used to be aiways so calm and happy and hopeful when he had so many trials and sicknesses and be had so many trials and sicknesses and aliments. A man secreted himself in the house. He said, "I mean to watch this old scholar and Christian;" and he saw the old Christian man go to his room and sit down on the chair beside the stand and open the Bible and begin to read. He read on and on, chapter after chapter, hour after hour, antil his face was all aglow with the tid-ings from heaven, and when the clock struck twelve he arose and shut his Bible, and said: "Blessed Lord, we are on the same oid terms yet. Good night. Good aight.

Ob, you sin parched and you trouble pounded, here is comfort, here is satisfaction. Will you come and get it? I cannot tell you what the Lord offers you hereafter so well as I can tell you now. "It doth not yet ap-pear what we shall be." Have you read of the Taj Mahal in India, in some respects the most majestic building on earth? Twenty thousand men were twenty years in building thousand men were twenty years in building it. It cost about sixteen millions of dolars. The walls are of marble, inla d with carne-lian from Bagdad, and turquois from Thibet, and jasper from the Punjaub, and amethyst from Parsia and all manner of mention from Persia, and all manner of precio stones. A traveler says that it seems to him like the shining of an enchanted castle of burnished silver. The walls are two hun-dred and forty-five feet high, and from the lop of these springs a dome thirty more fest high, that dome containing the most won-deriul echo the world has ever known, so that aver and anon travelers standing below with lutes and drums and harps are testing that scho, and the sounds from below strike up, and then come down, as it were, the voices of ange's all around about the building. There is around it agarden of tamarind and banyan and palm and all the floral giories of the rausaczel earth.

But that is only a tomb of a dead empress, and it is tame compared with the grandeurs which God has builted for your living and immortal spirit. Oh, home of the blessed! undations of gold! Arches of victory! apstones of praise! And a dome in which there are echoing and re-echoing the hallelu-jans of the ages. And around about that mansion is a garden-the garden of God-and all the springing fountains are the bottiel tears of the church in the wilderness, and all the crimson of flowers is the deep hus that was caught up from the carnage of earthly martyrdons, and the fragrance is the prayer of all the saints, and the aroma puts into utter forgetiuness the cassia, and the spikenar 1, and the frankincense, and the world renowned spices which the Queen Balkis, of Abyssinia, flung at the feet of King Solor

## MAKE HER PILLOW SUFT

"Siri are you the undertaker That buries the pauper : rad? Then you are to fetch my Mary-For liai's what the doctor said. You see, I am poor an' frientess, An' lane from a cruei fail. An' the sickness an' the medicine Has taken our money all. "Urb-urb-crues crues the sacking

Has taken our money all "Ugh-ugh-excuse this spacking It makes me slow to : peak. I any troubled with a congk sir, An' toth my eyes are weak; It's sitin' up all night, sir. A wa chin' at death's door-Yes, yes! I knew I'm tedious, It's tedious to be poor. "What do I want? Just wait I'm comin' to that same. What did my Mary die of? Hunger and cold. Her name? I've told ter name-my Mary-I'l set it down for you: She died last night in my arms, sir, We were alone-we two. "An' I want to ask a favore

"An' I want to ask a favor: When you make my Mary's bed Please-make-her-pillow-soft, sr Foft, for her achin' head.

says on the subject of Women Wage-Earners have been awarded, There were about thirty competitors for the prize. The first prize of Three Hundred

Dollars was given to Miss Clare de Graffenreid, of Washington, D. C. The essay written by Mrs. Helen Campbell, of New York, received the

The essayists were invited to discus "the early and present condition of working women; their growth in numbers, both absolutely and in proportion to population; the pre-ent extent of their sphere of labor; the economic and social evils connected with their various occupations as wage-earners, and the remedies for these evils." They were asked to deal principally with the

it was not intended that the experience of foreign countries should be exclud

Miss de Graffenreid is a descendan of Baron de Graffenreid, one of the emment companions of Oglethorpe, who planted a colony in Georgia. Her father was a lawyer of distinction who resided in Macon, where she was born and spent her early days. Her gilhood was passed amid the strife and strain of the civil war. After her father's death she taught in a private school some thirteen years. She has always been interested in educational and social questio s. After her sppointment, in 1886, to the position in the U. S. Department of Labor, which she at present holds, her studies led h r into a very active acquaintance with the indust ial conditions of this country. In her economic studies she has

travelled over a large part of the East, West and South. In company with Miss Dodge, she spent a month last summer in London, investigating the conditions of labor there. A recent number of "The Century" contains an article from her pen on the Georgia Cracker, and she was one of the two who equally divided a prize offered by the Economic Association in 1889, for an essay upon Child-Labor. This essay has been published. A paper 1y Miss de Graffenrei I on "The Needs of Self-Supporting Women," has also been prblished in connection with Johns Hopkins University Studies in History and Politics. Mrs. Helen Cambell is a pative of Lockport, N. Y. She contributed sketches to magizines and newspapers at an early age, and later gave special atten-tion to problems relating to the condition of the poor in cities. She began in October 1886, a series of articles on the working women in New York, which ar peared weekly in the N. Y Tribane, and was subsequently published in book form with the title, "Prisoners of Poverty. Similar observations, in person, were continued the year following in London, Paris, Italy and Germany, the results of which were embo ite i in her "Prisoners of Poverty Abroad," Besides this, she has written a number of novels and books on related topics.

SUNDAY SCHOOL LESSON. SUNDAY, MAY 17, 1831. Sin the Cause of Sorrow. LESSON TEXT.

Hozen 10 : 1-15. Memory verses: 12, 13.)

LESSON PLAN.

TOPIC OF THE QUARTER: Sinning and Serving. GOLDEN TEXT FOR THE QUARTER: Jodliness is profitable unto all things. - 1 Tim. 4 : 8.

LESSON TOPIC : Sorrow a Fruit of lin

1. Israel's Sins, vs. 1-4. 1 BEBON OUTLINE: 3. J-hovah's Expostula-tions. vs. 9-16.

GOLDEN TEXT: Your iniquities have Sometimes humble them (1 Kings 21 : s paraled between you and your God. - Isa. 59 : 2.

DAILY HOME READINGS : M.-Hos. 10 : 1-15. Sorrow a fruit

of sin. T.-Hos. 11 : 1-11. God's love to Israel W.-Hos. 14 : 1-9. Mercy for Israel. T.-Heb. 3 : 1-19. Sorrow through unbelief. F.-Heb. 4 : 1-16. Blessedness through taith. S .- Mark 14 : 53-72. Peter's sin and sorrow. S .- Heb. 12 : 1-17. Improvement

through sorrow.

LESSON ANALYSIS. I. ISRAEL'S SINS.

. Idolatry: He hath multiplied his altars (1). Behold thy gods, O Israel (1 Kings

He built altars for all the host of heaven (2 Kings 21 : 5). He set the graven image....in the house of God (2 Chron. 33:7). Ephraim hath multiplied altars to sin (Hos. 8:11).

II. Half-Heartedness:

Their heart is divided (2). Serve him with all your heart (Dent.

How long halt ye between two opinions? (1 Kings 18 : 21).

These nations feared the Lord, and

No man can serve two musters (Matt. 6.24). III. Untruthfulness:

They speak vain words, swearing

falsely (4). Thou shalt not bear false witness (Exod. 20:16).

Thou desirest truth in the inward parts (Рва. 51 : 6).

Buy the truth, and sell it not (Irov. 23 : 23).

There is no truth .... in the land (Hos. 4:1).

1. "He hath multiplied his altars," (1) Israel's capacity; (2) Israel's perversily; (3) Israei's guilt.

"Their heart is divided." (1) Perfect hearts; (Divided hearts.-(1) Hearts demanded by Jehoveh: (2)

1. "O Israel, thou hast sinned from the days of Gibeah." (1) Israel's pers stent sinning; (2) Jehovah's loving lament. 2. "I will chastise them." (1) Israel's

sins; (2) Jehovah's displeasure; (3) Fatherly chastisement.

3. "Ye have plowed wickedness, ye have reaped iniquity." (1) The plowing,-when? what? (2) The r. aping, -whon? what?

LESSON BIBLE READING. AFFLICTIONS OF THE WICKED.

Judicially sent (Psa. 107: 17; Jer. 30 : 15).

Multiplied (Dent. 31 : 17 ; Psa. 32:10). Continued (Eccl. 2:23; Isa. 32:10). 2. Israel's Sorrows, vs. Sudien (Psa. 73 : 19 ; Prov. 6 : 15). Exemplary (1 Cor. 10:5-11; 2 Pet.

2:6).

27). Sometimes harden them (Neh. 9:28. 29 ; Jer. 5 : 8).

Glorify God (Exod. 14 : 4 ; Ezek. 38 22, 23).

LESSON SURBOUNDINGS.

CONTEMPORANEOUS HISTORY. - The prophet A mos lived when Jeroboam 11. was king of Israel and Uzziah king of Judah. The prophet Hosea began to prophesy during the tim of those kings, and continued until the days of Hezekiah, king of Judah. In the opening verse of the prophecy (Hos. 1 : 1), no mention is made of any other king of Israel than Jeroboam, but the four kings of Judah are named. This does not prove that Hosea lived in Judah. but is probably due to the unsettled condition of the northern kingdom. though there may be in this a recognition of the true theocratic succession in Judah.

It is probable that Jeroboam's reign was nearly over when Hoses appeared as prophet, since the book contains no reference to the prosperity of that per-His work must have been finishio I. ed before the destruction of Samaria in the sixth year of Hezekiah, so that he could not have lived long after that reign began. Hosea therefore immediately followed Amos, and was a contemporary of Isaiab (Isa. 1 : 1) in his earlier years. The period of Hosca's activity is variously reckoned, according to the chronology adopted, from sixty or seventy years to less than served their graven images (2 Kings 17.41). to man can serve two masters (Matt. "God is help," or "help," and is more correctly "Hoshes." Of his life nothing is known, except on the theory that c'apters 1:2-9 and 3:1-5 are historal, and not figurative, statements. While the prophecies refer almost exclassively to Israel, the book was soon known and recognized as prophetic in the southern kingdom.

The northern kingdom, during the activity of Hoses, who has been called the Jeremiah of Israel, was at its worst, externally and internally, the history agreeing with the prophecy. Jeroboam's splendid reign was followed. according to the usual chronology, by an interregnum of ten or eleven years. Zachariah, his son, reigned but siz months, being slain by the usurper Shallum, who af er one month, was put to death by Menahem. This tyrant reigned ten years, and became tributary to Pul, king of Assyria. His son, Pekahiah, suce eded him, but was slain, after two years, by his general, Pekah. Shortly after this, Uzziah died. 'i he twenty years' reign of Pekah was full of misfortune. Tiglath-Pileser IL, king of Assyria, conquered the larger part of his dominions, carrying away many of the inhab tants into captivity. Another interregnum (o. nine years) it assumed at this time, to give room for the long reigns of contemparary kingt of Judah, Ahaz begi ning to reign in the seventeenth year of Pekah. The last king of Israel was Hoshea, who seems to have been the creature of the Assyrians. But he sought alliance with So (or Shabaka), king of Egypt, and was therefore imprisoned by Shalmaneser, the king of As-yria, who besieged Camaria for three years, and finally destroyed it. The prophet probably died shortly after. Meanwhile, in Judah, Uzziah was for some time a leper, puushei for his at tempt to burn inceuse in the sanctuary. His son Jotham succeeded him (probably acted as regent for a long time before the death of his father). His reign was pro-perou , but the high places remained. Ahaz, his son, was idolatrous. Entering into alliance with Tigiath-Pileser, when passed by the Syrians and Israelits, he helped to hasten the conjuct of the northern kingdom, and also corrupted the worsuip of the temple in imitation of forcigu usages. Hezekish succeeded his father in the third year of Hoshea's re ga, and his history will be studied in subsequent lessons. PLACES .- Samaria, Leth-el, to which the names Beth-aven and Aven are applied (measing "bouse of nothing; ness," or "nothingness"). Beth-artiel is supposed to be Irbid (Arbeta, not tar from Tiberias; but others think it was the city on the T gris. TIME .- It is impossible to fix the dates with any accuracy. Assuming that the beginning should be placed in the second year before the death of Jeroboam II., and the end in the scoond year of Hezekiah, the usual coronology would give us from B. C. 785 to B. C. 725. 'Inis is reekoned from B. C. 721 as the date of the fall of Samaria. Profes or Davis, who places the fail of Samaria in B. C. 722, shortens the period considerably. He makes Uzziah reign jointly with Amaziah, Jotham wit Uzziah, Abaz with Jotham, and Hezekiah with Abaz. In this way he avoids accepting the interregna in Israel, and gives B. C. 749 as the end of Jeroboam's reign. Ac ording to this view, Hosea's activity extended only from B. C. 750 (second year before Jeroboam's death) to B. C. 726; that is, twenty-lour years, instead of s xiy. PRINSONS -- Shalman is spoken of some suppose that he is the same as Shalmaneser, which seems unlikely. Others say he was an Assyrian king, not known otherwise. The king Jareh may meen the hostile king of Assyria. and the king of Israel referred to may be any one of those murdered during this troublous time.

second prize of Two Hundred Dollars. 12 : 28). American aspects of the subject, though 11 : 13).

2

Folt, for her achin' head, I know it's done with the achin' An' all that hurted it oft, But 'twill comfort me a bit, sir, If-you-make-her-pillow-soft." The undertiker heard him ' And slient turned away, But he made poor Mary's pillow With tender hands that day. And often something choked him As of rising tears—and oft He heard through the tap of the hammers "Piease—make—her—pillow—soft."

AWARD OF PRIZES

FOR ESSAYS ON WOMEN WAGE-RARNERS.

The prizes offered by the American Economic Association for the best es-

comes-the cavalcade-horses and dromeda ries, chariots and charioteers, jing ing harress and clattering hoofs, and blazing shields, and flying ensigns, and clapping symbals. The place is saturated with the perfume. She brings cinnamon and saffron and calamus and frankincense and all man-ner of sweet spices. As the retinue sweeps bhrough the gate the armed guard inhale the aroma. "Hait!" cry the charioteers, as the wheels grinds the gravel in front of the pil-lared portico of the king. Queen Balkis alights in an atmosphere bewitched with per-fume. As the dromedaries are driven up to the king's store-houses, and the bundles of samphor are unloaded, and the sacks of cinsamon, and the boxes of spices are opened, the purveyors of the palace discover what my text announces, "Of spices, great abun-dance, neither was there any such spices as

the Queen of Sheba gave to King Solomon." Well, my friends, you know that all the-slogians agree in making Solomon a type of Christ, and making the Queen of Sheba a type of every truth seeker, and I shall take the responsibility of spins that all the the responsibility of saying that all the spikenard and cassia and frankincense which the Queen of Sheba brought to King Solo-non are mightily suggestive of the sweet spices of our holy religion. Christianity is not a collection of sharp technicalities and angular facts and chronological tables and dry statistics. Our religion is compared to frankincense and to cassig, but never to sightshade. It is a bundle of myrrh. It is a fash of holy light. It is a sparkle of cool fountains. It is an opening of opaline gates. It is a collection of spices. Would God that we were as wise in taking spices to our Di-vine King as Queen Balkis was wise in tak-ing the spices to the earthly Solomon! What many of us most need is to have the hum-frum driven out of our life and the humfrum eut of our religion. The American and English church will die of humdrum unless

here be a change. An editor from San Francisco a few weeks wrote me sayin ; he was getting up for his paper a symposium from many ciergy-men, discussing among other things, "Wny is not people go ts church?" and he wanted my opinion, and I gave it in one sentence, "People do not go to church because they rannot stand the humdrum." The fact is that meet people have on much humdrum is that most people have so much humdrum in Cheir worldly calling that they do not want to have added the humdrum of religion. We need in all our sermons and exhort ations and songs and prayers more of what Queen Bakkis brought to Solomon-namely, more

The fact is that the duties and cares of this Bfe, coming to us from time to tima, are stupid often and inane and intolerable. Here are men who have been bartering and negotiating, climbing, pounding, hammering for twenty years, forty years, fity years. One great long drudgery has their life been. Their face againous, their feelings benumbed, their days monotonous. What is necessary to brighten up that man'slife, and to sweeten that solid discussion to nut sarkle info that acid disposition, and to put sparkle into the man's spirits? The spicery of our holy religion. Why, if between the losses of life there dashed a gleam of an eternal gain: if between the betrayals of life there came the gleam of the undying triendship of Christ; if in dull times in business we found minis-tering spirits flying to and fro in our office and store and shop systemian life instead of and store and shop, everyday life, insteal of being a stupid monotone, would be a giori-ous inspiration, penduluming between calm satisfaction and high reptare.

satisfaction and high rapture. How any woman keeps house without the religion of Christ to help her is a mystery to me. To have to spend the graater part of one's life, as many women do, is planning for the mea.s, in stitching garments that will soon be rent again, an't deploring to reakages and supervising tardy subordinates and driving off dust that soon again will settle, and doing the same thing day in and day out, and year in and year out, until their hair slivers, and the back stoops, and the greeden of the grave

bair slivers, and the back stoops, and the speciacies crawl to the eyes, and the grave breaks open under the thin sole of the shoe-ob, it is a long monotony! But wher the shoe-ob, it is a long monotony! But wher the shoe-comes to the drawing room, and comes to the kitchen, and comes to the nursery, and comes in the dwelling, then how cherry be comes all womanly duties. She is never

When shall these eyes thy heaven built walls And pearly gates behold. Thy balwarks, with salvation strong, And streets of shining gold?

Through obduracy on our part, and through the rejection of that Christ who makes heaven possible, I wonder if any of us will miss that spectacle? I fear! I fear! The queen of the south will rise up in judg-ment against this generation and condemn it, because she came from the uttermost parts of the earth to hear the wisdom of Sol omon, and behold, a greater than Solomon is hare! May God grant that through your own practical experience you may find that religion's ways are ways of pleasantness, and that all her paths are paths of peace-that it is perfume now and perfume forever. And there was an abundance of spice; "neither was there any such spice as the Queen of Sheba gave to King Solomon."

## A Unique Rotifer.

At a recent meeting of the Natural History Society Dr. Thomas S. Stevens entertained and instructed the members by an illustrated paper on a rotifer. a microscopic animal that is among the rarest in the group. It was first discovered by a Russian microscopist, next found twice in Philadelphia, once in Illinois, and some years ago in Trenton. It has now been re-discovered here.

The creature is unique in several particulars that would be of but little interest to the general reader, but which fill with inexpressible joy the heart of the devoted microscopist, who is happy when he is prying into the little brain or the larger stomach of the animal.

The little creature is blessed above the human beast in having two stomachs, which it can fill with other animals, and apparently enjoy itself by digesting them in spite of their wriggling. But in con-nection with one of the animal's stomachs a discovery has been made in Trenton that has never before been made in any part of the world-otherwise it would not be a discovery. This pouch is internally lined with a dense and woolly coating of vibrating hairs. These strange internal appendages appear to be unknown to any other than the Trenton rotifer, and are, therefore, of great interest in a scientific way.

its food nor of creating currents in the water that shall bring food to its double stomach. It can only rest on a small leaf or other object, hold its mouth widely open and wait for Providence to fill it by world for one day. means of some wandering animal that Just above Vienna, on the Dannbe, shall blunder into the trap and be done is the convent and school of Melk, for, because once in those jaws there is which has just celebrated its one thou-no escape. -- Tranton (N. J.) State Go. sandth anniversary.

The first pr ze essay will probably soon be published by the Association.

WOMAN'S PROPORTIONS.

## SOME MPASUREMENTS WHICH ARE NOT AP PLICABLE TO CHICAGO LADIES.

A woman's foot should be in length a little less than one-seventh of her height, says a recent writer; it should be arched at the top so that the line is that of one-half of Cupid's bow, and underneath so that if it is wet and set on the floor it will leave in the middle only a slender water mark, broadest scross the ball; the rosy toes, of which the second should be the longest, should spread flat upon the ground at every step. The heil should be rosy, and decend almost in a straight line from behind; the ankle delicately rounded. The soft and cushion-like instep should be marked by faint blae veins. The foot denotes character as well as the face. For a long time Spanish etiquette forbade a woman's fout to be seen. Hence the old adage that to "know the length of a woman's

foot was to enjoy a great degree of favor.' Women should walk from the hip, the waist being still, except from that gentle willowy, swaying motion which accompanies the most g accful figures. One of the best modes of attaining this Another pleasing point, pleasing both to the animal and to the microscopist, is that the rotifer has no means of seeking its food nor of creating currents in the water that a hell bries food the best induces of a taining this walk from the hip is to practice walk-ing with something poised on the heal. The graceful Hindoo girl can carry a pitcher on her head unsapported by her hand, because she moves from the hip, not from the waist or shoulder.

A NEWSPAPER is the history of the

Hearts withheld from Jehovah, (3) Hearts divided with world. "Therefore judgment springeth up." (1) Sinful luxuriance; (2) Judical harvesting.

IL ISBAEL'S SORROWS,

I. Mourning:

The people thereof shall mourn (5). Our dance is turned into mourning (Lam. 5:15). Every one that dwelleth therein shall

languish (Hos, 4:3). I will tuin your feasts into mourning

(Amos 8 : 10). Woe, .... ye that laugh now! for ye shall mourn (Luke 6 : 25).

II. Sname: Israel shall be ashimed of his own counsel (6).

They shall be ashamed that deal treacherously (Psa 25:3).

Let the proud be aslamed (Psa. 119 : 78).

My servants shall rejoice, but ye shall be ashamed (isa. 65:13).

Then shalt tho : remem er thy ways, and be ashamed (Ezek. 16:61). III. Despair:

They shall say to the hills, .... Fall on us (8).

Men shall go into the caves ... from before the terror of the Lord (lss. 2:19).

Then shall they .... say to the mountains, Fall on un (Luke 23 : 30). They say. Fall on us and hide us (Rev. 6 : 16).

They shall desire to die, and death fleeth from them (Rev. 9 : 6).

1. "The inhabitants of Samaria shall be in terror." (1) A sinning people; (2) A coming terror.

2. "Israel shall be ashamed of his own counsel." (1) Israel's self-counsel; (2) Israel's certain shame. -(1) Counsel; 2) Error; (3) Shame. 3. "Cover us....Fall on us." (1) A

moment of peril; (2) A people in terror; (3) A cry of despair.

III. JEHOVAH'S EXPOSTULATIONS. I. Sins Recalled:

O Israel, thou hast sinned from the days of Gibeah (9).

Ye have sinned a great sin (Exod. 32 30).

Behold ye have sinned against the Lord (Num. 32 : 23).

Yet went they on still to sin against him (Psa. 78:17). Thou ... hast sinned against thy soul (Hab. 2 : 10).

II. Mercy Extended:

Sow .... in righteousness, reap according to mercy (12).

A God. ... keeping mercy, for thousands (Exod. 34 : 6, 7).

P.enteous in mercy unto all them that call (Psa, 86: 5).

Mercy.... is from everlasting to everlasting (Psa. 101 : 17).

God, being rich in mercy (Eph. 2 : 4). III. Return Urged:

It is time to seek the Lord (12).

Seek ye the Lord walle he may be found (Isa, 55 : 6).

Return ye now every one from his evil way (Jer. 18 : 11 Come, and let us return unto the Lord

(Hos. 6 : 1). Return unto me, and I will return unto YOU (Mal. 3 : 7)

The 1 son consists of a series of prodictions, joining sins and the punishsent of turm.