

DR. TALMAGE.  
BROOKLYN DIVINE'S SUNDAY SERMON.  
Subject: "Humdrum Abolished."  
TEXT: "Of spices great abundance; neither was there any such spice as the Queen of Sheba gave King Solomon."—II Chronicles, ix, 9.

What is that building out yonder glittering 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 two thousand shields of gold, hung on the outside of the tower—five hundred of these shields of gold manufactured at Solomon's order, five hundred were captured by David, his father, in battle. See how they blaze in the hoody sun!

Solomon goes up the ivory stairs of his throne between twelve lions in statuary, and sits down on the back of the golden bull, the head of the bronze bear turned toward the people. The family and attendants of the king are so many that the categories of the place have to provide every day one hundred 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 who had charge of the work of gathering the straw and the barley for these horses. King Solomon was an early riser, tradition says, and used to take a ride out at daybreak; and when in his white apparel, behind the sweetest horses of the realm, and followed by mounted archers in his chariot, he would dash through the streets of Jerusalem. I suppose it was something worth getting up at five o'clock in the morning to look at.

Solomon was not like some of the kings of the present day, who are busy in the city. All the splendor of his palace and retinue was eclipsed by his intellectual power. Why, he seemed to know everything. He was the first great naturalist the world ever saw. Peacocks from India struted the basaltic walk, and apes chattered in the trees and deer stalked the parks, and there were aquariums with foreign fish and aviaries with foreign birds, and tradition says these birds were so well tamed that Solomon might walk clear across the city under the shadow of their wings as they hovered and fitted about him.

alone now. Martha gets through fretting at what she has done, and Jesus.  
All day long Deborah is happy because she can make a coat for young Samuel; Miriam, because she can watch her infant brother; Rachel, because she can help her father water the stock; the wife of Sarpai, because she can use the oil of being replenished. O woman! having in your pantry a nest of boxes containing all kinds of condiments, why have you not tried in your heart and in the mystery of our holy religion? "Martha! Martha! thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her."

I must confess that a great deal of the religion of this day is utterly insipid. There is nothing piquant or elevating about it. Men and women go around humming psalms in a minor key, and uttering melancholy and their worship has in it more sighs than rapture. We do not doubt their piety. Oh, no. But they are sitting at a feast where the cook has forgotten to season the food. Everything is flat in their experience and in their worship. Emancipated from sin and death and hell, and on their way to a magnificent heaven, they act as though they were trudging on toward an everlasting Botany Bay. Religion does not seem to agree with them. It seems to catch in the throat and choke them. A slight strangulation instead of an exhilaration.

All the infidel books that have been written, from Voltaire down to Herbert Spencer, have not done so much damage to our Christianity as lugubrious Christians. Who want religion, we want it in the shadows 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 superstitions and Hervey's "Meditations Among the Tombs!"

Then let our songs abound, and every ear be dry. We're marching through Emmanuel's ground To fairer worlds on high.  
I have to say, also, that we need to put more spice and enlivenment in our religious teaching, whether it be in the prayer meeting, or in the Sabbath school, or in the church. We ministers need to get more sunshine in our lungs 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 church? We must get more life in our sermons and exhortations more life in 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 conviction, we do not want to talk about conviction; or if it stich in the back, we do not want to talk about lumbago, but in the plain vernacular preach that gospel which proposes to make all men happy, honest, virtuous and free.

In other words, we want more cinnamon and less gristle. Let this be so in all the different departments of work to which the Lord calls us. Let us be plain. Let us be earnest. Let us be common-sensical. When we talk to 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 Balthis would drive her spice laden dromedaries into all our sermons and prayer-meeting exhortations.

ing like Macaulay when he wrote: "If I had another month of such days as I have been given, I would be impatient to get down into my little narrow creek the ground like a weary factory child." And there have been times in your life when you wished you could get out of this life. You have said, "How sweet would my lips would be the dust of the valley," and my lips would pull over you in your last slumber the pull over green grass and daisies. You have said: "Oh, how beautifully quiet it must be in the tomb! I wish I was there." I see all around me the widowhood, disappointment, perplexity. If I could ask all those who rise in this audience who have felt no sorrow and been 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 went West, hoping to get better wages there, and she was taken sick and died. The overseer of the poor got her body and put it in a street toward the cemetery at four o'clock. The little child—the only child—ran after it through the streets, bawled, crying, "Bring me back my mother! bring me back my mother!" And it was said that as the child ran along, he saw her crying out, "I love you, mother, I love you, mother, I love you, mother, I love you, mother." It is said that which lay in the street for days and nights loved on earth—it is said the whole village 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 around me? Yes, the thought of resurrection and redemption beyond this scene of struggle and tears. "They shall hunger no more, neither thirst any more; neither shall the sun light on them, neither shall the heat be upon them, in the midst of the throne shall lead them to living fountains 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. I see Balthis, driving up to the pillared porch of the house of cedar, carried so much pungency of perfume as exhaled 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. Solomon could not understand why an old German Christian scholar, who had always so calm and happy and hopeful when he had so many trials and sicknesses and ailments. A man secreted himself in the house. He hid, I mean to watch this old Christian man like the Lord, in 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, until his face was all aglow with the tidings of the gospel. When he saw the clock struck twelve he arose and shut his Bible, and said: "Blessed Lord, we are on the same old terms yet. Good night. Good night."

Oh, 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 appear what we shall be." Have you read of the Taj Mahal in India, in some respects the most majestic building on earth, the work of thousands men were twenty years in building it. It cost about sixteen millions of dollars. The walls are of marble, inlaid with carnelian from Bagdad, and turquoise from Tibet, and Jasper from the Punjab, and amethyst from Persia, and all manner of precious stones. A traveler says that it seems to him like the shining of an enchanted castle of burnished silver. The walls are two hundred and forty-five feet high, and from the top of the spire a dome thirty more feet high, that dome containing the most wonderful echo the world has ever known, so that ever and anon travelers standing below with flutes and drums and harps are testing that echo, and the sounds from below strike up, and then come down, and then strike up, and so on, all around about the building. There is around it a garden of tamarind and bayam and palm and all the floral glories of the ransacked earth.

But that is only a tomb of a dead empress, and it is same compared with the grandeur which God has builded for your living and immortal spirit. Oh, home of the blessed! Foundations of gold! Arches of victory! Capstones of praise! And a dome in which there are echoing and re-echoing the halcyons of the ages. Around about the mansion is a garden—the garden of God—and all the spring fountains are the bottled tears of the church in the wilderness, and all the crimson of flowers is the deep hue that was caught up from the carnage of earthly martyrs, and the fragrance, and the prayer of all the saints, and the aroma puts into utter forgetfulness the cases, and the spikenard, and the frankincense, and the world renowned spices which the Queen Balthis of Abyssinia, stung at the feet of King Solomon.

### SCIENCE AND INDUSTRIAL.

Electric welding is spreading. Gas can be changed into liquid form. Pails and tubs saturated with glycerine will not shrink. Galveston, Texas, has twenty miles of electrical railway.

The street cars of Springfield, Ill., are supplied with electric heaters. Copper tubes now manufactured by means of electrical deposition.

Since 1880 over 700 applications for patents for electrical accumulators have been made in England alone. A good water-proof cement can be made, it is said, from equal parts of red and white lead worked into stiff paste with boiling linseed oil.

The creosoted wood floors of a building recently burned in New York were the only portion of the structure not destroyed. They were not charred.

To obviate the waste of steam in steam hammers an improvement has been introduced in fitting the hammers with two pistons of different diameters, compounding them in fact.

Mica, which stands unique among minerals as an insulating substance, is destined to become one of Connecticut's leading products. Three new mines have recently been discovered in that State.

A new embroidery machine for use in making linen handkerchiefs can turn out finer work than any work done by hand. The north of Ireland must adopt the new methods if it wishes to retain its present leadership.

A late innovation is an electric railway express service established in a Western town, by means of which, for a small charge, all the packages bound outward for the depot and then delivered along the route.

The production of electrically welded steel chains will soon become an important industry in this country. The steel chain will be one-third lighter than the present iron chain, with as great a tensile strength, and can be produced at considerable less cost.

At the coming Frankfort electrical exhibition a large balloon will be sent up. The power sending up and maintaining it will be electricity, which will be obtained from a large dynamo on the ground. A telephone will connect the passengers with those on terra firma.

Russia's Kohl-Suppe. Kohl-suppe to the Russians is what the pot-au-feu is to the French. A large cabbage is cut into quarters and put in a stewpan, with a pound each of fish (usually sturgeon), beef and mutton, an ounce of salt, and is covered with cold water. This is allowed to cook for about four or five hours until the meat and fish can be shredded, when it is skimmed, seasoned with salt and pepper, and sent to table in a deep tureen.—New York Journal.

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