

have been mighty kings over Jerusalem which have ruled over all countries beyond the river; and full tribute and custom was paid to them."

Great interest has of late been awakened in Abyssinia by the defeat of the Italian army and the march of the British toward the Soudan. It may be helpful to an understanding of the lesson to say that King Menelek of Abyssinia claims to be a direct descendant of the Queen of Sheba, and of her son Menelek, whose father is alleged to be Solomon, and the legendary lore of this part of Africa says the first Menelek was a Jew, and was educated by the wise king himself. King Menelek now rules a country of about a hundred thousand square miles inhabited by five million people, whose forefathers are believed by them to have been the oldest and greatest people known to history. Abyssinia is situated between latitudes 8° 30' and 16° 30' north and longitude 30° 20' and 43° 20' east. The Church is known as the Coptic Church. Each church edifice has a "tabot," or ark of the Covenant, behind the curtain of its holy of holies, which may have lent some color to the tradition that the ark of the covenant from the temple had been transferred for safety to Axum, the capital, by the early Menelek when it was imperiled. The first apostle of Christianity in Abyssinia is claimed to have been the chamberlain of Queen Candace of Ethiopia, whose baptism is recorded in Acts 7. 27.

Whether the king Menelek is a descendant of the Queen of Sheba as claimed or not will be one of the many curious and useful questions on which much light will be shed when the secrets of the monasteries of Abyssinia shall be revealed. This descendant of the Queen of Sheba controls manuscripts and documents hidden in these monasteries for centuries past. Tomes, parchments, and volumes hitherto thought to have perished with the library at Alexandria, it is suggested, were in reality secreted in Coptic convents and sanctuaries throughout Abyssinia and adjoining lands, and it may happen that the Christians of the twentieth century may repair to this reputed blood relative of the Queen of Sheba to learn wisdom as she went to Solomon to acquire knowledge of secrets.

It is not intended here to discuss the question of the region ruled by the Queen of Sheba, only to quote illustrations suggestive, as found in the Bible lands. The wealthy land known as Sheba in southern Arabia was connected with the trade of India, and was famed for myrrh, frankincense, and cinnamon. Dr. Adam Clarke quotes from Virgil, Pliny, and Dryden, to show that the Sabaeans were widely known as rich in spices, so that the queen of that country might well bring "camels that bare spices" (verse 2). The Sabaeans had queens, not kings, for their sovereigns, says Claudian. But the Abyssinian Church still insists in our day that this Queen of Sheba ruled between the tropics and mountains of Abyssinia. Her name

was Balkis among Arabians, but Abyssinians call her Maqueda. They say she was a pagan when she started on this journey of a thousand miles, but was converted to Judaism in Jerusalem, and bore a son, Menelek, their first king. Both Jews and Christians, according to Bruce, in Abyssinia believe the forty-fifth psalm to be a prophecy of the queen's visit to Jerusalem, and that she had as her companion a daughter of King Hiram of Tyre. She enacted that her crown should be hereditary in the family forever.

Thoughts for Young People. Lessons from the Queen of Sheba.

1. Few people really seek wisdom. The Queen of Sheba made her long and difficult journey to Solomon not so much to learn of him as to puzzle him, though so soon as she recognized the genuineness of his wisdom she humbly sat at his feet. In these later days many of the questions propounded, much of the advice asked for, have no higher motive than this queen started out with. The effort is, not to know, but to be smart; not to teach, but to make points; not to learn, but to engage in a successful intellectual duel. The scribes and Pharisees who strove to "entangle" Jesus were of a piece with the Queen of Sheba and with nine tenths of the men who are ready to exchange opinions with you. Beware of such, and imitate them not.

2. On the asking of questions. The spirit of this asking of questions and solving of dark riddles is of the very nature of true philosophy. "To ask questions rightly," said Lord Bacon, "is the half of knowledge." "Life without cross-examination is not life at all," said Socrates. Of this stimulating process, of this eager inquiry, of this solicitation of new meanings out of old words, Solomon is the first example. "When we inquire," says Dean Stanley, "when we restlessly question in our search after truth, when we seek it in unexpected quarters, we are but following in the steps of the wise Queen of Sheba."

3. The half was not told. This expression has become a proverb in many languages. "Usually things are represented to us, both by common fame and by our own imagination, much greater than we find them when we come to examine them; but here the truth exceeded both fame and fancy. Those who, through grace, are brought to experience the delights of communion with God will say that the one half was not told them of the pleasures of wisdom's ways and the advantages of her gates. Glorified saints, much more, will say that it was a true report which they heard of the happiness of heaven, but that the thousandth part was not told them (1 Cor. 2. 9)."—M. Henry.

4. A lesson from the Queen of Sheba. She "came from the uttermost parts of the earth," sparing no