

DR TALMAGE'S SERMON:
Captured Weapons.

"There is none like that; give it me."
Sam. 2: 9.
David fled from his pursuers. The world runs very fast when it is chasing a good man. The country is trying to catch David, and to slay him. David goes into the house of a priest, and asks him for a sword or spear with which to defend himself. The priest, not being accustomed to see deadly weapons, tells David that he cannot supply him; but suddenly the priest thinks of an old sword that had been carefully wrapped up and laid away—the very sword that Goliath formerly used—and he takes down that sword, and while he is unwrapping the sharp, glittering, memorable blade, it flashes upon David's mind that this was the sword that

was used against himself when he was in the fight with Goliath, and David can hardly keep his hand off it until the priest has unwound it. David stretches out his hand toward that old sword, and says: "There is none like that; give it me." In other words, "I want in my own hand the sword that has been used against me, and against the cause of God." So it was given him. Well, my friends, that is not the first or the last sword once used by giant and Philistine iniquity which is to come into the possession of Jesus Christ, and of His glorious Church. I want, as well as God may help me, to show you that many a weapon which has been used against the armies of God is yet to be captured and used on the other side, and I only imitate David when I stretch out my hand toward the blade of the Philistine, and cry, "There is none like that; give it me."

I remark, first, that this is true in regard to

SCIENTIFIC EXPLORATION.

You know that the first discoveries in astronomy and geology and chronology were used to battle Christianity. Worldly philosophy came out of its laboratory and out of its observatory, and said: "Now we will prove, by the very structure of the earth and by the movement of the heavenly bodies, that the Bible is a lie, and that Christianity, as we have it among men, is a positive imposition." Good men trembled. The telescope, the level, the electric battery, all in the hands of the Philistines! But one day, Christianity, looking about for some weapon with which to defend itself, happened to see the very old sword that these atheistic Philistines had been using against the truth, and cried out, "There is none like that; give it to me!" And Copernicus, and Galileo, and Kepler, and Isaac Newton came forth and told the world that, in their ransacking of the earth and heaven, they had found overwhelming evidence of the God whom we worship; and this old Bible began to shake itself from the Koran and Shaster and Zendavesta with which it had been covered up, and lay on the desk of the scholar, and in the laboratory of the chemist, and in the lap of the Christian, unharmed and unswayed, while the towers of the midnight heavens struck a silvery chime in its praise.

WORLDLY PHILOSOPHY

"Matter is eternal. The world always was. God did not make it." Christian philosophy plunges its crowbar into rocks, and finds that the world was gradually made; and if gradually made, there must have been some point at which the process started; then who started it? and so that objection was overcome, and in the first three words of the Bible we find that Moses stated a magnificent truth when he said: "In the beginning."

Worldly philosophy said: "Your Bible is a most inaccurate book; all that story in the Old Testament, again and again told, about the army of the locusts—it is preposterous! There is nothing in the coming of the locusts like an army. An army walks, locusts fly. An army goes in order and procession, locusts without order." "Wait!" said

CHRISTIAN PHILOSOPHY;

and in 1868, in the south-western part of this country, Christian men went out to examine the march of the locust. There are men right before me who must have noticed in that very part of the country the coming up of the locust like an army, and it was found that all the newspapers unwittingly spoke of them as an army. Why? They seem to have a commander. They march like a host. They halt like a host. No arrow ever went with straighter flight than the locusts come—not even turning aside for the wind. If the wind rises, the locusts stop, and then raise again after it has gone down, taking the same line of march, not varying a foot. The old Bible right every time; worldly philosophy wrong.

Worldly philosophy said: "All that story about the light 'turned as clay to the seal' is simply an absurdity." Old-time worldly philosophy said: "The light comes straight." Christian philosophy said: "Wait a little while," and then it goes on and makes discoveries, and finds that the atmosphere curves and bends the rays of light around the earth, literally "as the clay to the seal."

THE BIBLE RIGHT AGAIN;

philosophy wrong again. "Ah," says worldly philosophy, "all that illusion in Job about the foundations of the earth is simply an absurdity. 'Where wast thou,' says God, 'when I set the foundations of the earth?' The earth has no foundations." Christian philosophy comes and finds that the word as translated "foundations" may be better translated "sockets." So, now, see how it will read if it is translated right. "Where wast thou when I set the sockets of the earth?" Where is the socket? It is the hollow of God's hand—a socket large enough for any world to turn in.

Worldly philosophy said: "What an absurd story about Joshua making the sun and moon stand still. If the world had stopped an instant, the whole universe would have been out of gear." "Stop," said Christian philosophy, "not quite so quick." The world has two motions—one on its own axis, and the other around the sun. It was not necessary in making it stand still that both motions should be stopped—only the one turning the world on its own axis. There is no reason why the halting of the earth should have jarred and disarranged the whole universe. Joshua

right, and God right; infidelity wrong every time. I knew it would be wrong. I thank God that

CHRISTIANS NEED NOT BE SCARED

at any scientific exploration. The fact is that religion and science have struck hands in eternal friendship, and the deeper down geology can dig, and the higher up astronomy can soar, all the better for us. The armies of the Lord Jesus Christ have stormed the observatories of the world's science, and from the highest towers have flung out the banner of the cross, and Christianity to-night, from the observatories of Albany and Washington, stretches out its hand towards the opposing scientific weapon, crying, "There is none like that; give it to me!" I was reading this afternoon of Herschel, who was looking at a meteor through a telescope, and when it came over the face of the telescope it was so powerful that he had to avert his eyes. And it has been just so that many an astronomer has gone into an observatory and looked up into the midnight heavens, and the Lord God has shown him his vision, and the learned man cried out: "Who am I? Undone! Unclean! Have mercy, Lord God!"

Again, I remark that the traveling disposition of the world, which was adverse to morals and religion, is to be brought on our side. The man that went down to Jericho and fell amidst thieves was a type of a great many travelers. There is many a man who is very honest at home who, when he is abroad, has his honor fleeced, and his good habits stolen. There are but very few men who can stand the stress of an expedition. Six weeks at a watering-place has damned many a man. In the olden times God forbade the traveling of men for the purposes of trade, because of the corrupting influences attending it. A good many men now

CANNOT STAND TRANSITION

from one place to another. Some men who seem to be very consistent at home in the way of keeping the Sabbath, when they get into Spain, on the Lord's day always go out to see the bull-fights. Plato said that no city ought to be built nearer to the sea than ten miles, lest it be tempted to commerce. But this traveling disposition of the world, which was adverse to that which is good, is to be brought on our side. These rail-trains, why, they are to take our Bibles; these steamships, they are to transport our missionaries; these balloons, they are to carry our Bibles all around the world, and to be converted into Christian heralds and goons and preach Christ among the heathen nations. The gospels are infinitely multiplied in beauty and power since Robinson and Thompson and Burkhardt have come back and talked to us about Siloam and Capernaum and Jerusalem, pointing out to us the hills about which Jesus preached; the beach upon which Paul was shipwrecked; the fords at which Jordan was passed; the Red Sea bank on which were tossed the carcasses of the drowned Egyptians. A man said: "I went to the Holy Land an infidel; I came back a Christian. I could not help it."

I am not shocked at the idea of building a railroad to the Holy Land. I wish that all the world might goad see Golgotha and Bethlelem. If we cannot afford to pay for muleteers now, perhaps when the rail-train goes we can afford to buy a ticket from Constantinople to Joppa, and so get to see the Holy Land. Then

LET CHRISTIANS TRAVEL!

God speed the rail-trains, and guide the steamships this day painting across the deep in the phosphorescent wake of the shining feet of Him who from above with wave-cliffed foot the stormy Elysian! The Japanese come across the water and see our civilization, and examine our Christianity, and go back and tell the story, and keep that empire rocking until Jesus reign

where'er the sun
Does his successive journeys run.

And the fire-arms with which the infidel traveler brought down the Arab horseman and the jackals of the desert have been surrendered to the Church, and we reach forth our hands, crying: "There is none like that; give it to me!"

So it has also been with the

LEARNING AND ELOQUENCE

of the world. People say: "Religion is very good for women, it is very good for children, but not for men." But we have in the roll of Christ's host Mozart and Handel in music; Canova and Angelo in sculpture; Raphael and Reynolds in painting; Harvey and Boerhaave in medicine; Cowper and Scott in poetry; Crolius and Burke in statesmanship; Boyle and Leibnitz in philosophy; Thomas Chalmers and John Mason in theology. The most brilliant writings of a worldly nature are all aglow with Scriptural allusions. Through senatorial speech and through essayists' discourse Sinai thunders, and Calvary pleads, and Siloam sparkles.

Samuel L. Southard was mighty in the court room and in the senate chamber, but he reserved his strongest eloquence for that day when he stood before the literary societies at Princeton Commencement and pleaded for the grandeur of our Bible. Daniel Webster won not his chief garlands while he was consuming Hayne, nor when he opened the batteries of his eloquence on Bunker Hill, that rooking Sinai of the American Revolution; but on that day when, in the famous Girard will case, he showed his affection for the Christian religion and eulogized the Bible. The eloquence and learning that had been on the other side came over to our side. Where is Gibbon's historical pen? Where is Robespierre's sword? Captured for God!

So, also, has it been with the picture-making of the world. We are very anxious on this day to have the printing press and the platform on the side of Christianity; but we overlook the engraver's knife and

THE PAINTER'S PENCIL.

The antiquarian goes and looks at pictured ruins, or examines the chiselled pillars of Thebes and Nineveh and Pompeii, and then comes back to tell us of the beauties of ancient art; and it is a fact, now, that many of the finest specimens—merely artistically considered—of sculpture and painting that are to be found amidst these ruins are not fit to be looked at, and they are looked up. How Paul must have felt when, standing amidst these impurities that stared on him from the walls and the

pavements and the bazars of Corinth, he preached of the pure and holy Jesus! The art of the world on the side of obscenity and crime.

In later days the palaces of kings were adorned with pictures. But what to unclean Henry VIII. was a beautiful picture of the Madonna? What to Lord Jeffrey, the unjust judge, the picture of the "Last Judgment"? What to Nero, the picture of a picture of the baptism in the Jordan? The art of the world still on the side of superstition and death. But that is being changed now.

THE CHRISTIAN ARTIST

goes across the water, looks at the pictures, and brings back to his American studio much of the power of those old masters. The Christian minister goes over to Venice, looks at the "Crucifixion of Christ," and comes back to his American pulpit to talk as never before of the sufferings of the Saviour. The private tourist goes to Rome and looks at Raphael's picture of "The Last Judgment." The tears start, and he goes back to his room in the hotel, and prays God for preparation for that day when,

Shriveling like a parched scroll,
The flaming heavens together roll.

Our Sunday-school newspapers and walls are adorned with pictures of Joseph in the court, Daniel in the den, Shadrach in the fire, Paul in the shipwreck, Christ on the cross. Oh that we might in our families think more of the power of Christian pictures! One little sketch of Samuel kneeling in prayer will mean more to your children than twenty sermons on devotion. One patient face of Christ by the hand of the artist will be more to your children than fifty sermons on forbearance. The art of the world is to be taken for Christ. What has become of Thorwaldsen's chisel and Ghirlandajo's crayon? Captured for the truth! "There is none like that; give it to me."

So, I remark, it is with

BUSINESS ACUMEN

and tact. When Christ was upon earth, the people that followed Him, for the most part, had no social position. There was but one man naturally brilliant in all the apostleship. Joseph of Arimathea, the rich man, risked nothing when he offered a hole in the rock for the dead Christ. How many of our merchants in Asia Minor befriended Jesus? I think of only one—Lydia. How many of the castles on the beach of Galilee entertained Christ? Not one! When Peter came to Joppa, he stopped with one Simon, a tanner. What power had Christ's name on the Roman exchange, or in the bazars of Corinth? None. The prominent men of the day did not want to risk their reputation for sanity by pretending to be one of His followers. Now that is all changed. Among the mightiest men in our great cities today are the Christian merchants and the Christian bankers; and if to-morrow, at the Board of Trade, any man should get up and malign the name of Jesus, he would be quickly silenced or put out. In the front rank of all our Christian workers to-day are the Christian merchants; and the enterprises of the world are coming on the right side.

There was a farm willed away some years ago, all the proceeds of that farm to go for spreading infidel books. Since now the infidels have changed, and now all the proceeds of that farm go toward the missionary cause. One of the finest printing presses ever built was built for the express purpose of publishing infidel tracts and books. Now it does nothing but print Holy Bibles. I believe that the time will come when, in commercial circles, the voice of Christ will be the mightiest of all voices, and the ships of Tarshish will bring presents, and the Queen of Sheba her glory, and the wise men of the East their myrror and frankincense. I look up to the business men of our cities, and rejoice at the prospect that their tact and ingenuity and talent will, after a while, all be brought into the service of Christ. It will be one of the mightiest of weapons. "There is none like that; give it me."

Now, if what I have said be true,

AWAY WITH ALL DOWNHEARTEDNESS!

If science is to be on the right side, and the traveling disposition of the world on the right side, and the learning of the world on the right side, and the picture-making on the right side, and the business acumen and tact of the world on the right side—thine, O Lord, is the kingdom! Oh, fall into line, all ye people! It is a grand thing to be in such an army, and led by such a commander, and on the way to such a victory. If what I have said is true, then Christ is going to gather up for Himself out of this world everything that is worth anything, and there will be nothing but the scum left. A proclamation of amnesty goes forth now from the throne of God, saying, "Whosoever will, let him come." However long you may have wandered, however great your sins may have been, "whosoever will, let him come." Oh that I could marshal all this audience on the side of Christ! He is the best friend a man ever had. He is so kind. He is so lovely, so sympathetic! I cannot see how you can stay away from Him. Come now, and accept His mercy. Behold Him as He stretches out the arms of His salvation, saying: "Look unto Me, all ye ends of the earth, and be saved; for I am God. Make final choice now. You will either be willed on by the water courses, or the chaff which the wind driveth away.

Benefits of Perfumes.

It is now established that flowers and the perfumes distilled from them have a salutary influence on the constitution and constitute a therapeutic agency of high value. Residence in perfumed atmospheres forms a protection from pulmonary affections and arrests the development of phthisis. In the town of La Grasse, France, where the making of perfumes is largely carried on, phthisis is almost unknown, owing to the odorous vapors exhaled from the numerous distilleries.

Jacks'n, Ill., is supplied with artificial gas at 40 cents a thousand for lighting purposes and 30 cents for fuel. The gas is made from slack coal by a new process, and the inventors offer to supply Chicago at 25 cents a thousand, and say they could afford to give gas-light to every house, office and factory in the city for nothing if they would use fuel gas at 40 cents a thousand.

Women Who Are Self-Supporting.

One of our clever women newspaper writers, of whom we are glad to say the number is on the increase, has a very clear and unprejudiced statement to make about the women in these days who are trying to take care of themselves. Their name is legion we all know, but considering the fact that they are new at the business, and have a great many lessons to learn, they are doing remarkably well. One seldom sees in these days a family of five or six daughters all grown up and single, who sit about at home and vary their monotonous existence by a new stitch in crochet, or a new walk. Such girls used to depend upon their fathers for support, and it was not strange that the really over-indulgent parent was relieved when they married. The burden upon the man of moderate means was tremendous.

Now, however, the girls take some occupation which brings them money. Let one do it, and have a little ready cash always in her pocket, and the rest are sure to follow. The love of money may be the root of all evil, but the pleasure of finding it in ones pocket, is not to be withstood. The lady journalist of whom I speak, says, that during the six years she has been among the self-supporting class, all who started in the race with her have "bettered themselves," with the exception of two who stand at about the same point as when they commenced. She goes on to say: "The conclusion that I draw from their success is that this world wants good work as badly as the workers want a living, whatever you may hear about overworking. I've seen women have terribly hard times; meeting the rough and tumble out-of-door world is a stiff thing, there is no joke about it, but the women who prefer doing it to 'marrying for a home,' as the phrase goes, to selling themselves, as I say, or to being dependent on those whose lives they in their strong youth should rather be sustaining, or to stagnating in some life-in-death way with no object and no outlet in existence. I say, if you've got good sense and character and health, you stand an excellent chance of success, for living a life better worth having than the one you are leaving. The game is worth the candle.

After giving some instances of women who deserve to succeed because they have fought well, she adds:

"Far be it from me to declare that people succeed in proportion to their merits, or (what is the same thing in this connection) in proportion to the merit of their work. They don't. You might as well make up your mind to that first as last, all the assertions of the Sunday-school books to the contrary, notwithstanding. I suppose it is part of the scheme of the good God for taking care of the race that the people who can do work best have least talent for getting it, and that those who have least capacity for doing it have most for getting it. The ability to blow your own horn is an accomplishment that is rarely seen in perfection in company with any other. And as things go so much by blowing your horn in this world this seems a neat device for keeping a number of people from starving to death. Oh, I tell you that Darwinian business of the survival of the fittest has a heap of exceptions when it comes to human affairs. More things than kissing go by favor. But I am convinced that good work, capacity, will bring a fair reward. Capacity is too rare a thing in this world not to be worth its keep, though in a good many fields sheer brass may sell higher. If you can combine brass and capacity so much the better for you, though, as remarked before, it is a rare combination.

One thing that has very much impressed me in my life among self-supporting women has been their kindness to each other. The women I have seen get on—pass the first desperate struggle for a foothold to a secure livelihood—have done so largely through the good-will and good offices of other women; so far as these things have existed outside the strict *quid pro quo* of business they have come mainly from women. I offer this fact as food for reflection to those alarmists who think liberty must lead to general feminine demoralization. It seems to me to indicate well, and very deeply well, for the working woman's character.

A Story of Tolstoi.

Count Leon Tolstoi was taking a walk in Moscow last week, when he saw a policeman struggling with a monk. The policeman got the best of it, and when the monk was laid out in the mud, Tolstoi rushed up, pushed the gendarme away, helped the monk up, and turning back on the policeman, asked: "Canst thou read, my friend?" "I should think so." "Well, hast thou read the Holy Gospel?" "Yes, I have." "Well, how dare you forget that it forbids a man to strike his neighbor?" The policeman hesitated a minute, and then collaring the monk said to the celebrated novelist: "And you, do you know how to read?" "Yes," said Count Tolstoi. "Read the police regulations?" "No." "Well then," continued the policeman, as he formed the procession towards the station, "just go home and read them before going about in the streets interfering with people."—*St. Petersburg Letter to the New Orleans Times.*

'Sit' or 'Set.'

A writer in the *Christian World* sends up this little rocket to shed light upon the confusion existing in the minds of many very well-educated people in regard to the use of the two words 'sit' and 'set'—a confusion similar to that which seems to attend upon the choice of saying 'will' or 'shall'?

"A man; or woman either, can set a hen although they cannot sit her; neither can they set on her, although the old hen might sit on them by the hour if they would allow. A man cannot set on the wash bench; but he could set the basin on it, and neither the basin nor the grammarians would object. He could sit on a dog's tail if the dog were willing, or he might set his foot on it. But if he should set on the aforesaid tail, or sit his foot there, the grammarians as well as the dog would howl. And yet, strange as it may seem, the man might set the tail aside and then sit down and neither be assailed by the dog nor the grammarians.

SUNDAY SCHOOL LESSON.

SUNDAY JULY 14, 1899.

The Sorrowful Death of Eli.

LESSON TEXT.
(1 Sam. 4: 1-18. Memory verses, 17, 18.)

LESSON PLAN.

TOPIC OF THE QUARTER: Obedience and Disobedience.

GOLDEN TEXT FOR THE QUARTER: *Behold, to obey is better than sacrifice, and to hearken than the fat of rams.*—1 Sam. 15: 22.

LESSON TOPIC: Disaster through Disobedience.

LESSON OUTLINE: 1. The Forbidden Expedition, vs. 1-5. 2. The Desperate Battle, vs. 6-10. 3. The Sweeping Catastrophe, vs. 11-18.

GOLDEN TEXT: *His sons made themselves vile, and he restrained them not.*—1 Sam. 3: 13.

DAILY HOME READINGS:

M.—1 Sam. 4: 1-18. Disaster through disobedience. T.—Exod. 25: 10-22. The form of the ark. W.—Exod. 37: 1-19. The ark prepared. T.—Exod. 40: 1-16. The ark set in place. F.—Num. 4: 1-15. Removing the ark. S.—1 Sam. 6: 1-21. Disaster to the Philistines. S.—2 Sam. 6: 1-11. Disaster to Uzzah.

LESSON ANALYSIS.

I. THE FORBIDDEN EXPEDITION.

I. Israel's Defeat: Israel was smitten before the Philistines (2). My anger shall be kindled, . . . and I will forsake them (Deut. 31: 17). If ye forsake the Lord, . . . he will turn and do you evil (Josh. 24: 20). If he commit iniquity, I will chasten him (2 Sam. 7: 14). His wrath is against all them that forsake him (Ezra 8: 22).

II. Israel's Expedition: Let us fetch the ark of the covenant . . . unto us (3). Are not these evils . . . because our God is not among us? (Deut. 31: 17). It may come among us, and save us (1 Sam. 4: 3).

When the ark . . . came into the camp, all Israel shouted (1 Sam. 4: 5). Then shall they call upon me, but I will not answer (Prov. 1: 28).

III. Israel's Transgression: To . . . they brought from thence the ark of the covenant (4). Thou shalt screen the ark with the veil (Exod. 40: 3). Come not at all times into the holy place (Lev. 16: 2). They shall not touch the sanctuary, lest they die (Num. 4: 15). Carry back the ark of God into the city (2 Sam. 15: 25).

1. "Israel was smitten before the Philistines." (1) Israel's discomfiture; (2) Philistia's triumph; (3) God's sovereignty.

2. "Wherefore hath the Lord smitten us to-day?" (1) The fact admitted; (2) The source recognized; (3) The cause sought.

3. "Let us fetch the ark." (1) What they knew of the ark in former emergencies; (2) What they hoped from the ark in this emergency.

II. THE DESPERATE BATTLE.

I. A Shout of Confidence: What meaneth the noise of this great shout? (6). So the people shouted, . . . and the wall fell down (Josh. 6: 20). As the men of Judah shouted, . . . God smote Jeroboam (2 Chron. 13: 15). All the people shouted with a great shout (Ezra 3: 11). Shout unto God with the voice of triumph (Psa. 47: 1).

II. A Wall of Fear: Woe unto us! who shall deliver us? (8). Woe is me! for I am undone (Isa. 6: 5). Woe unto us! for we are spoiled (Jer. 4: 13). Woe unto us! for the day declineth (Jer. 6: 4). Woe unto us! for we have sinned (Jam. 5: 16).

III. An Appeal for Decision: Quite yourselves like men, and fight (9). Whoso is on the Lord's side, let him come unto me (Exod. 32: 26). Choose you this day whom ye will serve (Josh. 23: 15). How long halt ye between two opinions? (1 Kings 18: 21). Quit you like men, be strong (1 Cor. 16: 13).

1. "The Philistines were afraid." (1) Their grounds of confidence; (2) Their grounds of fear.

2. "These are the gods that smote the Egyptians." Religious traditions: (1) Their sources; (2) Their channels; (3) Their modifications; (4) Their influences.

3. "The Philistines fought, and Israel was smitten." (1) The sources of Philistia's valor; (2) The sources of Israel's weakness.

III. THE SWEEPING CATASTROPHE.

I. The Ark Captured: And the ark of God was taken (11). His heart trembled for the ark of God (1 Sam. 4: 13). The ark of God is taken (1 Sam. 4: 17). The glory is departed from Israel, for the ark of God is taken (1 Sam. 4: 22). The Philistines had taken the ark of God (1 Sam. 5: 1).

II. Israel Defeated: Israel is fled before the Philistines (17). Ye shall be smitten before your enemies (Lev. 26: 17). Thou . . . shalt flee seven ways before them (Deut. 28: 25). They fled before the men of Ai (Josh. 7: 4). Israel hath turned their backs before their enemies! (Josh. 7: 8).

III. Eli's House Cut Off: Thy two sons . . . are dead. . . . And he died (17, 18). In one day they shall die both of them (1 Sam. 2: 34). I will perform against Eli all that I have spoken (1 Sam. 3: 12).

When he made mention of the ark . . . he fell (1 Sam. 4: 18). Their priests fell by the sword (Psa. 78: 64).

1. "His heart trembled for the ark of God." (1) The absent ark; (2) The pending issues; (3) The pious concern; (4) The sad outcome.

2. "How went the matter, my son?" (1) An anxious questioner; (2) A burdened messenger;—(3) Information sought; (4) Information gained.

3. "Fled, . . . dead, . . . taken." (1) Rout; (2) Slaughter; (3) Capture. —(1) The people scattered; (2) The sons slain; (3) The ark taken.

LESSON BIBLE READING.

THE ARK OF THE COVENANT.

1. Its Titles: The ark (Exod. 25: 16; 40: 20). Ark of God (1 Sam. 3: 3; 14: 18). Ark of God's strength (2 Chron. 6: 4; Psa. 132: 8). Ark of the covenant (Num. 10: 33; Heb. 9: 4). Ark of the testimony (Exod. 30: 6; Num. 7: 89). Ark of the Lord (Josh. 7: 6). Ark of his testament (Rev. 11: 19).

2. Its Contents: The tables of stone (Exod. 25: 16; 21: 40; 20). A pot of manna (Exod. 16: 33, 34). Aaron's rod (Num. 17: 10; Heb. 9: 4).

3. Its Uses: Symbol of God's presence (Josh. 7: 6, 7). The glory of Israel (1 Sam. 4: 21, 22). Sanctifying its surroundings (2 Chron. 8: 11). Blessing those who honored it (2 Sam. 6: 11, 12). Smiting those who dishonored it (Num. 4: 15; 1 Sam. 6: 19; 2 Sam. 6: 6, 7).

LESSON SURROUNDINGS.

A touching interview between Samuel and Eli followed the revelation recorded in the last lesson (1 Sam. 3: 15-17). The widespread recognition of Samuel as a prophet is mentioned. The place of the first part of this lesson was the battle-field between Aphek and Eben-ezer; of the latter part, at Shiloh. The battle was probably fought about four miles north-west of Jerusalem, some fifteen miles from Shiloh. But the site cannot be determined very accurately. Aphek was the name of several cities in Palestine; Eben-ezer (a name probably given afterwards, 1 Sam. 7: 12) was "between Mizpah and Shiloh," but the site of the former is generally disputed, and the latter is a general term meaning "tooth," or "crag." Still, the region north-west of Jerusalem must have been the scene of most of the events recorded in the earlier half of 1 Samuel. The time, according to Usher, was B. C. 1141, but this is probably too early. Samuel may have been about thirty years old when Eli died, and, according to the chronology suggested in connection with the last lesson, the date would be about B. C. 1129.

Lady Guides.

One of the new and interesting sights to be seen upon the outgoing European steamers which are leaving now three times a week crammed with the very hatches with Americans on their way to the French Exposition is the lady guide. She is doing a rushing business just at present and earning enough to support herself during the dull season. The idea of having these lady guides was originated in London, and has been introduced here of late with great success. Amid the crowd of voyagers and their friends is to be seen every now and then a party of women and children, or single women travelling alone or in pairs, who arrive upon the pier in ways which are met by a business-like-looking person who opens the door, helps out the occupants, sees that their satchels, shawls, and parcels, their fruit, candy and flowers are stored in their state-rooms, that they themselves are made familiar with the direction of their sleeping apartments, their steamer chairs lunched up and placed for them, and, if they have no friends or relatives to do it, this capable female stands on the dock and waves her handkerchief to them as they move away and gives them the satisfaction of seeing some one look regretful over their departure. This is the lady guide, and she is the joy of helpless females travelling alone. Those who are on their way to the other side without some male companion to look after them are particularly grateful for her services. Details having been arranged beforehand by letter, she meets at the station the incoming train from Portland, San Francisco, New Orleans, or even Podunk, and as the case may be, and the women unaccustomed to travelling or to taking care of themselves while travelling, who are sitting helplessly in their seats not knowing quite what to do, are ready to fall into her arms when this trim, energetic female sweeps in upon the scene, carries them off to a waiting coupe, looks after their baggage checks, deposits them at the hotel, shows them their passage already booked on a European steamer, aids them in whatever shipping is necessary as a preparation for the voyage, selects the best steamer chairs and the most useful wraps and rugs, has a carriage at the door at the appointed hour and meets them when they step out upon the pier, and leads them to their state-room where they find all their belongings carefully arranged and the stewardesses properly tipped and prepared to show them every attention. Then she leaves them with her blessing, and they are safe and comfortable until they reach the other side where, if they have no friends of their own to look after them, an agent of the London lady guides meets them in Liverpool and passes them on their way, always looked after and relieved from all worry and trouble. One guide can look after half a dozen people at once, and when the City of Rome sailed last Wednesday one of these guides had under her charge, and safely started, seven different parties of women.

A French savant, M. Chevreul, believes the action of rolls for grinding wheat is better calculated to preserve intact the cells of the interior of the wheat berry than is the action of stones, which disorganize the cells by their tearing action instead of disintegrating them.