DR. TALMAGE'S SERMON:

How to Make Friends.

"A man that hath friends must show himself friendly." Prov, 18: 24. ABOUT the sacred and divine art of making and keeping friends I speak a subject on which I never heard of any one preaching-and yet God thought it of enough importance to put it in the middle of the Bible, these writings of Solomon, bounded on one side by the popular Psalms of David, and on the other by the writings of Isaiah, the greatest of the prophets. It seems all a matter of haphazard how many friends we have, or whether we have any friends at all, but there is nothing accidental about it. There is a law which governs the accretion and dispersion of friendships. They did not "just happen so" any more than the tides just happen to rise or fall, or the sun just happens to rise or set. It is a science,

an art,

A GOD-GIVEN REGULATION. Tell me how friendly you are to others, and I will tell you how friendly others are to you. I do not say you will not have enemies; indeed, the best way to get ardent friends is to have ardent enemies, if you get their enmity in doing the right thing. Good men and women will always have enemies, because their goodness is a perpetual rebuke to evil; but this antagonism of foes will make more intense the love of your adherents. Your friends will gather closer around you because of the attacks of your assailants. The more your enemies abuse you the better your coadjutors will think of you. The best friends we ever had appeared at some juncture when we were especially bombarded. There have been times in my life when unjust assault multiplied my friends, as near as I could calculate, were twisted by hands malevolent. Human nature was shipwrecked about fifty-nine centuries ago, the captain of that craft, one Adam, and his first mate, running the famous cargo aground on a snag in the River Hiddekel; but there was at least

ONE GOOD TRAIT of human nature that waded safely ashore from that shipwreck, and that is the disposition to take the part of those unfairly dealt with. When it is thoroughly demonstrated that some one is being persecuted, although at the start slanderous tongues were busy enough, defenders finally gather around as thick as honey bees on a trellis of bruised honeysuckle. If, when set upon by the furies, you can have grace enough to keep your mouth shut, and preserve your equipoise, and let others fight your battles, you will find yourself after awhile with a whole cordon of allies. Had not the world given to Christ on His arrival at Palestine a very cold shoulder, there would not have been one-half as many angels chanting glory out of the hymn-books of the sky, bound in black lids of midnight. Had it not been for the heavy and jagged and torturous Cross, Christ would not have been the admired and loved of more people than any being who ever touched foot on either the eastern or western hemisphere. Instead, therefore, of giving up in despair because you have enemies, rejoice in the fact that they rally for you the most helpful and enthusiastic admirers. In other wards. there is no virulence that can hinder my text from coming true: "A man that hath friends must show himself friendly.

It is my ambition to project especially upon the young a thought that may benignly shape their destiny for the here and the hereafter. Before you show yourself friendly, you must be friendly. I do not recommend a

DRAMATIZED GENIALITY. There is such a thing as pretending to be ca rapport with others, when we are their dire destructants, and talk against them, and wish them calamity. Judas covered up his treachery by a resounding kiss, and caresses may be demoniacal. Better the mythological Cerberus, the three-headed dog of hell, barking at us, than the wolf in sheep's clothing, its brindled hide covered up by deceptive wool, and its deathful owl cadenced into an innocent bleating. Disraeli writes of Lord Manfred, who, after committing many outrages upon the people, seemed suddenly to become friendly, and invited them to a banquet. After most of the courses of food had been served he blew a horn, which was in those times a signal for the servants to bring on the dessert, but in this case it was the signal for assassins to enter and slay the guests. His pretended friendliness was acruel fraud; and there are now people whose smile is a falsehood. Before you begin to show your-

self friendly

YOU MUST BE FRIENDLY. Get your heart right with God and man, and this grace will become easy. You may by your own resolution get your nature into a semblance of this virtue, but the grace of God can sublimely lift you into it. Sailing on the River Thames two yessels ran aground. The owners of one got one hundred horses, and pulled on the grounded ship, and pulled it to pieces. The owners of the other grounded vessel waited till the tides came in, and easily floated the ship out of all trouble. So, better condition; but there is nothing like the oceanic tides of God's uplifting grace to hoist us into the kindliness I characters of those you meet, and I am sure you will find something in them | start out, load yourself up with

A POUNDATION OF PRIENDLINESS.

summer day. What do you do? As soon as I arrive you take me out under say: "How well you look!" But if, on arm, and God's shoulder, and God's the shadow of the great elms. You take the other hand, under the wear and tear foot; then suppose He should put hand me down to the artificial lake, the spot- of life he appears pale and exhausted, and arm and shoulder and foot to ted trout floating in and out among the | do not introduce sanitary subjects, or take me to the stalls and kennels where the Durham cattle and the Gordon setters: and the high-stepping steeds, by pawing and neighing, the only language they can speak, asking for harness or saddle, and a short turn down the road. Then we go back to the house, and you get me in the right light, and show me the Kensetts and Bierstadts on the wall, and take me into the music room, and show me the birdcages, the canaries in the bay-window answering the robins in the tree-tops. Thank you! I never enjoyed myself more in the same length of time. Now, why do we not do so with

THE CHARACTERS OF OTHERS, and show the bloom and the music and the bright fountains? No. We say, come along, and let me show you that man's character. Here is a greenscummed frog-pond, and there's a filthy cellar, and I guess under that hedge there must be a black snake. Come, and let us for an hour or two regale ourselves with the nuisances. Oh, my friends, better cover up the faults, and extol the virtues, and this habit once established of universal friendliness will become as easy as it is this morning for a syringa to flood the air with sweetness, as easy as it will be whistle up from the grass. When we hear something bad about somebody whom we always supposed to be good, take out your leadpencil, and say; "Let me see! Before I accept that baleful story against that man's character, I will take off from it twenty-five per cent. for the habit of exaggeration which beput upon the original story; then I will take off twenty-five per cent. from the fact that the man may have been put into circumstances of overpowering temptation. So I have taken off seventyfive per cent. But I have not heard his side of the story at all, and for that reason I take off the remaining twentyfive per cent." Excuse me, sir, but I don't believe a word of it.

But here comes in A DEFECTIVE MAXIM, so often quoted: "Where there is so much smoke there must be some fire." Look at all the smoke for years around Jenner, the introducer of vaccination, and the smoke around Columbus, the discoverer; and the smoke around Martin Luther, and Savonarolo, and Galileo, and Paul, and John, and Christ, and tell me where was the fire! That is one of the Satanic arts to make smoke without fire. Slander, like the world, may be made out of nothing. If the Christ- ahead of their sombre chariots, and no ian, fair minded, common-sensical spirit one has any authority in our time to in regard to others predominated in the announce their coming. Load yourself world we should have the millennium up with helpful words and deeds. The in about six weeks, for would not that hymn once sung in our churchesis unfit friends, he turned on his pillow and be lamb and lion, cow and leopard to be sung, for it says: lying down together? Nothing but the grace of God can ever put us into such a habit of mind and heart as that. The tendency is in the opposite direction.

THE WAY THE WORLD TALKS: I put my name on the back of a man's never again put my name on the back cents, and five minutes after I saw him entering a liquor store to spend it. I will never again give a cent to a beggar. I helped that young man start in business, and lo, after a while, he came and altitudes of heaven. opened a store almost next door to me, and stole my customers. 1 will never again help a young man start in business. I trusted in what my neighbor promised to do, and he broke his word, and the Psalmist was right before he corrected himself, for "all men are liars." So men become suspicious and saturnine and selfish, and at every additional wrong done them they put another layer on the wall of their exclusiveness, and another bolt to the door that shuts them out from sympathy with the world. They get cheated out of a thousand dollars, or misrepresented, or dissappointed, or betrayed, and higher goes the wall, and faster goes another bolt, not realizing that while they lock others out, they lock themselves in; and some day they will wake up to find themselves imprisoned in

A DASTARDLY HABIT. No friends to others, others are no friends to them. There's an island halfway between England, Scotland, and Ireland called the Isle of Man, and the seas dash against all sides of it, and I am told there is no more lovely place than that Isle of Man; but when a man becomes insular in his disposition, and cuts himself off from the main land of the world's sympathies, he is despicable, and all around him is an Atlantic ocean of selfishness. Behold that Isle of

Now, supposing that you have, by a divine regeneration, got right toward God and humanity, and you start out to practice my text. "A man that hath friends must show himself friendly.' Fulfil this by all forms of

APPROPRIATE SALUTATION. Have you noticed that the head is so poised that the easiest thing on earth is to give a nod of recognition? To swing the head from side to side, as when it we may pull and haul at our grounded is wagged in derision, is unnatural and human nature, and try to get it into unpleasant; to throw it back, invites vertigo; but to drop the chin in greeting is accompanied with so little exertion grace to hoist us into the kindliness I that all day long, and every day, you am eulogizing. If, when under the fisher of the Holy Ghost, we see our own blance of fatigue. So, also, the structfoibles and defects and depravities, we | ure of the hand indicates handshaking; will be very lement, and very easy with the knuckles not made so that the fingers others. We will look into their characters can turn out, but so made that the fingers ters for things commendatory and not | can turn in, as in clasping hands; and damnatory. If you would rub your the thumb divided from and set aloof own eye a little more vigorously you from the fingers, so that while the fingwould find a mote in it, the extraction ers take your neighbor's hand on one of which would keep you so busy you side, the thumb takes it on the other, would not have much time to shoulder and, pressed together, all the faculties your broadaxe, and go forth to split up of the hand give emphasis to the salutathe beam in your neighbor's eye. In a tion. Five sermons in every healthy Christian spirit keep on exploring the hand urge us to handshaking. Besides this, every day when you

KIND THOUGHTS, kind words, kind expressions, and kind You invite me to come to your country-seat, and spend a few days. Thank well, tell him so, tell her so. If you universe I do not read that God lifted universe I do not read that God lifted the gas into the mainways of the mine.

All honor to them both!

and it is demonstrated in girth and color, white pillars of the pond-lilies. You say anything at all about physical condition. In the case of improved health, you keep your fine stock, and here are you have by your words given another impulse towards the robust and the ocund; while in the case of the failing health you have arrested the decline by your silence, by which he concludes; "If I were really so badly off he would have said something about it." We are all, especially those of a nervous temperament, susceptible to kind words and

DISCOURAGING WORDS Form a conspiracy against us, and let ten men meet us at certain points on our way over to business, and let each one say "How sick you look!" though we should start out well, after meeting the first and hearing his depressing salute, we would begin to examine our symptoms. After meeting the second gloomy accosting, we would conclude we did not feel quite as well as usual. After meeting the third, our sensations would be dreadful, and after meeting the fourth, unless we suspected a conspiracy, we would go home and go to bed, and the other six pessimists would be a useless surplus of discouragement. My dear sir, my dear madam, what do you mean by going about this world you cannot go out of the world too with disheartenments? Is not the supply of gloom and trouble and misfortune happiness is concerned. There were enough to meet the demand without two Christians last Tuesdey who entered your running a factory of pins and heaven, the one was standing at a winfurther on in the season for a quail to spikes? Why should you plant black dow in perfect health watching a shower and blue in the world when God so and the lightning instantly slew him; seldom plants them? Plenty of scarlet but the lightning did not flash down the colors, plenty of yellow, plenty of green, sky as swittly as his spirit flashed plenty of pink, but very seldom a plant upward. The Christian man who died black or blue. I never saw a black on the same day next door had been for flower, and there's only here and there a year or two failing in health, and for a blue-bell or a violet; but the blue is the last three months had suffered from for the most part reserved for the sky, a disease that made the nights sleepless longs to the man who first told the and we have to look up to see that, and and the days an angulis. Do you not heart (3). to some people by many cords that neither time nor eternity can break, and I will warrant that many of those cords is spirit of gossip in every community has of others the brightness instead of the glooms? DO NOT PROPHESY MISFORTUNE.

If you must be a prophet at all, be an Ezekiel, and not a Jeremiah. In ancient times prophets who foretold evil were doing right, for they were divinely directed; but the prophets of evilin our time are generally false prophets. Some of our weather-wise people are prophesying we shall have a summer of unparalleled scorch. It will not be that at all. I think we are going to have a summer of great harvest and universal health; at any rate I know as much about it as they do. Last fall all the weather prophets agreed in saying that we should have a winter of extraordinary severity, blizzard on the heels of blizzard. It was the mildest winter I ever remember to have passed. Indeed, the autumn and the spring almost shoved winter out of the procession. Real troubles have no heralds running

Where we possess delight.

erable all the time. The old song sung case of David and Jonathan, of Paul at the pianos a quarter of a century ago was right: "Kind words can never die. note, and I had to pay it, and I will kind hearts, and when they are hatched out and take wing, they circle round in of any man's note. I gave a beggar ten | flights that never cease, and sportman's gun cannot shoot them, and storms can- and Pylades, each requesting that himnot ruffle their wings, and when they cease flight in these lower skies of earth

A PHONOGRAPH.

The cylinder containing the words was sent on to Washington, and the next day that cylinder from another phonograph instrument, when turned, gave back to me the very words I had uttered the day before, and with the same intonations. Scold into a phonograph, and ployer, Capt. Jutton, a thimbleful of it will scold back. Pour mild words in- gold dust. "Where did you get that?" to a phonograph, and it will return the gentleness. Society and the world and the Church are phonographs. Give them acerbity, and rough treatment, and acerbity and rough treatment you will get back. Give them practical friendfriendliness. A father asked his little daughter; "Mary, why is it that everybody loves you?" She answered: "I body loves you?" don't know, unless it is because I love thimbleful of mines inexhaustable and everybody." "A man that hath friends infinite, though all time and all eternity must show himself friendly." something like that spirit of

SACRIFICE FOR OTHERS which was seen in the English channel, where in a storm a boat containing three men was upset, and all three were in the water struggling for their lives. A boat came to their relief, and a rope was thrown to one of them, and he refused to take it, saying: "First fling it to Tom; he is just ready to go down. I can last some time longer." A man like that, be he sailor or landsman, be he in upper ranks of society or lower ranks. will always have plenty of friends. What is true manward is true Godward. We must be the friends of God if we want Him to be our friend. We cannot treat Christ badly all our lives and expect Him to treat us lovingly, I was reading of a sea fight, in which Lord Nelson captured a French officer, and when the French officer offered Lord Nelson his hand, Nelson replied, "First flared." give me your sword, and then give me your hand." Surrender of our resistance to God must precede God's offer of pardon to us. Repentance before forgiveness. You must give up your rebellious sword before you can get a grasp of the divine hand. Oh, what a glorious state of things to

have THE FRIENDSHIP OF GOD! Why, we could afford to have all the world against us and all other worlds against us if we had God for us, He could in a minute blot out this universe, and in another minute make a better universe. I have no idea that God tried hard when He made all things. The has in him the making of a grand man, most brilliant thing known to us is light, | cool, resolute and clever. and for the creation of that He only and for the creation of that he was a spark, so that a frontier sman strikes a spark, so the gas in total darkness and set open a spark the gas in total darkness and

quently speaks of God's hand, and God's utmost tension, what could he not make? That God, of such demonstrated and undemonstrated strength, you may have for your present and everlasting friend, not a stately and reticent friend, hard to get at, but as approachable as a country mansion on a summer day when all the doors and windows are wide open. Christ said: "I am the door." And He is a wide door, a high door, a palace

door, an always open door.

My four-year-old child got hurt and 1 Sam. 15: 22. did not cry until hours after, when her mother came home, and then she burst into weeping, and some of the domestics, not understanding human nature, said to her: "Why did you not cry before?" She answered: "There was no one to cry to." Now I have to tell you that while human sympathy may be absent, divine sympathy is always accessible. Give God your love, and get His love; your service and secure His help; your repentance, and have His pardon. God a friend? Why, that means all your wounds medicated, all your sorrows soothed, and if some sudden catastrophe should hurl you out of earth it would only hurl you into heaven.

IF GOD IS YOUR FRIEND, quickly or suddenly, so far as your own gate through a long lane of insomnia and congestion? In the one case it was like your standing wearily at a door, knocking and waiting, and wondering if it will ever open, and knocking and waiting again, while in the other case it was a swinging open of the door at the first touch of your knuckle. Give your friendship to God, and have God's friendship for you and even the worst accident will be a victory.

How refreshing is human friendship; and true friends, what priceless treasures! When sickness comes, and trouble comes, and death comes, we send for our friends first of all, and their appearance in our doorway in any crisis is reinforcement, and when they have entered, we say: "Now it is all right!" Oh, what would we do without personal friends, business friends, family friends? But we want some-

thing MIGHTIER THAN HUMAN FRIENDSHIP in the great exigencies. When Jonathan Edwards in his final hour had given the last good-by to all his earthly closed his eyes, confidently saying: Now where is Jesus of Naza true and never-failing friend?" Yes, I In other words, manage to keep mis- admire human friendship as seen in the and Onesiphorus, of Herder and Goethe,

of Goldsmith and Reynolds, of Beau-Such kind words have their nests in mont and Fletcher, of Cowley and Harvey, of Erasmus and Thomas More, of Lessing and Mendelssohn, of Lady Churchill and Princess Anne, of Orestes self might take the point of the dagger, so the other might be spared; of Epaminondas and Pelopidas, who locked their shields in battle, determined to die to-At Baltimore a few days ago I talked gether; but the grandest, the mightiest, THE TENDEREST, PRIENDSHIP in all the universe is the friendship be-

tween Jesus Christ and a believing soul. Yet after all I have said I feel I have only done what James Marshall, the miner, did in 1848 in California, before its gold mines were known. He reached in and put upon the table of his emsaid his employer. The reply was: "I got it this morning from a mill race from which the water had been drawn off." But that gold dust, which could have been taken up between the finger and the thumb, was the prophesy and specimen that revealed California's wealth to all nations. And to-day I III. By Confession: have only to put before you a specimen of the value of divine friendship, only a We want | go on with the exploration.

An Unknown Hero.

Deep down in a mine in Wardley Colliery, Newcastle, England, there is a brave boy who deserves to be called a hero. In a situation of sudden peril he used precautions whith prevented a dreadful explosion, simply by behaving with courage and presence of mind. He noticed that his lamp flared up a sure sign of the presence of dangerous gas. Had he hastily rushed away, his light might have burst through the wire gauze which surrounds a miner's lamp, and setting fire to the gas, caused a heart-rending accident.

The lad did nothing so silly. When questioned by the superintendent as to how he had found out that there was gas in the neighborhood where he was at work, he replied, "Because my lamp

"And what did you do then?" asked the gentleman. "I took my picker, and pulled down the wick, but the lamp still flared."

Well, my boy, how did you manage then? "Why, I put the lamp inside my jac ket, and covered it up tight, and the lamp went out.'

Of course the lamp would not burn without air. To think of the right thing to do, and then promptly do it, boys, that is what makes the difference between a common man and a hero This little fellow, whose name is not mentioned-Mick, or Ted, or Jack-

Fortunately an overseer was nea

SUNDAY SCHOOL LESSON. SUNDAY JULY 21, 1883.

Samuel the Reformer. LESSON TEXT. (1 Sam. 7:1-12. Memory verses, 3, 4.)

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.—

LESSON TOPIC: Success Through

Obedience. 1. Conditions of Success, LESSON OUTLINE: 2. Success Sought, vs. 5-8. 3. Success Attained, vs. 9-12.

GOLDEN TEXT: Cease to do evil; learn to do well.—Isa. 1:16, 17.

DAILY HOME READINGS: M.-1 Sam. 7: 1-12. Success through obedience. T.-1 Sam. 5: 1-12. The ark in Dagon's house. W .- 1 Sam. 6:1-21. The ark returned to Israel.

T.-Matt. 12:1-13. Success through obedience. F .- Luke 5: 1-11. Success through obedience. S.-John 9: 1-25. Success through obedience.

S .- John 21:1-11. Success through obedience.

I. CONDITIONS OF SUCCESS. I. Return to God: Return' unto the Lord with all your Retnrn unto the Lord thy God, and

LESSON ANALYSIS.

... obey (Deut. 30:2). If they return unto thee with all their heart (1 Kings 8: 48). Let him return unto the Lord (Isa. 55:4). Come, and let us return unto the Lord (Hos. 6:1).

II. Prepare the Heart: Prepare your hearts unto the Lord .hast set thine heart to seek Thou... God (2 Chron. 19:3).

Every one that setteth his heart to seek God (2 Chron. 30: 18, 19). Ezra had set his heart to seek the law (Ezra, 7:10). My heart is fixed, O God, my heart is fixed (Psa. 57:7). III. Serve Him Only:

Serve him only (3). Thou shalt have none other gods before me (Exod. 20:3). Him shalt thou serve (Deut. 6:13). Put away the gods; ... and serve ye the of Southern Palestine. But this is the Lord (Josh. 24: 14).

Him only shalt thou serve (Luke 4:8). 1. "All the house of Israel lamented Lord; (2) The afflicted people; (3) character: (3) Its fruits.

turn; (2) The rewards of return. 3. "Israel did put away the Baalim, . and served the Lord only." (1) Baalim rejected; (2) Jehova served.

-Essential preparation; (2) Acceptable service.

IL SUCCESS SOUGHT.

I. By Prayer: I will pray for you.... Cease not to Ask, and it shall be given you (Matt.

Whatever ye shall ask in prayer, be-lieving, ye shall receive (Matt. 21:22)If ye shall ask me anything in my name, that will I do (John 14:14). Ask of God, who giveth to all liberally

(Jas. 1:5). II. By Fasting: They....fasted on that day (6). All the people ... fasted that day until even (Judg. 20: 26). David ... be sought God for the child; and David fasted (2 Sam. 12:16). So we fasted and besought our God (Ezra 8:23).

They ministered to the Lord, and fasted (Acts 13:2). They ... said there, We have sinned against the Lord (6). He shall confess that wherein he hath

sinned (Lev. 5:5). I prayed unto the Lord my God, and made confession (Dan. 9:4). With the mouth confession is made unto salvation (Rom. 10:10). If we confess our sins, . . . he is faithful to forgive (1 John 1:9).

1. "I will pray for you unto the Lord." (1) The people's need; (2) The Lord's abundance, (3) The prophet's prayer. — Intercessory prayer: (1) Its need; (2) Its benefits. "We have sinned against the Lord." (1) National sin; (2) National confession. - Transgression (1) By the people; (2) Against the Lord.

"Cease not to cry unto the Lord for us." (1) Earnest prayer; (2) Unceasing prayer; (3) Intercessory prayer.

III SUCCESS ATTAINED. I. The Lord Answered:

And the Lord answered him (9). David . . . called upon the Lord; and he answered (1 Chron. 21:26). He shall call upon me, and I will answer him (Psa. 91:15). Moses and Aaron ... and Samuel. called, . . . and he answered (Psa. 99:6).

Then shalt thou call, and the Lord shall answer (Isa. 58:9). II. The Lord Helped: The Lord thundered upon the Philistines (10).

The Lord cast down great stones from heaven upon them (Josh. 10:11). The stars in their course fought against Sisera (Judg. 5: 20). Against them shall he thunder in heaven (1 Sam. 2:10). He sent out arrows, and scattered them (2 Sam. 22 : 15).

The Lord Conquered:
The Lord ...discomfited them; and they were smitten (10). The Lord discomfited them before Israel (Josh. 10; 10). The Lord discomfited Sisera (Judg.

Thou hast scattered thine enemies with thy strength (Psa. 89:10).

Till he hath put all his enemies under his feet (1 Cor. 15:25). 1. "Samuel cried unto the Lord for Israel; and the Lord answered him." (1) Samuel: (2) Israel; (3) Jehovah.—(1) Samuel's cry; (2)

Israel's intercessor; (3) Jehovah's answer. 2. "The Lord thundered, . . . and discomfitted them." (1) The combatants on earth; (2) The ally in heaven.—(1) Earthly weapons; (2)

Heavenly weapons.
3. "Eben-ezer." (I) The name of a stone; (2) The memorial of a fact; (3) The expression of an emotion.

LESSON BIBLE READING.

OBEDIENCE TO GOD. Demanded (Deut. 13:4; Eccl. 12:13).

Urged (Jer. 26:13;38:20). Commended (1 Sam. 15:22; Matt. 5 19). Encouraged (Exod. 23:22; 1 Sam. 12:

14; Isa. 1:19). Pledged (Exod. 24:7; Josh. 24:24). Prayed for (Psa. 119 : 35 ; 143 : 10). Profitable (Deut. 11 : 27 ; Luke 11 : 28 Jas. 1:35) Christ-like (John 15:10; Phil. 2:5-8;

Heb. 5:8). Angelic (Psa. 103: 20; Matt. 6: 10). Saintly (Gen. 6:22; Gen. 12:1-5; 22 3, 12; Matt. 1:24; 2:12; Acts 26:19).

LESSON SURBOUNDINGS.

The defeat of the Israelites was followed by the removal of the ark by the Philistines to various cities, -Ashdod, Gath, and Ekron,-in each of which, calamities came upon the inhabitants (1 Sam. 5). Chapter 6 contains an account of the sending back of the ark with golden gifts. Two unbroken milch kine with calves at home drew the cart, of their own accord, to Beth-shemesh. Here the inhabitants were punished for their unhallowed curiosity, and at this point the lesson begins.

The place of the lesson was first at Kiriath-jearim, then at Mizpah. The former name means "city of forests." The city was well known, and on the borders of Judah and Benjamin. The site has been identified as the modern village of Kureet-el-Enab, about ten miles west of Jerusalem. It was about

the same distance from Beth-shemesh. Mizpah ("watch-tower") was a common name in Palestine; but this particular place was, no doubt, a city of Benjamin, somewhere in the region immediately north and west of Jerusalem. The exact site is, however, in dispute. Dr. Robinson identifies Neby Samwil as the spot, -a peak about four miles north-west of Jerusalem, rising six hundred feet from the plains of Gibeon, and commanding a most extensive view traditional site of Ramah, the birthplace and home of Samuel. Canon Tristram agrees with Robinson in this after the Lord." (1) The departed identification. Others fix upon Scopus, much nearer to Jerusalem (comp. The national lamentation.—Israel's Macc. 3:46),—a view favored by a lamentation: (1) Its cause; (2) Its statement of Josephus. Dean Stanley adopts this identification. I was from "If ye do return: ... he will de- this point that Titus viewed the city of liver you." (1) The condition; (2) Jerusalem. Conder suggests that Nob The reward.—(1) The steps of re- and Mizpah may be the same place. Other localities have been named as

possible The time of the removal of the ark was within a year after the defeat at Aphek. Probably the reform under Samuel took place twenty years later (v. 2), when he was about fifty years old. According to Usher, the date was B. C. 1120; but if the death of Eli occurred in 1129, the later date of B. C. 1108 is to be preferred.

Tea Drinking.

The nervous woman is a product of the Nineteenth century, and, inferentially, of tea. She takes tea to soothe her nerves, and it rather excites them: or else she takes it because she has acquired the habit, and the result is the same. Russian women are even more afflicted with "nerves" than their English sisters. They are more inclined to fitful and violent excitements, more skilled in intrigue, more pessimistic, more selfish as a rule. Now, it is worth noticing that they have known the use of tea much longer; that they drink a purer and stronger beverage, and that they indulge in it oftener than English women. The children take after the mothers, and in the men the characteristics become more pronounced and more brutal. Scratch Russian "nervousness" and you will find a good deal of Tartar brutality underneath it.

Here, then, are four well marked stages. First, the healthy stage-the condition of England before the introduction of tea, when nervous diseases were unknown, nervous attacks very rare, and the possession of "nerves" ground for practical joking, rather than a claim for sympathy. Secondly, there is the period of the gradual growth of the consumption of tea, and the simultaneous development of nervous disorders and diseases, accompanied by certain pronounced mental and psychological characteristics. Thirdly, the state of society existing at present in Russia, which is practically a period of further development. Here we find that an historically longer acquaintance with tea as a beverage is accompanied by a greater subjection to nerves and a more marked development of the mental characteristies noted above.

The final stage is the present condition of China, where the consumption of tea dates back to time immemorial, where the people appear to be free from nervous systems entirely, and where the characteristics superinduced by tea poisoning have suffered a more decided development, and appear in their barest and roughest form, without any of the veneer with which they are faintly clothed in the English or Russian femme nerveuse. If it were possible to imagine that in time the nervous system in England and Russia should by over excitement grow callous and unresponsive, the series would be complete in those countries also; the final stage of the nervous malady would be its own defeasance through excess of irritation, the final development of the inconsiderate selfishness of la femme nerveuse would be the cold blooded and remorseless cruelty of the Celestial.-Boston