

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...

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...

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...

DEAMATIZED GENIALITY.

There is such a thing as pretending to be in rapport with others, when we are their dire detractors, and talk against them, and wish them calamity.

YOU MUST BE FRIENDLY.

Get your heart right with God and man, and this grace will become easy. You may by your own resolution, and your nature into a semblance of this virtue...

APPROPRIATE SALUTATION.

Have you noticed that the head is so poised that the easiest thing on earth is to give a nod of recognition?

A FOUNDATION OF FRIENDLINESS.

You invite me to come to your country-seat, and spend a few days. Think you I arrive about noon of a beautiful

summer day. What do you do? As soon as I arrive you take me out under the shadow of the great elms. You take me down to the artificial lake, the spotted trout floating in and out among the white pillars of the pond-lilies.

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.

A DEFECTIVE MAXIM, so often quoted: "Where there is so much smoke there must be some fire."

THE WAY THE WORLD THINKS: I put my name on the back of a man's note, and I had to pay it, and I will never again put my name on the back of any man's note.

A PHONOGRAPH. The cylinder containing the words was sent on to Washington.

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.

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.

KIND THOUGHTS, kind words, kind expressions, and kind greetings. When a man or woman goes well, tell him so, tell her so.

and it is demonstrated in girth and color, say: "How well you look!" But if, on the other hand, under the wear and tear of life he appears pale and exhausted...

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!"

IF GOD IS YOUR FRIEND, you cannot go out of the world too quickly or suddenly, so far as your own happiness is concerned.

DO NOT PROPHET MISFORTUNE. If you must be a prophet at all, be an Ezekiel, and not a Jeremiah. Ancient times prophets who foretold evil were doing right, for they were vindicated.

WHERE WE POSSESS DELIGHT. In other words, manage to keep miserable all the time. The old song sung at the circus a quarter of a century ago was right: "Kind words can never die."

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.

THE TENDEREST FRIENDSHIP in all the universe is the friendship between Jesus Christ and a believing soul.

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).

II. The Lord Helped: The Lord thundered... upon the Philistines (10). The Lord cast down great stones from heaven upon them (Josh. 10: 11).

quently speaks of God's hand, and God's arm, and God's shoulder, and God's foot; then suppose He should put hand and arm and shoulder and foot to utmost tension, what could he make?

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SUNDAY SCHOOL LESSON.

SUNDAY JULY 21, 1892.

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.—1 Sam. 15: 22.

LESSON TOPIC: Success Through Obedience.

LESSON OUTLINE: 1. Conditions of Success, vs. 1-4. 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. W.—1 Sam. 5: 1-12. The ark in Heli's house. T.—Matt. 12: 1-13. Success through obedience.

LESSON ANALYSIS. I. CONDITIONS OF SUCCESS. I. Return to God: Return unto the Lord with all your heart (3).

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

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).

II. SUCCESS SOUGHT. I. By Prayer: I will pray for you... Cease not to cry (5, 8). Ask, and it shall be given you (Matt. 7: 7).

II. By Fasting: They... fasted on that day (6). All the people... fasted that day until even (Judg. 20: 26).

III. By Confession: They... said there, We have sinned against the Lord (6). He shall confess that wherein he hath sinned (Lev. 5: 5).

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III. The Lord Conquered: The Lord... discomfited them; and they were smitten (10). The Lord discomfited Sisera (Judg. 4: 15).

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

- 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 discomfited them." (1) The combatants on earth; (2) The ally in heaven.—(1) Earthly weapons; (2) Heavenly weapons. 3. "Eben-ezer." (1) 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). Committed (1 Sam. 15: 22; Matt. 5: 19).

LESSON SURROUNDINGS.

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 milk kine with calves at home drew the cart, of their own accord, to Beth-shemesh. Here the inhabitants were punished for their unhallored curiosity, and at this point the lesson begins.

The place of the lesson was first at Kirjath-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 Sanwil 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 of Southern Palestine. This is the traditional site of Ramah, the birth-place and home of Samuel. Canon Tristram agrees with Robinson in this identification. Others fix upon Scopos, much nearer to Jerusalem (comp. 1 Macc. 3: 46)—a view favored by a statement of Josephus. Dean Stanley adopts this identification. I was from this point that Titus viewed the city of Jerusalem. Conder suggests that Nob 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 nervous, 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" a 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 nervous and a more marked development of the mental characteristics 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 female. 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 inconceivable selfishness of its female nervousness would be the cold blooded and remorseless cruelty of the Celestial.—Boston Herald.