OW TO MAKE FRIENDS.

HEN THE DEFENDERS COME,

Sacred and Divine Art Discussed By the Rev. Dr. Talmage.

TEXT: "A man that hath friends must ow himself friendly." Proverbs xviii., 24. TEXT: "A man that hath friends must see himself friendly." Proverbs xviii., 24. About the sacred and divine art of making al keeping friends I speak—a subject on hield I never heard of any one preaching—ided to the Bible, these put it in the middle of the Bible, these put it in the middle of the Bible, these put it in the middle of the Bible, these put it in the middle of the Bible, these put it in the middle of the Bible, these put it in the middle of the Bible, these put it in the middle of the Bible, these put it in the writings of Isaiah, the greatest of the robets. It seems all a matter of haphazard we many friends we have, or whether we we any friends at all; but there is nothing eidental about it. There is a law which overs the accretion and dispersion of sendships. They did not "just happen so," ay more than the tides just happen to rise fall, or the sun just happens to rise or set, is a science, an art, a God-given regular. Tell me how friendly you are to others of I will tell you how friendly others are to set indeed, the best way to get ardent sends is to have ardent enemies if you got ser enmity in doing the right thing. Good so and women will always have enemies besset their goodness is a perpetual rebuke to sil but this antagonism of foes will make ere intense the love of your assailants. The res your cnemies abuse you, the better your eliptors will think of you. The best friends gre your enemies abuse you, the better your adjutors will think of you. The best friends ever had appeared at some juncture when were especially bombarded. There have times in my life when unjust assault imes in my life when unjust assault lied my friends, as near as I could ta, about fifty a minute. You are to some people by many cords that time nor eternity can break, and I arrant that many of those cords were I by hands malevolent. Human nasshipwrecked about fifty-nine cenago, the Captain of that craft one and his first mate, running the fabut there was at least one good amoun nature that waded safely on that shipwreck, and that is the o take the part of those unfairly When it is thoroughly demonwith. When it is thoroughly demond that some one is being persealthough at the start slanderous
as were busy enough, defenders
y gathered around as thick as honey bees
trellis of bruised honeysuckle. If, when
on by the furies, you can have grace
to keep your mouth shut, and preyour equipoise, and les others fight
battles, you will find yourself after a
with a whole cordon of allies. Had
ne world given to Christ on His arrival
alestine a very cold shoulder. there The world given to Christ on the arrival palestine a very cold shoulder, there is not have been one-half as many angels sting glory out of the hymn books of the bound in black lids of midnight. Had it en for the heavy and jagged and tortur-oss. Christ would not have been the adeross. Carist would not have been the ad-sel and loved of more people than any be-who ever touched foot on either the east-or western hemisphere. Instead, there-, of giving up in despair because you nemies, rejoice in the fact that they or you the most helpful and enthusias dmirers. In other words, there is no dense, human or diabolic, that can hinder text from coming true: "A man that i friends must show himself friendly."

is my ambition to project, especially the young, a thought which may bely shape their destiny for the here and hereafter. Before you show yourself ally you must be friendly. I do not rec-lend a dramatized geniality. There is a thing as pretending to be en rapport others when we are their dire destruct-and talk against them and wish them and talk against them and wish them mity. Judas covered up his treachery resounding hiss, and caresses may be dejacal. Better the mythological Cerbette three-headed dog of hell, barking at than the wolf in sheep's clothing, its dled hide covered up by deceptive wool, its deathful howl cadenced into an innobleating. Disraeli writes of Lord fred, who, after committing many agas upon the people, seemed suddenly become friendly, and invited them to appart. After most of the courses of food sert, but in this case it was the signassins to enter and slay the guests. es two vessels ran aground. of one got one hundred horses grounded ship and pulled The owners of the other vessel waited till the tides densily floated the ship out of all we may pull and haul at our man nature, and try to get into ition; but there is nothing like ceanic tides of God's uplifting grace to us into this kindliness I am cologizing, an under the fash of the Holy Ghost where you keep your fine stock, and

quet. After most of the courses of food een served he blew a horn, which was in aes a signal for the servants to bring estended friendliness was a cruel fraud, ere are now people whose smile is a cod. Before you begin to show your-endly you must be friendly. Get your right with God and man and this grace ght with God and man by your own ome easy. You may by your own ion get your nature into a semblance wirtue, but the grace of God can aly lift you into it. Sailing on the our own feibles and defects and de-s, we will be very lendent and very thothers. We will look into their in others. We will look most sers for things commendatory and not early. If you would rub your own ory. If you would rub you would find a ittle more vigorously you would find a n it, the extraction of which would you so busy you would not have much to shoulder your broadax and go to split up the beam in your neigheye. In a Christian spirit keep on
ing the characters of those you
and I am sure you will find
hing in them delightful and fit for a
ation of friendliness. You invite me
me to your country seat and spend a few
Thank you! I arrive about noon of
stiful summer day. What do you do? to shoulder your broadax and go utiful summer day. What do you do? en as I arrive you take me out under adow of the great elms. You take me to the artificial lake, the spotted trout ig in and out among the white pillars of the lilles. You take me to the stalls and its where you keep your. e the Durham cattle, and the Gordon and the high stepping steeds by paw-ineighing, the only language they can asking for harness or saddle, and a urn down the road. Then we go back house and you get me in the right and show me the Kensetts the Bierstadts on the wall and show me the Kensetts he hierstadts on the wall, one into the music room, and show bird cages, the canaries in the bay answering the robins in the tree tops. er enjoyed myself more in f time. Now, why do we sength of time. Now, why do we hat way in regard to the characters, and show the bloom and the music bright fountains? No. We say We say ng and let me show you that man's er. Here is a green scummed frog and there's a filthy cellar, and I guess that hedge there must be a black snake. us for an hour or two regale the nuisances. Oh, my friends, with the nuisances. Oh, my friends, cover up the faults and extol ed of universal friendliness will shed of universal friendliness will
o as easy as it is this morning for a
a to flood the air with sweetness, as
is it will be further on in the season
a quall to whistle up from the
When we hear something bad about
ody whom we always supposed to be
take out your lead pencil and say: "Let
I Before I accept that baleful story
that man's character I will take off
twenty-five per cent, for the habit of
wation which belongs to the man who
old the story; then I will take off
offive per cent for the additions which
it of gossip in every community has
son the original story. Then I will
twenty-five per cent, from the fact
he man may have been put into cirlices of overpowering temptation. So,
taken of seventy-five per cent. But

I have not heard his side of the story at all, and for that reason I take off the remaining twenty-five per cent." Excuse me, sir, I don't believe a word of it.

and for that reason I take off the remaining itwenty-five per cent." Excuse me, sir, 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 Savonarola 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 Christian, fair minded, common sensical spirit in regard to others predominated in the world, we should have the millennium in about six weeks, for would not that be lamb and lion, cow and leopard lying down together? Nothing but the grace of God can ever put us into such a habit of mind and heart as that. The whole tendency is in the opposite direction. This is the way the world talks: "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 a man's note, and I had to pay it, and I will never again 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 a man's note, and I had to pay it, and I will never again 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 a man's note, and it is not the back of a man's note, and it is not 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 a man's note, and store almost next door to me, and stole my customers. I 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 celish, and at every additional wrong done them they put another layer on the wall of their exclusiveness, and anothe cheated out of a thousand dollars, or misin-terpreted, or disappointed, or betrayed, and higher goes the wall, and faster goes another bolt, not realizing that while they lock others ont, they lock themselves in; and some day they wake up to find themselves imprisoned in a dastardly habit. No friends to others, others are no friends to them. There's an island half way between England, Scotland and Ireland, called the Isle of Man, and the seas dash against all sides of it, and I am told that there is no more lovely place than that that 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

Man!

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." Fulfill this by all forms of appropriate salutation. Have you neticed that the head is so poised that the easiest thing or santh is to prove the same than the head is so poised that the easiest thing the same that the head is so poised that the easiest thing the same that the head is so poised that the easiest thing the same that the head is so poised that the easiest thing the same that the head is so poised that the easiest thing the same that the head is so poised that the easiest thing the same that the head is so poised that the easiest thing the same that on earth is to give a nod of recognition? To swing the head from side to side, as when it swing the head from side to side, as when it is wagged in derision, is unnatural and unpleasant; to throw it back, invites vertigo; but to drop the chin in greeting is accompanied with so little exertion that all day long and every day you might practice it without the least semblance of fatigue. So also the structure of the hand indicates hand-shaking; the knuckles not made that the fingers can turn out but so made that the fingers. ing; the knuckles not made so that the fingers can turn out, but so made that the fingers can turn in, as in clasping hands; and the thumb divided from and set aloof from the fingers, so that while the fingers take your neighbor's hand on one side, the thumb takes it on the other, and pressed together, all the faculties of the hand give emphasis to the salutation. Five sermons in every healthy hand urge us to hand-shaking.

Besides this, every day when you start out, load yourself up with kind thoughts, kind

load yourself up with kind thoughts, kind words, kind expressions and kind greetings. When a man or woman does well, tell him so, tell her so. If you meet some one who is improved in health, 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, tear of life he appears pale and exhausted, do not introduce sanitary subjects or say anything at all about physical conditions. In the case of improved health, you have by your words given another impulse toward the robust and the jocund; 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 your symptoms, after meeting the second gloomy accosting, 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 expected a conspir-acy, 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 with disheartenments? Is not the supply of gloom and trouble and misfortune enough to meet the demand without your enough to meet the demand without your running a factory of pins and spikes? Why should you plant black and blue in the world when God so seldom plants them? Plenty of scarlet colors, plenty of yellow, plenty of green, plenty of pink, but very seldom a plant black or blue. I never saw a black flower, and there's only here and there a blue bell or a violet; but the blue is for the most part reserved for the sky, and we have to look up to see that, and when we look up no color can do us harm. Why not plant along the paths of others the brightnesses instead of color can do us harm. Why not plant along the paths of others the brightnesses 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 proph-ets who forefold evil were doing right, for ets who foretold evil were doing right, for they were divinely directed; but the prophi-ets of evil in our time are generally false prophets. Some of our weather wise people are prophesying we shall have a sum-mer 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 proph-ets agreed in saying we should have a win-ter of extraordinary severity, blizzard on the ter of extraordinary severity, blizzard on the heels of blizzard. It was the mildest winter ever remember to have passed. Indeed, the autumn and the spring almost shoved winter out of the procession. Real troubles have no heralds running ahead of their som-ber chariots, and no one has any authority, in our time to announce their coming. Load yourself up with helpful words and deeds. The hymn once sung in our churches is unfit to be sung, for it says:

We should suspect some danger near Where we possess delight.

Where we possess delight.

In other words, manage to keep miserable all the time. The old song sing at the planos a quarter of a century ago was right: "Kind Words Can Never Die." Such kind words have their nests in kind hearts, and when they are hatched out and take wing they circle round in flights that never cease, and sportsman's gun cannot shoot them, and storms cannot ruffle their wings, and when they cease flight in these lower skies of earth they sweep around amid the higher altitudes they sweep around amid the higher altitudes of heaven.
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 most brilliant thing known to us is light, and for the creation of known to us is light, and for the creation of that He only used a word of command. As out of flint the frontiersman strikes a spark, so out of one word God struck the noonday sun. For the making of the present universe I do not read that God lifted so much as a finger. The Bible frequently 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 would He not make? That God, of such iemonstrated and undemonstrated strength. emonstrated and undemonstrated strength, ou may have for your present and everlast-ig friend. But a stately and reticent friend, and to get at, but as approachable as a untry mansion on a summer day when all 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 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, you cannot get out of the world too quickly or suddenly, so far as your own happiness is concerned. There were two Christians last Tuesday who entered heaven; the one was standing at a window in perfect health watching the shower, and the lightning instantly slew him; but the lightning did not flash down the sky as swiftly as his spirit flashed upward. The Christian man who died on the same day next door had been for a year or two failing in health, and for the last three months had suffered from a disease that made the nights sleepless and the days an anguish. Do you not really think that the case of the one who went instantly disease that made the nights sleepless and the days an anguish. Do you not really think that the case of the one who went instantly was more desirable than the one who entered the shining gate through a long lane of insomnia and congestion? In the one case, it was like your standing wearily at a door, knecking and waiting, and wondering if it will ever over and head the standard of the standard 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 save God's friendship for you, and even the worst needlent will be

a victory, How refreshing is human friendship, true friends, what priceless treasure! When sickness comes, and trouble comes, and death comes, we send for our friends first of all, and their appearance in our decrway in any crisis is re-enforcement, and when they have entered we say: "Now it is all right?" Oh, what would we do without friends, personal friends, business friends, family friends? But we want something mightier than human we want something inighter than human friendship in the great exigencies. When Jonathan Edwards in his final hour had given the last good-by to all his earthly friends, he turned on his pillow and closed his eyes confidently saying: "Now where is Jesus of Nazareth, my true and never failing friend?' Yes, I admire human friendship as seen in the case of David and Jonathan, of Paul and Onesiphorus, of Herder and Goeths, Paul and Onesiphorus, of Herder and Goethe, of Goldsmith an Reynolds, of Beaument and Fletcher, of Cowley and Harvoy, of Erasmus and Thomas More, of Lessing and Mendelssohn, of Lady Churchill and Princess Anne, of Orestes and Pylades, each requesting that himself might take the point of the dagger so the other might be spared; of Epaminoudas and Pelopidas, who locked their shields in battle determined to die together; but the grandest, the mightiest, the tenderest friendship in all the universe. gether; but the grandest, the mightiest, the tenderest friendship in all the universe is the friendship between 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 employer, Captain Sutton, a thimbleful of gold dust. "Where did you get that?" said 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 linger and the thumb, was the prophecy and specimen that revealed California's wealth to all mations. And to-day I have only put before you a specimen of the I have only put before you a specimen of the value of divine friendship, only a thimbleful of mines inexhaustible and infinite, though all time and all eternity go on with the ex-

THE GROWTH OF TEMPERANCE.

Any one who remembers the drinking habits of thirty or forty years ago, or any one who has studied the record of social customs in New England since the settlement of the country, must beaware that a steady and immense gain in the direction of temperance has been made, which has extended to all classes of society, except possibly to the very most unfortunate. The drinking customs of the past generation are well known. Scenes at the tables of the wealthy and cultivated were tolerated, and in fact expected, which would now irreclaimably disgrace respectable people. The clergyman had his pitcher of rum on the pulpit with which to moisten his lips as he discoursed upon the moral virtues. There are still extant bills for quantities of intoxicating liquor, used at "raisings" of church buildings, and paid for by the parish, which show an astonishing consumption of intoxications. Any one who remembers the drinking which show an astonishing consumption of intoxicants and an absolute toleration of their use. The pail of rum stood upon the counter of the country store, and customers helped themselves with a dipper. The results of all this were what were to be expected. In the parish records of deaths, a hundred years ago, the words "alcoholism" and "drink" In the laced opposite certain names as the cause of

placed opposite certain names as the cause of death, figure with startling frequency.

The fact is that the general community has advanced in a most marked degree in point of temperance. The change has been so radical that it has entered into the life and habits of the people; and it has been brought about by the influence of individual opinion and the growth of tadividual conscience,-Boston

WHISEY CAUSES THE INDIAN BEVOLT.

Captain Stouch, Third infantry, has reportd to the War Department the following re-ults of the investigations of Captain Ham-iey, Third infantry, into the recently reported Indian outbreak at the Mille Lacs Reservaon, D. T.:
"The shooting of the white man was the

result of drunkenness. Three families who left the neighborhood of the Indian camp left the neighborhood of the Indian camp were new arrivals, Swedes, and were fright-ened off by dranken Indians. They were about six miles off. The Indians will deliver up the one who did the shooting, Wadela, as soon as the Sheriff comes for him. He will not leave his present whereabouts. The shoot-ing took place in the Milie Lacs country. There seems to be some apprehension on the part of whites and some ill will on the part of Indians, partly because of the accidental kill. Indians, partly because of the accidental kill-ing of one of their number last winter, by a white man, and partly because they still white man, and partly because they still think they have some title to the land hereabouts, but there is no danger of an outbreak. When drunk they may have made threats, but there is little in them. The whisky and alcohol trade is the worst feature of the matter."

ENGLAND GROWING SORER.

Rev. E. E. Hale, says in the Cosmopolitan; Whether any of the great moral wars which have been set on foot by such men as Father Matthew, or the Washingtonians, or by the Matthew, or the Washingtonians, or by the red ribbon movement, or the women's union, can show as great a result as this, it would be hard to say. The reduction of the amount of liquor consumed in England in the last decade was, till 1887, so considerable as to affect visibly what Mr. Gladstone called "the drink revenue." The year 1887 brought an increase, but it was supposed that this was due to the festivities in consequence of the due to the festivities in consequence of the Queen's jubilee—a and enough issue to a popular celebration. At the moment when I write these lines, we have not Mr. Balfour's budget speech of 1888, and can not tell whether the consumption of liquor fell again after the jubiles was over

the consumption of liquor fell again after the jubiles was over.

All this reduction is due to steady "temperance work" of the old-fashion kind in England; to the "Red Ribbon Movement," and the "Salvation Army," and other vigorous and manly endeavors to make men refuse to drink who drank before you persuaded them. Undoubtedly such work can be advanced by expedients like those of "prohibition," and by every device by which the nuisance of the open bar is suppressed.

But the two classes of movement must go hand in hand.

The real anarchist, says Rev. P. S. Hen-son, D. D., is the saloonist. But instead of shooting him or stringing him up we give him a charter as illimitable as the wind and

SUNDAY SCHOOL.

SUBJECT FOR SUNDAY, JULY 14

The Sorrowful Death of E !" I ram, iv., 1 13- ohten Text L. sam., iii., 13 .- Notes,

1. "The word of Samuel came to all Israel."
That is the word of the Lord through Samuel, for he, as the Lord's prophet, would speak the Lord's message (Hag. i., 13; and thus all Israel would know through him the will of the Lord. In studying any portion of the history of Israel we must remember that they were chosen by God from among all the nations of the earth and placed in that good land in order that He through them might make Himself a name and be magnified by them in the eyes of all the nations (II Sam. vii., 23; I Chr. xvii., 21; Isa. lxiii., 12), He showing in every way that He had made them a peculiar people unto Himself (Ex. xix., 5). "Israel went out against the Philistines to battle." It was during a forty years' oppression of Israel by the Philistines that Samson was enabled by the Spirit of God to do his mighty works, and it was by the Philistines that

samson was enabled by the Spirit of Got to do his mighty works, and it was by the Philistines that Israel was defeated when Saul and his sons were slain; if we judge from I Sam. xvii., 26, 45, we are to look upon them as defiers of the living God, the God of Israel, over whom true israelites should always have the victory. (Deut. xxviii., 7.)

3. "Israel was smitten before the Philistines." This indicates that God was not with them, for had He been in their midst victory would have been certain; "one should chase a thousand and two put ten thousand to flight." He had promised to flight for them when He sent them forth (Deut. 1., 30; iii., 35; xxxii., 30, so that this going out against the enemy and this defeat was not the result of God's leading. When they were defeated at Ai it was because of sin in the camp, and the sin which Ell knew and did not put away may have been partly the cause of this defeat; but our next lesson will tell us that they had as a nation for saken God (chap. vii., 3, and this judgment reminds us that "the hand of our God is upon all them for good that seek Him; but His nower and His wrath is accident

and this judgment reminds us that "the hand of our God is upon all them for good that seek Him; but His power and His wrath is against all them that forsake Him." (Exra viii., 22.)

3. "Let us fetch the ark of the covenant of the Lord; * * It may save us." They did not look to the Lord to save them, they were not at this time worshiping Him, but idols, and they spenk of this holy vessel as if it were an idol which perhaps may have more power than the other idols which they worshiped; but their iniquities had separated

more power than the other blobs which they worshiped; but their iniquities had separated between them and God, and their sins had hid His face from them (Isa. lix., 2; Jer. v., 25).

4. "So the people sent to Shiloh, that they might bring from themce the ark of the covenant of the Lord of Hosts, which dwelleth between the cherubim." Thus they add sin to sin and are so blinded that they see not the enormity of this sin. Consider the significance of this holy vessel, mentioned eleven times in this chapter, and that its place in the tabernacle was in the Holy of Holies into which the High Priest alone entered but once a year and never without the blood of the a year and never without the blood of the sacrifice, typifying the blood of Jesus Christ; consider also the expression "dwelloth between the cherubim" found here for the first time, and only seven times in all Scripture (II Sam. vi., 2; If Kings xix., 15; I Chr. xiii., 6; Ps. Ixxx., 1; xeix., 1; Isa. xxxvii., 16; carrying us back to Ex. xxv., 22 where we find itsorigin. The Lord of Hosts will be entreated by, and do great things for every positions heart that humbly seeks Him, but when such blind and blasphemous hands approar him they can only expect His wrath.

5. "All Israel shouted with a great shout." It was not like the great shout when the walls of Jericho fell, or when the foundation of the a year and never without the blood of the sacrifice, typifying the blood of Jesus Christ;

It was not like the great shout when the walls of Jericho fell, or when the foundation of the second temple was laid (Josh, vi., 20; Ezra iii., II-13), for then it was a shout because the Lord was in their midst and the work was for His glory, but this was simply the shout of Israel without reference to the glory of God; it may have been a louder shout than on the other occasions, but it was all noise with no nower to it.

on the other occasions, but it was all noise with no power to it.

6-9. "God is come into the camp." When the Philistines heard the shout, and understood the cause of it, they were afraid, supposing the ark was Israel's God as Dagon was theirs, but although they tremble at the possible results, remembering what they had heard of the wonders in Egypt and in the wilderness, they are ready to make trial of the power of their god against Israel's God and urge their soldiers to be strong and quit themselves like men, least they become servants to the Hebrews. It is not to be wonvants to the Hebrews. It is not to be won-dered at that the Philistines knew not the God of Israel nor His mighty power, when Israel knew not their own God nor relied upon Him. Had He indeed come into the camp of Israel that would have settled the

fell of Israel was smitten; there fell of Israel thirty thousand footmen." Israel was chosen to rely upon God that He might shew forth His power, and whenever she failed to do so her defeat was sure. Two things were required of her; that she should be holy and by implicit reliance upon, and obelience to her God, magnify His name. This same two things are required now of oversame two things are required now of every

Christian and of every church.

11. "The ark of God was taken; * * * the two sons of Eti were shim." The next two chapters tell of the journeyings of the ark in the land of Philistines, and how the hand of the Lord was against the people wherever it rested until they were glad to return it to Israel with an offering. God will see to His own glory and will care for His own ark, even if His people despise Him and the enemy seem for a time to prosper.

12-17. "Eli sat upon a seat by the wayside, watching, for his heart trembled for the ark f God." Only twice entside of these first four

chapters of I Samuel do we find the name of

Eli in the Biblo (chap, xiv., 3; I Kings, ii., 27), yet he lived to be 98 years old and judged Israel forty years. He does not seem to have walked very closely with God or to have been very intimate with Him.

The glory of Israel was not the house of Eil, of which four died that day, nor even the ark itself, precious hely vessel though it was; but God Himself, the Lord of Hosts, the God of Israel, whem no Philistine could touch, and whem the death of all the priests and prophets that ever lived could not affect. Let us fix our ever man Jesus rely whell. and whom the death of all the prophets that ever lived could not affect. Let us fix our eyes upon Jesus, rely wholly upon Him, keep His commandments, magnify His name, seek His glory, and losing sight of self, or church, or denomination, except in so far as they may honor Him, seek with the whole heart and all our might to hasten the compaction of His church and the coming of completion of His church and the coming of His Kingdom.

18. "When he made mention of the ark of

18. "When he made mention of Benja-God * * * he died." The man of Benja-min who brought the tidings from the field min who brought the Lidings from the sposmin who brought the tidings from the field of battle broke them to Eli as gently as possible, reserving the worst for the last. "Israel is fied, * * * a great slaughter, * * thy two sens are dead, * * the ark of God is taken;" but it is too much for the old man, and when it is mentioned that the ark is gone he falls backward and dies; and now the ears of all Israel are tingling because of the judgments of the Lord upon the cause of the judgments of the Lord upon the house of Eli, on account of sin tolerated in high places. (Chap. iii., 11-14). What shall it be like when "the Lord cometh ont of His place to punish the inhabitants of the earth for their iniquity" (Isa. xxvi., 21), and how would you stand should He come to-day!—Lesson Helicer.

"I drink to make me work," said a young man to an old gray-headed man of 70. "Yes," he replied, "it will. I thought just so. I have buried two boys in drunarkd's graves. I am an old man and feeble. I have spent a com-petence in drink, and now my poverty com-pels me to work when I should have rest. Yes, drink and it will make you work, young man."

The saloonkeepers of New York are making an effort to introduce the system of com-sartments in their establishments, with places where women can enter for drink and where men and women can drink together. The newspapers are already pointing out that this will be one of the most baleful results of "free run."

RELIGIOUS READING.

"LITTLE CHILDREN, LOVE ONE ANOTHER. A little girl, with a happy look,
Sat slowly reading a ponderous book,
All bound with silver and edged with gold,
And its weight was more than the child
could hold;
Yet dearly she loved to pender it o'er,
And every day she prized it more.
For it said—and she looked at her smiling
mother—

mother— It said: "Little children, love one another,"

She thought it was beautiful in the Book, And the lesson home to her heart she took; She walked on her way with a trusting grace, a dove-like look in her meek young

Which said just as plain as words could say,
"The Hory Lible I must obey."
So, mamma, I'll be kind to my darling brother,
For little children must love each other,

"I'm sorry he's naughty, and will not play; But I'll love him still, for I think the way To make him gentle and kind to me Will be better shown if I let him see I strive to do what I think is right,

And thus when I kneel in prayer tonight, I will clasp my lands around my brother, And say, 'Little children, love one another. The little girl did as her Bible taught,

The little girl did as her Bible taught,
And pleasant indeed was the change it
wrought;
For the boy looked up in glad surprise,
To meet the light of her loving eyes;
His heart was full, he could not speak,
But he pressed a kiss on his sister's cheek;
And God looked down on that happy mother,
When hithe shifter had been dead other. Whose little children loved each other.

LIFE OF PAITH.

Have y u ever thought of the life of a child? Why, the life of a child is a perfect life of faith. That little child-what can that little child do? Why, it could not find its way to the street end and back again. It its way to the street and and back again. It would be lest if you trusted it above. It could not find the next meal. If left to itself, it would die of want. The little one could not turnish a shelter for its head tanget. And yet, has the child any fear about it; has it my sort of alarmabout it; Not at all. Howeverse it the child's life is so happy? Because it is, instinctivel; a life of faith. The child could not buy the next loaf, but it has a firm helief that "father" can. It could not provide for itself the care. can. It could not provide for itself the gar-ments for tomorrow, but it has unbounded faith in 'father' and "mother's' power to do it. It is a life of p rfect faith.

A CHILD'S LOGIC.

There is often a depth of wisdom in the thoughts and savings of the little ones which maturity has falled to fathom, and which those who are but 'children of a larger growth' might do well to apply. Such wisdom was beautifully exemplified in the case of a little girl who once returned to her home or a little girl was one returned to her home from a joint in the woods, h.r. fare exversed with me quito biles, "Why did you not drive them away?" said the mother. "They would not go," said the child, "Why did you not kill them?" "It would not have been right," was the answer. "list I have seen you kill them at home," urged the surprised mother. 'Yes mamma," argued the child firmly, "If they came into my house and bite me. I kill them. But if I go into the woods, that is their house, and I have no right to kill them."

WAIT AND SEE.

"I never let lairns or fools see my pfe-tures until they are done," said a Scotch artist to me one, quoting a familiar prov-erb of his countrymen. We are all but bairns in God's si ht, and we sailly play the fool in regard to His providential dealings. As no artist is willing to have judgment pronounced upon painting or statue until the work is completed, so our heavenly Teacher bids us possessour souls in patience.
"What I do thou knowest not now, but thou shall know hereafter." We must wait and see. This world is but the preparatory school, in which character is on the easel or under the chisel; exhibition days will come in another world. God'shand lays on dark colors very often; Hischisel cuts deep. No trial of our faith is jeyous, but grievous; nevertheless, afterward, it may work out the eternal weight of glory,

DO YOU PRAY IN SECRET!

Prayerfulness will scarcely be kept up long unless you set apart times and seasons for prayer. There are no times laid down in Scripture except by the example of holy men, for the Lord trusts much to the love of people and to the spontaneous motions of one or life. He does not say, "Pray at 7 octock in the morning or pray at night at 8, or 9, or 10, or 11, but say. 'Pray without cosing.' Yet every Curistian will find it useful to have his regular times for retirement, and I doubt whether any connect picty can be without these scasons being carefully and scrupalously observed. We read in the old traditions of James the We reed in the old traditions of James the Apostic that he prayed so much that his knees grew hard through long kneeding; and it is recorded by Fox, that I at mer, during the time of his imprisonment was so much upon his knees that frequently the poor old man could not rise to his meals, and had to be lift dup by his servants. When he could no longer prea hand was immured within stone walls his prayers went up to heaven for his walls his prayers went up to heaven for his

country, and we are in these times receiving the blessing. Daniel prayed with the win-dows open daily and at regular intervals. "Seven times a day," saith one, "will I praise
Thee." David declared that at "evening
and morning and at noon," would be wait
upon God. Ob, that our intervals of prayer
were not so distant one from the other;
would God that on the pilgringe of life the wells at which we drink were more frequent. In this way should we continue in prayer,— Spurgeon.

DRUNKARDS' DYSPERSIA.

Alcohol, says Dr. Oswald, in the Voice, has been mistaken for a peptic stimulant, but few physicians would now deny the correctness of Dr. Graham's conclusion that "no form of indigestion is more difficult to cure than drunkard's dyspepsia." The proximate cause of that experience can be realized by a study of the plates in the British College of Surgeons (or a similar set in the Medical Department of Columbia College, New York), representing the progressive effect of alcohol on the tissues of the human stomach. Instead of the pale residish color of the gastric membrane in a state of health, the lining of the drunkard's stomach exhibits all the evidences of chronic inflammation; engorgement of the blood vessels, ulceration, contraction and of chronic inflammation; engorgement of the blood vessels, ulceration, contraction and collestity of the mucous teguments and an aphthous, or mildewed appearance of the lacerated surface. Alcohol often completely changes the structure of the liver. It studs it with tubercles, and by obstructing the vascular duels expands the diseased organ to twice, and somotimes to five times its natural size, but at the same time more and more disqualifies it for the proper performance of its functions. The weight of a healthy liver varies from five to eight pounds; and Professor Youmans mentions the post mortem examination of an English drunkard whose liver was found to weigh fifty pounds, and liver was found to weigh fifty pounds, and who, nevertheless, had died from a deficiency of hile. By congestion the blood vessels and the bile secreting cells, beer as well as brandy tends to disorder digestive functions even of moderate drinkers; and after continuing the motorate drinkers; and after continuing the use of alcohol for five years, few dram-drinkers fail to experience the consequences of the disease known as "fatty degeneration of the liver." a complaint which in many cases destroys the tissue of four-fifths of the affected organ, as tubercies destroy or corrupt the tigue of the lungs.

Three Score and Ten.

Mrs. Julia Ward Howe has just celebrated, at her home in Boston, the seventieth anniversary of her birthday. She was the recipient of many gifts and letters from the leading authors and reformers. Among these was a beautiful chocolate pot in reponse-silver. Upon the bottom was the following inscription: "Presented to Julia Ward Howe on her seventieth birthday by the Fortnightly Club of Chicago, May 27, 1889."

The letters contained congratulations from Dr. Oliver Wendell Holmes. George William Curtis, Richard Watson Gilder, Mrs. MacVengh, of the Chicago Fortnightly Club, Sculptor



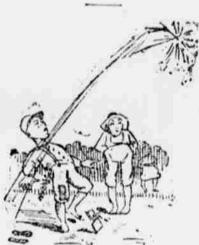
JULIA WARD HOWE,

Story of Rome and others. Mr. Gilder dropped into poetry with this senti-

How few have rounded out so full a life. trinstess of righteous war and hely peace; but and sage, friend, sister, mother, wife. Long be it ere that noble heart shall coase,



"TOTER 'ER OFF, BILLY."



"DER FOOL PERSOT TO LET GO."

The Three Orphans - A Fourth of July



The testimony in the A. T. Stewart will contest in New York city covered 16,006 folios, and twenty-five copies of it have been made at a cost of about \$25,000. If there is a compromise, Judge Hilton will have to pay this and everything else. Roscoe Conkling's retainer was \$20,000, and those of several other lawyers were not much less