TOW TO MAKE FRIENDS.

THEN THE DEFENDERS COME,

Sacred and Divine Art Discussed By the Rev. Dr. Talmage. TEXT: "A man that hath friends must About the sacred and divine art of making at keeping friends I speak—a subject on which I never heard of any one preaching—sed ret food thought it of enough importance opt it in the middle of the Bible, these ridings of Solomon, bounded on one side by the writings of Isaiah, the greatest of the copiets. It seems all a matter of haphazard copiets. It seems all a matter of haphazard copiets. by the writings of Isaiah, the greatest of the rophets. It seems all a matter of hapharard seemany friends we have, or whether we greany friends at all; but there is nothing eddental about it. There is a law which coverns the accretion and dispersion of riendships. They did not "just happen so," my more than the tides just happen to rise is 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 as I will tell you how friendly others are to set. I do not say you will not have enemies indeed, the best way to get ardent riends is to have ardent enemies if you got heir enmity in doing the right thing. Good and and women will always have enemies besue their greedness is a perpetual rebuke to sail but this antagonism of foes will make nor intense the love of your adherents. Four friends will gather closer around you cause of the attacks of your assailants. The new your enemies abuse you, the better your por your enemies abuse you, the better you adjutors will think of you. The best fries ever had appeared at some juncture when a were especially bombarded. There have set times in my life when unjust assault ines in my life when unjust assault fiel my friends, as near as I could no about fifty a minute. You are to some people by many cords that time nor eternity can break, and I grant that many of those cords were by hands malevolent. Human natical properties of the captain of that craft one can be first made remains the fam, and his first mate, running the fabut there was at least one good human nature that waded safely from that shipwreck, and that is the to take the part of those unfairly When it is thoroughly demond that some one is being perse-although at the start slanderous were busy enough, defenders athered around as thick as honey bees ilis of bruised honeysuckle. If, when supen by the furies, you can have grace sough to keep your mouth shut, and pre-ere your equipoise, and let others fight ear battles, you will find yourself after a hile with a whole cordon of allies. Had of the world given to Christ on His arrival Palestine a very cold shoulder, there g glory out of the hymn books nd in black lids of midnight. been for the heavy and jagged and tortur-eross. Christ would not have been the ad-rel and loved of more people than any be-who ever touched foot on either the eastor western hemisphere. Instead, there-of giving up in despair because you of giving up in despair because you ensuries, rejoice in the fact that they for you the most helpful and enthusiasrers. In other words, there is no e, human or diabolic, that can hinder rest from coming true: "A man that in frauds must show himself friendly." It is my ambition to project, especially on the young, a thought which may be-mly shape their destiny for the here and a hereafter. Before you show yourself, leadly you must be friendly. I do not re-mend a dramatized geniality. There is the a thing as pretending to be en rapport the there when we are their dire destruct-ts, and talk against them and wish them lamity. Judas covered up his treachery rtext from coming true: "A man that amity. Judas covered up his treachery a resounding kiss, and caresses may be demiacal. Better the mythological Cerbes, the three-headed dog of hell, barking at than the wolf in sheep's clothing, its added hide covered up by deceptive wool, its deathful howl cadenced into an innot bleating. Disraeli writes of Lord infred, who, after committing many rages upon the people, seemed suddenly become friendly, and invited them to august. After most of the courses of food ity. Judas covered up his treache

gust. Aftermost of the courses of food en served he blew a horn, which was in times a signal for the servants to bring e dessert, but in this case it was the signs to enter and slay the guests now people whose smile is a od. Before you begin to show your-nelly you must be friendly. Get your-ight with God and man and this grace come easy. You may by your own ion get your nature into a semblance me easy. this virtue, but the grace of God can simely lift you into it. Sailing on the fer Thames two vessels ran aground. The led on the got one hundred horses The owners of the other vessel waited till the tides ad easily floated the ship out of all able. So, we may pull and haul at our unded human nature, and try to get into her condition; but there is nothing like incoming the conditions. oceanic tides of God's uplifting grace to it us into this kindliness I am eulogizing, when under the tash of the Holy Ghost our own folloles and defects and de-les, we will be very lement and very with others. We will look into their acters for things commendatory and not matory. If you would rub your own a little more vigorously you would find a sin it, the extraction of which would pyou so basy you would not have much to shoulder your broadax and go to shoulder your broadax and go to split up the beam in your neigheye. In a Christian spirit keep on sring the characters of those you and I am sure you will find thing in them delightful and fit for a dation of friendliness. You invite me ame to your country seat and spend a few a Thank you! I arrive about noon of autiful summer day. What do you do? utiful summer day. What do you do? on as I arrive you take me out under badow of the great elms. You take me to the artificial lake, the spotted trout ag in and out among the white pillars of end lilles. You take me to the stalls and

is where you keep your fine stock, and are the Durham cattle, and the Gordon and the high stepping steeds by pawad neighing, the only language they can
c asking for barness or saddle, and a
turn 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, into the music room, and show se bird cages, the canaries in the bay ow answering the robins in the tree tops ou! I pever enjoyed myself more in ame length of time. Now, why do we to that way in regard to the characters hers, and show the bloom and the music the bright fountains? No. We say salong any let me the bright fountains? along and let me show you that man's cter. Here is a green seummed frog and there's a filtiny cellar, and I guess that hedge there must be a black snake. frog

s and there's a filtay cellar, and I guess is that hadge there must be a black snake, is and ist us for an hour or two regale lives with the nuisances. Oh, my friends, if cover up the faults and extol virtues, and this habit once blacked of universal friendliness will use as easy as it is this morning for a aga to flood the air with sweetness, as as it will be further on in the season a quall to whistle up from the When we hear something bad about body whom we always supposed to be take out your lead pencil and say: "Let el Before I accept that baleful story ast that man's character I will take off it twenty-five per cent, for the habit of gration which belongs to the man who told the story; then I will take off ty-five per cent for the additions which parit of gossip in every community has appn the original story. Then I will off twenty-five per cent, from the fact the man may have been put into cirtaness of overpowering temptation. So, the taken off 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.

believe a word of it.

But here comes in a defective maxim, so often quoted: "Where there is so much amoke 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 prenothing. 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 ilon, 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 ray man's note. I gave a beggar ten cents, and five minutes after I saw him entering a liquor store to spend it. I will never again give a 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 opened a 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 and he broke his word, and the Faalmist 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 misinterpreted, or disappointed 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 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 Isle of Man; but when a man becomes insular in his disposition, and cuts himself off from the man land of the world's events the seas land and the the seas the season of the man land of the world's events the mental to do the season and land of the world's events the man land of the world's events the man land of the world's events the man land of the world's events the mental season and the season land of the world's events the mental season and the season land of the world's events the season and the season land of the world's events the season and the season land of the world's events the season and the season land of the world's events the season and the season land of the world's events the season and the season land of the world's events the season and the season land of the world's events the season and the season land of the world's events the season and the season land of the world's events the season and 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 Atlan-tic 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 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 is wagged in deriston, is unnatural and unpleasant; to throw it back, invites vertigo; but to drop the chin in greeting is accombined. but to drop the chin in greeting is accom-panied with so little exertion that all day long and every day you might practice it with-out the least semblance of fatigue. So also the structure of the hand indicates hand-shaking; 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

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 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, 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 falling health you have arrested the decline by your silence, by which he concase of the failing health you have arrested the decline by your silence, by which he con-cludes: "If I were really so badly off, he would have said something about it." We are all, especially those of a nervous tempera-ment, susceptible to kind words and discour-aging words. Form a conspiracy against us, and let ten men meet us to certain scale. aging 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.

we would conclude we did not feel quite as well as usual. After meeting the third, our sensations would be dreadful, and after meetsensations would be dreadful, and after meeting the fourth, unless we expected 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 with dishearteaments? Is not the supply of gloom and trouble and misfortune 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 selican 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 piant along the mits of others the visit. 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 prophets who foretold evil were doing right, for they were divinely directed; but the prophthey were divinely directed; but the prophets of evil in 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 saving we should have a winets agreed in saying we should have a win-ter of extraordinary severity, blizzard on the heels of blizzard. It was the mildest winter heels of blizzard. It was the mildest winter t 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: to be sung, for it says;

We should suspect some danger near Where we possess delight.

In other words, manage to keep miserable, all the time. The old song sung at the pianos 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 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 that He only used a word of command. As out of flint the frontiersman strikes a spark, 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 tinger. 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 could He not make? That God, of such iemonstrated and undemonstrated strength, ou may have for your present and everlastou may have for your present and overlasting 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 hurly you out of earth it would only hurly 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 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

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 insomula and congestion? In the one case, it was like your standing wearily at a door, knocking and waiting, and woodering (the vill ever door, and knocking disease that made the nights sleepless and the 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 accident will be 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 docrewy 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 mighter 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 seen in the case of David and Jonathan, of Paul and Onesiphorus, of Herder and Goethe, of Goldsmith an Reynolds, of Beaumont and Fletcher, of Cowley and Harvey, of Eras-mus and Thomas More, of Lessing and Men-delssohn, of Lady Churchill and Princess Anne, of Orestes and Pylades, each re-questing that himself 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 dis totheir shields in battle determined to die together; but the grandest, the mightlest, 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 But that gold dust, which could have been taken up between the finger and the thumb, was the prophecy and spesimen that revealed California's wealth to all resions. And to-day 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 cus-toms in New England since the settlement of the country, must be aware that a steady and 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. lips as he discoursed upon the moral virtues. There are still extant bills for quantities of church buildings, and paid for by the parish, which show an astonishing consumption of intoxicants and an absolute teleration of their

intoxicants and an absolute toleration of their use. The pail of rum stood upon the counter of the country store, and costomers 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" 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 hadividual conscience,—lieston Transcript. Transcript.

WHISTY CAUSES THE INDIAN SPEACE

Captain Stouch, Third infantry, has reported to the War Department the following re-sults of the investigations of Captain Hauney, Third infantry, into the recently reported Indian outbreak at the Mille Lacs Reserva-

tion, D. T.:
"The shooting of the white man was the result of drunkenness. Three families who left the neighborhood of the Indian camp were new arrivals. Swedes, and were frightened off by drunken 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 ns soon as the Sheriff comes for him. He will not leave his present whereabouts. The shoot-ing took place in the Mille 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-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 here-abouts, but there is no danger of an out-break. When drunk they may have made threats, but there is little in them. The whisky and alcohol trade is the worst feature of

PAGLAND GROWING SORER.

Rev. E. F. 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 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 Queen's jubilee—a sad 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 can show as great a result as this, it would the consumption of liquor fell again after the jubilee was over.

All this reduction is due to steady "temper

ance 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

hand in hand. The real anarchist, says Rev. P. S. Henson, 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 Serrowful Death of Ei' L ram, iv., 1 13- olden Text L. Sam., Itt., 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 (H Sam. vii., 23; I Chr. xvii., 21; Isa Ixiii., 12), He showing in every way that He had made them a peculiar people unto Himself (Ex. xix., 5). "Israel wont out against the Philistines to battle." It was during a forty years' oppression of Israel by the Phillistines that Samson was enabled by the Spirit of God to do his mighty works, and it was by the Phillistines 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 deflers of the living God, the God of Israel, over whom true Israelites should always have the victory. (Deut. xxviii., 7).

2. "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 choose the property would have been certain."

2. "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. 25; 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 in that they had as a nation forsaken God (chap, vii., 3, and this judgment reminds us that "the ham of our God is upon all them for goed 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 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 speak 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 between them and God, and their sins had hid

between them and God, and their sins had hid His face from them (isa, iix., 2: Jer. v., 25). 4. "So the people sent to Shiloh, that they might bring from themee the ark of the cove-nant 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 signifi-cance of this holy vessel, mentioned eleven times in this chapter, and that its place in the tabernacle was in the Holy of Holics into which the High Priest alone entered but one which the High Priest alone entered but once a year and never without the blood of the sacrifics, typifying the blood of Josus Christ; consider also the expression 'dwelleth between the cherubim' found here for the first time, and only seven times in all Scripture (II Sam, vi., 2; II 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 its origin. The Lord of Hosts will be entreated by, and do great things for, every ponitont heart that humbly seeks Him, but when such blind and blagshoreous hearts. blind and blasphemous hands.approach lim they can only expect His wrath. & "All Israel shouted with a great snout."

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 ii., II-15), 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

on the other occasions, but it was an inose with no power to it.

6-9, "God is come into the camp." When the Philistines heard the shout, and under-stood the cause of it, they were afraid, sup-posing the ark was Israel's God as Dagon was theirs, but although they tramble 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 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 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

10. "Israel was smitten; * * there fell of Israel thirty thousand footnen." Israel was chosen to rely upon God that Ho might shew forth His power, and whenever she failed to do so her defeat was sure. Two things were required of the control of the c things were required of her; that she should be hely and by implicit reliance upon, and ele-dience to her God, magnify His name. The same two things are required now of every Christian and of every church.

Christian and of every church.

11. "The ark of God was taken: * * * the two sons of Eli were slain." 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 Ilis own glory and will care for His own act, 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 of God." Only twice outside of these first four chapters of I Samuelda we find the

chapters of I Samuel do we find the name of 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 is 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 Eli, 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, whom no Philistine could touch

of Israel, whom no Philistine could touch, and whom the death of all the priests and and whom the death of all the priests and 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 completion of His church and the coming of His Kingdom.

18. "When he made mention of the ark of

His Kingdom.

18. "When he made mention of the ark of God * * * he died." The man of Benjamin 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 sons 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 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 high places. (Chap. iii. 11-14). What shall it be like when "the Lord cometh out 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 Helper.

"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 competence 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 saloenkeepers of New York are making an effort to introduce the system of compartments 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 rum."

RELIGIOUS READING,

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

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

And a dove-like look in her meek young face, Which said just as plain as words could say, "The Hory table I must obey,"
So, mamins, I'll be kind to my darling brother For little children must lave 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 hands evound my brother, And say, 'Little children, love one another,

The little girl did as her Bible taught, And pleasant indeed was the change it

wrought;
For the boy looked up in glad surprisa,
To m et 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, Whose little children loved each other.

LIFE OF PAITIL

Have yet 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 would be lest if you trusted it above. It could not find the next meal. If left to itself, it would do of want. The little one could not furnish a shelter for its healtynight. And yet, has the child any fear about it? has it any sort of alarm about it? Not at all. Howeverse it the childs life is Not at all. How comes it the child's life is no happy? Because it is, instinctively, a life of faith. The child could not buy the next loaf, but it has a firm belief that "father" It could not provide for itself the gar ments for tomerrow, but it has unbounded faith in 'father' and "mother's" power to do it. It is a life of perfect faith.

A CHILD'S LOGIC.

There is eften a depth of wisdem in the thoughts and sayings of the little ones which maturity has failed 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 from a janual in the woods, her face exceed with me quito bites, "Why did you not drive them away" said the mother. "They would not go," said the child, "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. "But I have seen you kill them at home," urged the surprised mother. "Yes mannan," argued the child throly, "If they e me 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." right to kill them."

WAIT AND SEE.

"I never let bairns or fools see my pfetures until they are done," said a Scotch artist to me once, quoting a familiar proverb of his countrymen. We are all but bairns in God's si lit, and we sadly 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 shalt know hereafter." We must wait and see. This world is but the preparatory school, in which character is on the casel or under the chisel, exhibition days will come in another world. God's hand lays on dark colors very often; Hischisel cuts deep. No trial of our faith is joyons, but grievous; nevertheless, afterward, it may work out the eternal weight of glory. eternal weight of glory.

BO YOU PRAY IN SECRET!

Prayerfulness will scarcely be kept up long 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 Lerd trusts much to the love of his people and to the spentaneous motions of the incertific. He does not say, "Pray at 7 ordeck in the morning or pray at night at 8, or 9, or 10, or 11," but says, "Tray without coosing," Yet overy Curistian will find it useful to have his regular times for rettremout, and I doubt whether any consecut picty can be without these seasons being carefully and scrupulously observed. emount hidly can be without these seasons being emergify and semiplically observed. We read in the old traditions of James the Apostic that he prayed so much that his kness grew hard through long kneeling; and it is recorded by Fox, that I at mer, during the time of his imprisument was so much upon his kneel that frequently the poor old man could not rise to his meak, and had to be litted up by his servants. When he could no longer preach and was immured within stone onzer preach and was immured within ston 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 war upon God. Oh, that our intervals of prayer were not so distant one from the other; would God that on the pilgrimage of life the wells at which we drink were more frequent. In this way should we continue in prayer,-Spurgeon.

DBUNEARDS' 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 Sur-geons (or a similar set in the Medical Depart-ment of Columbia College, New York), repre-senting the progressive effect of alcohol on the tissues of the human stomach. Instead of the real results and of the real results and the second of the pale reddish color of the gastric mem-brane in a state of health, the lining of the drunkard's stomach exhibits all the evide of chronic inflammation; engorgement of the blood vessels, ulceration, contraction and collosity of the mucous teguments and an consists of the incous regiments 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 ducts expands the diseased organ to vascular ducts expands the diseased organ to twice, and sometimes 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 who, nevertheless, bad 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 tends to disorder digestive functions even of moderate drinkers; and after continuing the use of alcohol for five years, few dram-drink ers fell 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 tubercles destroy or corrupt the tissue of the lumbs.

Mrs. Julia Ward Howe has just celebrated, at her home in Boston, the seventieth anniversary of her birthday. was the recipient of many gifts and letters from the leading authors and reformers. Among these was a beautiful chocolate pot in reponses 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 congratula-tions from Dr. Oliver Wendell Holmes, George William Curtis, Richard Watson Gilder, Mrs. MacVeagh, of the Chicago Fortnightly Club, Sculptor



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

How few have reunded out so folia life. Privatess of righteens was and holy prace; Foct and sage, friend, stater, mether, wife, long be it ero that noble heart shall conse.

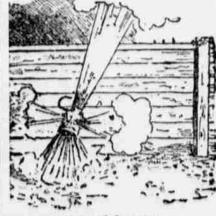
A Fourth of July Episode. "TOUGH ER OFF, BILLY."

"DER FOOL PERSOT TO LET CO."

The Three Orphans-A Fourth of July Episode.







THE testimony in the A. T. Stewart wilk 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 severals other lawyers were not much less.