TALMAGE'S SERMON.

WER OF TREE BRANCHES,

Discourse Delivered at Hamptons Long Island.

Text: "Go forth unto the mount and teth clies branches, and pine branches, and syrtle branches, and palm branches, and maches of thick trees, to make booths."—

It seems as if Mount Olivet were unsored. The people have gone into the
semtain, and have cut off tree branches,
ad put them on their shoulders, and they
smallers, and on the house tops, and
sy twist these tree branches into
chors or booths. Then the people come
such from their comfortable homes,
ad dwell for seven days in those booths
arbors. Why do they do that? Well,
is a great festal time. It is the
set of tabernacles; and these people are
sing to celebrate the desert travel of their
thers and their deliverance from their
cubies, the experience of their fathers
then traveling in the desert, they lived in
soths on their way to the land of Canaan,
and so these booths also become highly sugstive—I will not say they are necessarily It seems as if Mount Olivet were unnd so these bootes also occurs highly sug-sitive—I will not say they are necessarily pical but highly suggestive—of our march ward heaven, and of the fact that we are slybing temporarily here, as it were, in solis or arbors, on our way to the Canana

eernal rest. And what was said to the Jews literally by to-day be said figuratively to all this au-Go forth into the mountain, and olive branches, and pine branches, and h clive branches, and pine branches, and the branches, and palm branches, and nebrs of thick trees to make booths. Yes, are only here in a temporary residence, are marching on. The merchant princes used to live in Bowling Green, New k, have passed away, and their residences new the fields of cheap merchants, are are the men who fifty years ago owned

w York? Passed on.
There is no use in our driving our stakes
a deep into the earth; we are on the
arch. The generations that have preceded
have gone so far on that we cannot even he sound of their footster. They have over the hills, and wo .e to follow. But, blessed be God, we are not in gg. But, blessed be God, we are not in sworld left out of doors and unsheltered, ere are gospel booths, or gospel arbors, in leh our souls are to be comforted. Go the muto the mountain, and fetch olive gelies, and pine branches, and myrtle moles, and palm branches, and branches thick trees, and build booths. now we are to-day to construct a

sel, now we are to-day to construct a spel arbor, or gospel boath; and how shall construct it? Well, we must get all the branches and build. According to my we must go up into the mount and bring e branches. What does that mean? olive tree grows in warm climates, and hes the height of twenty or twenty-two a straight stem, and then an offshoot from it stem. And then people come, and they off these branches sometimes, and when ne of war the General of one army takes of these clive branches and goes out to General of another army, what does that an! Why, it means unsaddle the war irgers. It means hang up the war knap-ks. It is but a beautiful way of saying

if we are to-day going to succeed in this gospel arbor, we must go into out of God's blessing, and fetch the Mount of God's blessing, and fetch the
se branches and whatever else we must
se. We must have at least two olive
inches—peace with God and peace with
self. When I say peace with God, I do not
an to represent God as a bloody chieftain,
sing a grudge against us, but I do mean to
sent there is no more antagonism between a
ind and a hare, between a hawkand a pulbetween elephant and swine, than there
astility between holiness and sin. And if
it is all holiness, and we are all sin, there
st be a readjustment there must be a vest be a readjustment, there must be a re-struction, there must be a treaty, there it be a stretching forth of olive branches. here is a great lawsuit going on now, and a lawsuit which man is bringing against Maker; that lawsuit is now on versus the divine s iniquity versus the immaculate; it is kness versus omnipotence. Man began God did not begin the lawsuit. We beit; we assaulted our Maker, and the ner we end this part of the struggle in the finite attempts to overthrow the te and omnipotent, the sooner we end it

ravelers tell us there is no such place as inveiers tell us there is no such place as ant Calvary, that it is only a hill, only insignificant hill; but I persist in calling he mount of God's divine mercy and love, grander than any other place on earth, under than the Alps or Himalayas, and re are no other hills as compared with it; I have noticed in every sect where the set Christis sect forth. If have noticed in every sect where the sof Christ is set forth, it is planted with the branches. And all we have to do is get rid of this war between God and selves, of which we are all tired, want to back out of the war, we to get rid of this hostility. All we to do is just to get up on the mount of its blessing, and pluck these oliverables and wave them before the thromathese and wave them before the thromathese. thes and wave them before the throne. it don't make much difference what

a, it don't make much difference what world thinks of you—what this King.

Queen, that Senator thinks of you. But he into the warm, intimate, glowing and flasting relationship with the God of the had universe; that is the joy that makes a kinjah seem stupid. Al, why do we want have peace through our Lord Jesus Christ?

N. If we had recommended. if we had gone on in ten thousand of war against God, we could not have ured so much as a sword or cavalry stir-or twisted off one of the wheels of the et of his omnipotence. But the moment ring this clive branch God and all heaven on our side. Peace through our Lord Christ; and no other kind of peace is

then we must have that other olive peace with man. Now it is very get up a quarrel. There are guny Christians all around us, and one of provocation will set them off. It y enough to get up a quarrel. But, my ser, don't you think you had better have horns sawed off? Had you not better an apology? Had you not better subo a little humiliation? Oh, you say, that man takes the first step I will never peacs with him; nothing will be until he is ready to take the until he is ready to take the step. You are a pretty Christian. In would this world be saved if Christ hot taken the first step? We were in wrong, Christ was in the right—all right forever right. And yet He took the first And imatead of going and getting a ty scourge with which to whip your annist, your enemy, you had better get up a radiant mount where Christ suffered is enemies, and just take an olive branch, stripping off the soft, cool, fragrant s, but leaving them all on, and then try sem that gospel switch. It won't hurt, and it will save you. Peace with God; with man. If you camnot take those loctrines you are no Christian.

Blest be the ite that binds

Blest be the tie that binds
Our hearts in Christian love:
The frilowahip of kindred minds
is like to that above.

From sorrow, toll and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all eternity.

Through all eternity.

In y text goes further. It says: Go to the mountain and fetch olive branches ine branches. Now what is suggested a pine branches? The pine tree is by: it is aromatic; it is evergreen. How the physician says to his invalidats: "Go and have a breath of the I That will invigorate you." Why do housands of people go South every year? not merely to get to a warmer climate, get to the influence of the pine. There shih in it, and this pine branch of the suggests the healthfulness of our holy on; it is full of health, health for all, for the mind, health for the soul.

I knew an aged man, who had no capital of physical health. He had had all the diseases you could imagine; he did not eat amough to keep a child allvo; he lived on a leverage of hosannas. He lived high, for the dined every day with the King. He was tept alive simply by the force of our holy beligion. It is a healthy religion; healthy for the eye, healthy for the heart, healthy for the liver, healthy for the spicen, healthy for the whole man. It gives a man such peace, such quietness, such independence of circumstances, such holy equipoise. Oh that we all possessed it, that we possessed it now, i mean that it is healthy if a man gets emough of it. Now, there are some people who get just enough religion to bother them, just enough religion to make them sick; but if a man take a full, deep, round inhalation of these pine branches of the gospel arbor, he will find it buoyant, exuberant, undying, unmortal health.

he will find it buoyant, exuberant, undying, immortal health.

But this pine branch of my text also suggests the simple fact that it is an evergreen. What does this pine branch care for the snow on its brow? It is only a crown of glory. The winter cannot freeze it out. This evergreen tree branch is as beautiful in winter as it is in the summer. And that is the characteristic of our holy religion; in the sharpest, coldest winter of misfortune and disaster, it is as good a religion as it is in the bright summer sunshine. Well, now that is a practical truth. For if I should go up and down these aisles, I would not find in this house fifty people who had had no trouble. But there are some of you who have down these asses, I would not find in this house fifty people who had had no trouble. But there are some of you who have especial trouble. God only knows what you go through with. Oh, how many bereavements, how many poverties, how many persecutions! How many misrepresentations! And now, my brother, you have tried overything else, why don't you try this evergreen religion? It is just as good for you now as it was in the days of your prosperity; it is better for you. Perhaps some of you feel almost like Muckle linckie, the fisherman, who was childed one day because he kept on working, although that very day he buried his child. They came to him and said: "It is indecent for you to be mending that boat when this afternoon you buried your child." And the fisherman looked up and said: "Sir, it is very easy for you gentlefolks to stay in the house with your handkerchiefs to your eyes in grief; but, sir, ought I to let the other five children starve because one of them is drowned? No, sir, we

because one of them is drowned? No, sir, we main work, we main work, though our hearts beat like this hammer."

You may have had accumulation of sorrow You may have had accumulation of sorrow and misfortune. They come in flocks, they come in herds upon your soul; and yet I have to tell you that this religion can console you, that it can help you, that it can deliver you if nothing else will. Do you tell me that the riches and the gain of this world can console you? How was it with the man who had such a foundary for monor that when he was such a fondness for money that when he was such a fondness for money that when he was sick he ordered a basin of gold pieces to be brought to him, and he put his gouty hands down among the gold pieces, cooling his hands off in them, and the rattle and his hands off in them, and the rattle and rolling of these gold pieces were his amusement and entertainment. Ah, the gold and silver, the honors, the emoluments of this world are a poor solace for a perturbed spirit. You want something better than this world can give. A young Prince, when the children came around to play with him, refused to play. He said: I will play only with Kings. And it might be supposed that you would throw away all other solace before this regal satisfation, this imperial joy. Ye who are sons and daughters of the Lord Al-

who are sons and daughters of the Lord Al-mighty ought to play only with Kings.

The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields
Or walk the golden streets. Or walk the golden streets.

But my text takes a further step and it says: "Go into the mountain, and fetch olive branches, and pine branches, and palm branches," Now, the palm tree was very much honored by the ancients. It had three hundred and sixty different uses. The fruit was conserved; the sap was a beverage; the stems were ground up for food for camels; the base of the leaves was turned into hats, and mats, and baskets; and the leaves were carried in victorious processions; and from carried in victorious processions; and from the root to the top of the highest leaf there was usefulness. The tree grew eighty-five feet in height sometimes, and it spread broad leaves four and five yards long; it meant usefulness, and it meant victory; usefulness for what it produced, victory because it was brought into celebrations of triumph. And oh, how much we want the palm branches in the clurches of Jesus Christ at this time! A great many Christians don't amount to anything. You have to shove them out of the way when the Lord's chariots come along. We don't want any more of that kind of Christians in the church.

The old maxim says: "Do not put all your eggs into one basket;" but I have to tell you in this matter of religion you had better give your all to God, and then get in yourself.

in this matter of religion you had better give your all to God, and then get in yourself. "Oh," says some one, "my business is to sell silks and cloths." Well, then, my brother, sell silks and cloths to the glory of God. And some one says: "My business is to raise corn and carrots." Then, my brother, raise corn and carrots to the glory of God. And some one says: "My business is to manufacture horse shoe nails." Then manufacture horse shoe nails." Then manufacture horse shoe nails to the glory of God. There is nothing for you to do that you ought to do but ing for you to do that you ought to do but for the glory of God. Usefulness is typified by the palm tree. Ah,

we don't want in the church any more peo-ple that are merely weeping pillows, sighing into the water, standing and admiring their long lashes in the glassy spring. No wild cherry, dropping bitter fruit. We want palm trees, holding something for God, something for angels, something for man. I am tired and sick of this flat, tame, insipid, satin slip-pered, namby-pamby, highly-tighty religion! It is worth nothing for this world, and it is desired to for the control of the c

destruction for eternity.

Give me five hundred men and women fully consecrated to Christ, and we will take any city for God in three years. Give me ten thousand men and women fully up to the Christian standard; in ten years ten thousand of them would take the whole earth for God. But when are we going to begin?

Ledyard, the great traveler, was brought before the Geographical Society of Great Britain, and they wanted him to make some ex-plorations in Africa, and they showed him all the perils, and all the hard work, and all the exposure, and after they had told him what they wanted him to do in Africa, they said to him: "Now, Ledyard, when are you ready to start?" He said: "To-morrow morning." The learned men were astonished; they thought he would take weeks or months to get ready. Well, now, you tell me you want to be carnest for Christ; you me you want to be earnest for Christ; you want to be useful in Christian service.

When are you going to begin? Oh, that you have the decision to say: "To-day, now!"
Go now into the mount and gather the patts branches. But the path branch also meant a victory. In all ages, in all lands, the paths branch means yiethers.

victory. We are by nature the servants of Satan. He stole us, he has his eye on us, he wants to keep us. The word comes from our Father that if we will try to break loose from this doing of wrong, our Father will help us; and some day we rouse up, and we look the black tyrant in the face, and we fly at him, and we wrestle him down, and we put our heel on his neck, and we grind him in the dust, and we say. Victory, victory, through our Lord Jesus Christ! Oh what a grand thing it is to have sin under foot and a wasted life behind our backs. "Blessed is he whose transgression is forgiven, and whose sin is covered." "But," says the man, "I feel so sick and worn out with the ailments of life." You are going to be more than conqueror. "But," says the man, "I am so tempted, I am so pursued in life." You are going to be more than conqueror. "I, who have so many ailments and heartaches, going to be more than and heartaches, going to be more than life." You are going to be more than conqueror. "I, who have so many ailments and heartaches, going to be more than conqueror?" Yes, unless you are so self-conceited that you want to manage all the affairs of your life yourself, instead of letting God manage them. Do you want to drive and have God take a back seat? Oh, no, you say; I want God to be my leader. Well, then, you will be more than conqueror. Your last sickness will come, and the physicians in the next room will be talking about what they will do for you. What difference will it make what they do for you? You are going to be well, everlasingly well. And

when the spirit has fied the body your friends will be talking as to where they shall bury you. What difference does it make to you where they bury you? The angel of the resurrection can pick you out of the dust anywhere, and all the cemeteries of the earth are in God's care. Oh you are going to be more than conqueror. Don't you think we had better begin now to celebrate the coming victory? In the old meeting-house at Summerville, my father used to lead the singing, and he had the old-fashioned tuning-fork, and he would strike it upon his knee, and then put the tuning-fork to his car to catch the right pitch and start the hymn. But, friend, don't you think we had better be catching the pitch of the everlasting song, the song of victory when we shall be more than conquerers? Had we not better begin the rehearsal on earth? "They shall bunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the lamb which is in the midst of the throne shall feed them, and shall lead them to living fountains of water; and God shall wipe away all tears from their eyes." water; and God shall wipe away all tears

from their eyes."

City of Ricernity, to thy bridal halls
From this prison would I flee:
Ah, glory! that's for you and me.

My text brings up one step further. It says, go forth into the mount and fetch olive branches, and pine branches, and myrtle branches, and palm branches, and branches of thick trees. Now, you know very well that a booth or arbor made of slight branches would not stand. The first blast of the tempest would prostrate it. So then the booth or arbor must have four stout poles to hold up the arbor or booth and hence for the or arbor must have four stout poles to hold up the arbor or booth and hence for the building of the arbor for this world we must have stout branches of thick trees. And so it is in the Gospel arbor. Bleased be God that we have a brawny Christianity, not one easily upset. The storms of life will come upon us, and we want strong doctrine; not only love, but justice; not only invitation by warning. It is a mighty Gospel; it is an omnipotent Gospel. There are the stout branches of thick trees. I remember what Mr. Finney said in a school house in this State. The village was so bad it was called Lot; and Mr. Finney, preaching, described the destruction of Sodom, and the preacher declared that God lage, and he was called Let; and Mr. Finney, preaching, described the destruction of Sodom, and the preacher declared that God would rain destruction upon His hearers unless they, too, repented. And the people in the school-house sat and ground their teeth in anger, and clinched their fists in indignation; but before he was through with his sermon they got down on their knees and cried for mercy while mercy could be found. Oh, it is a mighty Gospel; not only an invitation, but a warning; an omnipotent truth, stort mignty despet; not only an invitation, but a warning; an omnipotent truth, stont branches of thick trees. Well, my friends, what I have shown you here is the olive branch of peace, here is the pine branch of evergreen gospel consolation, here the palm tree branch of usefulness and victory, and here are the stout branches of thick trees, The gospel arbor is done. The air is aromatic of heaven. The leaves rustle with the leavents of the stout branches of the stout branches. The gospel arbor is done. The air is aromatic of heaven. The leaves rustle with the gladness of God. Come into the arbor. I went out at different times with a fowler to the mountains to catch pigeons; and we made our booth, and we sat in that booth, and watched for the pigeons to come, and we found flocks in the sky, and after a while they dropped into the net and we were successful. So I come now to the floor of this gospel booth and Hook out. I see flocks of souls flying hither and flying hither. locks of souls flying hither and flying thither. Oh, that they might come like clouds and as Joves to the window. Come into the booth. Come into the booth.

PAGGRESS OF TEMPERANCE

Our "kin beyond the sen" are ex-tracting what constort they may from the annual budget, which shows among other cating that England is spending less on intox cating crimes as the years go on, and this in on increase —a distinct revival of trade and a acrease in population. In a recent speech Million in adduced evidence clearly showing a "steady growth of material temperance which oil men all testify to be taking place, but which young men, who only see what corranus quantities of nichol still go down human threats in one form or another, fine it most behavior.

it hard to believe."

Duregaroung the possimistic reasons as of by some of its contemporaries, the on teners was in this fact a proof of the eral increased temperature of the even control increased temperature of the commu-lity, tased largely at an intelligent percep-ion of its advantages and on acceptance of the conventional moderation of past times the conventional moderation of past times as been a real excess, productive of much paysical meonvenience and disease which

If this argument be well founded it may reconcile the temperance advocates to the defeat of prohibition in Massachusetts and the results of the \$200,000 which it is said is to expended in Pennsylvania for the same purpose.—Chicago News.

SIGNIFICANT STATISTICS. Mr. Nelson, the most distinguished of English actuaries, after long and careful investigations and comparisons, ascertained by ac-tual experience the following astounding

Estween the ages of fifteen and twenty, where ten total abstainers die, eighteen moderate drinkers die. Between the ages of twenty and thirty, where ten total abstainers die, thirty-one

moderate drinkers die.

Between the ages of thirty and forty, where ten total abstainers die, forty moderate drinkers die. Or, expressing the fact in an-other way he says: A total abstainer twen-ty years old has the chance of living fortyor years longer, or until sixty-four years

A moderate drinker has the chance of liv-ing fifteen and one-half years longer, or until thirty-live and one-half years old. A total abstainer thirty years old has the chance of living thirty-six and one-half years longer, or until sixty-six and one-half years

A moderate drinker thirty years old has the chance of living thirteen and one-half years longer, or until forty-three and three-

fourths years old.

A total abstainer forty years old has the chance of living twenty-eight and one-fourth years longer, or until sixty-eight and one-half

A moderate drinker forty years old, has the chance of living eleven and two-thirds years longer, or until fifty-one and one-half

INTEMPERANCE AND THE SATIONAL GAME. It is a significant fact that even professional baseball playing now enforces the lessons of abstinence and chastity as indispensable to the highest degree of achievement and efficiency. Spalding's "Official Baseball Guide for 1889" says: "The two great obstacles in the way of the success of the majority of professional ball players are wine and women. The saloon and the brothel are the evils of the baseball world at the present or professional ball players are wine and women. The saloon and the brothel are the evils of the baseball world at the present day, and we see it practically exemplified in the failure of noted players to play up to the standard they are capable of were they to avoid these gross evils. One day it is a noted pitcher fails to serve his club at a critical period of the campaign. Anon it is the disgraceful escapade of an equally noted umpire. And so it goes from one season to another, at the cost of the loss of thousands of dollars to clubs who blindly shut their eves dollars to clubs who blindly shut their eyes to the costly nature of intemperance and dis-sipation in their ranks." It adds: "We tell you, gentlemen of the League and Associa-tion, the sooner you introduce the prohibition plank in your contracts the so will get rid of the costly evil of drunkenness and dissipation among your players." There should be a moral conviction against the use of alcoholic boverages; but, in any event, we are glad that the fact that the best physical condition is possible only on the basis of abstinence, is at last becoming more general.—National Temperance Advocate.

SARAH J. MACKIN, a widow of Johnstown Penn., who lost all her earthly possessions by the flood, has just been awarded a back pen-sion and back pay amounting to \$5966.

SUNDAY SCHOOL.

LESSON FOR SUNDAY, JULY 28.

Israel Asking for a King, I. Sam. vill., 4-20-Golden Text: I. Sam 19-Notes.

4. "Then all the elders of Israel gathered themselves together, and came to Samuel unto Ramah." After the defeat of the Philistines recorded in the last lesson, they troubled Israel no more all the days of Samuel, for the hand of the Lord was against them; there was peace also between Israel and the Amorites (chap, vii., 13, 14), so that their repentance and reliance upon the Lord brought them victory over their enemies, and peace and prosperity because the Lord was with them. Samuel was the Lord's representative in their midst, and sought their true welfare in the sight of God. As their judge he went in circuit from year to year to Bethel, Gilgal and Mizpel, and had his home at Ramah, or Ramathaim Zophim, in Mount Ephraim, where also his father and mother had lived, and where he in due time died and was buried (I Sam. i., 1; xxv., 1) after having anointed to their office the first two Kings over all Israel, Saul and David. Samuel's house and altar unto the Lord at Ramah teliap, vii., 17) remind us of Abraham's tent and altar (Gen. xii., 8; xiii., 18); as pilgrims here we should be well content with any place of sojoura that the Lord may give us but be sure to have in the home an altar unto the Lord, a whole hearted reliance upon the merits of His sacrifice, and constant communion with Him.

5. "Make us a King to judge us like all the nations." God had chosen Israel that they might be unto Him a peculiar treasure above all people—a kingdom of priests, an holy nation (Ex. xix., 3, 6), or, as Balaam said: "The people shall dwell alone and shall not be reckoned among the mations." (Num. xiii., 9. God had made them higher than all nations. He Himself was their King; His power was their strength, His presence their glory, and this request was like saying: "We do not care to be so different from other nations; let us have a King that we can see and let us be like other people."

6. "The thing displeased Samuel, * * Samuel prayed unto the Lord." Samuel was one with God; frem a child he had ministered to the Lord. and 4. "Then all the elders of Israel gathered

6. "The thing displeased Samuel, Samuel prayed unto the Lord." Samuel was one with God; from a child he had ministered to the Lord, and in this request he saw their sin and downfall, and was grieved for them and jealous for the glory of God.

7. "And the Lord said unto Samuel." * * * * they have not rejected thee, but they have rejected Me that I could not reign over them." Their conduct was not a surprise to God.

rejected Me that I could not reign over them." Their conduct was not a surprise to God; He had foressen it all, and knew from the beginning their evil learns and how they would treat Him (De. xvii., 14), yet He loved them, many a time He forgave them, heard them and delivered them when they cried unto Him, sent them prophet after prophet to win them back to Him and foully and the unto Him, sent them prophet after prophet to win them back to Him, mot finally eart liss own Son as their Mesciah, but even Him they rejected and crucified, saving: "We have no King but Casar." The time will yet come when they shall receive the Lord Jesus as their King and rejoice in Him and He in them before all the authors of the earth Jer., xxiii., 5-8; Lu. 1, 32, 33.

8. "They have for aken Me and rerved other gods; so they do also unto thee." Famule scene to have felt that they were turning

uel scenes to have fell that they were turning against him, and that it was poor treatment of him even if he was told to ask for a King to take his place; this was a natural feeling, and we are all apt to give way to it, but the sorvant of the Lord must remember that when he is despised or rejected or persecuted for the truth's cake, that it is the Lord who is thus treated and not the servant merciy, and the Lord will see to it (Luke x., 16; Acts ix. 4, 5). So the Lord encourages Samuel by tell-ing him that this conduct of Israel is nothing now, that it is just the way they have acted ever since they left Egypt, and that in his being thus treated he is enjoying fellowship

being thus treated he is enjoying fellowship with the Lord whose servant he is.

9. "Howken unto their voice, " * yet protest solemnly," God wants cheerful, willing service, the love of Christ constraining; He does not love that whach is done grudgingly. "The Lord loveth a cheerful giver," in spiritual as well as in temporal things; but when He sees His people bent on having their own way. He cometimes gives them their request though it brings leanness into their souls. (Ps. evi., 15.) their souls. (Ps. evi., 15.) 10. "Samuel told all the words of the Lord

unto the people." Just as when, as a child, he told Eli every whit of the Lord's message (chap, iii., 18), even though it was a message of judgment, so now he declares faithfully all the words of the Lord. He is no man pleaser, he will speak the Lord's message faithfully (Gal. i., 10; Jer. xxiii., 28), leaving results to God. results to God.

11. "This will be the manner of the King that shall reign over you." A God of low will not let His people rush into rum blindly. Many a year did Noah tell the people plainly of the judgments that would surely come if they continued in their sins. Even Pharnon, who boasted that he knew not Jehovah, was not overthrown without many a warning.
If Israel will have a King in place of God they
must know beforehand how he will treat

them and what they may expect from him.

11-17. "He will take." Six times in these verses are these three words repeated; it is the number of a perfect oppressor as 620 is the number of the last great oppressor of the people of God ero the kingdom comes (Rev. xiii., 18). Contrast the seven "I wills" of God in Ex. vi. 6-8; Lev. xxvi. 3-13 and notice how God is always given while the

of God in Ex. vi., 6-8; Lev. xxvi., 3-13, and notice how God is always giving while this King is said to be always taking, and not ence is he spoken of an giving. Not only will be be an oppressor of the people, but he will be a robber of God, for it is twice said iversity. That he will take the tenth, while God's special portion see Lev. xxvii. 30, 32, and appropriate it to himself. If it should be asked: "Will a man rob God!" see the question and answer in Mal. iii. 8, and ask your own heart if you are in any way appropriating to your own use, either of time or money, that which belongs to God.

18. "And yo shall cry out in that day, because of your King, which ye shall have

rause of your King, which ye shall have chosen you; and the Lord will not hear you in that day." God fills His people with such blessings that they cry out and shout for joy (Isa. xii., 6), but this will be a cry because of oppression, and inasmuch as they voluntarily accept the oppressor instead of the deliverer, they are told that it will be vain for them to

they are told that it will be vain for them to cry unto the Lord. (Prov. 1, 25-28; Tsa. L. 15; Mic. iii., 4). As we sow we must reap (Gal. vi., 7; Hos. viii., 7).

19. "Nay, but we will have a King over us." Thus, though fully forewarned, they persist in their mad career, determined to have their own way regardless of consaquences. Faithful Samuel is to them a man of a past age, he is behind the times, good old man, but in their estimation now in his dotage; so like the people in the days of Jeremiah they seem to say: "As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee, but we will certainly do whatsoever thing goeth forth out of our own menth."

20. "That we may be like all the nations." Thus our lesson begins andereds. They want a man rather than God, a visible King to rule over them, go before them, and fight their battles. In Days it is in the ritter.

over them, go before them, and fight their battles. In Deut. i, 30, it is written, "The Lord your God, which goeth before you, Hu skall fight for you;" so also in Ex. xiv., 14; Josb. xxiii., 10. But they take these very words and ask for a man who shall do this for them instead of God, doliberately rejecting the Almighty who redeemed them and asking for an arm of flesh to lean on; and they were the people of God, exalted above all the nations by His wonderful works on their behalf, that they might magnify His name among men and elective Him. But their benair, that they high magnety has name among men and glorify Him. But they now ask to be excused from being such a peculiar people and beg to be allowed to come down on a level with other people. If the conduct of that church or Sunday-school or Society of Christian Endayor which conor Society of Christian Endeavor which con descends to worldly ways of raising money, or pretending to do the Lord's work, is not here pictured forth then my spiritual vision is dim. Let us trust in the Lord and honor Him and rejoice to be a peculiar people.—
Lesson Helper.

RELIGIOUS READING.

A TIMELY PRAYER. I will run the way of the con.mand-nents, '-Psa 119:32

When from Tay path I winder, Lord. When from Tay path I winder, Lord.
Oh, hedge my way around,
And plant Thine angel with his sword.
Where mares and sin abound!
When to Thy threm my prayers ascend,
Sift well what I entreat,
And from the chaff, oh, condescend.
To a parate the wheat!

Wh n'twist two paths I halt, decide

When twist two paths I half, decide
Thyself for me the way;
Comp-1 me closer to Thy side,
Nor uffer me to stray!
If 'gainst' ly strength, Almighty Ons
My weaknes I would fling,
Give me to view Thy glorius throne,
And how before my King!

LOVE'S QUESTION. A little girl often followed after her father when he came into the house with this ques-tion: "Father, what can I do for you" And n-ver was she happier than when he gave her something to do for him. Ones he said, per-haps tir d with her asking. 'Child, why do you ask that question so often?' "O father,' she answered, with two great tents swelling in him e.e.s, "because I can't he lo it."

help it."

It was love that put that quastian, and her residiness to und stake what ever he set her about, was proof of the genuineness of that love; she wanted always to be doing semating far father.

People are sanctimes in doubt whether they have God or not. I will tell them how they can first out. Are you often a king your thereonly Father the same question this latter hald was assuing her earthry rather? In it one of your first thoughts, "Lord, what will then have me to do?" And do you keep on assuing because you cannot help it?—Selected.

Truth is the most powerful thing in the world, since flection can only please us by its resemblance to it.—Shaf scherg.

We are all sculptors and palaters and our material is our own flesh and boost, and bones. Any nobleness begins at once to refine a man's features; any meanness or sen suality, to imbrute them - Thorean

As weeds grow factest in fat sell, so our corruptions grow and thrive most when our natural state is most proposans. Therefore, Goe's love and care of as constrain aim somet mes to use a vere d'scipline and to leut us short in our temperal enjoyment.

us short in our temperal enjoyment.

Christianity means to the merchant that he should be hest; to the judge it mans that he should be jud; to the servent, that he should be faithful; to the schoolest, that he should be diligen; to the street-weaper, that he should sweep clean; thevery werker, that his work shall be well done.

that his work shall be well done.

The Bible to one who is in the habit of devoutly reading it, begets in the soul a consciousness that excludes all doubt as to its truth. To that consequences it comes with a self-excitencing power that is both sufficient and conclusive. That man speature onsist believes, and realizates no time, or taste, or place in less and for doubts.

Every day my hope or w brighter,
Every day my hope or w brighter,
Every day my burden's lighter,
And my week tatth grows more strong.
And tod's merces seen in re-tender
As earth's plantines I surrender
With the broad of h aven he feeds me,
By the hand he gently lends me
O'er the blossed, blossed wity.

Here is a whole sermonia, a sentence by Harness a whole sermoning a sentence by Hannah Mosce; He who cannot find time to consolithis Bible will one day fin that he has time to be seek; he who has no time to pray must find time to die; he who can find to time to reflect is most likely to find time to sin; he who cannot find time for repeatance will find an eternity in which an element. will find an eternity in which repeatance will be of no avail; but he who cannot find time to work for others may find an eternity in which to suffer for bimself.

I give under my bandwriting a testimonial of Corist and His cross, that they are a sweet couple, and that Christ hath never yet here set in His due chair of honor among us for a high seat to the road, princip one!
O that myp or soul had once a runnin over
these of that love, to put sap into my dry
road, and that that flood would spring out to itsel, and that that flood would pring out to the burgue and the pen, to utter great burgs to the high and du commendation of such a rais one! O holy, holy, holy of e! Abad there are too many dumb torigues in the world, and dry hearts, seeing there is em-plyment in Christ for them all, and ten thousand worlds of angels and in more, to set on high and exalt the greatest Prince of the kings of the earth.—S. Rather for t.

WHUNG FROM THE TOILING MASSES.

What fortunes the leaders in this business wring out of the toiling masses, a few examples will show. A Chicago reporter took comsion to look up a few of the palatial drinking places of that city. The first, which ing places of that city. The first, which seemed rich and fine enough, cost \$15,000.

"But, in quest of still finer salcoms, the reporter went into one a few steps away, and was fairly dazzled by the glitter of mirrors, policied brass, and stained glass screens, with gaslights placed behind to show off their brauties. "This cost \$44,000," said the proprietor, "and if you don't believe it, I can show you the hills. This is no contract to either you the bills. This is no contract job either. I said to the man who fixed it up: "Go ahead and send in your bills." This establishment is fitted up with imported English oak and mahogany wood. A wide fire-place is built in one corner of Minton tile and polished brass. Wherever a window can be put, a brass. Wherever a window can be put, a fauctful design in stained-glass is placed, and a half dozen line oil paintings decorate the walls. Across the street is another place that cost \$24,600. It is fitted with marble. The bar mirrors cost \$2000, and the screen in front of the entrance, composed of massive carved wainut, with a mirror and clock, cost \$1400. A short tour about the principal streets showed that there were a dozen other places where the thirsty pedestrian can satisfy his appetite for pedestrian can satisfy his appetite for alcoholic beverages in salcons costing from £50,000 to £30,000 to £50,000. As if this were not enough, New York has one salcon, and Indianapolis has now another, where silver foliars are nectually used to pave the floor. Of the new one we are told: "The floor is inid with the most expensive tiling, and 160 allyer follars just from the most expensive tiling, and 160 allyer follars just from the most expensive tiling. silver dollars just from the mint are inlaid."
With all the poverty and distress in the land, our workingmen are actually tramping silver dollars under foot as they go to get their drinks. Is it any wonder there should be hard times? What can the best tariff be hard times? What can the best tariff legislation do to put this locked up money in production?—The Voice.

TEMPERANCE NEWS AND NOTES. Last year 1356 people died of delirium remens in England.

Drinking-shops in California increased in aight years from 14,000 to 31,000. England and Wales in February last had a total pauper population of 762,855.

Drink produces sickness. A careful com-putation gives about 150,000 persons simul-taneously sick in the United States, as the re-sult of using intoxicants, at a cost of more than \$50,000,000.

The protest of the high caste Hindoos against the sale of liquor has drawn from the viceroy of India the declaration that drunkenness is only prevalent among powerful and progressive races. According to the theory of this statesman, the drunker the Hindoos get the higher they are climbing in the scale of civilization.

Dr. Huss, of Sweden, says that half his na-tion are annually consuming an average of forty gallons of liquor each; that new dis-eases have increased fearfully in prevalence and intensity, and that, in consequence, the Swedes Live deteriorated in stature and physical strength. The testimony from France and other nations of Europe is similar.

Samon's Rival Rulers.

During the last two months there has been practically a state of peace between the two native parties in Samoa. Mataafa wrote to Tamasess expressing a desire that peace be proclaimed. Tamasese replied that he was willing to stop fighting for the present, but he declined to make



any negotiations for permanent peace until the result of the Berlin Conference should be learned there. Mataafa abanioned his fortifications early in May, sent his men home, and moved to the eastern end of Apia. He stated that he desired to show Admiral Kimberly and the American people generally that he desired to do all in his power to promote peace. He said he was ready to abide by the decision of the Berlin Conference, Mataafa gave a feast a few weeks ago, to which he invited over a hundred foreign residents and visitors, including

all American mayal officers there and the



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American, British, and German Consula, None of the Germans were present. Matsafa made a speech, in which he thanked Admiral Kimberly for bringing about the present peaceful state of affairs in Samoa, Most of Tamasese's men have left their camp at Luatuanuu and gone home. A number of them have visited Apia recently and have not been molested by the other pary.

The Other Side of the Question



Tommy (from the roof)-"Sorry to vaste the boot-jack; but we and the children must have one night's rest!"

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One of the reasons why horses shy in Central Park .- New York Life.