The Nations Curse.

"Who slew all these?" II Kings 10: 10. I see a long row of baskets coming up toward the palace of King Jehu. I am somewhat inquisitive to find out what is in the baskets. I look in, and I find the gory heads of seventy slain princes. As the baskets arrive at the gate of the palace, the heads are thrown into two heaps, one on either side the gate. In the morning the King comes out, and he looks upon the bleeding, ghastly heads of the massacred princes. Looking on either side the gate, he cries out, "Who slew all these?"

We have, my friends, lived to see a more

FEARFUL MASSACRE. There is no use in my taking your time in trying to give you statistics about | thousands of dollars to Bible societies, | bad passions and appetites, unrestrainthe devastation and ruin and the death public mind. Suffice it to say that intemperance has slain an innumerable After a while he had delirium tremens; God's royal family; and at the gate of said, "I could stop at any time if I household there are two heaps of the among his last utterances was, "I can slain; and at the door of the legislative hall there are two heaps of the slain; are two heaps of the slain; and at the if a man goes, he cannot stop! gate of this nation there are two heaps of the slain. When I look upon the desolation I am almost frantic with the scene, while I cry out, "Who slew all these?" I can answer that question in half a minute. The ministers of Christ, who have given no warning, the courts of law that have offered the licensure, the women who give strong drink on New Year's day, the fathers and mothers who hrve rum on the sideboard, the

their indifference on this subject-THEY SLEW ALL THESE! I propose in this discourse to tell you what I think are the sorrows and the doom of the drunkard, so that you, to whom I speak, may not come to the Some one says: "You had better let those subjects alone." Why, my brethren, we would be glad to let them alone if they would let us alone; but when I have in my pocket now four requests, saying, "Pray for my husband," "Pray for my son," "Pray for my brother," "Pray for my friend, who is the captive of strong drink," I reply, we are willing to let that question alone when it is willing to let us alone; but when it stands blocking up the way to heaven, and keeping multitudes away from Christ, I dare not be silent, lest the Lord require their blood at my I think the subject has been kept

hundreds of thousands of Christian men

and women in the land who are stolid in

back by THE MERRIMENT PEOPLE MAKE

over those slain by strong drink. used to be very merry over those things, the reformatory institutions? Do you having a keen sense of the ludicrous. There was something very grotesque in the gait of the drunkard. It is not so now, for I saw in one of the streets of them carried around the wine on sacrawhole subject to me. There was a young man being led home. He was very much intoxicated-he was raving with intoxication. Two young men were leading him along. The boys hooted him in the street, men laughed, women sneered, but I happened to be very near the door where he went in-it was the door of his father's house. I saw him go up stairs. I heard him shouta man walking through the street reel- now! ing, the comedy is all gone, and it is a tragedy of tears and groans and heartbreaks. Never make any fun around me about the grotesqueness of a drunkard! Alas for his home!

THE DRUNKARD'S LOSSES. The first suffering of the drunkard is electrified the people by his lectures, in in the loss of his good name. God has which he showed the effects of alchohol so arranged it that no man ever loses on the human stomach. He had seven his good name except through his own or eight diagrams, by which he showed assaults of devils, cannot destroy a man's the physical system. There were thousgood name, if he really maintains his ands of people that turned back from that ulcerous sketch, swearing eternal pure and Christian, God looks after abstinence from everything that could him. Although he may be bombarded for twenty or thirty years, his integrity is never lost and his good name is never sacrificed. No force on earth or in hell can capture such a Gibraltar. But when it is said of a man, "He drinks," and it can be proved, then what employer wants him for a workman? what store wants him for a clerk? what church wants him for a member? who will trust him? what dying man would appoint him his executor? He may have been forty years in building up his reputait goes down. Letters of recommendation, the backing up of business firms, a brilliant ancestry, cannot save him. Why? It is whispered all through the community, "He drinks! he drinks!" That blasts him.

When a man loses his reputation for sobriety he might as well be at the bottom of the sea. There are men here But it is effectual only for a moment, capital. You are now achieving your begin again: "Oh God! oh God! Help! own livelihood, under God, by your own right arm. Now look out that there is them off me! Take them off me! Take no doubt of your sobriety. Do not them off me! Oh God!" And then they create any suspicion by going in and shrick, and they rave! and they pluck out of immoral places, or by any odor of your breath, or by any glare of your breath, or by any glare of your eye, or by any unnatural flush of your tation of taking strong drink, all is

he is the captive of strong drink, he feels demeaned. I do not care how reckless he acts. He may say, "I don't care" be done as a like that the strong that the strong that the strong to be the death that some of you will die. I know it! I see it comcare;" he does care. He cannot look a ing! pure man in the eye, unless it is with positive force of resolution. Three-

say; he does things he would not otherwise do. When a man is nine-tenths Do you tell me that a man can be happy gone with strong drink, the first thing when he knows that he is breaking his he wants to do is to persuade you that wife's heart, and clothing his children he can stop any time he wants to. He with rags? Why, there are on the streets cannot. The Philistines have bound of our cities to-day little children, barehim hand and foot, and shorn his locks, footed, uncombeed, and unkempt; want and put out his eyes, and are making on every patch of their faded dress, and him grind in the mill of great horror. on every wrinkle of their prematurely He cannot stop. I will prove it. He old countenances, who would have been knows that his course is bringing dis- in churches to-day, and as well clad as grace and ruin upon himself. He loves you are, but for the fact that rum deshimself. If he could stop, he would. troyed their parents and drove them the knows his course is bringing ruin into the grave. O rum! thou foe of upon his family. He loves them. He God, thou despoiler of homes, thou rewould would stop if he could: He can- cruiting officer of the pit, I abhor not. Perhaps he could three months thee! or a year ago; not now. Just ask him to stop for a month. He knows he can-

not, so he does not try.

I had a friend who for fifteen years was going down under this evil habit. The Bible intimates that in the future stop at any time." He did not stop it,

DEARER THAN LIFE. One of these victims said to a Christian man, "Sir, if I were told that I couldn't get a drink until to-morrow night unless I had all my fingers cut off, I would say, 'Bring the hatchet and cut them off now." I have a dear friend n Philadelphia, whose nephew came to him one day, and when he was exhorted about his evil habit, said, "Uncle, I can't give it up! It there stood a cannon, and it was loaded, and a glass of wine sat on the month of that cannon, and I knew that you would fire it off just as I came up and took the glass, I would start, for I must have it." Oh, it is a sad thing for a man to wake up in this life and feel that he is a captive. He says: "I could have got rid of this once, but I can't now. I might have lived an honorable hie and died a Christian death; but there is no hope for me now; there is no escape for me. Dead, but not buried. I am a walking corpse. I am an apparition of what I once was. I am a caged immortal, beating against the wires of my cage in this direction and in that direction; beating against the cage until there is blood on the wires and blood upon my soul, yet not able to get out. Destroyed without remedy.

I go further, and say that the inebri-LOSS OF USEFULNESS.

Do you not recognize the fact that many of those who are now captives of strong drink, only a little while ago were foremost in the churches and in not know that sometimes they knelt in the family circle? Do you not know that they prayed in public, and some of Philadelphia a sight that changed the mental days? Oh yes! they stood in the very front rank, but they gradually fell away. And now what do you suppose is the feeling of such a man as that, when he thinks of his dishonored vows, and the dishonored sacrament-when he thinks of what he might have been, and of what he is now? Do such men laugh and seem very merry? Ah, there is, down in the depths of their soul, a very heavy weight. Do not wonder that ing, hooting and blaspheming. He had they sometimes see strange things, and lost his hat, and the merriment increas- act very roughly in the household. You ed with the mob until he came up to the would not blame them at all if you door, and as the door was opened his mother came out. When I heard her asthatthere is no future punishment. Do cry, that took all the comedy away from not tell him there is no such place as the scene. Since that time, when I see hell. He knows there is! He is there

I go on, and say that the inebriate suffers

LOSS OF PHYSICAL HEALTH. The older men in the congregation may remember that some years ago Dr. Sewell went through this country, and All the hatred of men, and all the the devastation of strong drink upon intoxicate.

God only knows what the drunkard suffers! Pain files on every nerve, and travels every muscle, and knaws every bone, and burns with every flame, and stings with every poison, and pulls at him with every torture. What reptiles crawl over his creeping limbs! What fiends stand by his midnight pillow! What groans tear his ear! What horrors shiver through his soul! Talk of the rack, talk of the Inquisition, talk of the funeral pyre, talk of the crushing Jug-gernaut!—he feels them all at once! Have you ever been in the ward of the hospital where these inebriates are dying, the stench of their wounds driving back the attendants, their voices sounding through the night? The keeper cames up, and says, "Hush, now be still! Stop making all this noise!" for as soon as the keeper is gone, they then they groan, and they shrick, and cheek. You cannot afford to do it, for they blaspheme, and they ask the keepyour good name is your only capital, and when that is blasted with the repume!" Oh, it is no fancy sketch. That Another loss which the inebriate going on in some of the finest residensuffers is that of self respect. Just as soon as a man wakes up and finds that

DESPOILS THE HOME. Oh, is there anything that will des-SELF-RESPECT GONE,

for the life that is to come? I hate a net ble without. But the flaw adds matured in beauty only through long that strong drink! With all the controlling to the value of the diamond.

centrated energies of my soul, I hate it!

from the LOSS OF THE SOUL. He had large means. He had given world, if we are unforgiven here, our and reformatory institutions of all sorts. ed, will go along with us, and make our which strong drink has wrought in this country. Statistics do not seem to mean anything. We are so hardened under ed about this evil habit he would he will find an infinite thirst clawing these statistics that the fact that fifty say, "I can stop any time." But he on him. Now, down in the world, althousand more men are slain, or fifty housand less men are slain, seems to make no positive impression on the make no positive impression on the sould stop!" "Why," he would with which to get that which would with which to get that which would slake our thirst for a little while; but in eternity, where is the rum to come company of princes—the children of he had it twice; and yet after that he from? Dives could not get one drop of water. From what chalice of eternal every neighborhood there are two heaps wanted to." He is pead now. What fires will the hot lips of the drunkard of the slum; and at the door of the killed him? Rum! Rum! And yet drain his draught? No one to brew it. No one to mix it. No one to pour it. No one to fetch it. Millions of worlds because he could not stop it. Oh, there then for the dregs which the young and at the door of the university there is a point in inebriation beyond which, man just slung on the sawdusted floor of the restaurant. Millions of worlds now for the rind thrown out from the punch bowl of an earthly banquet. Dives cried for water. The inebriate cries for rum. Oh, the deep, exhausting, exasperating,

EVERLASTING THIRST of the drunkard in hell! Why, if a fiend came up to earth for some infernal work in grog shop, and should go back taking on its wing just one drop of that for which the inebriate longs, what excitement it would make there! Put that one drop from off the fiend's wing on the tip of the tongue of the destroyed inebriate; let the liquid brightness just touch it, let the drop be very small if it only have in it the smack of alchoholic drink, let that drop just touch the lost inebriate in the lost world, and he would spring to his feet and cry: "That is rum! aha! that is rum!" and it wovld wake up the cchoes of the damned: "Give me rum! Give me rum! Give me rum!" In the future world, I do not believe that it will be the absence of God that will make the drunkard's sorrow; I do not believe that it will be the absence of light; I do not believe that it will be the absence of holiness; I think it will be the absence of strong drink. Oh! "look not upon the wine when it is red, when it moveth itself aright in the cup, for at the last, it biteth like a serpent, and it stingeth like an adder.

But I want in conclusion to say one thing personal, for I do not like a sermon that has no personalities in it. Perhaps this has not had that fault already. I want to say to those who are the vic-tims of strong drink, that while I declare that there was a point beyond which a man cannot stop, I want to tell you that while a man cannot stop in his own strength, the Lord God, by His grace, can help him to stop at any Years ago I was in a room in time. New York weere there where men who

RECLAIMED FROM DRUNKENNESS. I heard their testimony, and for the first time in my life there flashed out a truth I never understood. They said: We were victims of strong drink. tried to give it up, but always failed; but, somehow, since we gave our hearts to Christ, He has taken care of us." believe that the time will soon come when the grace of God will show its power here not only to save man's soul, but his body, and reconstruct, purify, elevate, and redeem it. I verily believe that, although you feel grappling at the roots of your tongues an almost omnipotent thirst, if you will only at this moment give your heart to God He will help you, by Hisgrace, to conquer. Try It is your last chance.

I have looked off upon the desolation. Sitting under my ministry there are people in awful peril from strong drink, and, judging from ordinary circumstances, there is not one chance in five thousand that they will get clear of it. I see men in this congregation of whom I must make the remark that, if they do not change their course, within ten years they will, as to their bodies, lie down in drunkard's graves; and as to their souls, lie down in a drungard's perdition. I know that it is an awful thing to say, but I can't help saying it. Oh beware! You have not yet been captured. Beware! As ye open the door of your wine closet to-day, may that decanter flash out upon you. ware! And when you pour the beverage into the glass, in the form at the top, in white letters, let there be spelled out to your scul, "Beware!" When the books of judgment are open, and ten million drunkards come up to get their doom. I want you to bear witness that I to-day, in the fear of God, and in the love of your soul, told you with all affection, and with all kindness, to beware of that which has already exerted its influence upon your family, blowing out some of its lights-

A PREMONITION OF THE BLACKNESS of darkness forever. Oh, if you could only hear, this moment, Intemperance, with drunkards bones, drumming on the wine cask the Dead March of immortal souls, methinks the very glance of a wine cup would make you shudder, and the color of the liquor would make you think of the blood of the soul, and the foam on the top of the cup would remind you of the froth on the maniac's lip, and you would go home from this service and kneel down and pray God that, rather than your children should become captives of this evil habit, you would like to carry them out some bright spring day to the cemetery and put them away to the last sleep, until at the call of the south wind the flowers would come up all over the grave-sweet prophesies of the resurrection. God has a balm for such a wound; but what flower of comfort ever grew on the blasted heath of a drunkard's sepul-

chre?

Men and Women in China. R. E. AVERY. Formerly the poet's words "woman's position is deplorable" was true in the entire orient, but this was especially the case in the Chinese kingdom where, at all times, woman's position was a low one. Now woman's importance is exercised in a very limited sphere, in the narrow bordered circle of home life she finds her happiness-if she finds it at all. It is not to be wondered at therefore, if no other European custom astonishes the educated Chisese so greatly, indeed, fills them with terror, as this, that the foreign woman possess social rights and privileges which equal those of man. Although the custom that the two sexes eat together seems to the educated Chinese an insolvable riddle-so is the share taken by both in the pleasures of life, the going together to the theatre (indeed more a custom) which agitates his nervous system in the highest degree. Nothing seems to the son of the flowery kingdom more ridiculous than the appearance of a foreign er who arm in arm with his better half takes an evening walk. The fact is it is extremely difficult to make clear to the Chinese the position and relation of man and woman in western countries. This comes naturally from the fact, that the inhabitant of the central kingdom has his traditions, customs, and usages which he thinks the only correct ones; and ours without an aspect of the united civilization of the east remain to him unintelligible. One frequently meets the outspoken opinion that the complete separation of the sexes in China, is the result of the contempt with which the lords of creation treat the tender sex. Much seems to speak for the truth of this theory; for in case the Chinese regard their women as worthy companions one would think to see them to-gether in the streets, in the theatre, or even at the table. This decision is nevertheless entirely wrong and on the simplest ground; because the separation of the sexes in the flowery kingdom is an anciently introduced custom which was established primarily in order to protect the cleanliness of the manners of the women. The Chinese have not reached so high a standard of civilization that they can leave their wives and daughters to protect their own virtue. The education which is permitted the female sex in China is extremely scanty; for the Chinese believe that the mother-

men as weak, and therefore consider it a duty to find ways and means, which as far as possible, will guard against similar trouble. One must not understand from this that the "pig-tailed" spouse has no confidence in the virtue of his wife. Farther the Chinese believe so firmly in magic and witchcraft that he fears the weaker sex might be influenced by the same. Hence one must explain the peculiar custom that, when in China, the man hands anything to the woman both must be careful not to touch each others hands, and for this reason the Chinese are greatly astonished over our custom of greeting, by shaking hands. The custom which is found in all China and which is demanded, is that men and women should draw their drinking water out of different wells, has likewise its origin in this. The same, however, applies only to the class which are assign-

ly consciousness of duty will not be pro-

moted through novel reading or the

study of classic works. It is evident

that the Chinese regard the French wo-

ed for their water supply to an open spring or well. A family who has a well on its own premises dares, without any danger, to use the water in common; since one cannot understand that a member of the same family would wish evil to another. However open wells are always used exclusively by men or women. One fears especially the mixing of an injurious substance in the water so that the women influenced by the professed magical means would be able to disturb the peace of the house. The Chinese explain that men and women do not eat together in Chins because such a custom would offer both

parties the opportunity to invite their friends to the table, without preparing themselves for mutual inconveniences. The reason that the Chinese do not take their wives and daughters to the theatre must be explained on the same principle, as they seek to protect them from contact with the world, entirely. Especially in this, that with few exceptions in Chinese theatres the most obscene plays are presented. Such a representation upon a European stage would have the immediate effect of closing the theatre by the police. Notwithstanding the subordinate position which is assigned in the Central kingdom to the female sex, still it is the pcsition of the housewife and of the utmost importance. Indeed the German mother who can boast that the Emperor vouched for her son felt the importance of her position in no greater measure, indeed, one pays her no greater respect, than is paid the Chinese matron who sees assembled around her a number of sons or grandchildren, a striking witness according to Chinese opinion that she has fulfilled her mission in life in the highest, most satisfactory and credible manner.

Clinging to Old Ciothes.

Mr. Gilbert's disinclination to spend money on stage clothes often caused some little annoyance to Mr. Wallack. I remember one time when a particularly elaborate scenic revival of "The School for Scandal" had been got up. Mr. Wallack was naturally anxious to have the costumes equally handsome. "I wish," he said to me, "John would get some new things." I suggested that Mr. Wallack should speak to him about it. "No, no!" was his reply; "it would hurt the dear old fellow's feelings. He's something like Mrs. Vernon, who thought her clothes were hallowed by antiquity. When she got through with them in regular order, she would begin all over again."

Lives of sluggish ease bring discontent. The more we are rocked on the stormy waves and tossed by the winds of adversity, the stronger we grow. Indeed, some natures never develop in the sunshine; like the plant that only A diamond with a flaw is etter than blooms at midnight, some souls are

SUNDAY SCHOOL LESSON. SUNDAY SEPTEMBER 1, 1839.

> David and Goliath. LESSON TEXT.

(1 Sam. 17 : 33-51. Memory verses, 45, 464

LESSON PLAN. TOPIC OF THE QUARTER: Obedience

and Disobedience. GOLDEN TEXT FOR THE QUARTER: Behold, to obey is better than sacrifice, and to hearken than the fat of rams .-1 Sam. 15: 22.

LESSON TOPIC: The Obedient Triumphant.

1. Confident in the Lord, vs. 32-37.
2. Fearless before the Foe, vs. 38-47.
3. Triumphant in the Battle, vs. 48-51. LESSON OUTLINE:

GOLDEN TEXT: If God be for us, who can be against us!-Rom. 8:31.

DAILY HOME READINGS:

M.-1 Sam. 17: 32-51. The obedient triumphant. T.-1 Sam. 17 : 1-11. Goliath's defiance.

W.-1 Sam. 17 : 12-31. David's response. T.-1 Sam. 17 : 52-58. After the battle.

F.-1 Sam. 18: 1-16. David's honors. S.—Psa. 124: 1-8. David's song of deliverance. S.—Eph. 6: 10-20 Victory for

LESSON ANALYSIS. L CONFIDENT IN THE LORD.

believers.

Cheering Others: Let no man's heart fail because of him (32).

Let not your heart faint; fear not, nor tremble (Deut. 20:3). Now I exhort you to be of good cheer (At sc27: 22). Brethren, be not weary in well-doing

(2 Thess. 3:13). Be thou faithful unto death, and I will give thee the crown (Rev. 2:10). II. Devoting Himself: Thy servant will go and fight with

this Philistine (32). Blot me, I pray thec, out of thy book (Exod. 32:32).

So will I go in:...and if I perish, I perish (Esther 4:16). ... not knowing the things that shall befall me (Acts 20: 22). I am ready....to die....for the name of the Lord Jesus (Acts 21:13).

III. Trusting Jehovah: The Lord....will deliver me (37). He delivered me from my strong enemy (Psa. 18:17).

Who delivered us out of so great a death, and will deliver (2 Cor. 1:10). I was delivered out of the mouth of the lion (2 Tim. 4:17). The Lord knoweth how to deliver the

odly (2 Pet. 2:9). "Let no man's heart fail because of him." (1) Goliath's defiance; (2) Israel's terror; (3) David's appeal. failing hearts: (1) Their cause:

(2) Their cure. Thou art not able to go against this Philistine." (1) The visible combatants; (2) The invisible helper .-The outlook of sight; (2) The out-

look of faith. 3. "The Lord that delivered me, he will deliver me." (1) Deliverance remembered; (2) Deliverance anticipated.-(1) Past help; (2) Present confidence.

II. PEARLESS BEFORE THE FOE.

He ... chose him five smooth stones out of the brook (40). The armour of righteousness on the

right hand (2 Cor. 6:7). The weapons of our warfare are not of the flesh (2 Cor. 10:4). Put on the whole armour of God (Eph.

Putting on the breastplate of faith and love (1 Thess. 5:8). II. Advancing:

I come to thee in the name of the Lord (45). He drew near to the Philistine (1, Sam. 17:40).

Am I a dog, that thou comest to me with staves? (1 Sam. 17:43). press on toward the goal unto the prize (Phil. 3:14). Let us run with patience the race that is set before us (Heb. 12:1).

III. Anticipating: The battle is the Lord's, and he will give you into our hand (47). The battle is not yours, but God's (2

Chron. 20:15). Mercy shall follow me all the days of my life (Psa. 23 ; 6). In God we have made our boast all the day long (Psa. 44:8).

There is laid up for me the crown of righteousness (2 Tim. 4:8). "I cannot go with these." (1) Human helps proffered; (2) Human helps discarded .- (1) Supposed

helps; (2) Actual hindrances. 2. 'When the Philistine . . . saw David, faltering confidence.

3. "The battle is the Lord's, and he will give you into our hand." (1) Divine help; (2) Assured victory. III. TRIUMPHANT IN THE BATTLE.

Ready: David hastened, and ran...to meet the Philistine (48). Be ye also ready (Matt. 24: 44). I am ready to preach the gospel . . . in

Rome (Rom, 1: 15). Stand therefore, having girded your loins (Eph. 6:14). Fight the good fight of faith (1 Tim. 6:12).

II. Skilful: David ... took thence a stone, and slang it, and smote the Philistine (49). He teacheth my hands to war (2 Sam. 22:35).

The Lord ... teacheth ... my fingers to fight (Psa. 144:1). Not by might, nor by power, but by my spirit (Zech. 4:6).

That by them thou mayest war the warfare (1 Tim. 1, 18).

III. Triumphant: David ... slew him, and cut off his head ... The Philistines ... fled (51). He hath triumphed gloriously (Exod.

The wall fell down flat (Josh. 6:20). We are more than conquerers (Rom.

Resist the devil, and he will flee from you (Jas. 4:7). 1. "David hastened, and ran...

meet the Philistine." (1) David's antagonist; (2) David's helper; (3) David's haste. - Hastening; (1) Against his toe; (2) With his helper. "So David prevailed over the Philistine." (1) With such complete-

ness; (2) By such means; (3) Under such direction; (4) With such results.-(1) So completely; (2) So quickly; (3) So unexpectedly; (4) So happily.
3. "When the Philistines saw that

their champion was dead, they fled,"
(1) The dead giant; (2) The terrified army; (3) The precipitate flight.

LESSON BIBLE READING.

HOLY BOLDNESS. Characteristic of the righteous (Prov. 28:1).

Shone in Jesus (John 7:26; 18:4, 5, 37). Based on faith (Isa. 50: 7-9; Rome. 8:31).

A fruit of fidelity (1 Tim. 3 : I3). Urged (Josh. 1:7; 2 Chron. 19:11 L. c.; Jer. 1:8). Prayed for (Acts 4:29; Eph. 6-18-

Illustrated in Abraham (Gen. 18:22, 23); in Jacob (Gen. 32:24-26); in Moses (Exod. 32:31, 32); in Caleb (Num. 13:30); in Aaron (Num. 16: 44-48); in Joshua (Josh. 24:15); in David (1 Sam. 17:45-51); in Elijah (1 Kings 18: 15-18); in the Hebrew young men (Dan. 3:16-18); in Peter and John (Acts 4: 8-13); in Paul (Acts 9:29; 19:8; 2 Tim. 4:6-8).

LESSON SURROUNDINGS.

Saul being troubled by "an evil spirit from the Lord," David was brought to him, as a skilful harper, to counteract this influence (1 Sam. 16: 14-23). The shepherd boy became one of the armorbearers of the king. (Two difficulties are connected with the narrative at this point: 1, the description of David as 'a mighty man of valour;" and 2, the apparent ignorance of Saul respecting David after his victory over Goliath. The first may be explained either as referring to his youthful prowess as a shepherd, described in the lesson, or as an anticipation by the historian. The second is usually explained as involving a real ignorance of David's family on the part of the king, who had used the services of the young man, and forgotten him during the interval, or without troubling himself about his family.)

The Philistines again invaded Israel. They were encamped near Socoh, a well-known city, south-west of Jerusalem. The Israelites were "in the vale of Elah" ("the terebinth," Revised Version margin), but separated from their enemies by a ravine ("valley"). A gigantic Philistine champion appeared, and challenged the Israelites to send out an opponent, that the contest might be decided by single combat (1 Sam. 17: 1-11). This occurred for forty days. During this period David, whose three older brothers were in the host with Saul, came into the camp, bearing provisions from his father.

the army, he heard the defiance of Goliath, and inquired what should be done to the man that killed the Philistine. His oldest brother rebuked him for his pride; but David's repeated inquiries brought him to the notice of Saul (1 Sam. 17: 12-31). Here the lesson be-The place was "the vale of Elah" (Authorized Version, "valley," which

the Revised Version thus distinguishes from the valley or ravine in the center; see vs. 2, 3). The site has been identified, and is now called Wady es-Sunt "Valley of the Acacia"), lying about fourteen miles south-west of Jerusalem. and about ten miles from Bethlehem. The Philistines were encamped on the outhern side. The time may have been within the

ear when David was anointed (B. C. 1063 or 1067, or this date may be accepted and a longer interval be assumed. The biblical record furnishes no data for determining the time.

Useful Plants.

Cloves and nutmegs have long been sold by Arabians and Egyptians to the traders of the Mediterranean, but where they came from was a secret until the Portuguese discovered the Molucca Islands in 1511. But they were soon driven away by the Dutch, who were for a long time so jealous of their new possessions, that it is said they destroyed the clove-trees in all the islands but one-Amboyna, where they obliged the natives to grow a certain fixed number of trees, from each of which more than two pounds of cloves were gathered

every year.

The clove belongs to the myrtle family, and has large, bright green The flowers are of a delicate leaves. peach-blossom color, and grow in a bunch at the very end of the branches. When the petals begin to fade, the calyx or cup which holds them, turns yellow and then red; and it is this which conhe disdained him." (1) Goliath's tains the young, unripe seed, to which conscious greatness; (2) David's we give the name of clove. The Gerseeming weakness; (3) Goliath's mans call the spice 'little nails,' from the shape. The red cloves are beaten down from the tree and dried in the sun. as, if allowed to remain on the tree till the fruit is ripe, much of the flavor is lost. Every part of the tree is highly scented, and the leaf-stalks have almost as strong a taste as the calyx. Pale colored, shrivelled cloves have had some of their oil squeezed out, and have lost some of their flavor in consequence.

The nutmeg-tree is taller than the ciove, and bears small, white, belishaped flowers. The fruit is something like a small peach but more pointed at each end, and when ripe it bursts at the side, showing a black seed inside, partly covered with a sort of leafy network of a bright red color. This red substance is the spice called mace, which is dried for a short time and then tightly packed in bags. The shining black shell of the seed is larger and harder than that of a filbert, and as it could not be broken without injury to the kernal when first gathered, the nuts are dried until the kernals shrink so much as to rattle, and

then the shells are easily broken. The Dutch tried to prevent nutmegs from being grown in any island of the Moluceas but Banda, but it is said that they were de eated by the west-piz -ans ho carried the frait be a hand