REV. DR. TALMAGE.

The Brooklyn Divine's Sunday Sermon.

Subject : "The Shorn Locks of Samsou."

TEXT: "Entice him, and see wherein his great strength lieth, and by what means we may prevail against him, that we may dind him to afflict him; and we will give thes every one of us eleven hundred pieces of silver."—Judges XVI., 5.

One thousahd pounds or about five thousand dollars of our money, were thus offered for the capture of a giant. It would take a skillful photographist to picture Samson as he really was. The most facile words are he really was. The most fache words are act supple enough to describe him. He was a giant and a child; the conquoror and the de-feated, able to snap at a fion's jaw, and yet captured by the sigh of a maiden. He was ruler and slave; a commingling of virtue and vice, the sublime and the ridiculous; sharp enough to make a good riddle, and yet weak enough to be caught in the most superficial stratagem, honest enough to settle his debt, and yet out-rageously robbing somebody else to get the material to pay it; a miracle and a scoffing; errowning glory and a burning shame a crowning glory and a burning shame. There he stands, looming up above other men, a mountain of flesh; his arms bunched with muscle that can lift the gate of a city; taking an attitude deflant of armed men and wild beasts. His hair had never been cut, and it rolled down in seven great plaits over his shoulders, adding to his flerceness and terror. The Philistines want to conquer him, and therefore they must find out where the secret of his strength lies.

There is a woman living in the valley of Sorek by the name of Deillah. They appoint her the agent in the case. The Philistines are secreted in the same building, and then Dellah goes to work and coaxes Samson to tell what is the secret of his strength "Well" tell what is the secret of his strength. "Well," he says, "if you should take seven green withes, such as they fasten wild beasts with, and put them around me, I should be per-fectly powerless." So she binds him with the seven green withes. Then she claps her hands and says: "They come—the Philis-tines!" and he walks out as though there were no impediment. She coaxes him again, and says: "Now tell me the secret of this secret of the descret of the secret o this great strength; and he replies: "If you should take some ropes that have never been used, and tie me with them. I should be just like other men." She ties him with the ropes, claps her. She tas min with the come—the Philistines!" He walks out as easy as he did before—not a single obstruc-tion. She coaxes him again, and he says: "Now, if you should take these seven long plaits of hair, and by this house loom weave them into a web. I could not get away." So the house loon: is rolled up, and the shuttle dies backward and forward, and the long plaits of hair are woven into a web. Then she claps her hands and says: "They come! istines!

He walks out as easily as he did before, dragging a part of the loom with him. But after awhile she persuades him to tell the truth. He says: "If you should take a razor, or shears, and cut off this long hair, I should be powerless, and in the hands of my enemies." Samson sleeps, and that she may not wake him up during the process of shearing, help is called in. You know that the barbers of the East have such a skillful way of manipulating the head, to this very day they will put a man, wide awake, sound asleep. I hear the blades of the shears grinding against each other, and I see the long locks failing off. The shears, or razor, accomplishes what green withes and new ropes and house loem could not do. Suddenly she claps her hands and says: "The Philistines be upon thee, Sam-son!" Herouses up with a struggle, but his strength is all gone! He is in the hands of his memies! I hear the groan of the giant as they take his eves out and then I eee him as they take his eyes out, and then I see him staggering on in his blindness, feeling his way as he goes on toward Gaza. The prison door is opened and the giant is thrust in. He sits down and puts his hands on the mill crank, which, with exhausting horizontal motion, goes day after day, week after week, month after month-work, work, work! The consternation of the world is captivity, us they take his eyes out, and then I see him his locks shorn, his eyes punctured, grinding corn in Gaza. In a previous sermon on this character I learned some lessons, but another class of lessons are before us now. class of lessons are before us now. Learn first how very strong people are sometimes coaxed into great imbecilities. Samson had no right to reveal the secret of his strength. Delilah's first attempt to find out is a failure. He says: "Green withes will bind me," but it was a failure. They will bind me, "but it was a failure. he says: "A new rope will hold me," but that also was a failure. Then he says: "Weave my locks into a web and that will hind me," my locks into a web and that will bind me," yet that also was a failure. But at last you see how she coaxed it out him. Unimportant actions in life that involve no moral princi-ple may without injury be subjected to ardent persuasions, but as soon as you have come to the line that separates right from wrong, no inducement or blandishmant ought to make you step over it. Suppose a man has been brought up in a Christian house-hold and taught sacredly to observe the Sabbath, Sunday comes; you want fresh air. Temptation says: "Sunday is just like other days; now don't be bigoted; we will ride forth among the works of God; the whole earth is His temple; we iwill not go into any dissipations; come, now, ill not go into any dissipations; come, now. I have the carriage engaged and we shall be back soon enough to go to church in the evening; don't yield to Puritanic notions; you will be no worse for a ride in the counyou will be no worse for a ride in the coun-ery; the blossoms are out and they say every-thing is looking glorious." "Well, I will go to please you," is the response. And out they go over the street, conscience drowned in the clatter of the swift hoofs and the rush of the resounding wheels. That tempted man may have had moral character enough to break the green withes of ten thousand Philistine allurements, but he has been over-come by coaxing. come by coaxing. Two young men passing down this street came opposite a drinking saloon with a red lantern hung out from the door to light men to perdition. "Let us go in," says one. "No, I won't," says the other; "I never go to such places." "Now, you don't say you are as weak as that. Why, I have been going there for two years and it hasn't hurt me. Come, come now, be a man. If you can't stand anything stronger, take a little sherry. You come by coaxing. anything stronger, take a little sherry. You need to see the world as it is. I don't believe need to see the world as it is. 1 don't believe in intemperance any more than you. I can stop drinking just when I want to. You shall go. Now, come right along, "Persuasion has conquered. Samson yields to the coaring and there is carnival in hell that night among the Philistines and they shout: "Ha! ha! We've got him." Those who have the kindest, and most sympathetic natures are the most in danger. Your very disposition to please others will be the very trap they set. If you were cold and harsh and severe in your mature you would not be tampered set. If you were cold and harsh and severe in your nature you would not be tampered with. People never fondle a hedgehog. The most sontimental Greenlander never kisses an iceberg. The warmth and susceptibility of your nature will encourage the siren. Though strong as a giant, look out for Delilah's scissors. Samson, the strongest man who ever lived, was overcome by coax-Again, this narrative teaches us the power Again, this narrative teaches us the power of an ill disposed woman. In the portrait callery of Bible Queens we find Abigail and such and Miriam and Vashti and Deborah, int in the rognes' gallery of a police station you find the pictures of women as well as mon. Debilahs picture belongs to the rognes' galasry, but she had more power than all "hillicite armed with sword and spear. She could carry off the iron gates of Samson's reso-intion as easily as he shouldered the gates of Gaza. The force that had killed the lion which could carry off the iron gates of the could be gates of Gaza. aze. The force that had killed the lion which had applyinged ont flerce from the thicket terry succumbs to the silken net which elilah waves for the giant. He who had civen an army in rictous retreat with the backed isw bone, smiting than hip and high with great slaughter, now falls applied the free oftan unworthy woman. Delilah aghe Bible stands in the memorable com-

How deplorable the influence of such in contrast with Rebecca and Phoebe and Hul-dah and Tryphona and Jephtha's daughter, and Mary, the mother of Jesus. While the latter glitter in the firmament of God's word little control times with staady chearful exthrallment, not knowing he had burst a bond. But from the wine cup there arose a destroying spirit that came forth to capture his soul. He drank until his eyes latter glitter in the firmament of God's word like constellations with steady, cheerful. holy light, the former shoot like baleful me-teors across the terrified heavens, ominous of war, disaster and death. If there is a divine power in the good mother, her face bright with purity, an unselfish love beaming from her eye, a gentleness that by pangs and suffer-ings and holy anxieties has been mellowing and softening for many a year, uttering itself in every syllable, a dig-nity that cannot be dethroned, united with the playfulness that will not be checked, her grew dim and his knees knocked together and his sirength failed. Exhausted with lifelong dissipations, he went home to die. Ministers pronounced eloquent eulogiums, and poets sung, and painters sketched, and sculptors obiseled the majestic form into marble and chiseled the majestic form into marble, and the world wept, but everywhere it was known that it was strong drink that came like the infamous Delilah, and his locks were shorn. From the island of Corsica there started forth a nature charged with unparalleled enthe playfulness that will not be checked, her hand the charm that will instantly take pain ergies to make thrones tremble and convulse the earth. Piedmont, Naples, Bavaria, Gerout of the child's worst wound, her presence a perpetual benediction, her name our de the earth. Pledmont, Naples, Davaria, Ger-many, Italy. Austria and England rose up to crush the rising man. At the plunge of his bayonets Bastiles burst open. The earth groaned with the agonies of Rivoli, Auster-litz, Saragossa and Eylau. Five million men slain in his wars. Crowns were showered at fense when we are tempted, her memory an outgushing well of tears and congratulation and thanksgiving, her heaven a palm waving and a coronal; then there is just as great an and a coronal; then there is just as great an influence in the opposite direction in the bad mother, her brow beclouded with ungoverned passion, her eye flashing with unsanctified fire, her lips the fountain of fretfulness and depravity, her example a mildew and a blasting, her his feet, and kingdoms holsted triumphal arches to let him pass under, and Europe was lighted up at the conflagration of con-suming cities. He could almost have made a causeway of human bones be-tween Lisbon and Moscow. No power short of omnipotent God could arrest him. But out of the ocean of human blood name a disgrace to coming generations, her memory a signal for bitterest anathema, her eternity a whirlwind and a suffocation and a darkness. One wrong headed, wrong headed there arose a spirit in which the conqueror found more than a match. The very ammother may ruin one child, and that one child, grown up, may destroy a hundred people, and the hundred blast a thousand, and the thousand a million. The wife's bition that had rocked the world was now to be his destroyer. It grasped for too much and its efforts lost all. He reached up after the scepter of universal dominion, but slipped sphere is a realm of honor and power almost unlimited. What a blessing was Sarah to Abraham, was Deborah to Lapidoth, was Zipporah to Moses, was Huldah to Shallum. and fell back into desolation and banish-ment. The American ship, damaged of the storm, to-day puts up in St. Helena and the crew go up to see the spot where the French There are multitudes of men in the marts of trade whese fortunes have exile expired in loneliness and disgrace, the mightiest of all Samsons shorn of his locks been the result of a wife's frugality. Four hands have been achieving that ambition, that most merciless of all home. The burdens of life are compara-Delilahs. tively light when there are other hands to help us lift them. The greatest difficulties have often slunk away because there were four eyes to look them out of

erample.

afore him

countenance. What care you for hard knocks in the world as long as you have a bright domestic circle for harbor! One cheerful word in the evening tide as you come in has silenced the clamor of impaid notes and the disappointment of poor investments. Your table may be quite fru-gally spread, but it seems more beautiful to you than many tables that smoke with veni son and blush with Burgundy. Peace meets you at the door, sits beside you at the table, lights up the evening stand, and sings in the nursery. You have seen an aged couple who for scores of years have helped each other on in life's pilgrimage going down the steep of years. Long association has made them much alike. They rejoiced at the same event. they bent over the same cradle, they wept at the same grave. In the evening they sit quietly thinking of the past, mother knitting at the stand, father in his arm chair at the

Now and then a grandchild comes and they look at him with affection untold and come well nigh spoiling him with kindnesses. The life currents beat feebly in their pulses and their work will soon be done and the Master will call. A few short days may sep arate them, but, not far apart in time of departure, they join each other on the other side the flood. Side by side let Jacob and Rachel be buried. Let one willow overarch their graves. Let their tombstones stand alike marked with the same Scripture. Chil-dren and grandchildren will come in the spring time to bring flowers. The patriarchs of the town will come and drop a tear over departed worth. Side by side at the marriage altar. Side by side in the long journey. Side by side in their graves. After life's fitful fever they slept well.

But there are, as my subject suggests, do-mestic scenes not so tranquil. What a curse to Job and Potiphar were their companions, to Ahab was Jezebel, to Jehoram was Athaliah, to John Wesley was Mrs. Wesley, to Samson was Delilah. While the most excellent and triumphant exhibitions of character we find among the women of history, and the world thrills with the names of Marie An-toinette and Josephine, and Joan of Arc and Maria Theresa and hundreds of others, who have ruled in the brightest homes and sung the sweetest cantos, and en-chanted the nations with their art and swayed the mightiest of scepters, on the other hand the names of Mary the First of England, Margaret of France, Julia of Rome and Elizabeth Petrowna of Russin have scorched the eve of history with their abominations, and their names, like banished spirits, have gone shricking and cursing through the world. In female biography we find the two extremes of excellence and crime. Woman stands nearest the gate of heaven or nearest the door of hell. When adorned by nearest the door of hell. When adorned by grace she reaches a point of Christian elevagrace she reaches a point of Christian eleva-tion which man cannot attain, and when blasted of crime she sinks deeper than man can plunge. Yet I am glad that the instances in which woman makes utter shipwreck of character are comparatively rare. But, says some cynical spirit, what do you do with those words in Ecclesiastes where Solomon says: "Behold, this have I found, with the prescher counting one by one to saith the preacher, counting one by one to find out the account; which yet my soul seeketh, but I find not; one man among a thousand have I found, but a woman among all those have I not found?" My answer is that if Solomon had behaved himself with common decency and kept out of infamous circles he would not have had so much difficulty in finding integrity of char-acter among women and never would have uttered such a tirade. Ever since my childhood I have heard speakers admiring Disconse the curical philosophies who lived childhood I have heard speakers admiring Diogenes, the cynical philosopher who lived in a tub, for going through the streets of Athens in broad daylight with a lantern, and when asked what he did that for, said: "I am looking for an honest man." Now I warrant that that philosopher who had such hard work to find an honest man was himself dishonest. I think he stole both the lantern and the tub. So, when I hear a man expatiating on the weakness of women, I immediately suspect him and say there is another Solomon with Solomon's wisdom left out. Still, I would not have the illus-trations I have given of transcending excel-lency in female biography lead you to suppose that there are no perils in woman's pathway.

plotters against good government attempted to bind him with green withes and weave his locks in a web, yet he walked forth from the Industrious Tollers Working Beneath the Surface of the Earth. A small door-way, made of upright ogs and a crossbeam, marks the entrance to the leading mine in the heart of the anthracite region. It is located on the mountain road just above Black Jeddo, in Luzerne County, a place made notorious during the Molly Maguire reign. In company with an experienced guide with a small miner's lamp suspended from hat band, a tourist enters the dreary, cavernous depths of night. As his eyes become accustomed to the darkness, making his way over rivulets of running water and

stumbling over shining pieces of anthracite, he reaches the railroad track which connects the toiler in this underground work-shop with their brother workmen in the mammoth breaker perched on the mountain side In a building of such magnitude that the ten-story structures on Chestnut street sink into insignificance when compared with it.

The sharp whistle of the little engine which winds its way through the dark recesses of the mine warns all comers to give it room to pass, and the tourist hastily jumps into the ditch and presses close to the sides of the bank. The little engine with its train laden with coal, rushes by. Passing onward the tourist enters a roomy chamber where dusky men, by dingy lights, with heavy drills, are tapping into the hard, black rock beneath their feet and scooping up

I have not time to enumerate. Evil associations, sudden successes, spendthrift habits, miserly proclivities and dissipation are the names of some of the shears with and the warning cry is given. which men are every day made powerless. They have strewn the earth with the car-All rush for shelter behind the pillars casses of giants and filled the great prison house with destroyed Samsons, who sit grinding the mills of despair, their locks shorn and their eyes out. If parents only or lie flat on the ground until the burst-

ing rock has ceased to scatter. The mass thus detached is sufficient to fill a small train of cars, but a body of knew to what temptations their children were subjected they would be more earnest laborers with pick and shovel and in their prayers and more careful about their No young man escapes having the ent size for handling. The train is pathway of sin pictured in bright colors to the botton of the slope, where a The first time I ever saw a city-it was the mammoth wire cable is attached, and They sent the ark of God to Ekron (1 city of Philadelphia—I was a mere lad. I stopped at a hotel, and I remember in the powerful engines at the mouth of the

stopped at a hotel, and I remember in the eventide a corrupt man plied me with his in-fernal art. He saw I was green. He wanted to show me the sights of the town. He painted the path of sin until it looked like emerald; but I was afraid of him. I shoved back from the basilisk. I made up my mind he was a basilisk. I remember how he reeled his chair round in front of me and with a contrated and diabolical effoct attempted to destroy my The cars are then placed on the tracks of the breaker and powerful machinery carries them upwards to a great hight, where the mass is shot down on an iron and diabolical effort attempted to destroy my soul; but there were good angels in the air that night. It was no good resolution on my part, but it was the all encompassing grace of up the large lumps and the mass is again started downward, passing through several chambers and being picked over and examined by numbers a good God that delivered me. Beware! beof old men and boys, who are considered fit for nothing else but to pick

ware! O young man! There is a way that seemeth right unto a ed fit man, but the end thereof is death. If all the slate. man, but the end thereof is death. If all the victims of an impure life in all lands and ages could be gathered together, they would make a host vaster than that which Xerres led across the Hellespont, than Timour led across India, than William the Conqueror led across England, than Abou-Bekr led across Syria, and if they could be stretched out in single file across this continent. I think the vanguard of the host would stand on the beach of the Pacific while yet the rear guard stood on the beach of the Atlantic. These mines are worked day and night, and there is no intermission, No daylight penetrates the gloom of the mine, but the flicker from the little lamps suspended in front of the head-gear of the army of workmen somewhat dispels the gloom. With cans upon their back, one fided with guard stood on the beach of the Atlantic. I say this not because I expect to reclaim oil, another with water and another with powder, the miners wend their

any one that has gone astray in this fearful path, but because I want to utter a warning for those who still maintain their integrity. The cases of reclamation of those who have given themselves fully up to an impure life mammoth breaker. Electric lights

MINING AT NIGHT.

The Ark Brought to Zion.

LESSON TEXT. (2 Sam. 6 : 1-12. Memory verses, 11, 12.)

TOPIC OF THE QUARTER : Prosperity

GOLDEN TEXT FOR THE QUARTER: AS long as he sought the Lord, God made

LESSON TOPIC : The Blessings of

Piety.

2. uzzah's Error, vs. LESSON OUTLINE: 3. Obed-edom's Prosperity vs. 11, 12.

gates of Zion more than all the dwellings of Jacob.-Psa. 87 : 2.

DAILY HOME READINGS :

ings of piety brought back. W.-1 Chron. 13:1-14. Seeking to return the ark. T.-1 Chron. 15 : 1-28. The ark

brought back. F.-Num. 4:1-15. How to move the ark.

Jordan. S.-Psa. 24 : 1-10. The King of

I. DAVID'S EFFORT.

I. Sacred Errand: David arose to bring up from thence the ark of God (2). sledge hammer reduce it to a conveni- Let us fetch the ark ... , out of Shiloh unto us (1 Sam. 4:3). soon loaded and the little engine takes The ark of God was taken (1 Som.

Sam. 5 ; 10).

the house of Abinadab (1 Sam. 7:1).

They set the ark of God upon a new

floored room, where brawuy men break up the large lumps and the mass is yoke (Num. 19:2).

A colt. .whereon no man ever yet

A tomb, ... where never man had yet lain (Lude 23 : 53).

the Lord (5). David danced before the Lord with all

his might (2 Sam. 6: 14). Israel brought up the ark with shout-

ing (1 Chron. 15: 28).

Returning again to the earth's surthe chosen men." (1) The chosen men; (2) The cherished object; Zion. TIME.—The margin of our reference face, looming up in the darkness is the) The renewed effort. tourist ascends the steps and now and God." then feels a splash of spra from the return. -(1) God's law. (2) Man's error.

David ... prepared a place for the ark (1 Chron. 15:1).

He appointed certain....to minister before the ark (1 Chron. 16: 4). 1. "The Lord blessed Obed-edom, and

all his house." (1) Faithful service; (2) Generous reward.-(1)The ark as honored by men; (2) The ark as honored by God.

2. "It was told king David." (1) Good news; (2) Faithful recital; (3) Splendid results.

3. "David went and brought up the art....with joy." (1) Renewed effort; (2) Successful effort; (3) Joyous effort .- (1) David's first failure; (2) David's final success.

LESSON BIBLE READING.

THE ARK OF THE COVENANT.

Described (Exod. 25:10, 11, 21; 26:

34 ; 37 : 1, 2). Contents (Exod. 25 : 16 ; 1 Kings 8 : 9 ; 2 Chron. 5:10; Heb. 9:4).

Position (Exod. 26:33; 40:21; Heb. 9:5).

Symbolism (Num. 14: 43, 44; Josh. 7: 6; 1 Sam. 14: 18; Psa. 132: 8). Guarded (Num. 4:5, 15; 1 Sam. 6:

19;1 Chron. 15:13). Honored (2 Sam. 6 : 11 ; 1 Chron.

13:14). A type of Christ (Psa. 40 : 8 ; Rev.

11:19).

LESSON SUBBOUNDINGS.

INTERVENING EVENTS .- In 1 Chronicles the removal of the ark from the house of Abinadab is placed before the two conflicts with the Philistines, which are narrated in 2 Samuel 5 : 17-25. The bringing of the ark from the house of Obed-edom follows these campaigns (see 1 Chron. 13 and 15). It is uncertain which is the correct order. In any case, 2 Samuel 5: 13-16 is apparently out of its historical position. The two battles at Baal-perazim and Geba (2 Sam. 5 : 25; or Gibeon, 1 Chron. 14:16) were both fought by Divine direction. Both occurred in the same region, west of Jerusalem, near the borders of Benjamin and Judah.

PLACES. - Kiriath-jearim is called Baale Judah in verse 2, and Baalah in I Chronicles 13 : 6, where the first name is also given. The ark was in the house of Abinadab, "in the hill" (Rev. Ver.) within that city (comp. 1 Sam. 7: 1), the site of which has, since the days of Robinson, been generally accepted as at the mod-rn village of Kureet-el-Enab, about ten miles west of Jerusalem. Conder, however, would identify "Erms," a ruin found during the western survey, with Kiriathjearim. It is about twelve miles west of Jerusalem. On the way to Jerusalem the threshingfloor of Nacon ("Chidon," 1 Chron. 13:9) was passed. It was probably not far from the city. The house of Obed-edom seems to have been "aside" Make a joyful noise unto God, all the from the main route, and quite near to earth (Psa. 66: 1). They...cried, Hosanna; Blessed is he that cometh (Mark 11: 9). 1. "David again gathered together all the chosen men." (1) The chosen

Bibles gives B. C. 1048 as the begin "To bring from thence the ark of ning of David's reign at Jerusalem, but (1) The ark's capture; (2) B. C. 1050 is a preferable date. How The ark's vicissitudes; (3) The ark's long afterwards the ark was removed, we cannot tell, since the two accounts 3. "They set the ark of God upon a vary. The usual date (B. C. 1042) alnew cart." (1) God's rule for trans-porting the ark; (2) David's ex-the second or third year of the reign at expedient for transporting the ark. Jerusalem was the time (B. C. 1047 or 1045, according to the usual chronology).

LESSON PLAN.

and Adversity.

SUNDAY SCHOOL LESSON.

SUNDAY OCTOBER 13, 1933.

him to prosper.-2 Chron. 26: 5.

1. David's Effort, vs.

GOLDEN TEXT : The Lord loveth the

M.-2 Sam. 6 : 1-12. The bless-

T.-2 Sam. 6 : 13-19. The ark

S .- Josh. 3 : 1-17. The ark in the

glory welcomed.

LESSON ANALYSIS.

4:11).

II. A Reverent Act:

cart (3)

Prepare you a new cart:....take the ark....upon the cart (1 Sam. 6:7).

sat (Mark 11 : 2).

III. A Joyful March:

David and all....Israel played before

slope draw the load to the outer air. The men....fetched up the ark into

aminst the spienders of his word the charac-ter of infamous Delilah. Again, this strange story of the text leads me to consider some of the ways in which strong men get their locks shorn, God, Again, this strange story of the teri leads me to consider some of the ways in which strong men get their locks shorn. God for some reason best known to himself, made the strength of Samson to depend on the length of his hair; when the shears clipped it his strength was gone. The strength of mem is variously distributed. Some in social position, sometimes in finan-cial accumulation; and there is always a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a sharp shear ready to destroy it. Every day there are Samsons ungianted. I saw a sharp sheat in downlears above other in mental stature. He could wrestly and carry of the gates of the waytes and the game bandishigh with great slaughter. But he bay and the game bandishigh with great slaughter. But he bay is to all ensemies of true boks of all the Philistines of doubt and darkness and despair were upon him. He dida to very born one whose fame will last as long a American institutions. His name was the terrer of all ensemies of free government. He stood, the admired of millons; the nation uncovered in his presence and when he spoke beantes sat breathless under the spell. The

are so few, probably you do not know one of shine from its many widows. The them. I have seen a good many start out on that road. How many have I seen come back? Not one that I now think of. It seems as if the spell of death is on them and no human voice or the voice of God can break the spell. Their feet are hoppled, their wrists are handcuffed. They have around them a girdle of reptiles bunched at the waist, fastening them to an iron dome; every time they breathe the forked tongues strike them and they strain to break away until the ten-dons snap and the blood exudes; and amidst their contortions they cry out: "Take me back to my father's house. Where is moth-

er? Take me home! Take me home!" Do I stand before a man to-day the locks of whose strength are being toyed with, let me tell you to escape lest the shears of de-struction take your moral and your spiritual intervity. Do you not see your sands be integrity. Do you not see your sandals be-ginning to curl on that red hot path? This ginning to curl on that red hot path? This day in the name of Almighty God I tear off the beautifying veil and the em-broidered mantle of this old hag of iniquity, and I show you the ulcers and the bloody ichor and the cancered lip and the parting joints and the macerated limbs and the wriggling putrefaction, and I cry out: Oh, horror of horrors! In the still-ness of this Salbath hore I lift a wrapping ess of this Sabbath hour I lift a warning. Remember it is much easier to form had habits than to get clear of them; in one minute of time you may get into a sh from

minute of time you may get into a sin from which all eternity cannot get you out. Oh, that the voice of God's truth might drown the voice of Delilah. Come into the waves of pleasantness and the pathes of peace and by the grace of a pardoning God start for thrones of honor and dominion upon which come with the term of the which you may reign, rather than travel the road to a dungeon, where the destroyed grind in the mills of despair, their locks shorn and their eyes out.

The Game of Messenger.

The party are seated in line, or round the side of the room, and someone previously appointed enters with the mes-sage. "My master sends me to you, madam," or "sir," as the case may be, directed to any individual he may sethat there are no perils in worman's pathway. God's grace alone can make an Isabella Graham, or a Christina Alsop, or a Fidelia Fiske, or a Catherine of Siena. Temptations Iurks about the brightest domestic circle. It was no unmeaning thing when God sat up amidst the splendors of His word the charac-ter of infamous Delila. wags his head from side to side, or taps with one foot incessantly on the floor. The person whose duty it is to obey to the left to "Do as I do," also, and so on until the whole company is in motion, when the messenger leaves the room, re-entering it with fresh injunctions. While the messenger is in the room he must see the master's will movement without suffering a forfeit. The messenger should be someone ingenious in making the antics ludicrous and yet keep within moderate bounds. and the game will not fail to produce

> Another game, of much the same character, is known by the title, "Thus says the Grand Seignor." The chief difference is that the first player is stationed in the center of the room and prefaces his movements, which the others must all follow, by the above words. If he varies his command by framing it, "So says the Grand Seignor," the party must remain still and decline to follow his examples. Anyone who moves when he begins with

water through which the coal passes until he approaches the upper chamber. Here, seated around a net work of shallows pans iu which the coal is constantly sn motion and pressed forward on its journey the car, is a large body of all ages and nationalities. As the streams of glittefing coal pass in review

before them, each piece of slate is removed and thrown into a box alongside of the busy workers. Thus every piece of coal which is brought to the market is handled by a number of people.-Philadelphia Press.

Libetty Bell.

It was the fourth of July, 1776, and in the Quaker city of Philadelphia in the old state house, Jefferson's immortal document was still under discussion. The popular excitement was intense, and thousands thronged around the cradle of American freedom. Outside of the barred doors and closed window shutters the people with dreadful anxiety, for they knew the dissentient causes which excluded them, awaited the signal which was to announce the fate of the bill. With eager ears and eyes leaping from thoughtful doubt to hearty anticipation, the faces of the multitude are turned upward to the

steeple of the state house; for there hangs a bell brought from London nearly a quarter of a century previous, bearing this prophetic inscription from Leviticus XXV, "Proclaim liberty throughout the land unto all the inhabi-

tants thereof." The multitude heaves like the ocean under a premonitory throb and shiver of the storm, A murmurous buzz breaks through the red brick walls and barred doors. What, what does it portend? Tongueless and breathles the crowd gaze inquiringly at the old state house. What is the noise? Ah, it is the first spasm of the infant Hercules commands his neighbor to the right or just born to the world. A creaking noise, a swinging noise; keep breath, ye newly baptised freemen and ye slumbering democrats of Europe awake-The bell tolls!

And then the enchantment was broken. The United States had no past obeyed and no one must stop from the for the republic was born, and the thirteen colonial sponsors rose with be- The Lord hath blessed me for thy sake this end Mrs. Campbell invites the coming dignity into nations and prepared to fight for the birthright pro- The Lord blessed the Egyptian's house claimed to the world,-John Savage.

In the last number of Naturen, Herr Geelmuyden of Christiania describes the so-called giant bowls of Orhelm, on the east side of Christiania fjord. These curious geological formations are not only the largest of their kind in Scandinavia, but are of greater size than those of the well-known glacier gardens of Lucerne, which have hitherto been considered as the most exten-sive of such natural depressions. In two of the upper cavities at Orholm a few pine and birch trees have taken "So," or does not follow him when he root and grown in a tolerably normal commences with "Thus," has to pay a manner till they reached the level of manner till they reached the level of III. The Restored Ark: the surrounding rock, when the branches have invariably been bent and

but must prepare business, and so ripen it by degrees. they degrees. their growth has been arrested. The depth of the depressions has not been determined. they be ark (2 Sam. 6: 15). They brought in the arkand set it in its place (2 Sam. 6: 17). Is all negotiations of difficulty, a man distorted by the force of the winds, and So David and all Israel brought up

II. UZZAH S ERBOR. Transgression:

Uzzah put forth his hand to the ark of God, and took hold of it (6).

Lest they break through ... and many of them perish (Exod. 19: 21).

They shall not touch the sanctuary, lest they die (Num. 4: 15).

Uzzah put forth his hand to hold the ark (1 Chron. 13:9).

We sought him not according to the ordinance (1 Chron. 15:13).

II. Wrath: God smote him there for his error

The earth opened her mouth, and swallowed them up (Num. 16: 32). He smote.... because they had looked

into the ark (1 Sam. 6:19). The anger of the Lord was kindled against Uzzah (1 Chron. 13: 10).

The Lord our God made a breach upon us (1 Chron. 15:13).

III. Dismay:

David was afraid of the Lord that lav (9). What have I to do with thee, O thou

man of God? (1 Kings 17:18). How shall I bring the ark of God home

to me? (1 Chron. 13: 12). My flesh trembleth for fear of thee (Psa, 119:120).

Depart from me; for I am a sinful man (Luke 5: 8).

ark of God." (1) God's prohibition; (2) Uzzah's presumption.-(1) not.

2. "God smote him there for his error." (1) The act; (2) The guilt; (3) The penalty.-(1) An erring man; (2) An avenging God.

come unto me?" (1) Desire; (2) Delay; (3) Perplexity; (4) Inquiry. III. OBED-EDOM'S PROSPERITY.

I. The Blessed Household:

The Lord blessed Obed-edom, and all his house (11).

(Gen. 30: 27).

(Gen. 39: 5).

The Lord blessed the house of Obededom, and all that he had (1 Chron. 13: 14).

The blessing of the Lord, it maketh rich (Prov. 10: 22).

II. The Cheering Message: It was told king David (12). This day is a day of good tidings (2

How beautiful ... the feet of him that bringeth good tidings (Isa. 52:7).

I bring you good tidings of great joy (Luke 2: 10).

. with joy (12).

PERSONS .- David and his army, Abinadab, Uzzah and Ahio, Obed-edom the Gittite, Nacon.

INCIDENTS. - The gathering of the host at Jerusalem; the journey to Kiriath-jearim; the placing of the ark on a new cart driven by the sons of Abinadab; the triumphal progress toward Jerusalem; the attempt of Uzzah to steady the ark at the threshing-floor; his death, and the displeasure and fear of David; the placing of the ark in the house of Obed-edom; its final removal into the city of David.

Parallel passages: 1 Chrou. 13:1-14; 15 : 1-25.

A New Department in Good House-

keeping.

Good Housekeeping is probably the best magazine in its own particular sphere that is published. It has been identified from the beginning with every interest of home life, but proposes now to include as well, the no less vital ones associated with every form of woman's work outside the home. It desires also to open up avenues for those who must work at home, and invites co-operation of woman's exchanges and woman's clubs throughout the country. Every 1. "Uzzah put forth his hand to the detail of management and organization will be welcomed and every point of interest to woman at large will be The sacred ark; (2) The careless chronicled in full. The department will be devoted to social conomics and the relation of women to this subject, and

will discuss every phase bearing upon daily life, the problem at present in-volved in domestic service, being one 3. "How shall the ark of the Lord of the most pressing. It is vitally important that women should confer upon this point, since the evil has reached a stage where concentrated action against it is imperative. It hopes also, to prove itself the natural channel of communication for women workers, as well as for those who work for women and to sending of reports of any special organs published by clubs or exchanges or any

detail which can be of value or interest to women workers as a whole. Mrs. Helen Campbell, 135 West 103rd St., New York city, will be glad to receive any communication upon these subjects to be used in the new department of Good Housekeeping entitled, Woman's Work and Wages.

Mux benefit the cause of honesty and sincerity of speech by accepting with gentleness, calmness, and courtesy all that may be brought forward in oppo-We bring you good tidings of the sition to their views or in criticism of their conduct. Thus in many ways may what they esteem evil be turned into David went and brought up the ark good; or rather the real truth that is in it may be gathered and developed, while, the chaff will, by the same pro-cess, be blown away. "There is some

Kings 7: 9).

shouts of laughter.