MODERN SAMSONS.

TARE COAXED INTO SIN. Pelilahs of the Present Day Ply

Their Trade.

"Eelice him, and see wherein his engli lieth, and by what means we end against him, that we may not afflict him; and we will give your of us eleven hundred pieces of usahd pounds or about five thou

ashed pounds of above his offered of our money, were thus offered ture of a giant. It would take a otographist to picture Samson as the most facile words are search to describe him. He was a ple enough to describe him. He was a mile child; the conquoror and the dealle to snap at a lion's jaw, and yet i by the sigh of a maiden. He was at sharp a commingling of virtue and a sublime and the ridiculous; sharp to make a good riddle, and yet weak to be caught. to make a good radie, and yet weak to be caught in the superficial stratagem; honest at settle his debt, and yet out-aly robbing somebody else to got the al to pay it; a miracle and a soffing; glory and a burning shame, tank, looming up above other stain of flesh; his arms bunched a mat can lift the gate of a city; critude defiant of armed men and

His hair had never been cut, down in seven great plaits over adding to his fierceness and Philistines want to conquer refere they must find out where of his strength lies.

I woman living in the valley of
the name of Delilah, They appoint
cent in the case. The Philistines
ad in the same building, and then o work and coaxes Samson to secret of his strength. "Well," you should take seven green they fasten wild beasts with, around me, I should be per-ss." So she binds him with the dess." So she binds him with the withes. Then she claps her says: "They come—the Philishe walks out as though there ediment. She coaxes him again, "Now tell me the secret of rough; and he replies: "If you some ropes that have never been me with them, I should be just men." She ties him with the her hands and shouts: "They hillstmes!" He walks out as all before—not a single obstructors him again, and he says: axes him again, and he says: should take these seven long and by this house loom weave her hair, and by this house loom weave, into a web, I could not get away." So house loom is rolled up, and the shuttle backward and forward, and the long her hair are woven into a web. Then clapsher hands, and says: "They come!

walks out as easily as he did before, ng a part of the foom with him. But while she persuades him to tell the Hessys: "If you should take a razor, eries, and in the hands of my ene-Samson sleeps, and that she may not im up during the process of shearing, called in. You know that the barbers he East have such a skillful way of man-ating the head, to this very day they will wide awake, sound asleep. I hear of the shears grinding against each g and I see the long locks falling off. shears, or razor, accomplishes what green as and new ropes and house loom could is and new ropes and house loom could do. Suddenly she claps her hands and a "The Philistines be upon thee, Sam-Herouses up with a struggle, but his against a ligone! He is in the hands of enemies! I hear the groan of the giant hey take his eyes out, and then I see him goes on toward Gaza. The prison is opened and the giant is thrust in. He down and puts his hands on the mill at, which, with exhausting horizontal ion goes day after day, week after week, and after month—work, work, work! consternation of the world is captivity, locks shorn, his eyes punctured, grinding locks shorn, his eyes punctured, grinding Gaza. In a previous sermon on this ter I learned some lessons, but another I lessons are before us now.

t how very strong people are eaxed into great imbecilities had no right to reveal the secret of Deliah's first attempt to find failure. He says: "Green withes nie," but it was a failure. Then A new rope will hold me," but that failure. Then he says: "Weav to a web and that will bind me, was a failure. But at last you coaxed it out him. Unimportant life that involve no moral princiwithout injury be subjected to ersunsions, but as soon as you have the line that separates right from a inducement or blandishment ought step over it. Suppose a man ought up in a Christian the taught sacredly to observe bbath. Sunday comes; you want air. Temptation says: "Sunday like other days; now don't be we will ride forth among the works the whole earth is His temple; we not go into any dissipations; come, now, we the carriage engaged and we shall be soon enough to go to church in the ag; don't yield to Puritanic notions; no worse for a ride in the counthe blossoms are out and they say everyg is looking glorious." "Well, I will go
please you," is the response. And out
o go over the street, conscience drowned
the clatter of the swift hoofs and the rush
the resonation. esounding wheels. That tempted have had moral character enough break the green withes of ten thousand listine allurements, but he has been over by coaxing.

ig men passing down this stree posits a drinking saloon with a red hung out from the door to light men ben hing out from the door to light then perhition. "Let us go in," says one. "No. out." says the other: "I never go to such es." "Now, you don't say you are as k as that. Why, I have been going there two years and it hasn't hurt me. Come, is now, be a man. If you can't stand thing stronger, take a little sherry. You it to see the world as it is. I don't believe to see the world as it is. I don't believe emperance any more than you. I can imperance any more than you. I can imperance any more than you. I can go. Now, come right along." Persuasion aquered. Samson yields to the coaxing there is carnival in hell that night g the Philistines and they shout: "Ha! We've got him." Those who have the est and most sympathetic natures are nost in danger. Your very disposition lease others will be the very trap they if you were cold and harsh and severe If you were cold and harsh and sever are nature you would not be tampered repair nature you would not be tampered People never fondle a hedgehog. The seminental Greenlander never kisses berg. The warmth and susceptibility ar nature will encourage the siren. It is strong as a giant, look out for his scisors. Samson, the strongest the ever lived, was overcome by coaxh who ever lived, was overcome by coax-

an ill disposed woman. In the portrait lery of Bible Queens we find Abigail and th and Miriam and Vashti and Deborah, in the rogues' gallery of a police station in the rogues' gallery of a police station and the pictures of women as well as a Delilah's picture belongs to the rogues' lary, but she had more power than all listin armed with sword and spear. She lid carry off the iron gates of Samson's resolute as a casily as he shouldered the gates of on as easily as he shouldered the gates of on as easily as he shouldered the gates of a The force that had killed the lion which day plunged out flerce from the thicket erly succumbs to the silken net which liah weaves for the giant. He who had sen an army in richnes retreat with the han weaves for the giant. He who had yen an army in riotous retreat with the sched jaw bone, smiting them hip and the with great slaughter, now falls captive he feet of an unworthy woman. Delilah he Bible stands in the memorable comy of Adah, and Zillah, and Bathsheba, I Jezebel, and Athaliah, and Herodias.

How deplorable the influence of such fracontrast with Rebecca and Pheabe and Hudah and Trephona and Jephtha's daughter, and Mary, the mother of Jesus. While the latter glitter in the firmament of God's word like constellations with steady, cheerful, holy light, the former shoot like baleful meteors 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 braining from hereye, a gentleness that by pangs and sufferings and holy anxieties has been mellowing and softening for many a year, uttering itself in every syllable, a dignity that cannot be dethroned, united with the playfulness that will not be checked, her hand the charm that will instantly take pain out of the child's worst wound, her presence the playfulness that will not be checked, her hand the charm that will instantly take pain out of the child's worst wound, her presence a perpetual benediction, her name our defense 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 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 name a disgrace to coming generations, her memory a signal for bitterest anathema, her eternity a whiriwind and a suffocation and a darkness. One wrong headed, wrong hearted mother 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 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 Sinallum,

Zipporah to Moses, was Huldah to Shallum.

There are multitudes of men in the marts of trade whese fortunes have been the result of a wife's frugality. Four hands have been achieving that estate, two at the store, two at the home. The burdens of life are comparatively light when there are other hands to help us lift them. The greatest difficulties have often slunk away because there were four eves to look them out of there were four eyes to look them out of countenance. What care you for hard 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 ovening tide as you come in has silenced the clamor of unpaid notes and the disappointment of poor investments. Your table may be quite frugally spread, but it seems more beautiful to you than many tables that smoke with venison and blush with Eurennety. Peace meets 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 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 shortdays may sep-arate them, but, not far apart in time of departire, 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. Chilalike 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.

litful fever they slept well.

But there are, as my subject suggests, domestic 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 Antoinette 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-Maria Theresa and hundreds of others, who have ruled in the brightest homes and sung the sweetest cantos, and enchanted the nations with their art and swayed the mightiest of sceptors, on the other hand the names of Mary the First of England, Margaret of France, Julia of Rome and Elizabeth Petrowna of Russia have concluded in the case of history with their have scorched the eye of history with their abominations, and their names, like banished mirits, 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 grace 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, 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 a all those have I not found?" My answer is that if Solomon had behaved himself with 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 Diogenes, the cynical philosopher who lived to be the for winer through the streets of 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 another Solomon with Solomon's wiselom 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 God's grace alone can make an Isabella Graham, or a Christina Alsop, or a Fidelia Fiske, or a Catherine of Siena. Temptations lurk about the brightest domestic circle. It was no unmeaning thing when God sat up amidst the splendors of His word the charac

amost the spendors of His word the coarac-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, 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 men is variously distributed. Somemen is variously distributed. times it lies in physical development, sometimes in intellectual attainment, cometimes sometimes in intellectual attainment, sometimes in heart force, sometimes in social position, sometimes in financial accumulation; and there is always a sharp shears ready to destroy it. Every day there are Samsons ungianted. I saw a young man start in life under the most cheerng advantages. His acute mind was at home in all scientific dominions. He reached not only all rugged attainments, but by deli-cate appreciation he could catch the tinge of the cloud and the sparkle of the wave and the diapason of the thunder. He walked forth in life head and shoulders above others forth in life head and shoulders above others in mental stature. He could wrestle with giants in opposing systems of philosophy and carry, off the gates of the opposing schools and smite the enemies of truth hip and thigh with great slaughter. But he began to tamper with brilliant free-thinking. Modern theories of the soul threw over him their blandishments. Skepticism was the Delliah that shore his locks off, and all the Philistines of doubt and darkness and despair were upon him. He died in a very

despair were upon him. He died in a very prison of unbelief, his eyes out. Far back in the country districts—just where I purposely omit to say—there was born one whose fame will last as long as American institutions. His name was the terror of all enemies of free government. He stood, the admired of millons; the nation uncovered in his presence and when he spoke Senates sat breathless under the spok. The

plottersagainst good government attempted to bind him with green withes and weave his locks in a web, yet he walked forth from the enthrallment, 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 grew dim and his knees knocked together and his strength failed. Exhausted with lifelong dissipations, he went home to die. Ministers pronounced eloquent eulogiums, and poets sung, and painters sketched, and sculptors 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 energies to make thrones tremble and convulse the earth. Piedmont, Naples, Bayaria, Germany, 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, Austerlitz, Saragossa and Eylau. Five million men slain in his wars. Crowns were showered at his feet, and kingdoms hoisted triumpkal arches to let him pass under, and Europe was lighted up at the conflagration of consuming cities. He could almost have made a causeway of human bones between Lisbon and Moscow. No power short of omnipotent God could arrest him. But out of the ocean of human blood there arose a spirit in which the conqueror found more than a match. The very ambition 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 be his destroyer. It grasped for too much and its efforts lost all. He reached up after the scepter of universal dominion, but slipped and fell back into desolation and banishment. 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 exile expired in loneliness and disgrace, the mightiest of all Samsons shorn of his locks by ambition, that most merciless of all

I have not time to enumerate. associations, sudden successes, spendthrift habits, miserly proclivities and dissipation are the names of some of the shears with are the names of some of the shears with which men are every day made powerless. They have strewn the earth with the carcasses 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 knew to what temptations their children were subjected they would be more carnest in their prayers and more carnest their prayers and more carnest. in their prayers and more careful about their example. No young man escapes having the

oathway of sin pictured in bright colors before him.

before him.

The first time I ever saw a city—it was the city of Philadelphia—I was a mere lad. I stopped at a hotel, and I remember in the eventide a corrupt man plied me with his informal 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 recled his chair round in front of me and with a contrated 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 a good God that delivered me. Beware: bevare! O young man!

There is a way that seemeth right unto a 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 Nerves make a nost vaster than that which Aerxes 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.

I say this not because I expect to reclain 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 are so few, probably you do not know one of them. I have seen a good many start out ga 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 wrist are handcuifed. They have around them a girdle of reptiles bunched at the waist, fas-tening them to an iron dome; every time they breathe the forked tongues strike them and they strain to break away until the tenons snap and the blood exudes; and amidst their contortions they cry out: "Take me back to my father's house. Where is moth-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 integrity. Do you not see your sandals be ginning to curl on that red bot 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 stills of this Sabbath hour I lift a warning

ness of this Sabbath hour I lift a warning. Remember it is much easier to form bad habits than to get clear of them; in one 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 ways of pleasantness and the pathes of peace and by the grace of a pardoning God start for thrones of honor and dominion upon for thrones of honor and dominion upon for thrones of honor and dominion upor 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.

DRINK AND INBANITY.

Mr. Wines says: "It is startling to know that, of 50,000,000 of inhabitants (in 1880) over 400,000 are either insane, idiots or deat mutes, or are inmates of prisons, reforma-tories or poor-houses. If to these we add the out-door poor and the inmates of charitable institutions, the amount will swell to nearly or quite 600,000, or 1 per cent. of the popula-tion." At that rate the number would now be about 600,000. But we will keep to the records of 1880, and consider only the 490,-900 who were inmates of charitable institu-tions. Of that number the 70,000 who were prisoners and the 67,000 who were paupers have been already considered. These dehave been already considered. These de-ducted would leave 263,000 of "defective per-Assuming the average cost of maintainence to be \$200 (and in many of these institutions it runs up to nearly 300 per capita, as skilled teachers and physicians must be employed at great expense), the ex-pense of maintaining these "defective per-sons" would exceed \$52,000,000. If we estimate one-third of these disabilities to be due to intemperance, actual or inherited, we shall-have \$17,000,000 annual loss to the nashall have \$17,000,000 annual loss to the na-tion from the insanity, blindness, deafness and other disabilities which intemperance produces. The relation of insanity to intem-perance is a point deserving careful study. State and National Boards are now greatly exercised over the rapid and undeniable in-crease of insanity. It is worthy of inquiry whether a ratio does not exist between that and the increased consumption of liquiry and the increased consumption of liquor within the last twenty years. We see plainly that liquor will make a person insane for a little while. It would seem reasonable to suppose that enough of it might make him so permanently.—The Voice,

PERTINENT QUESTIONS.

The New York Tribune recently repre-sented the "Man in the Moon" as paying a visit to our planet and commenting as fol-lows upon the drink system: "These fluids, lows upon the drink system: "These fluids, you say, intoxicate; make people crazy, furious, silly and wretched; lead them into crime and reduce them to misery. Up in the moon we should consider that sort of fluid a poison. Here you legalize its sale and you license 'men of good moral character' to traffic in it. How can you find a man of 'good moral character' willing to poison his fellow? Do you license good moral persons to commit murder, or to rob or to swindle? Pertisent questions for real men to consider."

SUNDAY SCHOOL.

LESSON FOR SUNDAY OCTOBER O

'The Tr'bes United Under David," II 8am. 5, 1-12-Golden Text: Ps 133-Votes

1. "Then came all the tribes of Israel to David unto Hebron," After the death of Saul and his sons, as recorded in the last lesson, the way seemed open for David to take the throne to which he had beeen anointed years before, and for which he had so patiently waited; not taking matters into his own hands and ridding himself of his enemy as he might have done on several occasions, but calmly waiting God's own time and way, and now that the time for his accession to the throne has come, he will not even go up into any of the cities of Judah without inquiring of the Lord, so careful is he in this matter to follow and not run before Him who hath chosen him. The Lord having told him to go up to Hebron, he went thither with his men and all their families, and there the men of Judah anointed David King over the house of Judah (chap. ii., 1-4), and he was content to be King only of Judah for seven years and six months, one of Saul's sons reigning for two years over the rest of Israel (chap. ii., 10, II); so there was long war between the house of Saul and the house of David; but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker (chap. iii., 1). Now, at length the Lord's time has come for David to be King of all Israel, so all the tribes come to him to Hebron, saying: "Behold, we are thy bone and thy flesh."

2. "When Saul was King over us, thou wast he that leddest out and broughtest in Israel." They remembered how David, and not Saul, slew Goliath and delivered them from the Philistines, and how David afterward led forth so successfully the armies of

not Saul, siew Goliath and delivered them from the Philistines, and how David afterward led forth so successfully the armies of Israel (I Sam, xviii); but the wonder is that they did not think of this scener. Why did they not crown David King of all Israel as soon as Saul was dead? Why allow seven years and six months to the product of the seven that the seven the seven that the seven the seven that the seven that the seven the seven that the seven the seven the seven that the seven that the seven that the seve soon as Saul was dead? Why allow seven years and six months to pass unimproved when they knew that these things concerning

when they knew that these things concerning David were undisputed?

"And the Lord said to thee, thou shalt feed my people Israel, and thou shalt be a captain over Israel." Why, then, not carry out the Lord's wishes long ere this? Let the questions come home.

3. "They anointed David King over Is-

3. "They anointed David King over Israel." So the Lord had decreed, and so it finally came to pass, for every purpose of the Lord shall be performed.

4. "David was thirty years old when he began to reign, and be reigned forty years." Then all his rejection, humiliation and sufferings came to him as a young man; so it was also with Jesus our Saviour and coming King. Young men and women are apt to think it hard to have to suffer and be humiliated, let them remember. David and Jesus

think it hard to have to suffer and be humilisted; let them remember David and Jesus, and that it is written: "It is good for a man that he bear the yoke in his youth;" and again: "Take My yoke upon you and learn of Me, for I am meek and lowly in heart." (Lam. iii., 27; Matt. xi., 29.)

5, "In Hebron * * * seven years and six months; and in Jerusalem * * * thirty-three years." It is very profitable in Bible study to associate places with the events which occurred there. Hebron, a city of Judah, some twenty miles south of Jerusalem, will ever be a delightful place to the Bible student, not only because of David's two anointings and his seven years' reign, but anointings and his seven years' reign, but also because of its earlier associations with also because of its earlier associations with Abraham, Isaac and Jacob, Joshua and Caleb; there lies, still sacredly guarded, the dust of the patriarchs, and from the cave of Machpelah shall yet come forth their glorified bodies. Jerusalem, of all cities that have ever been or ever will be, stands first; there our Lord was crucified, there His precious blood flowed forth, in Filate's hall, in Gethaemane and on Calvary, there He was buried and there Herose from the dead; from thence He ascended to the right hand of God, and thither He shall return in of God, and thither He shall return in power and glory to rebuild Zion, make Jerusalem His throne, and consequently the capital of the whole earth. (Ps. cii., 16; Jer. iii., 17, 18.)

6. "And the King and his men went to Jerusalem with the Jebusites." The old name of Jerusalem was Jebus; it was a great stronghold, and we read that neither the children of Judah nor Benjamin could drive out the inhabitants, but they were allowed to dwell there with Israel (I Chron. xi., 4,5; bron. xi. 4, 5: Josh, xv., 63; Judges i., 21.) This was a history since Joshua led them into the land up to this time; and now, when David de-termines to wipe out this disgrace, he is told by these deflers of God and His people that the blind and the lame are able to hold the fort against him.

7-9. "Nevertheless, David took the strong-hold of Zion; * * * so David dwelt in the fort and called it the City of David." He who in the name of the God of Israel slew who in the name of the God of Israel slew Goliath went forth in the same great name against these enemies of God and proved the faithfulness of Him who said: "There" shall no man be able to stand before Thee. (Dent. vii., 24.) 10. "And David went on and grew

and the Lord God of Hesta was with Him. Thus shall our daily life be a going and grow ing; but we shall nover get to it till, like David, we realize that "The Lord God of Hosts is with us," and firmly believing this seek with the whole heart a more intimate acquaintance with Him, and thus cultivate a nore implicit reliance upon Him.
11. "And Hiram, King of Tyre, sent mes-

sengers to David, and cedar trees, and car-penters, and masons; and they built David an house." Here is a Gentile King and his people, coming cheerfully to the King of Israel to do him honor; thus shall it be as the prophets everywhere tell us, when the kingdom shall have been restored to Israel.

12. "David perceived that the Lord had established him King over Israel, and that He had exalted His kingdom for His people Israel's sake." Notice in this verse two things: First, that the Lord had done it all; it was not David's patience or wisdom or might, but the Lord alone that did it all: and second that it was done for His people Israel's sake. When we tell Christians of to-day of the great things that God is going to do for Israel's sake, we are apt to be considered decidedly Jewish in our views; but Jew ish we will be, nevertheless, for our Saviour is a Jew and King of the Jews, and Scripture does not authorize us to expect the so called conversion of this world until Jesus long promised Throne of David. -Lesson

Helper. NO "TEMPERANCE" WITH ALCOHOL. I remember well the first dose of alcohol I took as a medicine. I remember, too, the first drink of it I took as a beverage, but what I do not remember is when I became the slave of drink, and began to wear the iron collar of the dram-seller. So I thing there is no such word as "temperance" as applied to alcohol; it is a good word as touching work and play and study, but as touching the drink it is senseless jargon, a quicksand of language not to be trusted by the fost of reason, or not to be trusted by the foot of reason, or crossed by any vehicle of thought. The tem-perance of one man is the debauchery of an-other. The temperance of to-day will be sheer drought ten years hence, in the estimation of the drinker who continues so long to drink.—John G. Woolley.

A GOOD BARGAIN.

At a temperance meeting where several related their experiences, a humorous Irishman who spoke was acknowledged to be the chief speaker. He had on a pair of fine new boots, Said he: "A weekafter I signed the pledge I met an old friend, and he says, 'Them's a fine pair of boots you have on.' They are,' says I, 'and by the same token 'twas the saloon-keeper who gave them to me.'

me.'
"That was generous of him,' says he.
"It was,' says I, 'but I made a bargain
with him. He was to keep his drink and I
was to keep my money. My money bought
me these fine boots. I got the best of the
hargain and I'm going to stick to it." bargain, and I'm going to stick to it.'"

Boys, will you do the same? Will you keep your money, and invest in something else than drink?—The Banner.

RELIGIOUS READING.

DORCAS. At Joppa a Christi n woman Had fallen sick and died,

A humble-minded woman. Yet all the neighbors cried: "What shall we do without her?"
And one had grace to say:
"At Lydda tarries Peter,
Fetch him without delay."

And so across the country Some fifteen miles or more Two men to meet the sunrise Sped from the rugged shore

To "the saints who dwelt at Lydda"—
Finding comfort in their need,
For prayers to heaven, faith-laden,
Gave the three men godspe.d. Warm hearts have held the picture

For eighteen hundred years; The group within that upper room The sots, laments and tears, The "widow, weeping, showing The coats that she had made," Like a bit of ancient tapestry Time mellows every shade.

This Tabitha, called Dorens, Her quiet life had filled With "good works and with alms-deeds" We read not, "She had willed Her frugal, hard-earned savings A church or school to found, That after death her prai es In public might resound,"

All her sweet life consisted In sowing loving seed,
In saving for her neighbors,
In thought and word and deed;
And so her acts are handed down

To comfort heart; like ours, Like precious jars of sweet perfum, Wrung from long withered flowers, -Mrs. Annie A. Preston in Advance.

CONFIDENCE IN PROVIDENCE.

The thought that a constant and particular Providence is exercised over the world, by the infinitely wise and benevolent God, should lead us ever to be satisfied with all his dealings. We are semetimes prone to complain of our earthly lot, or to murmur igninst what seem to be, in reference to our-selves, "mysterious dispensations of Provi-But if we cherish a firm, unshaken faith in the Scripture doctrine of Provi-dence, we shall rejoice that a God of infinite wisdom and goodness is on the throne, and that He orders all things with the wisest ounsel, and for the lest onds.

Whatever our condition or circumstances, whether presperous or adverse, joyous or afflictive, we shall recognize, in the allotment, the kind hand of our heavenly Father; and if others are more favored than our-selves, we shall be satisfied that it is for the wisest and best reasons. Whatever our sta-tion in life, we shall feel that it is, for us, the station of honor, and fitness, and duty; and that the divine estimate of our character depends, not on the elevation of our sphere, but an the manner in which we fill it; not on our circumstances, but on the spirit we cherish in them. So too of the seeming inequality of the

dealings of Providence, as manifest around us, against which we are severe. I refer not to the theoretical objections of the infidel, which are easily answered, but rather to the which are easily answered, but rather to the want of entire practical faith, of entire practical confidence in God, in those dark dispensitions of his providence, with which even the good are senetimes tempted to be diseatisfied, as if they could have advised for the better. With regard to all such dispensation, every rising mammer should at once be hushed by the thought that God is infinitely perfect; and that if many of his dealings and providential movements new appear unjust or unwise, it is only because they are not seen in all their relations, and as they will be in eternity. And far from dishonering the providence of Jehovals, by daring to sit in judgment on his operations, we should ever cherish an implicit and childlike faith in the rectitude of his dealings, knowing they are conducted by infinite wisdom and infinite goodness.

There is a Jewish tradition concerning

There is a Jewish tradition concerning Moses, which so beautifully illustrates this point, as to be worthy of universal notice, for though merely a fable, it is not on that account, the loss instructive. The great prophet, says one of the Rabbins, was once called by God to the top of a high mountain. and there permitted to propose any questions he pleased concerning the government of the universe. In the midst of one of the universe, In the midst of one of his inquires as to Providence, he was directed to look down upon the plain below, where was a clear spring of water. At this spring a soldier had aligned from his horse spring a soldier had alighted from his borse to drink. No sooner had he satisfied his thirst and gone, than a little boy came to the same place, and finding a purse the sol-dier had dropped, picked it up and went away. Soon after, therecame as inflem old man, with heary hairs, and weary with age and traveling, who, having quenched his thust, sat down for rest and retreshment by the side of the spring. The soldier by this time had missed his purse, and returning, demands it of the old man, who af-firms that he had not seen it, and appeals to enven to attest his inner nee, and the truth f his assertion. The soldier, not believing to assertions, kills him on the spat! Man fell on his face in horrer and amaz ment, that such an event should be permitted by Gol; when the Divine voice thus prevents his expectulation: "Re not surprised, Meses, that the Judge of all the earth should have suffered this to come to pass. To you there appears no reason why that child should be theoreasion of that old man's blood being spilled; butknow, that that same old man child's father. And so in every dispensations of Providence, there is some wise de-sign; and in every one the Judge of all the arth will do what is right!"

NY OWN FIGURES.
Suppose all Christians were just like ins.
What would become of the world? Suppose
more or more fervently, how What would become of the world? Suppose none prayed more, or more fervently, how many sinners we all be awakened? How many revivals sent? Suppose none were more faithful in exhorting the impenitent, how many would be led to Christ? If none evinced more of the power and spirit of holiness in their lives, how many gainsayers and skeptics would be convinced and put to silence? If home were more liberal than I am, how would the pastor be sustained, the gespel spread, the kingdom of the Redeemer extended to the ends of the earth? In short, if all Christians were just like me, when would the millendium come—the day of Zion's triumph, when there shall be one Lord and his name one—every knee bowing, and every tongus one-every knee bowing, and every tongus confessing to him alone? Alas! have I not too much reason to fear that that happy day too much reason to fear that that happy day is yet far distant, if no one is to be more efficient in bringing it about than I am? Oh, if my faith and my liberality were the measure for the whole Church, there would be a sad prosect for this dark, ruined world! Who would take care of our country, if no one was more willing to sacrifice his own case and confort for it than I am? Who would give the water of eternal life to famishing millions in heathen lands, if no one had more bowels of compassion than I have! And why should any one feel more responsibility in this matter than I do? If I can free my skirts, why not others? Have we not all one Master, one Judg to whom we must render our account? If then I can render our account? If then I can an wer for my delinquencies, others will have no more difficulty. There is no justice in easing one, while the rest are burdened. If I can get any disposition to serve Manmor, or Belial, or self, why may not others! If I may love the Lord with less than my whole soul and mind and transfer that whole soul, and mind, and strength, and my whole soul, and mind, and strength, and my neighbor less than myself, so may every disciple of Jesus. And if I may seek the gratification of my own desires as the first gratification of my own desires as the first end of my beginning, so may all the world beside. And Satan may riot amid universal ruin and death, till the last trump shall wake us all to receive according to deeds whether good or last

A Mammoth Bone.

Frank Elverson, who lives on Point Lobos avenue, between First and Second. was somewhat startled two days ago when a burly looking excavator stopped a wagon opposite his place and lugged out a huge mass carefully wrapped up in a cloth

The object was carried to the doorway of Elverson's house and proved a big load for the bearer, weighing over eighty pounds. Having removed the wrapping. Mr. Elverson saw what he admitted without hesitation to be the biggest bone he had ever seen in his life. The excavator, who had been doing grading work in the sand dunes farther down the aven-



THE BONE SET ON A CHAIR.

was not anxious to haul the bone to town, so a bargain was struck whereby Mr. Elverson handed over six bits and . drink in fee simple for the prize.

A Chronicle reporter was invited to view the specimen, its nature not having yet been determined. It was manifestly the head of the femar or thigh bone of a prehistoric elephant—the mammoth (elephas primi-genus). The sand drift in which the bone was discovered belongs to precisely the geolological epoch which is usually associated with the remains of fossil elephants.

A tape measure passed around the "knob" at the broadest portion showed that it was forty-three inches in circumference. Transversely the measurement was thirty-nine inches. The shaft of the bone at its narrowest portion was twentyseven inches in circumference, or larger than the thigh of a stout man. The length of the fragment was nearly three feet. Assuming, on the principles of comparative anatomy framed by Cuvier, that the proportions of the original animal were on the elephantine order, the owner of this thigh bone must have been from fifteen to eighteen feet high at the time it walked on the earth.

The cancellated structure of the bone is well shown in portions where fragments have been chipped off. The head of the bone is tolerably well protected by a de-posit of siliceous matter, but the probability is that unless carefully and quickly preserved by scaling up the pures from contact with air this interesting relic of a prehistoric age will speedily erunide to hinces - San Persueina Chevriele



The fire less in the first eight months in the year is less by \$1,564,920 than in the like month of 1888, or 1.9 per cent. less, and 1.4 per cent. less than in 1887. although the August loss is targer than last year or the year before. The fire loss is certain to be large in any case, but the fact the it does not rise above the last two years is tolerally good proof of general prosperity. Nothing brings on so many 'accidental' fires in merchandise stock as a falling market.

The Evolution of the Pitcher.



The Shah or Persia asserts that the Kohinoor is an unlucky jewel. He points to the fact that the Queen lost her husband soon after coming into possession of the famous stone.