

DR. TALMAGE'S SERMON:

Human Wrecks.

"Let that by any means... I myself should be a castaway."—(1 Cor. 9:27)

In the presence of you who live on the Pacific coast, I who live on the Atlantic coast may appropriately speak on this marine allusion of the text, for all who know about the sea know about the castaway.

One of the most eminent ministers of religion that this country has ever known plunged into sin and died; his heart, by post-mortem examination, found to have been, not figuratively, but literally, broken.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

single cloud on the sky; but suddenly the breeze freshens, and there are swift feet on the rattles, and the cry is, "Way, haul away there!"

IF THEY HAD TIME to examine their Bible, if they had time to consult their friends, if they had time to deliberate, they could stand it; but the temptation came so suddenly—an euroclydon on the Mediterranean, a whirlwind of the Caribbean, One awful surge of temptation and they perish.

THE FIRST STEP THAT COSTS, and the second is easier; and the third, and on to the last. Once having broken loose from the anchor, it is not so easy to get out of the parted strands.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

By talking with some sea-captains, I have found out that there are three or four causes for such a calamity to a vessel.

piercing outcry for help, lifting the distress signal for the Church's prayer, lifting the distress signal for heaven's pardon. Pray! pray! The voice of the Lord now sounds in your ears: "In Me is the help!"

THE LARGER VESSEL had gone down. He felt he must die. The surf was breaking over the boat, and he said: "I took off my life-belt, that it might soon be over, and I thought, somewhat indistinctly, about my friends on shore, and then I hid them good-bye like, and I was about sinking back and giving it up when I saw a bright star.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

IF THERE ARE ANY here who consider themselves castaways, let me say God is doing everything to save you.

THE POWER OF MUSIC.

An Appeal for Melody of a Wholesome Character.

Give the people music and let it be both popular and good. Music rouses and trains the emotions, as the gymnasium trains men in the exercise of their limbs.

Have you ever noticed how men, women, and children will stand around the door of a saloon listening to the wretched version of some melodiously executed by a gutter band?

THE MASSES OF THE PEOPLE want music and if it be of a suitable quality it will do them good.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

THE MASSES who attend the free, open air concerts in the parks include many persons of wealth and refinement, but as a rule the majority care nothing for what is usually called "classical" music.

SUNDAY SCHOOL LESSON.

DAVID Sparing Saul. LESSON TEXT.

1 Sam. 24: 1-17. Memory verses, 11, 12.

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: Magnanimity of the Obedient.

LESSON OUTLINE: 1. David's Forbearance, vs. 4-8. 2. David's Appeal, vs. 9-13. 3. David's Victory, vs. 14-17.

GOLDEN TEXT: Be not overcome of evil, but overcome evil with good.—Rom. 12: 21.

DAILY HOME READINGS: M.—1 Sam. 24: 4-17. Magnanimity of the obedient.

T.—1 Sam. 21: 1-15. David's flight from Saul.

W.—1 Sam. 22: 1-23. Saul's malignant spirit.

T.—1 Sam. 23: 1-15. Saul's persistent pursuit.

F.—1 Sam. 23: 16-29. David's narrow escape.

S.—1 Sam. 26: 1-25. Conquered by kindness.

S.—Psa. 18: 1-20. Praises for deliverance.

LESSON ANALYSIS.

I. DAVID'S FORBEARANCE.

1. Opportunity: Behold, the day of which the Lord said unto thee,—(4). Saul went in... David and his men were abiding in... the cave (1 Sam. 24: 3).

2. Forbearance: The Lord forbid that I should do this thing unto my lord (6). David checked his men with these words (1 Sam. 24: 7). Mine hand shall not be upon thee (1 Sam. 24: 12).

3. Reverence: David bowed with his face to the earth, and did obeisance (8). He is the Lord's anointed (1 Sam. 24: 6).

4. Against Hearsay Evidence: Wherefore harkenest thou to men's words? (9). Thou shalt not take up a false report (Exod. 23: 1).

5. For Divine Vindication: The Lord judge between me and thee (12). The Lord judge between me and thee (13).

6. His Enemy Subdued: Saul lifted up his voice, and wept (16). Then said Saul, I will no more do thee harm (1 Sam. 26: 21).

7. His Generosity Acknowledged: Thou hast rendered unto me good, whereas I have rendered unto thee evil (17).

8. Never keep food before thee continually: Never keep food before thee continually.

IF thine enemy be hungry, give him bread to eat (Prov. 25: 21).

Love your enemies (Matt. 5: 44). Overcome evil with good (Rom. 12: 21).

- 1. "Is this thy voice, my son David?" (1) David's appeal; (2) Saul's surprise. 2. "Thou art more righteous than I." (1) David's righteousness conceded; (2) Saul's unrighteousness confessed. 3. "Thou hast rendered unto me good..." (1) David's magnanimity; (2) Saul's malignity—(1) David's honor; (2) Saul's humiliation.

LESSON BIBLE READING.

LOVE TO MAN. Is of God (John 3: 16; 1 John 4: 7). Illustrated (Matt. 5: 44-48; John 15: 34; Eph. 5: 2).

Commanded (John 15: 12; 1 John 4: 21). Is the second commandment (Matt. 22: 36-39).

Is the end of the commandment (1 Tim. 1: 5).

Is a fruit of the Spirit (Gal. 5: 22; Col. 1: 8).

Its characteristics (1 Cor. 13: 4-7). Its permanence (1 Cor. 13: 8, 13).

LESSON SUBROUNDINGS.

INTERVENING EVENTS.—The interview between David and Jonathan is described more fully in 1 Samuel 20: 14-23. The anger of Saul and the method by which Jonathan made known that fact to David are then narrated (1 Sam. 20: 24-42).

up to the present lesson, tell how David was pursued by Saul: First, the fugitive visit to Nob and his interview with Ahimelech (21: 1-9); then his flight to Gath and his feigned madness there (21: 10-15); afterwards the departure to the cave of Adullam (near Bethlehem), where a band of sympathizers, together with debtors and malcontents, soon gathered, four hundred in number (22: 1). As a precaution, David then removed his parents to Mizpeh of Moab (south-east of the Dead Sea), returning himself to the land of Judah (22: 3-5). Saul, hearing of his presence there, shows his bitterness to his servants, and on being informed by Doeg the Edomite of what had occurred at Nob, takes vengeance by causing the priests to be slain (which was done by Doeg) and the city to be sacked, Abiathar alone escaping to David (22: 6-23). David then went to the refuge of Keilah, a city on the Philistine frontier, but was directed to leave the place when Saul sought to besiege him there (23: 1-13). The next place of refuge was "the wilderness of Ziph," in the southern part of Judah; here Saul sought him, Jonathan warned him, the inhabitants informed Saul of his whereabouts, but an invasion of the Philistines put an end to the pursuit by the king (when David retired to Engedi, the scene of the present lesson (23: 14-29).

PLACES.—The locality is a cave in the neighborhood of Engedi, which was about the middle of the western shore of the Dead Sea, a rugged and precipitous region. Another place mentioned is a spot without the cave.

TIME.—The time is not indicated, but the events referred to above must have covered a year or two. An approximate date would be B. C. 1061 (or 1065).

PERSONS.—David, Saul, David's men. INCIDENTS.—David is urged to destroy Saul. He cuts off the skirt of Saul's robe, and then regrets his act. He checks his men, and, following after Saul, converses with him from a distance. Saul is repentant.

Things a Lady Hates. She hates dirt. Every morning she begins a new campaign against dirt, hunts it down wherever it hides itself, and abolishes it. She hates it just as much where it is seen by no eyes but her own, as she does where the lady next door can see it. She hates it in the cellar, in the garret, in the back yard, in the cupboard, in the shed. She pursues it where it collects in heaps, and where it powders itself upon bare surfaces in the form of dust.

Almost every woman dreads dirt where it can be seen by the prying eyes of neighbors, but a lady abominates it rather more where it is never seen. She loves cleanliness for its own sake, and will have it at all costs.

She has the eye of a lynx in finding dirt. No sopsophy of a careless brother or lazy husband can make her think a room clean when it is not. She knows dust when she sees it. She describes it from afar, and comes down upon it with her duster like a wolf upon the fold, or rather like an angel with feathery wings.

But she does not approve of feather dusters, which, as she remarks, set the dust flying in the air, only to settle again upon the furniture as soon as her back is turned. She is not content until she has gathered the dust, and shaken it out of the window into the universe. That is where it belongs, but, owing to the total depravity of inanimate things, it returns to vex her righteous soul, and rouse it to renewed hostilities on the following day.

She hates disorder, though not as intensely as she does dirt, and she has order in her mind, but she hates disorder, never the less, and generally has a place for everything, even though she does not always put everything in its place.

As a rule, a lady is a natural lover of order, and many interiors are complete triumphs over the tendency to chaos that pervades all creation.

Ah, those shelves, those drawers, those chests, where, at this moment, thy put away in neat parcels, labelled, smelling of camphor, where neither moth can corrupt nor boy break through and throw about!

How scrupulous, too, she is upon the point of courtesy! How she detests everything that savors of the uncivil, the too familiar, the omission of the polite observances which go so far to redeem and dignify human life! She would almost rather die than commit a discourtesy; but then there is little danger of her coming to an untimely end for such a cause, since a true lady cannot commit a discourtesy.—Youth's Companion.

Never keep food before thee continually.

Never keep food before thee continually.