Human Wrecks.

"Lest that by any means. . . . I myself should be a castaway."—I 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. The text implies that ministers of religion may help others into heaven and yet miss it themselves. The carpenters that built Noah's ark did not get into it themselves. Gown and surplice and diplomas and canonicals are no security. Cardinal Wolsey, after having been petted by kings and having entertained foreign ambassadors at Hampton Court,

DIED IN DARKNESS. 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. We may have hands of ordination on the head, and address consecrated assemblages, but that is no reason why we shall necessarily reach the realm celestial. The clergyman must go through the same gate of pardon as the layman. There have been cases of shipwreck where all on board escaped excepting the captain. Alas, if, having "preached to others, I myself should be a castaway" God forbid it!

I have examined some of the commentaries to see what they thought about this word "castaway," and I find they differ in regard to the figure used, while they agree in regard to the meaning. So I shall make my own selection, and take it in a nautical and seafaring sense, and show you that men may become

EPIRITUAL CASTAWAYS, and how, finally, they drift into that calamity. You and I live in seaboard cities. You have all stood on the beach. Many of you have crossed the ocean. Some of you have managed vessels in great stress of weather. There is a seacaptain, and there is another, and yonder is another, and there are a goodly did not know the difference between a brig and a bark, and between a diamond knot and a sprit-sheet sail knot, and although you could not point out the weather crossjack brace, and though you could not man the fore clewgarnet, now you are as familiar with a ship as you are with your right hand, and if it were necessary you could take a vessel clear across to the mouth of the Mersey without the loss of a single sail. Well, there is a dark night in your memory of the sea. The vessel became unmanageable. You saw it was scudding toward the shore. You heard the cry:

"BREAKERS AHEAD! Land on the lee bow!" The vessel struck the rock, and you felt the deck through sheer recklessness. There are breaking up under your feet, and you thousands who do not care where they were a castaway, as when the Hercules | are in spiritual things. They do not drove on the coast of Caffraria, as when know which way they are sailing, and the Portuguese brig went staying, split- the sea is black with piratical hulks that ting, grinding, crashing on the Goodwins. But whether you have followed | s eel and blindfold them, and make them the sea or not, you all understand the figure when I tell you that there are men who, by their sins and temptations, are thrown helpless! Driven before the gale! Wrecked for two worlds! Castaways! Castaways!

have found out that there are three or nearer to four causes for such a calamity to a vessel. I have been told that it sometimes comes from creating false lights on the beach. This was often so in olden times. It is not many years ago, indeed, that vagabonds used to wander up and down the beach, getting vessels ashore in the night, throwing up false lights in their presence and deceiving them, that they may despoil and ran-

sack them. All kinds of INFERNAL ABTS were used to accomplish this. And one night, on the Cornish coast, when the sea was coming in fearfully, some villains took a lantern and tied it to a horse, and led the horse up and down the beach, the lantern swinging to the motion of the horse; and a sea-captain in the offing saw it, and made up his mind that he was not anywhere near the shore, for he said; "There's a vessel-that must be a vessel, for it has a moving light!" and he had no apprehension till he heard the rocks grating on the store, not remembering that soon the ship's bottom, and it went to pieces, and the villains on shore gathered up the packages and treasures that were washed to the land. And I have to tell you that there are a multitude of

souls. EUINED BY FALSE LIGHTS on the beach. In the dark night of man's danger, false religion goes up and down the shore shaking its lantern, and men look off and take that flickering and expiring wick as the signal of safety, and the cry is, "Heave the maintopsail to the mast! All is well!" when sudden destruction cometh upon them, and they shall not escape. So there are all kinds of lanterns awing on the beachphilosophical lanterns, educational lanterns, humanitarian lanterns. Men look at them and are deceived, when there is nothing but God's eternal lighthouse of the gospel that can keep them from be-

coming castaways. Once on Wolf Crag Lighthouse they tried to build the copper wolf with its mouth open, so that, the storm beating into it, the wolf would howl forth the danger to mariners that might be coming anywhere near the coast. Of course it was a failure. And so all new inventions for the saving of man's soul are What the human race unavailing. wants is a light bursting forth from the cross standing on the great headlandsthe light of pardon, the light of comfort, the light of heaven. You might better go to-night and destroy all the great light houses on the dangerous coaststhe Barnegat lighthouse, the Fastnet Rock Lighthouse, the Sherryvore lighthouse, the Longship's lighthouse, the Hollyhead lighthouse—than to put out God's great ocean lamp—the gospel. Woe to those who swing false lanterns on the beach till men crash into ruin!

Castaways! Castaways! By talking with sea-captains I have heard also that sometimes ships come to this calamity by

SUDDEN SWOOP OF A TEMPEST. For instance, a vessel is sailing along in the East Incies, and here is not a give some sign, make some heaven- went away."

single cloud on the sky; but suddenly the breeze freshens, and there are swift feet on the ratlines, and the cry is, "Way, haul away there!" but before they can square the booms and tarpaulin the hatchways, the vessel is groan-ing and creaking in the grip of a tornado, and falls over into the trough of the sea, and broadside it rolls on to the beach and keels over, leaving the crew to struggle in the merciless surf. Castaway! Castaway! And so I have to tell you there are thousands of men destroyed through the sudden swoop of temptations. Some great inducement to worldliness, or to sensuality, or to high temper, or to some form of dissipation,

comes upon them. 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 And so we often hear the old story: "I hadn't seen my friend in a great many years. We were very glad to meet. He said of hope.
I must drink, and he took me by the Deaths arm and pressed me along, and filled the cup until the bubbles ran over the edge, and in an evil momentall my good resolutions were swept away, and to the outraging of God and my own soul, I fell." Or the story is: "I had hard work to support my family. I thought that by one false entry, by one decep-tion, by one embezzlement, I might spring out free from all my trouble; and the temptation came upon me so fiercely I could not deliberate. I did wrong, and having done wrong once, I could

not stop." Oh, it is THE FIRST STEP THAT COSTS, 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 tie the parted strands. How often it is that men are ruined for the reason upset it. Then, amid the huzzas of exthat the temptation comes from some unexpected quarter! As vessels lie in and it has gone and come, picking up a what is usually called "classical" music. Margate Roads, safe from southwest great many of the shipwrecked. But I To them this means something ground winds; but the wind changing to the have to tell you now of a grander out with great exertion by the perform northeast, they are driven helpless and launching, and from the dry-docks of ers, with much bleating and gesticula-go down. Oh that God would have heaven. Word came up that a world tion, full of many trills and phrases mercy upon those upon whom there comes the sudden swoop of temptation, number of you who, though once you lest they perish, becoming castaways! castaways

By talking with sea-captains, I have found out also that some vessels come to

this calamity through SHEER RECKLESSNESS. There are three million men who follow the sea for a living. It is a simple fact that the average of human life on the sea is less than twelve years. This comes from the fact that men by familiarity with danger sometimes become reckless-the captain, the helmsman, the stoker, the man on the lookout, becomes reckless, and in nine out of ten shipwrecks, it is found that someone is awfully to blame. So I have to tell you that men are morally shipwrecked would grapple with them with hooks of 'walk the plank." They do not know what the next moment may bring forth. Drifting in their theology. Drifting in their habits. Drifting in regard to all their future. No God, no Christ, no settled anticipations of eternal felicity; By talking with some sea-captains, I but all the time coming nearer and

Some of them are on fire with evil habit and they shall burn on the sea, the charred hulk tossed up on the barren beach. Many of them with great troubles—financial troubles, domestic trou-bles, social troubles; but they never pray for comfort. With an aggravation of sin, they pray for no pardon. They do not steer for the lightship that dances in gladness at the mouth of heaven's harbor; reckless as to where they come out, drifting further from God, further from early religious influences, further from happiness; and what is the worst-thing about it is they are taking their families along with them, and the way one goes, the probability is they will all go. Yet no an-

xiety. As UNCONSCIOUS OF DANGER as the passengers aboard the Arctic one moment before the Vesta crashed into Wrapped up in the business of her. they must quit all their earthly possessions. Absorbed in their social position, not knowing that very soon they will have attended the last levee, and whirled in the last schottische. They do not deliberately choose to be rained neither did the French frigate Medusa aim for the Arguin banks, but there it went to pieces. I wish I could wake The perils are so augmented, you up. you will die just as certainly as you sit there unless you bestir yourself. Are you willing to become a castaway? You throw out no oar. You take no soundings. You watch no compass. You are not calculating your bearings while the wind is abaft, and yonder is a long line of foam bounding the horizon, and you will be pushed on toward it, and thousands have perished there, and you are driving in the same direction. Ready about! Down helm! Hard down! Man the life-boat! Pull, my lads, pull! "He that being often reproved hardeneth his neck, shall be suddenly destroyed, and that without remedy.

But some of you are saying within yourselves: "What shall I do? Do? Why, my brother, do what any ship does when it is in trouble—

LIFT A DISTRESS SIGNAL. On the sea there is a flash and a boom. You listen and you look. A vessel is in trouble. The distress gun is sounded, or a rocket is sent up, or a blanket is lifted, or a bundle of ragsanything to catch the eye of the passing craft. So if you want to be taken off the wreck of your sin, you must but a distress signal. The publican lifted the distress signal when he cried, "God be merciful to me a sinner!" Peter lifted mister, how long would the blamed the distress signal when he said, "Lord, thing run if she was wound up?" save me, I perish!" The blind man lifted the distress signal when he said, "Lord, that my eyes may be opened!" The jailer lifted the distress signal when he said, "What must I do to be ey for this \$100 bill?" saved?" And help will never come to Bank Teller, polite saved?" And help will never come to your soul until you lift some signal. You must make some demonstration, all the Canada bills we had when ne

piercing outcry for help, lifting the dis-tress 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!" Too proud to raise such a

signal, to proud to be saved! There was an old sailor thumping

A SMALL BOAT IN A TEMPEST. 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 bid them good-bye like, and I was about sinking back and giving it in the dance, the poorest laborer who up when I saw a bright star. The clouds | sings at his work-any of them are good were breaking away, and there that enough to prove that music rouses and blessed star shone down on me, and it sustains the emotions. But that is not seemed to take right hold of me; and all. It will discipline and control emosomehow, I cannot tell how it was, but | tions; that is the explanation of the art somehow, while I was trying to watch of music as distinguished from the mere whirlwind of the Carribean, One awful surge of temptation and they perish. seemed to lift me." O sinking soul, see you not the glimmer between the rifts of the storm cloud? That is the star

Deathstruck, I ceased the tide to stem, When suddenly a star arose. It was the star of Bethlehem!

If there are any here who consider themselves castaways, let me say God is doing everything to save you. Did you ever hear of Lionel Luken? He was the inventor of the insubmergible life boat. All honor is due to his memory by seafaring men, as well as by landsmen. How many lives he saved by his invention! In after days that invention was improved, and one day there was

A PERFECT LIFE-BOAT, the Northumberland, ready at Ramsgate. The life-boat being ready for testing, the crew came out and leaped on the gunwale on one side to see if the boat would upset, it was impossible to cited thousands, the boat was launched, as a rule the majority care nothing for have to tell you now of a grander out with great exertion by the perform-launching, and from the dry-docks of ers, with much bleating and gesticulawas beating on the rocks. In the pres- and banging and clanging, but without launched. It shoved off the golden with pleasure. sands amid angelic hosanna. The surges of darkness beat against its bow, comes for me. Soul! soul! get into it. that life-boat.

In 1833 the Isabella came ashore off Hastings, England. The air was filled with sounds-the hoarse sea-trumpet. the crash of the axes, and the bellowing of the tornado. A boat from the shore came under the stern of the disabled vessel. There were women and children on board that vessel. Some of the sailors jumped into the small boat and The sailors caught him safely, and the next, and the next, to the last. Still the sea rocking, the storm howling. "Now," said the sailors, "now the mother;" and she leaped, and was saved. The boat went to the shore; but before it got to the shore, the landsmen were so impatient to

WELD THE SUPPERING PROPER that they waded clear down into the surf with blankets and garments, and promises to help and succor. So there are whole families here who are going to be saved, and saved altogether. Give us that child for Christ, that other child, that other! Give us the mother, give us the father, the whole family They must all come in! All heaven wades in to help you. I claim this whole audience for God. I pick not out one man here, nor one man there; I claim you all who hear my voice.

There are some of you who, thirty years ago, were consecrated to Christ y your parents in baptism. Certainly I am not stepping over the right bound when I claim you for Jesus. Then there are many here who have been seeking when you are dead. And I claim you, to teach and give.

my brother; I claim all of you. You The music of the churches has become will have to pray sometime; why not so prominent a feature that it attracts begin now, while all the ripe and purple as many listeners as the sermon, but cluster of divine promise bends over the vast majority of the poor do not go into your cup, rather than postpone to church at all. Yet these people have your prayer until your chance is past, their feelings and emotions, and a beauand the night drops, and the sea washes | tiful strain of music, whether sacred or you out, and the appalling fact shall be secular, is as likely to cause a sob withannounced that, notwithstanding all in the breast clad in fustian as within your magnificent opportunities, you have become a castaway.

What Women are Doing.

A woman living near West Seneca. New York, has a well-cultivated flower farm of seventeen acres, with four greenhouses. She sometimes clears \$2,000 a year from the sale of her flowers and plants. She says floriculture is a good business for women, but the west is the best field for it, and if she were to begin over again she would go there.

other evening, and, with a bewil ered bow the other way? There are moods look asked:

"Mister, is this where a man kin git a clock?" "Yes, sir," said the clerk

"Wall," said the granger, "what be that ticker worth?" pointing to an ornate and intricate piece of time recording mechanism on the shelf. "That, sir," said the clerk, "ja

wonderful time piece. It is worth \$200 and will run 3 years without winding. "Great Scott!" gasped the granger. "Three years without winding! Say,

ger, at the counter, to bank teller-Will you please give me Canadian mon-

LIKELY TO PROVE USEFUL, -Stran-

THE POWER OF MUSIC. An Appeal for Melody of a Whole-

some 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. Inward activities long dormant or never before awakened are called up and become new powers within the breast and emotion nerves for action. The most stupid horse that goes up hill to the sound of bells, the most timid soldier who marches to battle with fife and drum, the most delicate girl who spins round and round tireless

IT MAKES THEM BETTER.

Have you ever noticed how men, women, and children will stand around the door of a saloon listening to the wretched version of some fine melody executed by a gutter band? Many who come to the door will not enter. preferring to hear the music, such as it is; those who are inside will come forth with lighted pipes and pause. Slatternly girls, with ragged children in their arms; idle express drivers, and dirty, stone throwing, dog worrying boys, will all stand still in wonderment and joy. And what is it all about? A cracked fiddle, a wretched cornet, and a harp of which no two strings are in tune, trying wildly to follow "The Last Rose of Summer.

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 ence of the potentates of heaven the any simple air in it which can be easily life-boat of the world's redemption was caught up and remembered afterward

So if leaders of bands really desire to strike the key note of the class but it sailed on, and it comes in sight of music most popular with their audiof us this hour. It comes for you, it ences they should listen to the selections given on the streets by the organ grind-Make one leap for heaven. Let that ers and the vagrant bands. They will boat go past, and your opportunity is hear much that has been written by I am expecting that there will such eminent composers as Mozart, be whole families here who will get into Verdi, Schumann, and Sullivan. They will find not uncommon old English ballads of the same style as the patriotic airsof "The Star Spangled Banner,"
"Hail Columbia," "Yankee Doodle" and "Marching Through Georgia," and they will discover by no means infre-quent pretty and "catchy" airs from the comic operas. The peasant songs of France, Germany, Switzerland, Italy, and Ireland can also be heard. In short, said, "Now give us the children." A the free park concerts will be a greater father who stood on deck took his success than ever before if the music first born and threw him to the boat. selected by the band leaders is both

And supposing that every Saturday afternoon through the summer and early autumn hard worked men can look forward to a feast of music that will soothe, solace and refresh them. They will be there with their wives and children, they will spend less on the whole family than they would squander on themselves in one idle afternoon; they will meet friends and form new acquaintances and have pleasant chats; they will go home satisfied, recreated, having had their exercise and company, will be likely to go to bed early.

BETTER THAN MEDICINE. The rich have their grand operas and their high toned concerts. They have their musicals and their "at homes. But there are thousands and thousands of mechanics and laborers and toilersdenizens of unfashionable streets and sections-whose only use of the emotional life is base, undisciplined, and degraded. Pleasure with many means crime; restraint, the real handmaid of pleasure, is unknown; system, order, harmony in their feelings, habits of self God for a good while, and am I not control, checking the impulses, moderright in claiming you for Jesus? Then ating and economizing the feelings, there are some here who have been guiding them to powerful purposes and further away, and you drink, and you wise ends and wholesome joys-of all Judge me, O Lord, according to my swear, and you bring up your families this the masses are chiefly ignorant; yet without any God to take care of them all this good music would mightily help

one attired in silk. Music will some day become a powerful and acknowledged therapeutic. And it is one especially appropriate in this excitable age. Half our diseases—some physicians say all our diseases -come from disorder of the nerves. How many ills of the mind precede the ills of the body? Boredom makes more patients than fever. Want of interest and excitement, stagnation of the emotional life, or the fatigue of overwrought emotion, lies at the root of half the ill health of our young men and women. Can we doubt the power of music to break BOUNDLESS POSSIBILITIES .- A slab up that stagnation? Or can we doubt sided, mud covered granger entered a its power to soothe, to recreate an over-Broadway clock store after dusk the strained emotional life, by bending the of exhausted feeling in which certain kinds of music would act like poison, just as whip and spur which encourage the racer at first tire him to death at last. There are other kinds of music which soothe, and, if one may use the word, lubricate the worn ways of the nervous centers.

When good music ceases to be the luxury of the rich and the degradation of the poor it will open the golden gates of a wider and happier realm of recreation for the masses. It will have a marked influence on crime, and it will promote thrift and increase the sumnow lamentably small-of the people's wholesome pleasures.

FLORENCE, 6 years old-"Mamma, lo dogs get married?" Mother-"No, my dear."

"Then what right has Hark to growl at Jennie when they are eating their

SUNDAY SCHOOL LESSON. SUNDAY SEPTEMBER 15, 1833.

David Sparing Saul. LESSON TEXT.

d Sam. 24: 4-17. 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. 1. David's Forbearance, LESSON OUTLINE: 2. David's Appeal, vs. 9-15. 3. David's Victory, vs.

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 presistent pursuit. F.-1 Sam. 23:16-29. David' nar-

S.-1 Sam. 26: 1-25. Conquered by kindness. S.-Psa. 18: 1-20. Praises for deliverance.

row escape.

LESSON ANALYSIS. I. DAVID'S FORBEARANCE.

Opportunity: Behold, the day of which the Lord and unto thee,—(4). Saul went in ... David and his men

were abiding in...the cave (1 Sam. 24:3). Thou shalt do to him as it shall seem good (1 Sam. 24:4).

God hath delivered up thine enemy into thine hand (1 Sam. 26:8). As we have opportunity, let us work that which is good (Gal. 6:10). II. 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).

And David said to Abishai, Destroy him not (1 Sam. 26:9). If thine enemy hunger, feed him (Rom. 12:20). III. Reverence:

earth, and did obeisance (8). He is the Lord's anointed (1 Sam. 24:6). Who can put forth his hand against the Lord's anointed (1 Sam. 26:9).

Wast thou not afraid....to destroy the Lord's anointed (2 Sam. 1:14). Fear God. Honour the king (1 Pet. "Behold, the day of which the

Lord said unto thee."-(1) The remembered promise; (2) The hasty application; (3) The trustful forcarance. 2. "David's heart smote him."

David's opportunity; (2) David's act; (3) David's regret. 3. "David bowed with his face to the earth." (1) The actual king; (2) The coming king .- (1) Saul as a

king; (2) David as a subject. II. DAVID'S APPEAL. I. Against Hearsay Evidence:

Wherefore harkenest thou to men's words? (9). Thou shalt not take up a false report (Exod. 23:1). Keep me from the snare which they

have laid for me (Psa. 141:9). A whisperer separateth chief friends (Prov. 16:28). He that harpeth on a matter separateth chief friends (Prov. 17; 9). II. For Candid Judgment:

Know thou and see that there is neither evil nor transgression (11). In righteousness shalt thou judge (Lev. The judges . . . shall justify the righteous

(Deut. 25:1). righteonsness (1'sa. 7:8). With what judgment ye judge, ye shall be judged (Matt. 7:2)

III. For Divine Vindication: The Lord judge between me and thee The Lord judge between me and thee

(Gen. 16:5). The God of their father, judge betwixt us (Gen. 31:53). The Lord, the Judge, be judge this day (Judg. 11:27).

Unto God would I commit my cause (Job 5 : 8).

monstrance. pointed sovereignty; (3) Saul's unreasoning enmity; (4) David's magnanimous loyalty.

3. "The Lord judge between me and thee." (1) The contestants; (2) The controversy; (3) The court.

III. DAVID'S VICTORY. 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). Saul said to David, Blessed be thou, my son (Sam. 26: 25).

Saul....sought no more again for him (1 Sam. 27:4). He maketh even his enemies to be at place with him (Prov. 16:7). 11. His Righteousness Confessed: Thou art more righteous than I (17).

Thee have I seen righteous before me (Gen. 7:1). Thou hast not defrauded us, nor oppressed us (1 Sam. 12 : 4).

A perfect and an upright man (Job Thine alms are had in remembrance in

the sight of God (Acts 10 : 31). III. His Generosity Acknowledged: Thou hast rendered unto me good, whereas I have rendered unto thee evil

Thou shalt not take vengeance, nor bear any grudge (Lev. 19 : 18).

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 nurighteousness confess-3. "Thou hast rendered unto me good,...I have rendered unto thee evil." (1) David's magnanimity; (2) Saul's malignity—(1) David's

LESSON BIBLE READING.

honor; (2) Saul's humiliation.

LOVE TO MAN. s of God (John 3:16;1 John 4:7, Illustrated (Matt. 5:44-48; John 13 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). Its necessity (1 Cor. 13:1-3).

LESSON SURROUNDINGS

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). The chapters which follow. up to the present lesson, tell how David was pursued by Saul: First, the fugitive's visit to Nob and his interview with Abimelech (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 rescue 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 Faul sought him, Jonathan warned David bowed with his face to the 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 lcoality 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 ortwo. An approximate date would be B. C. 1061 (or 1065).

Persons.-David, Saul, David's men. Incidents.-David is urged to destrov 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 backyard, in the cupboard, in the shed. She pursues it where it collects in heaps, and where it powders itself upon hard surfaces in the form of dust. Almost every woman detests dirt

where it can be seen by the prying eyes of neighbors, but a lady abominates in 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 sophistry 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 descries it from afar, and comes dow upon it with her duster like a wolf upon the fold, or rather like an angel with feathers

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 1. "Wherefore hearkenest thou tomen's | back is turned. She is not content unwords?" (1) Popular rumors; (2) til she has gathered the dust, and Hasty conclusions; (3) Candid re- shaken it out of the window into the universe. That is where it belongs, 2. "I will not put forth mine hand but, owing to the total depravity of inagainst my lord." (1) Saul's re- animate things, it returns to vex her cognized kingship; (2) David's ap- righteons 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 sometimes peculiar ideas of what dis-order is; but she hates disorder, neverthe 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, next summer's "things" are all so nice ly 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 befor the hens con-