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A lot of Men's Odd Vests, at your own price.
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A lot Boys' Suits at half price.
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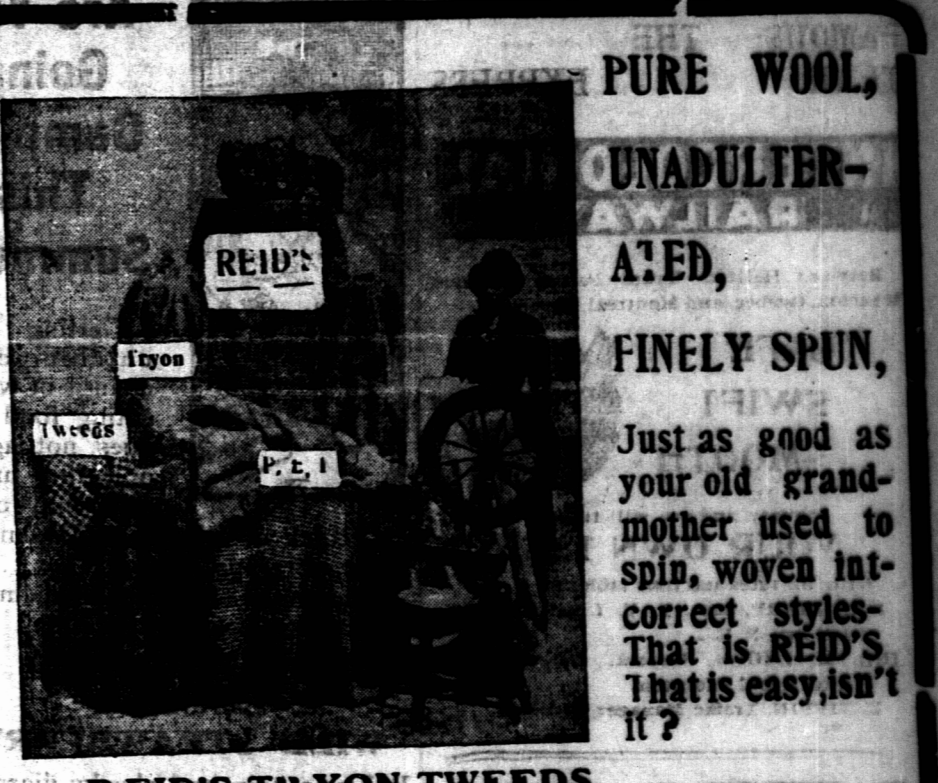
A. HORNE & Co.

TALMAGE'S SERMON.

(Continued from Tenth Page.)
provident farmers and intelligent wives and mothers. He is preaching "the gospel of the toothbrush." He does not believe a man, colored or white, can be respectable and be chronically dirty. Such is the duplicating purpose of Alabama's foremost negro educator. Now, my friends, Jesus Christ as a divine teacher should have a duplicating power in the lives of his students. It should be found in the lives of his professing disciples. In the lives of some of us who have been crowding the gospel classroom for the last ten, twenty—yes, even thirty and forty years. Christ's duplicating power should be found in us, because through us the gospel must be sent to some sinful and some lost soul to whom otherwise it may never be sent at all.
We have often read how heroic deeds in martial life have saved an army for an earthly king. Can we not realize how our deeds as the representatives of Christ can draw men to or drive them away from the cross? Many years ago a French army was battling under the hot and blasting Algerian sun. The forced marches and the counter marches which that army was compelled to take were enough to kill an African negro, let alone a European. Then cholera broke out in one regiment. Man after man died. The army seemed to be lost. But one night Colonel Gardarans wanted to prove that this dreaded disease was contagious, "wholly through food and drink and in no other way." So he himself lifted one of the cholera corpses out of its bed. Then he turned to his men and said: "Now I will show you that cholera is not infectious. I will pass the night in this man's bed." He raised the bed-clothes and lay down and slept. In the morning he awoke, arose and departed to his own quarters a well man. That power of a personal example inspired his men. They took heart. The French army was saved. My friends, our examples as representatives of Jesus Christ must exert the same kind of a good or bad influence that Colonel Gardarans had over his men. As gospel teachers we must duplicate Christ's life or we must misrepresent him. We shall lead sinful men and women to his altar or drive them farther away. "We are the light of the world." "We are the salt of the earth." "We are the cities set upon a hill which cannot be hid." As gospel students we are Christ's representatives, Christ's witnesses, and we cannot help it.
Behold, as Christian disciples shall we build Christ's future classrooms? Everywhere. In them must be gathered the old and the young, the rich and the poor, the white and the black, the Jew, the gentile. For them the applications for membership do not need the indorsement of a wealthy man's check. They must be especially built for the poor and the hopeless and the weak and the lame and the blind and the outcasts, social and spiritual. The command is given unto us in emphatic terms: "Go ye out into the highways and the hedges and compel them to come in." These are the words Christ uses, "Compel, compel, compel them to come in."
What a message it is that the students in Christ's school are commissioned to deliver to the world! It transforms the whole aspect of life. This world, in the light of our Lord's teaching is no longer the meaningless suffering, of useless struggle and inevitable disappointment. It is a scene of preparation, of discipline, of education, in the highest sense of the word, for a larger, fuller life. As the children who are now assembling in our school-houses are being prepared for a manhood and womanhood of useful service, so the men and women in Christ's school have reached a higher grade. They, too, are being educated and trained for a grander career. The lessons are hard to learn, the discipline is often painful. But we go to our tasks with a brave heart when we discover that there is a purpose in it all. We can understand now our Divine Teacher's inaugural message: "Blessed are they that mourn." "Blessed are they who hunger and thirst," for under his blessed teaching we have learned that "all things work together for good to them that love God."
Then, my Christian friends, by the words of my text, I open to you a life of endless gospel activity. First, as a student, you are to come into touch with Jesus. You are to be like your great Divine Master. This will not be very difficult if you will only come near enough to Christ, if you will only live in his presence day by day. You will become Christ-like; you will become "good," or like God. You will be as one who studies a great original masterpiece. Your model will be Jesus; intuitively, consciously and unconsciously, by walking in his presence you will absorb his personality in your life.
The second purpose of this text is to send you forth as gospel evangelists. You are to go up and down the street and preach everywhere the sweet story of Jesus. You are to do this because if you are true gospel students you will as naturally talk about your Divine Teacher as a bird hatched under a songstress' wing will sing; as a seed dropped from a rosebush will develop into a rose; as a dewdrop first touched of the morning sun will sparkle like a diamond; as a dying sunset will give the overhanging clouds with passerettes of gold. May this sermon be the means under the power of the Holy Spirit to lead you into the gospel classroom. May it also be the means of sending you forth, one and all, as gospel teachers.
A Good Thing for Heaven.
The late Dr. Parker of London was arguing with a man on the problem of continued existence, and as Mr. Parker was at the door the friend finally declared: "The fact is, I am an annihilator. I believe that when I die that will be the end of me." Thank God for that declared the doctor, and banged the door.

THE SUNDAY SCHOOL.

LESSON XIII, THIRD QUARTER, INTERNATIONAL SERIES, SEPT. 27.
Text of the Lesson, a Comprehensive Review of the Quarter's Lessons. Golden Text, Pa. xxvii, 1—Commentary Prepared by Rev. D. M. Stearns. [Copyright, 1903, by American Press Association.]
LESSON I.—Israel asking for a king (I Sam. viii, 1-10). Golden Text, I Sam. vii, 3, "Prepare your hearts unto the Lord and serve Him only." That which God had foreseen had come to pass, and He who was truly their judge, their lawgiver and their king was rejected because they wanted a king like other nations. They determined to walk by sight and not by faith (Deut. xvii, 14, 15; Isa. xxxiii, 22). Despised and rejected is the story of man's treatment of God from the beginning, yet He loves us and longs to bless us.
LESSON II.—Saul chosen king (I Sam. x, 17-27). Golden Text, Isa. xxxiii, 22, "The Lord is our king; He will save us." Notwithstanding the cutting words of Samuel, "Ye have this day rejected your God, who Himself saved you" (verse 19), they proceeded to elect a king from among themselves, and God gave them a man after their own hearts, the finest looking man among them (verses 23, 24; chapter ix, 2), for man judges by outward appearance.
LESSON III.—Samuel's farewell address (I Sam. xii, 13-25). Golden Text, I Sam. xii, 24, "Only fear the Lord and serve Him in truth with all your heart." With a clear conscience before God and man Samuel gave them his parting message and, like Joshua, urged them above all things to follow the Lord and serve Him sincerely, considering the great things He had done for them.
LESSON IV.—Saul rejected as king (I Sam. xv, 13-23). Golden Text, I Sam. xv, 22, "To obey is better than sacrifice." If we seek above all things to please people we cannot serve the Lord (Gal. i, 10; Luke xvi, 13), and Saul confessed that he feared the people and obeyed their voice (verse 24). Samuel said that in so doing he rejected the word of the Lord, and therefore the Lord rejected him (verse 26).
LESSON V.—Samuel anoints David (I Sam. xvi, 4-13). Golden Text, I Sam. xvi, 7, "Man looketh on the outward appearance, but the Lord looketh on the heart." Having given them a man after their own heart and he proving a failure, God will now give them a man after His own heart who will fulfill all His will (chapter xiii, 14; Acts xiii, 22).
LESSON VI.—David and Goliath (I Sam. xvii, 38-49). Golden Text, Rom. viii, 31, "If God be for us, who can be against us?" David, having been anointed, awaits God's time and way to reach the throne, doing meanwhile just what his hands found to do. A grand opportunity being granted him to glorify God in the eyes of God's people as well as His enemies and having a great desire that all the earth may know that there is a God in Israel, he goes forth in His name and is victorious.
LESSON VII.—Saul tries to kill David (I Sam. xvii, 51-6). Golden Text, Pa. xvi, 1, "God is our refuge and strength, a very present help in trouble." Saul, having turned his back upon God, is possessed by an evil spirit, and, filled with hatred, he proves himself a relative of Cain, a child of the devil, who from the day that he was told that the seed of the woman would bruise his head persistently seeks to kill that seed.
LESSON VIII.—David and Jonathan (I Sam. xviii, 12-23). Golden Text, Prov. xviii, 24, "There is a friend that sticketh closer than a brother." In the opening verses of chapter xviii the love and conduct of the king's son toward the shepherd boy are very suggestive of the love of the Son of God to us in His emptying Himself for our sakes and clothing us with His own clothing and in seeking our welfare. The hatred of Saul is like the evil one.
LESSON IX.—David spares Saul (I Sam. xxvi, 5-12, 21-25). Golden Text, Luke vi, 27, "Love your enemies; do good to them which hate you." An opportunity for David to reach the throne which was rightfully his and which seemed to Abishai to be God given, but David saw in it only a temptation from the evil one, and he resisted it.
LESSON X.—Death of Saul and Jonathan (I Sam. xxxi, 1-13). Golden Text, Prov. xiv, 12, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." At last his time came, as David had said (I Sam. xxvi, 10), "The Lord's 'Either thou shalt come, but no further' (Job xxxviii, 11), had been uttered, and Saul is gone from the earth. One cannot but feel sorry to think of Jonathan slain in this way, and the lamentation of David (II Sam. i, 18-27) is very touching.
LESSON XI.—David becomes king (II Sam. ii, 1-10). Golden Text, Pa. exxviii, 1, "Behold how good and how pleasant it is for brethren to dwell together in unity." Every purpose of the Lord shall be performed (Jer. ii, 29) in His time, and as truly as Joseph's dreams were fulfilled and David became king, first of Judah and later of all Israel (II Sam. vii, 1-6), so the words of Gabriel to Mary shall have a literal fulfillment in due time (Luke i, 32, 33).
LESSON XII.—Abstinence from evil, a temperance lesson (I Pet. iv, 1-11). Golden Text, Eph. v, 18, "Be not drunk with wine, wherein is excess." The evils of drunkenness as set forth in Scripture and seen in daily life need no comment beyond that of I Cor. vi, 10. But there are many who never were drunkards who are as wise of being shut out of the kingdom as they; for, though a man be as moral and religious as Nicodemus, he must be born again (John iii, 3, 5, 7). The vilest may and the most moral must be born from above.



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