

FOUND WANTING

Balance lifted in the Banquet Hall of Bel-hazzar.

Thou art weighed in the balances and art found wanting.

The city was the paradise of architecture, driven out from thence the grandest buildings of modern times are only the evidences of its fall.

There was a trench around the city from which the material of the building of the city had been digged. There were twenty-five gates on each side.

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Not know the stories of the Champs Elysees? Have I not adored the Tuilleries? Have I not built the gilded Opera House?

But I must become more individual and more personal in my address.

People say there is a day of judgment coming. My friends, every day is a day of judgment.

Still, the balances of the sanctuary are suspended and we are ready to weigh any who come.

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ing but a soul, an immortal soul, a never dying soul, a soul stripped of all worldly adorning, a soul on one side of the scales.

But, say some who are Christians: "Certainly you don't mean to say that we will have to get into the balances."

O follower of Christ, you get into the balances. The bell of the judgment is ringing.

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TEMPERANCE.

THE CONQUERING LEGION. For God, for home and native land, We fight toward heaven our strong right hand.

See where it floats our signal light! Our cloud by day, our fire by night, Our sheltering wing, our guiding hand, For God, for home and native land.

Then proudly wave the streamer white, The emblem pure of God's own light, While pledged beneath its folds we stand For God, for home and native land.

WIFE OR WHISKY? THE NAMES OF THE BOTTLES? HOME OR HELL?

My friend's earnestness deepened into a solemn shaking of the head, and with that he resumed his work.

IF IT IS A MONSTRY EVIL. The evils of intemperance are so manifest and so monstrous that the State is compelled to recognize them, and to take action against them in its own defense.

THE OLD TYPO'S ADVICE. "It don't pay, young fellow. There's beer down stairs and there's ice water in the pail in the corner."

THE REV. PROFESSOR ELMIDY, speaking recently on Christianity, said that the religion of all dullness and of all repulsive coldness and sternness.

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SUNDAY SCHOOL.

LESSON FOR SEPTEMBER 8.

"Daniel and Jonathan," 1 Sam. xx: 1-13.—Golden Text, Prov. xviii: 24.—Notes.

1. "And David fled from Naloth in Ramah and came and said before Jonathan, 'What have I done?'"

2. "Thou shalt not die," David inquires of Jonathan. "Thy father, shouldst thou thus persist in his great love for me, had I done to merit such ill treatment at the hands of Saul, Jonathan assures him that he shall not die, and that inasmuch as his father will do nothing without telling him, and has given him the mind of such a purpose, therefore it cannot be, but the sequel proved that in this case the mind of Saul was hidden from Jonathan, and that he was really determined to kill David (vs. 30-33), because, as he said, while David lived Jonathan, his own son, would not eat bread in his kingdom."

3. "There is but a step between me and death." This was, humanly speaking, true of David and is true of every one of us. In God's hand is our breath and by His kind care He will not allow us to be without it for a day, and whether on land or sea it is equally true that the next step may usher us into eternity. This may well cause the unsave to tremble, but it should give no anxiety to one who is redeemed by the precious blood of Christ, and therefore seeking day by day to "justly, lovingly and walk humbly with God."

4. "Whatever thy soul desireth, I will even do it for thee." Thus said Jonathan to David in his great love for him. There were many things which Jonathan was not able to do for David, however willing he might be, but Jesus, our Savior and King, will without fail do for us all that our hearts desire for the glory of His Father in heaven, and able having all power in heaven and on earth. (Matt. xviii, 18; John xiv, 13, 14.)

5. "If he say thus: It is well; thy servant shall have peace." But by thus absolving himself from his accusation, and for three days, David would certainly have seen it and then know for himself his father's thoughts toward David. If any think that they see deception here, let them part of David in his speaking of going to Bethlehem, let them remember that God cannot possibly in any way tolerate sin, and never does He excuse it, and if David aimed in this matter to must have brought him chastening. He certainly was wanting in the faith and courage which he displayed when he went against Goliath; but as to his practicing deception, who knows that he did not go to Bethlehem to the sacrifice?

6. "Therefore thou shalt deal kindly with thy servant, for thou has brought thy servant into a covenant of the Lord with thee." David had already the love of Jonathan, and the love of all Israel and Judah (xviii, 1, 16), but his one great enemy caused him to fear, and Jonathan was now to be the mediator standing between David and his enemy on behalf of David, and there was a covenant between them which David calls a covenant of the Lord. Jesus is our true Jonathan. He has stood against the enemy on our behalf; Jonathan almost lost his life at this time on behalf of David (vs. 23), but Jesus actually laid down His life on our behalf, and has sealed with His own blood the covenant which He made for us.

7. "Would not I tell thee?" David had asked Jonathan to kill him, if he knew evil was determined against David he would surely tell him.

8. "Who shall tell me?" Now David wants to know how he shall find out the result of the interview between Jonathan and his father. He surely does not honor the love of the man who would betray him, but he trusts in his friend's word very highly by these questions. He seems to be greatly moved, he does not know; "I will not fear, though the earth be removed" (Ps. xvi, 8), though not talk like David, a man after God's own heart, but rather like the spies who saw the giants and walled cities instead of seeing God. Let us learn from him that nothing must ever be allowed to come between us and God; let us be filled with fears and disbelievers.

9. "Come and let us go out into the field." "Come apart," said Jesus to the disciples. "Bid the servant pass on, but stand thou still awhile," said Samuel to Saul. It is wise, when we would have fellowship with God, to get alone with Him and shut out all else. It is wise, also, when you would deal personally with a soul in His name, to take them alone, with not even a third party near, and thus you will have more power with them; I have always found it so.

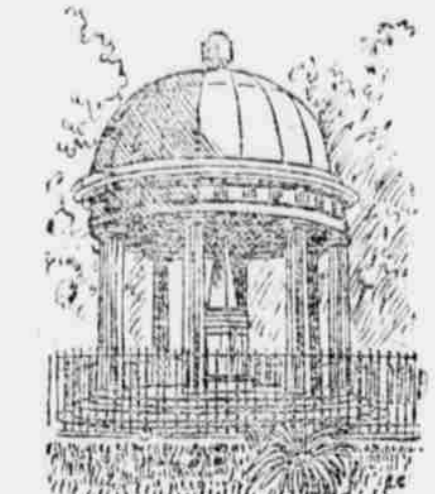
10. "That thou mayest go in peace, and the Lord be with thee." Jonathan now solemnly calls the Lord God to witness that whether the tidings from his father be good or evil, he will surely tell David all that he knows, and that he will be with him in the following verses, in most remarkable words, he speaks of a time when all the enemies of David shall have been cut off from the face of the earth, and as if anticipating his own and his father's fall and David's exaltation, he causes David to promise kindness to his house forever. Then follows the account of the interview between Saul and his son, and the way in which Jonathan acquainted David with the result. But even here the tidings were to be evil, and Saul should seek the life of David, Jonathan says he is to go in peace, for the Lord will be with him. Feriaps David remembered this when he sang: "He shall not fail nor shall he be disappointed, for he is fixed trusting in the Lord." (Ps. cxxi, 7.) The heart that rests in the love of Him who sticks closer than a brother, who has shown His love by dying for His enemies, and who has given Himself for us, will never be disappointed when we are once outside of it.—Bible.

A Fortune in Prospect.



Young Hilvry (gloomily).—"What did the old man leave me? Nothing. Worse than nothing. A tract of land in the backwoods, with nothing on it but some springs so bad that the cattle drinking the water take fits."

Dr. Levelhead—"Shortsighted boy! There's a fortune in that farm. Put up a big hotel, advertise the water as 'Hygien's Own Life-giving Liquid' and you will die a rich man."—Baltimore.

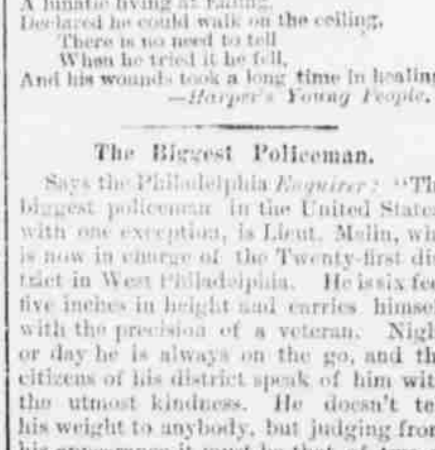


General Jackson's Tomb.

The tomb of Andrew Jackson is in the southwest corner of the garden, three hundred feet or so from the Jackson monument, near Nashville, Tenn. The material used in the construction is solid limestone, and the flight of years has made but slight impression on it.

Here lie the remains of Mrs. Rachel Jackson, wife of President Jackson, who died the 22d of December, 1828, aged sixty-one years. Her face was fair, her person pleasing, her temper amiable, her heart kind. She delighted in relieving the wants of her fellow-creatures, and cultivated that fine pleasure by the most liberal and unpretending methods.

Jackson might have had a more pretentious monument. A short time before his death Commodore Elliott brought home from a cruise in the Mediterranean the sarcophagus of a Roman Emperor, the remains of which he offered to the ex-President, who sent him this reply: "I have received your kind letter with its accompanying, and you must pardon me if I do not accept it, for I do not think the sarcophagus of a Roman Emperor at all respectable for the remains of an American Democrat."



The Lunatic of Ealing.

A lunatic living at Ealing, declared he could walk on the ceiling. There is no need to tell. When he tried it he fell, and his wounds took a long time in healing.—Harper's Young People.

The Biggest Policeman. Says the Philadelphia Enquirer: "The biggest policeman in the United States, with one exception, is Lieut. Melin, who is now in charge of the Twenty-first district in West Philadelphia. He is six feet five inches in height and carries himself with the precision of a veteran. Night or day he is always on the go, and the citizens of his district speak of him with the utmost kindness. He doesn't tell his weight to anybody, but judging from his appearance it must be that of two or three ordinary men. He is a strict disciplinarian and never asks a patrolman to go where he is not willing to lead."