

"Thou art weighed in the bal-

rion was the paradise of architecture, riven out from thence the grandest riven out from thence are only the evi-ation of modern times are only the evi-other fall. The site having been d her fall. The site having been for the city, two million men were d in the rearing of her walls and the g of her works. It was a city sixty acircumference. There was a trench and the city from which the material building of the city had been digged. round the city from which the material he building of the city had been digged. we were twenty-five gates on each side str. letween every two gates a tower of sepringing into the skies; from each on the one side, a street running straight is to the corresponding gate on the cide, so there were fifty streets fifteen long. Through the city ran a branch e river Euphrates. This river some-inverflowed its banks, and to keep it therain of the city a lake was con-ted, into which the surplus water of this would run during the time of freshets, a water was kept in this artificial lake time of drought, and then this water the bridge spanning the Euphrates was a palare—the one palace a mile half around, the other palace seven half miles around. illes around. illes around. i Nebuchadnezzar had been born

up in the country and in a region, and she could not bear s region, and so, to please meantain 400 feet high. This vas huit out into terrace sup-arches. On the top of these arches flat stones; on the top of that a verts and bituman; on the top of avers of bricks, closely cemented; of that a heavy sheet of lead, and the top of bricks, closely cemented; that the soil placed-the soil so Lebanon codar had room to an a Lebanon court had room to an-mote. There ware pumps worked by machinery. fetching up the water Euphrates to this hanging garden, called, so that there were fountains

o the sky. below and looking up it must et as if the clouds were in blossom, in the sky leaned on the shoulder All this Nebuchadnezzar did to ar. All this Nebuchadhezar dut to us wife. Well, she ought to have made 1 suppose she was pleased. If mid not please her nothing would, cas in that city also the temple of with towers—one tower the eighth of in which there was an observa-astronomers talked to the stars. as in that temple an image, just one which cost what would be our fifty

ity! The earth never saw any t a city! The earth never saw any-set, never will see anything like it. I have to tell you that it is going to yeed. The King and his Princes are a. They are all intoxicated. Pour cick whe into the challces. Drink to the fine King. Drink to the glory be. Drink to a creat future.

ion. Drink to a great future. mand Lords reel intoxicated. The ented upon a chair, with vacant look ested men will—with vacant look the wall. But soon that vacant son intensity, and it is an all righted and all the Princes begin to look and r what is the matter, and they look at me point on the wall. And then there a darkness into the room and puts out are of the golden plate, and out of the of the darkness there comes a finger of flery terror circling around and around as though it would write; it comes up and with sharp tip of t inscribes on the plastering of the and found wanting." The bang fists against the gates of the pal ave fasts against the gates of the pai-refollowed by the breaking in of the i A thousand gleaming knives strike a thousand quivering hearts. Now is King, and he is seated on a throne space. In that hall there is a balance (fod swing it. On one side of the re are put Belshazzar's opportunities, a other side of the balance are put Bel-ar's sins. The sins come down. His sins. The sins come down. His tries go up. Weighed in the bal His

mot summe the giornes of the Champs Elysses' Have I not adorned the Tuileries' Have I not built the gibded Opera House" Then God wighed that nation, and he put on one side of the scales the Emperor and the boule-varies and the Tuileries, and the Champs Elysses, and the gibded Opera House, and on the other side he put that man's solfishness, that man's godless ambition. This last came down, all the brilliancy of the scene van-sted. What is that voice coming up from Sedan' Weighed and found wanting. But I must become more individual and more personal in my address. Some people spersonal in their religious addresses, but ought to deal with subjects in the abstract. I do not think that way. What would you think of a hunter who should go to the Adi-pondacks to should go to the Adi-no. He loads the gun, he puts the butt of it

no. He loads the gun, he puts the butt of it against the breast, he runs his eye along the against the oreast, he runs his eye along the barrel, he takes sure aim, and then crash go the antiers on the rocks. And so, if we want to be hunters for the Lord, we must take sure aim and fire. Not in the abstract are we to treat things in religious discussions. If a physician comes into a sick room does he treat discusse in the shereast. No, he feel reat disease in the abstract? No: he teels ne puise, taxes the diagnosis, then he makes the prescription. And if we want to heal souls for this life and the life to come, we do not want to treat them in the abstract. The

not want to treat them in the abstract. The fact is, you and I have a malady which, if uncured by grace, will kill us forever. Now, I want no abstraction. Where is the balm? Where is the physician? People say there is a day of judgment com-ing. My friends, every day is a day of judg-ment, and you and I to-day are being can-vassed, inspected, weighed. Here are the balances of the sanctuary. They are lifted, and we must all be weighed. Who will come and be weighed first? Here is a moralist who volunteers. He is one of the most upright volunteers. He is one of the most upright men in the country. He comes. Well, my brother, get in, get into the balances now and be weighed. But as he gots into the balances, I say: "What is that bundle you have along with you" "Oh," he says, "that is my reputation for goodness, and kindness, and charity, and generosity, and kindiness generally." "O my brother' we cannot weigh that; we are going to weigh you-you. Now, stand in the scales-you, the moralist. Paid your debts." "Yes." you say, "paid all my debts." "Have you acted in an uncident way in the momentum" "Yes." an upright way in the community" "Yes, yes." "Have you been kind to the poor: Are you faithful in a thousand relations in life?" "Yes." "So far so good. But now, before you get out of this scale I want to ask thoughts always been right" "No," you say "no," Put down one mark. "Have your be loved the Lord with all your heart, and soul, and mind, and strength" "No," you say. Make another mark. "Come, now, be frank and confess that in ten thousand things you confess that in ten thousand things you have come short-have you not" "Yes." Make ten thousand marks. Come now, get me a book large enough to make the record of that moralist's deficits. My brother, stand in the scales, do not fly away from them. I put on your side the scales all the good deeds you ever did, all the kind words you ever uttered, but on the other side the scales I put this weight, which God says I must put there—on the other side the scales and opposite to yours I put this weight: "By the deeds of the law shall no flesh living be justified." Weighed and found wanting.

wanting

Still, the balances of the sanctuary are sus-pended and we are ready to weigh any who come. Who shall be the next<sup>\*</sup> Well, here is a formalist. He comes and he gets into the balances, and as he gets in I see that all his celigion is in genuflexions and in outward observances. As he gets into the scales I say: "What is that you have in this pocket." say: "What is that you have in this pocket?" "Oh," he says, "that is Westminister Assembly Catechism." I say: "Very good. What have you in that other pocket?" "Oh," he says, "that is the Heidelberg Catechism." "Very good. What is that you have under your arm, standing in this balance of the sanctuary?" "Oh," he says, "that is a church record." "Very good. What are all these books on your side the balances?" "Oh," he says, "those are "Calvin's Institutes."" "My brother, we are not weighing books; we are weighing you. It cannot be said that you are depending for your salvation upon your orlepending for your salvation upon your or-thodoxy. Do you not know that the creeds and the forms of religion are merely the scalfolding for the building? You certainly are not going to mistake the scaffolding for the temple. Do you not know that men have gone to perdition with a catechism in their pocket" "But," says the man, "I cross myself often. "Ah! that will not save you." "But," says the man, "I am sympathetic for the poor." "That will not save you." Says the man.

ing but a soul, an immortal soul, a never dying soul, a soul stripped of all worldly ad-vantage, a soul—on one side of the scales. On the other side the balances are wasted Sabbaths, disregarded sermons ten thousand opportunities of mercy and pardon that were cast aside. They are on the other side the scales, and there God stands, and in the pres-ence of men and devils, cherubim and arch-angel. He announces, while groaning earth-quake, and crackling conflagration, and judg-ment trumpet, and everlasting storm repeat it: "Weighed in the balance and found wanting" wanting.

But, say some who are Christians: "Cer-But, say some who are Christians: "Cer-tainly you don't mean to say that we will have to get into the balances. Our sins are all pardoned, our title to heaven is secure. Certainly you are not going to put us in the balances." Yes, my brother. We must all appear before the judgment seat of Christ, and on that day you are certainly going to be weighed.

and on that day you are the second be weighed. O follower of Christ, you get into the bal-ances. The bell of the judgment is ringing. You must get into the balances. You get in on this side. On the other side the balances we will place all the opportunities of good which you did not improve, all the attain-ments in piety which you must have had, but which you refused to take. We place them all on the other side. They go down, them all on the other side . They go down, and your soul rises in the scale. You cannot

and your soul rises in the scale. You cannot weigh against all those imperfections. Well, them, we must give you the advan-tage, and on your side of the scales we will place all the good deeds that you have ever done, and all the kind words you have ever done, and all the kind words you have ever utterset. Too light yet! Well, we must put on your side all the consecration of your life, all the holiness of your life, all the prayers of your life, all the faith of your Christian life. Too hight yet! Gome, mighty mon of the past. Too light yet! Come, mighty men of the past, and get in on that side the scales. Come, Payson, and Doddridge, and Baxter, get in on that side the scales and make them on that side the scales and make them come down that this righteous one may be savel. They come and they get in the scales. Too light yet! Come, the martyrs, the Latimers, the Wickliffes, the men who suffered at the stake for Christ. Get in on this side the Christian's balances, and see, if you cannot help him weigh it aright. They come and get in. Too light yet? Come, angels of God on high. Let not the righteous parish with on high. Let not the rightcons perish with the wicked. They get in on this side the bal-nness. Too light yet? I put on this side the balances all the scep

I put on this side the balances all the scep-ters of light, all the thrones of power, all the crowns of glory. Toolight yet. But just at that point, Jesus, the Son of God, comes up to the balances, and He puts one of His scarred feet on your side, and the balances begin to quiver and tremble from top to bottom. Then He puts both of His scarred feet on the balances and the Christian's side comes down balances and the Christian's side comes down with a stroke that sets all the bells of heaven ringing. That Bock of Ages beavier than any

ringing. That Rock of Ages beavier than any other weight. But, says the Christian. "Am I to be allowed to get off so easily." Yes. If some one should come and put on the other side the scales all our imperfections, all your inconsistencies of life, they would not budge the scales with Christ on your side the scales. Go free? There is no condemnation to them that are in Christ Jesus. Chains broken, prison houses opened, sins pardoned. Go free? Weighed in the balances, and nothing, noth-

Oh what a glorious hope. Will you ac-opt it this day? Christ making up for what you lack, Christ the atomsment for all your sins. Who will accept Him? Will not this whole audience say: "I am insufficient, I am a sinner, I am lost by reason of my trans-gressions, but Christ has paid it all. My Lord, and my God, my life, my parton, my Heaven. Lord Jesus, I hull thee." Oh! if you could only understand the worth of that sacrifice which I have represented to you under a figure—if you could undertand the worth of

that sacrifice, this whole and ance would this moment accept Christ and be saved. We go away off, or back into history, to get some illustration by which we may set forth what Christ has done for us. We need not go so far. I saw a vehicle behind a run-away horse dashing through the street, a mother and her two children in the carriage. mother and her two children in the carriage. The horse dashed along as though to hurl them to death, and a mounted policeman with a shout clearing the way, and the horse at full run, attempted to seize those \_\_\_\_\_sevay horses and to save a calamity, when his own horse fell and rolled over him. He was picked up half dead. Why were our sympathies so stirred<sup>\*</sup> Because he was badly hurt, and hurt for others. But I tell you to day of how Christ, the Sen of God, on the blood red horse of sacrifice, came for our rescae, and horse of sacrifice, came for our rescae, and role down the sky and role unto death for our rescue. Are not your hearts touched! That was a sacriflee for you and for me. O.

## TEMPERANCE.

" THE CONQUERING LEGION.

For God, for home and native land, We raise toward heaven our strong right hand, And proudly wave our banner white, All stainless as the morning light.

Chorus:

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. Through customs vile and banded hate, And lust that maketh desolate, Fearless we press our onward way, And hopeful hail the coming day.

What though the world may call defeat, Our music never beats retreat; And when we fall we face the for, And leap to victory even so.

For right is might, and right at last Shall sound on high her trumpet blast; And o'er the conquer'd field shall tread, When every human wrong is dead.

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. -Rev. French Bottome, D.D.

WHICH WILL YOU HAVE!

Entering the office of a well-known mer-chant. I lifted my eyes and found myself confronted with the most thrilling temper-ance lecture I ever steered myself against in the whole course of my life. It was an in-scription marked with a pen on the back of a postal card, nailed to the desk. The inscription read as follows:

### WHICH? WIFE OR WHISKY?

THE BABES OR THE BOTTLES? BONE OR HELL?

"Where did you get that, and what did you nail it up there for?" I asked the mer-

"I wrote that myself, and nailed it up

"I wrote that myself, and nailed it up there," was his reply, "and I will tell you the story of that card. "Some time ago I found myself falling in-to a drinking habit. I would run out once ia a while with a visiting customer, or at the invitation of a traveling man, or on every slight occasion that offered. I soon found that my business faculties were becoming slight occasion that offered. I soon found that my business faculties were becoming dulled, that my stomach was continually out of sorts, my appetite failing, and a constant craving for alcoholic stimulants becoming dominant. I saw tears in the eyes of my wife, wonder depicted on the face of my children, and then I took a long look ahead. "One day I sat down at this desk, and half-unconsciously wrote the inscription on that

unconsciously wrote the inscription on that card. On looking at it upon its completion its awful revelation burst upon me like a flash. I nailed it up there, and read it over a hundred times that atternoon. That night I went home sober, and I have not touched a drop of intoxicating liquor since. You see how startling is its alliteration. Now I have no literary proclivities, and I regard that card as an inspiration. It speaks out three solerm warning every time I look at it. The first is a voice from the altar, the second from the cradle, and the third and last from -----."

My friend's carnestness deepened into a solemn shaking of the head, and with that he

resumed his work. I don't think I violate his confidence by re-peating the story of that card. In fact, if it should lead to the writing of similar cards to adorn other desks I think he will be immeas-urably gratified.—Saturday Evening Call.

#### IT IS A MONSTROUS 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 State is con-cerned in the welfare not only of its own communities, but of every family and indi-vidual under its dominion. The influences vidual under its dominion. The influences which tend to undermine health and shorten life, to cripple labor and prevent thrift, to produce paupers and increase criminals, are clearly hostile to the State, and it is the duty of the State to suppress them as far as possi-ble. The life of the humblest individual is as sacred as that of its most honored citizen and the State is under obligation to providall possible safeguards not only against attempts to destroy if, but against all epi-demics and plagues and sources of disease. The State has the same solicitude for the moral welfare of the citizen. In short, the State not only has the power to provide for the public safety, the public health and the public morals, last it can not, as we have already shown by citations from decisions of the Suprem Court of the United States, "divest itself" that power. The very purpose for which government is organized is to exercise it. The State in its care for the public health prohibits the sale of impure and unwhole some articles of food. Unripe or decays decayod fruit, diseased ment, adulterated milk, are seized and destroyed and the dealers punished. The sale of articles dangerous to life or limb or health is regulated or prohibited. Boards of health are established to investigate common sources of disease, and to abate them as nuisances, and may exercise extraordinary powers in the prevention or suppression of contagious diseases. The necessity for pre-serving the public health is so clearly recognized under our Government that the States may, despite the constitutional right of Con-gress exclusively to regulate interstate commerce, prevent the importation of infected articles and establish quarantine regulation.



LESSON FOR SEPTEMBER 8

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

1. "And David fled from Najoth in Ramah 1. "And David fled from Naioth in Ramah and came and said before Jonathan. What have I done?" Saul, being constantly troubled with an evil spirit, had sought on two different occasions to slay David (chaps. xviii, 10; xix, 10), but David escaped out of his hand, for the Lord was with him, and he and Samuel went and dwelt in Naioth. If we are true children of God the presence of the Lord is some with un. If we are true children of God the presence of the Lord is ever with us, as a wall of fire round about us, and noth-ing can reach us without His permission; and whatever He may permit to reach us, nothing can by any means harm us, for our life is hid with Christ in God. Enemies may seem to prosper, but God will make even the wrath of man to praise Him. As to David and Jonathan, we read that their scals were knit together, and that Jonathan loved David as his own scal ichao. xviii, 1-30; and David as his own soul (chap. xviii, 1-3), and in David's lament for Jonathan we hear him saying: "Thy love for me was wonderful, saying: "Thy love for me was wonderful, passing the love of women." (II Sam. i., 26.) The lesson to-day gives an illustration of the wondrous love of these two men, but the golden text reminds us of the greater love of a greater King's Son, who has knit Hissoul to ours and stripped Himself of all His glory that He might save us from wrath and evail us to His throne.

Fig giory that He might save us from wrath and exait us to His throne. 2. "Thou shalt not die." David inquires of Jonathan why Saul, his father, should thus persistently seek his life, and what he had 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 no hint of such a nurrose. therefore it him no hint 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. 10.325, because, as he said, while David lived Jonathan, his own son, could not be established 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 we live and move and have our being day by day, and whether on land or sea it is equally true that the next step usay usher us into eternity. This may well cause the unsaved to tremble, but it should give no anxiety to one who is redeemed by the precious blood of Christ and is therefore seeking day by day to "do justly, love mercy and walk humbly with

God." 4. "Whatsoever 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 will-ing he might he, but Jesus, our Savior and King, will without fail do for us all that our souls desire for His glory, for He is not only will ne hat able haviou all nower in heaven willing, but able having all power in heaven end on earth. (Matt. xxviii., 18; John xiv., 13, 14,

"If he say thus: It is well; thy servant shall have peace; but --- By thus ab-senting himself from his accustomed place for three days, David would certainly learn the mind of Saul toward him, and Jonathan would see it and then know for himself his father's thoughts toward David. If any think that they see deception here on the part of David in his speaking of going to Bethlehem, let them remember that God cannot possibly in any way tolerate ain, and never does He excuse it, and if David sinned in this matter it must have brought him chastening. He certainly was not manifest-ing the faith and courage which he displayed

ing 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<sup>8</sup> 8 "Therefore thou shalt deal kindly with thy servant, for thou has brought thy ser-vant 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 ensure courset him to far. but his one great enemy caused him to fear, and Jonathan was now to be the mediator and Jonathan was how to be the methator standing between David and his enemy on behalf of David, and there was a covenant between them "hich David calls a covenant of the Lord. Jesus is our true Jonathan, He has stood against the enemy on our behalf; athan almost lost his life at this tim



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

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

#### General Jackson's Tomb.

The tomb of Andrew Jackson is in file athwest corner of the garden, three indred fect or so from the lackson nument, near Nashville, Tenn. The sterial used in the construction is solid limestone, and the flight of years has unde but slight impression on it. The dome is supported by eight columns of the Doris order and three large steps wrve as well proportioned base. Upon either side of the monumental piece in heremuse are two heavy slabs of stone, ving horizontally upon the floor of the sub and in them are cut the inscriptions. Nothing could be simpler than one, General Andrew Jackson. Born March I767. Divid June 8, 12(15)," Mistory



#### ANDREW JACKSON'S TOMB.

tells and will ever tell the rest. Poor Rachel, who never saw the White House to live in it and who never cared to go there except to be with her illustriuus husband, has one of the most beautiful inscriptions ever cut in stone or graven in bronze:

"Here he the remains of Mrs. Rachel Jack-son, wire of President Jackson, who died the 22d of December, 1828, nged sixty one years. Her face was fair, her person pleasing, her temper aniable, her heart kind. She de-lighted in relieving the wants of her fellow-erentures, and entity are divine pleasure by the most linear and unwarded that divine pleasure by the most literal and unpertending methods. To the peop she was a benefactor, to the rich an example, to the wretched a conforter, to the prosperous an ornament. Her piety weathand in hand with her benevofor party with hand in hand with the benevi-ence, and she thanked here Creator for bring scrutified to do good. A being so gentle and so virtuants sharder might wound but could not dishoner. Even death, when he bore her from the arms of her husband, could but transport her to the bosom of her God." Jackson might have had a more preentions monument. A short time before as death Commodore Elliott brought ome from a emise in the Mediterraneau as sarcophagus of a Roman Emperer, inus the remains. He offered it to the ex-President, who sent him this reply: "I have received your kind letter with ts accompaniment, and you must pardon me if I do not accept it, for I do not think the sarcophagus of a Roman Emperor a its receptacle for the remains an American Democrat." The saropinague then went to the moreum of in Smithsonian Institution at Washingor. - New York World,

nd wanting.

has been a great deal of cheating source with false weights and meas-4 balances, and the government, to that state of things, appointed com-ments in the interview of the state of things. whose business it was to stamp of measures and balances, and a of the wrong has been corrected. after all, there is no such thing as a alance on earth. The chain may some of the metal may be clipped, way the equipoise may be a little annot always depend upon earthly

A pound is not always a pound, ay for one thing and you get anin the balance which is suspended are of God, a pound is a pound, and right, and wrong is wrong, and a soul, and eternity is eternity. God fort bushel and a perfect peck and a gallon. When merchants weigh is in the wrong way, then the Lord goods again. If from the impersure the merchant pours out what to be a gallon of oil and there is less gallon. God knows it, and He calls recording augel to mark it: "So ting in that measure of oil." The in from the country. He has He has an imperfect measure, ut the apples from this imperfect God recognizes it. He says to the angel: "Mark down so many ap-w-an imperfect measure." We -an imperfect measure. cat ourselves and we may cheat the but we cannot cheat God, and in at day of judgment it will be found what we learned in boyhood at orrect-that twenty-hundred weight ton, and one hundred and twenty make a cord of wood. No more And a religion which does not take No mor this life as well as the life to come i ion at all. But, my friends, that is kind of balances I am to speak of that is not the kind of weights and "s I am to speak of that kind of bal-which can weigh principles, weigh "s weigh men, weigh nations, and worlds. "What" you say, 'is it pos-at our world is to be weighed." Yes. which a would think if God put on one balances suspended from the throne is, and the Pyronees, and the Hinna and Mount Washington, and all the f the earth, they would crush it. No time will come when God will sit the white throne to see the world and on one side will be the world's and on the other side the Down will go the sins and away opportunities, and God will say to gers with the torch: "Burn that

ghed and found wanting"

I weigh churches. He takes a great That great church according to the stimate, must be weighed. He puts side the balances and the ministration side the balances, and the minister her and the building that cost its of thousands of dollars. He puts one side the balances. On the other atscale He puts what that church be, what its consecration ought to at its sympathy for the poor ought to at its devotion to all good ought to be, con one side. That side comes down, one side. That side comes down, surch, not being able to stand the in the balances. It does not make A church is built for one thing-to If it saves a few souls when it ve a multitude of souls, God will ut of Hismouth. Weighed and found So God estimates nations. How as He has put the Spanish monarchy scales, and found it insufficient and and it! The French Empire was on one side the scales and God weighed French Empire, and Napoleon said: 'e I not enlarged the boulevards' Did I

sat at the communion table, save you." "But, "T sat at the communion thole. "That will not save you." "But," says the man. "I have had my name on the church records." "That will not save you." But I have been a professor of religion forty years." "That will not save you. Stand there on your side the balances and I will give you the advantage—I will let you have all the creeds, all the church re-reds all the there it an over start were rds, all the Christian conventions that were ver held, all the communion tables that were ever heid, all the communion tables that were ever built, on your side the balances. On the other side the balances I must put what God ays I must put there. I put this million pound weight on the other side the balances "Having the form of godliness, but detying the power thereof. From such turn away" Weighed and found wanting. Still the balances are communied. Are

Still the balances are suspended. Are there any others who would like to be weighed or who will be weighed? Yes, here comes a worldling. He gets into the scales, I can very easily see what his whole life is nade up of. Stocks, dividends, percentages, made up of. Stocks, dividents, percentages, "buyer then days," "buyer thirty days," Get in, my friend; get into these balances and be weighed—weighed for this life and weighed for the life to come. He gets in. I find that the two great questions in his life are, "How the two great questions in his life are, "How cheraply can I buy these goods" and "How 'early can I sell them?" I find he admires Heaven because it is a land of gold and money must be "easy.

I find from talking with him that religion and the Sabbath are an interruption, a vul-gar interruption, and he hopes on the way to church to drum up a new customer. All the week he has been weighing fruits, weighing meats, weighing ice, weighing coal, weighing confections, weighing worldly and perishable confections, weighing worldly and perishable commodities, not realizing the fact that he himself has been weighed. On your side the balances, O worlding' I will give you full advantage. I put on your side all the bank-ing houses, all the storehouses, all the car-gress, all the insurance companies, all the fac-tories, all the silver, all the gold, all the money vanits, all the safety deposits—all on years side. But it does not add one ounce. his great goodness and wonderful works to the children of men." your side. But it does not add one ounce for at the very moment we are congratu lating you on your fine house and upon your princely income Gc1 and the angels are writ-ing in regard to your soul, "Weighed and found wanting."

found wanting." But I must go faster and speak of the final scrutiny. The fact is, my friends, we are moving on amid astounding realities. These pulses which now are dramming the march of life may, after a while, call a halt. We walk on a hair hung bridge over chasms. All around us are dangers making ready to spring on us from ambush. We lie down at

spring on us from ambash. We lie down at night, not knowing whether we shall arise in the morning. We start out for our occupa-tions, not knowing whether we shall come back. Crowas being burnished for thy brow or holts forged for thy prisen. Angels of light ready to shout at thy deliverence, or fiends of darkness stretching up skeleton hands to pail these down into ruin consummate. Suddenly the judgment will be here. The angel, with one foot on the sea and the other foot on the hand, will swear by Him that liveth forever and ever that time shall be no longer: forever and ever that time shall be no longer "Echold, He cameth with clouds, and ever eye shall see Him." Hark to the jurring of th and the scales, the balances. And then there is a flash as from a cloud, but it is the glitter of the scales, the balances. And then there is a flash as from a cloud, but it is the glitter of the shiring balances, and they are hoisted, and all nations are to be weighed. The unand all nations are to be weighed. The un-forgiven get in on this side the balances. They may have weighed them lives and pro-nonnced a flattering decision. The world may have weighed them and pronounced them moral. Now they are being weighed in God's balances—the balances that can make no mistake. All the property gona, all the titles of digitaction gone, all the worldly suc-cesses gone; there is a soul, absolutely noth-

That was a sacriflee for you and for me. O Thou who didst ride on the red horse of sacrifice' come this hour and ride through this assemblage on the white horse of victory.

# RELIGIOUS.

THE BIRLE. If the Bible is not a revelation from God, then is there no bing in all the universe that

can fill the longing soul of man -Then must that deathloss spirit, on wing forever, per per unity hover over an abyse of unfathom-able doubt. If traith is not found? In de-ion's They tall us that natural religion is officient for all the wants of our race. But where is her solace for that soul, that I ngs for some bing more substantial than angut for some bing more substantial than angut that can be tound on earth—something en-during—something that will stine forth in p rliss splender when nature stall heave perferse spiender when nature scall heave ner last grown? Oh where o yru find all this in de smc. What evidence have I from nature shock that I shall be at last found superior to the bente—that I shall have when this mate infert u threshall have crum-blet into dust? None whatever. For, if be-fore the period of my er ation all was non-fore the period of my er ation all was nonexist nee, how do I know that after the ter inus of my mostal race there will not again e an eternal non-existence? One thing I am aught from the religion of nature-that 'God is love,'-From thes f conclude most "God is love,"-From this f conclude most positively that he would not create our race with all our powers and capacities of mind, w theut graning us an additional manies tation of his goodness-telling us something of our destiny when time is no more. But in the universe there is no such has whether ob-tained if it is not found in the Bible. I.e., while, therefore, that this is the B ok of  $G_{n,2}$ —the best gift of a mercium Father to man. Here "life and unmartality are brought to light." "Blessed be the Lord for

#### CHRISTIAN JOY.

The Rev. Professor Elmslie, speaking re-cently on Christian j.y., said we needed to rid religion of all duliness and of all repul-ion characterizations. The profession ive coldness and sternness. The perfection of all Christian rejoicing and living is just if we could but do it as Christ wanted it live truly and altogether in the world, but not of the world. He was not quite sure whether it was not the first symptom of the whether it was not the first symptom of the Church's corruption when they put the cru-ciffx upon the altar. The young brave-bearted, rejicing and conquering Church did not do it. Is that the last word of the grapel—"Christ d ed?" No? That confide Christ would mean the world's des wir if that were his final form. What makes our triumph, our hope, our faith, our lift, our rejoreng in the certainty of victory, is that crucified Christ risen, as need, reig ing: and that is the Christ they would find paint-ed in the churclei of all the early Christian e urches. The crucified, dead Christ came in later. But that risen, reigning Christ on c urches. The crucified, dead Christ cam in later But that risen, reigning Christ or the throne is "as a Lamb that had bes slan." The marks of his death, his arone at the throne is the state of the state of the state of the throne is the state of the s ment, are there. It is the cr crucified, triumphant Christ. the crucifi d, but the

#### RUM PRODUCES CRIME.

A few years ago one of the leading secular papers in Cincinnati made the statement that seventy-five per cent. of the criminal cases in the courts of that city were traceable to the liquor traffic. This statement was disputed. The managers of the paper sent a reporter to examine the records, and he found by actual count that eighty-one per cent, of all the cases that reached the crimi-nal court records owed their origin to the drink traffic, -Witness.

#### -New York Independent. THE OLD TYPO'S ADVICE.

"It don't pay, young fellows. There's beer down stairs and there's ice water in the pail in the corner. One costs money and the tother's free; one makes tramp printers and the other saves 'em. Stick to the saloon in the corner, fellows; drink at the sign of the tin dipper, and you'll always have eyes and nerves to stick type when you're seventy." Somehow the boys always enjoyed the old Somehow the boys always enjoyed the old man's homely little temperance lectures, and man's homely little temperance lectures, and in the forty years he stood at the case and preached, if he wasn't quite so eloquent as Gough, every now and then he coaxed some typo away from the sign of the glass-mug to the sign of the in dipper. And sometimes the old man used to stimulate a little him-self, but that was long ago. He would be some a day or two and come hack quictly. the old man used to stimulate a little him-self, but that was long ago. He would be gone a day or two, and come back quietly, penitent, and very oblivious to the occasional remarks of a mysterious charactor which would drift up and down the alleys. But this didn't often happen, because the boys liked the old man and felt sorry for him, and liked the old man and felt eorry for him, and they respected his penitence, and finally only the new men or the subs ever said a word about these annual disappearances. All the old man would ever say about them was that he had "been up in the country to bury his uncle." His uncle died hard, but he did die at last, and the old man for many years stood like a conquerer at the time-worn old case with his enemy under his feet.

#### A CHANCE FOR THE WORKINGMAN.

Frank J. Sibley, a stirring speaker on he workingman's relation to temperance, makes most effective points on this subject, sharpening each with statistics and logic. He shows that of eleven hundred millions of dollars, an estimate which he ably upholds, actually spent for intexizating drink every year in this country, the laboring men alona contribute three-fourths, or about \$25,000,-000; a sum greater by a hundred million dolfor a sum grace entire expiral stock of all the banks in the country; a sum that if saved for a year and one-fourth would equal the total value of all the mines in the United States; that if saved for five years, would equal in value the accumulate i capital of all the mills and factories in the country; that if saved for six and two-thirds years, would equal the valuation of all the railroads in the land, and that if saved for six months would give the nation's laboring men a capital equal to that of all the quarries, stamboat lines, telegraph and telephone companies in the United States. In short, if the laboring men alone should save their drink bill for fifteen years they might accumulate a capital equal to the value of all the mines and factories, quarries, telegraphs, telephones, banks and railroads throughout this rich land.

behalf of David (v. 33), but Jesus actually laid down His life on our behalf, and has sealed with His own blood the covenant which He has entered into for us.

David had "Would not I tell it thes?" 9 "Would not I tell it thee?" David had asked Jonathan to kill him, if he was guilty, rather than let him be brought to Saul. Jon-athan's reply is that if he knew evil was de-termined against David he would surely tell.

10. "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 his friend, nor seem to estaem his friend, or his friend's word very highly by these queshis friend's word very highly by used, he does tions. He scents to be greatly moved, he does not now sing: "I will not fear, though the earth be removed," (Ps. xivi., 2); he does not talk like valiant David, a man after God's own heart but rather like the spice who saw the giants and walled eities instead of seeing God. Let us learn from him that nothing must ever be allowed to come between us and God lest we too be filled with fears and dishonor Christ

11. "Come and let us go out into the field." <sup>11</sup> "Come and let us go out into the held." "Come apart," said Joins 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

you will have more power with them, I have always found it so. 12, 15. "That thou mayest go in peace, and the Lord be with thee." Jonathan now selemnly calls the Lord God to witness that whether the tidings from his father be good or evil, he will surely let David know; and in the following verses, in most remarkable words, he speaks of a time when all the onemies 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 kind-ness to his house forever. Then follows the ness to his house forever. Then follows the account of the interview between Saul and his son, and the way in which Jonathan achis son, and the way in which Jonathan ac-quainted David with the result. But even if 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. Perimps David re-membered this when he saug. "He shall not be afraid of evil tolings, his heart is fixed trusting in the Lord." (Ps. exii, 7.) The heart that rests in the love of Him who stick-the loser than a brother, who has shown His love by dying for His enemies, and who haylove by dying for His enemies, and who hav-ing given Hunself has given all things with with Himself, should be able to say trathfully at all times: "Behold, God is my Saviour, I will trust and not be afraid, for His thoughts to me are peace and not evil; and He Him-relf is my everlasting life,"-Lesson Helper,

WOMEN'S DRINKING PLACES.

The New York Star, in a recent issue, gave The New York Star, in a recent issue, gava an appalling account of women's drinking places in New York city. How many Chris-tian women would be utterly shocked to read of the "indics" bar" at Maillards, of sig tables fall of women ordering drinks, "ab-sinthe cocktail," a "pony of brandy," chain-pagne and sherry; or to hear of the women's bries, bara store, where women of the women's brie-a-brae store, where young girls and ma-trons indulge in all sorts of liquer, from beer and milk punch to whisty and brandy. Yet the Star has not a word of censure for these practices, but describes the disgraceful scenes with apparent relish.

Honor is like an island, rugged and withcut a landing place; we can never more re-anter when we are once outside of it.--Builean,



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 Feeple,

#### The Biggest Policeman.

Sava the Philadelphia Enquirer : "The diggest policeman in the United States, vith one exception, is Lieut. Melin, who s now in charge of the Twenty-first disziet in West Philadelphia. He issix 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."