CHARLES AND AND LANGER AND ADDRESS AND

LOVE'S AUTOMATIC PERFECTOR.

Or, as St. Paul Warned: "He Not De-

The doctrine it signifies is one enunciated by all systems, but in its highest perfection in the Christian Scriptures. Que of the passages of the latter Rev. Pr. Talmage chose as his text to-day, and he

mun on the Mount of Olives, the preache sitting while he spoke, according to the ancient mode of ora ory, the people were given to understand that the same yardstick that they employed upon ether would be employed upon themselves. Measure others by a harch rule; and you Measure others by a harsh rule, and you will be measured by a harsh rule. Measure others by a charitable rule, and you will be measured by a charitable rule, and you will be measured to you. "With what measure you mete it shall be measured to you

criticism in human conduct. It was to will be a re-scho of the divine sentiment. In estimating the misbehavior of others we must take into consideration the preswe must take into consideration and pure of circumstances. It is never right to do wrong, but there are degrees of bulpability. When men misbehave of commit some atrocious wickedness, we are disposed indiscriminately to tumble fuffer they ought, and suffer they faust,

but in a difference of degree.

In the first place, in estimating the missiolog of others we must take into calculation the hereditary tendency. There is such a thing as good blood, and there is such a thing as bad blood. There a them for a hundred years back. They have not been careful to keep the family ord to that regard. There have been capades and maraudings and scoupdrel-The strong probability is that the start life with a natural tendency to mobility and generosity and kindness and truthfulness, there are others who start life with just the opposite tendency, and

There is in England a school that is children in that school are the children of convicts. The school is under high patronage. I had the pleasure of being present at one of their anniversaries, presided ever by the Karl of Kintore. By a wise law in England after parents have comteltted a certain number of crimes and thereby shown themselves incompetent rightly to bring up their obliden the little ones are taken from under pernict-ous influences and put in reformatory schools, where all gracious and kindly influences shall be brought upon them. it has got to be demonstrated bow large a percentage of the children of convicts may be brought up to respectability and tractulness. But we all know that it is more difficult for children of bad parent age to do right than for children of good

In this country we are taught by the Declaration of American Independence that all people are born equal. There never was a greater interepresentation which implies that we are all born squal. You may as well say that flowers are born equal or trees are born equal or animals are born equal. Why does one horse cost \$100 and another horse cost \$5,000' Why does one sheep cost \$10 and another sheep cost \$500? Difference in blood. We are wise enough to recognise it in horses, in cuttle, in sheep, but we are not wise enough to make allowance for the difference in the human blood, Now, I demand by the law of eternal fairness that you be more lenient in your criticism of those who were born wrong in whose-ancestral line there was a hang man's knot, or who came from a tree the fruit of which for conturies has been

Dr. Harris, a reference, gave some mar-velous statistics in his story of a woman he called "Margaret, the mother of oriminals." Ninety years ago she lived in a village in upper New York state. She was not only poor, but the was victors. She was not well provided for. There were no almshouses there. The public, however, somewhat looked after her, but chiefly scoffed at her and derided her and pushed her further down in her crime That was 90 years ago. There have been 632 persons in that ancestral line, 200 of them eriminals. In one branch of that family there were 20, and nine of them have been in state prison, and nearly all of the others have turned out badly. It is estimated that that family cost the county and state \$100,000, to say nothing of the property they destroyed. Are you not willing, as somethle, fair people, to acknowledge that it is a fearful disaster to be been in such an anoastral line? Does it not make a great difference whether one descends from Margaret, the mother of criminals, as from some mother to Israel; whether you are the son of Abab

It is a very different thing to swim with the current from what it is to swim nguinet the current, as some of you have no doubt found in your summer recreation. If a man find himself in an ances tral current where there is good blood flowing smoothly from generation to generation, is in not a very greatered to him if 's turn out good and honest and pure and noble. He could hardly help it. line, in a hereditary line, where the inbeen a coming down over a moral declivity, if the man surrender to the influences he will go down under the overmastering

prves not your exceptation, but your pity. Do not sit with the lip curied in scorn and with an assumed air of angelic lanceenee looking down upon such moral precipitation. You had better get down on your knees and first pray Almighty fixed for their resenc, and next thank the

Lord that you have not been thrown under the wheels of that Juggernaut.
In Great Britain and in the United States in every generation there are tens of thousands of persons who are fully developed criminals and incarcerated. I

say in overy generation. Then I supplement there are tens of thousands of persons found out in their criminality. In addition to these there are tens of thousands of persons who not positively becoming priminals nevertheless have a crimina tendency. Any one of all those thousaby the grace of God, may become Cl tian and resist the ancestral influence and open a new chapter of behavior, but it becomes all men, professional, unpro-fessional, ministers of religion, judges of fessional, ministers and Christian Washington, March 27.—What it takes courts, philanthropists and twelve words of English to express is summed up in the Sancrit term "Karma." are these Atlantic and Pacific workers, to recognize the fact that there are these Atlantic and Pacific surges of heredity evil rolling on through the centhis tendency, just as in the ancestral line mouttoned in the first chapter of Matthew. You see in the same line in which there was a wicked Rehoboam and a des-porate Manasses there afterward came a my friends, you must recognize the fact that these influences go on from genera-tion to generation. I am glad to know, however, that a river which has produced may after awhile turn the wheels of factories and help support Industrious and virtuous populations, and there are family lines which were poisoned that are a benediction new. At the last day it will be found out that there are men who have gone clear over into all the forms of iniquity and plunged into utter abandon-ment who before they yielded to the first temptation resisted more evil than many

> when there are so many good people, that I come down into this audience and solect the very best man in it. I do not mean the man who would style himself really the best. I will take you out from all your Christian surroundings. I will take you back to beylead. I will put you in a deprayed home. I will put you in a cradle of iniquity. Who is bending over that cradle? An intextcated mother. Who and their jokes are unclean. There is not in the house a Bible or a moral treatise, but only a few scrape of an old pic-

a man who has been moral and upright

After awhile you are old enough to get out of the cradle, and you are struck across the head for naughtiness, but never in any kindly manner reprimanded. After awhile you are old enough to go abroad, and you are sent out with a basket to steal. If you come home without any spoil, you are whipped until the blood comes. At 15 years of age you go out to fight your own battles in this world, than the dog that has died of a fit un the fence. You are kloked and cuffed courage, you resent some wreng. A man says: "Who are you! I know who you Your father had free lodgings at Sing Sing. Your mother, she was up for drunkenness at the criminal court. Get have been the Christian man you are today, seated in this Christian assembly? I tell you nay. You would have been a vagabond, an outlaw, a murderer on the scaffold atoning for your crime. All these considerations ought to make us merciful in our dealings with the wandering and

estimation the misdoing of people who have fallen from high respectability and usefulness we must take into consideration the conjunction of circumstances. In nine cases out of ten a man who goes astray does not intend any post-ive wrong. He has trust funds. He risks a part of these funds in investment. He says: Now, if I should lose that investment I have of my own property five times as much, and if this investment should go wrong I could easily make it up. I could five times make it up." With that wrong reasoning he goes on and makes the inseatment and it does not turn out quite as well as he expected, and he makes another investment, and strange to say at the same time all his other affairs get ontangled, and all his other resources [fail, and his hands are tied. Now he wants to extricate himself. He goes a little further on in the wrong investment. He takes a plunge further ahead, for he wants to save his wife and children, he wants to save his home, he wants to save his membership in the church. He takes one more plunge, and all is lost,

Again, I have to remark that in our

Some morning at 10 o'clock the bank door is not opened, and there is a card on the door signed by an officer of the bank, indicating there is trouble, and the name of the defaulter or the defrauder heads the newspaper column, and hundreds of men say, "I'm glad he's found out at men say, "I'm glad he's found out at last." Hundreds of other men say, "Just as I told you." Hundreds of other men say, "We couldn't possibly have been tempted to do that no conjunction of etroumstances could ever have overthrown And there is a superabundance of indignation, but no pity. The heavens full of lightning, but not one drop of dew. If (lod treated us as society treats that man, we would all have been in hell long

Perhaps he may have been the dupe of others. Hefore you let all the hounds out from their kennel to maul and tear that man find out if he has not been brought up in a commercial establishment where there was a wrong system of ethics taught; find out whether that man has not an extravagant wife who is not the temptation to please her he has gone into that ruin into which enough men have fallen, and by the same temptation, to make a procession of many miles. Perhaps some sudden sickness may have touched his brain and his judgment may be unbalanced. He is wrong, he is awfully wrong and he must be condemned, but there may be mitigating circumstances. Perhaps under the same temptation you might have fallen. The reason some mer do not steal \$200,000 is because they do not get a chance. Have righteous indignation you must about that man's

conduct, but temper it with mercy.

But, you say, "I am sorry that the innocent should suffer." Yes, I am too—sorry for the widews and orphans who matter of pride. Yes I am sorry also for that man who brought all the distress— sorry that he sacrificed body, mind, soul, reputation, heaven, and went into the blackness of darkness forever.

bluckness of darkness forever.
You defiantly say, "I could not be tempted in that way." Perhaps you may be tested after awhile. God has a very good memory, and he sometimes seems to say: "This man feels so strong in his innate power and goodness he shall be tested. He is so full of bitter invective

against that unfortunate it shall thown now whether he has the power and." Fifteen years go by. The wheel fortune turns several times, and you are in a crisis that you never could have anticipated. Now all the sowers of dark-ness come around, and they chuckle and they chatter and they say: "Aha, here is the old fellow who was so proud of his integrity and who bragged he couldn't be overthrown by temptation and was so uproarious in his demonstrations of ndignation at the defalcation 15 years

ago! Let us seo!" (lod lets the man go. God, who had kept that man under his protecting care, lets the man go and try for himself the majesty of his integrity. God letting the man go, the powers of darkness pounce upon him. I see you some day in your office in great excitement. One of two things you can do-be honest and be pauperized and have your children brought home from school, your family dethroned in social influence; the other thing is you can step a little aside from that which is right, you can only just go half an inch a little risk, and then you have all your finances fair and right. You will have a large property. You can leave a fortune for your children and endow a college and build a public library in your native town. You hait and wait and halt and wait until your lips get white. You decide to risk it. Only a few strokes of the pen now. But, oh, how your han trembles, how dreadful it trembles! die is cast. By the strangest and most awful conjunction of circumstances any one could have imagined you are pros-trated. Bankruptey, commercial annihilation, exposure, crime. Good men mourn and devils hold carnival, and you see your own name at the head of the newspaper column in a whole congress of exclama-tion points, and while you are reading the anathema in the reportorial and editorial paragraph it occurs to you how much this story is like that of the defalcation 18 years ago, and a clap of thunder shakes the window sill, saying, With what measure you mete it shall be

measured to you again."
You look in another direction. There is nothing like ebullitions of temper to put a man to disadvantage. You, a man with calm pulses and a fine digestion and perfect health, cannot understand how anybody should be capsized in temper by an infinitesimal annoyance. You say, couldn't be unbalanced in that way. Perhaps you smile at a provocation that makes another man swear. You pride yourself on your imperturbability. say with your manner, though you have "I have a great deal more sense than that man has. I have a great deal more equipoise of temper than that man has. I never could make such a puerile exhibition of myself as that man has

Let me see. Did you not say that you could not be tempted to an ebullition of temper? Some September you come home from your summer watering place, and or spleen what we call in our day malaria, but what the old folks called chills and fever. k'ou take quinine until your ears are first buzzing beehives and then roaring Niagaras. You take roots and herbe; you take everything. You get well. But the next day you feel uncomout of my way, you lew lived wretch!"

My brother, suppose that had been the history of your advent and the history of your advent and the history of cannot bear to see anything that looks happy. You go out to kick the cat that is asleep in the sun. Your children's mirth was once music to you. Now it is deafening. You say, "Boys, stop that racket!" You turn back from June to March. In the family and in the neighborhood your popularity is 95 per cent. off. The world "What is the matter with that dis agreeable man? What a woebegone counenance! I can't bear the sight of him." You have got your pay at last—got your pay. You feel just as the man felt, that man for whom you had no mercy, and my text comes in with marvelous appos iteness, "With what measure you mete it

shall be measured to you again." In the study of society I have come to this conclusion—that the most of the people want to be good, but they do not exactly know how to make it out. They make enough good resolutions to lift them into angelhood. The vast majority of people who fall are the victims of circumstances. They are captured by come out in a regiment and fight them in a fair field, they would go out in the strength and the triumph of David against Goliath. But they do not see the giants, and they do not see the regiment. Temptation comes and says, "Take these bitters, take this nervine, take this aid to digestion, take this nightcap." The vast majority of men and women who are destroyed by opium and by rum first take them as medicines. In making up your dish of criticism in regard to them take from the caster and the cruet of sweet oil and not the cruet of carenne

Do you know how that physician, that lawyer, that journalist became victim of dissipation? Why, the physician was kept up night by night on profes-sional duty. Life and death hovered in the balance. His nervous system was exhausted. There came a time of epidemic, and whole families were prostrated, and his nervous strength rone. He was all worn out in the service of the public. Now he must brace himself up. Now he stimulates. The life of this ther, the life of this child, the life of this father, the life of this whole family must be saved and of all these families must be saved, and he stimulates, and he does it again and again. You may eriticise his judgment, but remember the process. It was not a selfish process by process. It was not a solitsh process by which he went down. It was magnificent nerosity through which he fell.

That attorney at the bar for weeks has been standing in a poorly ventilated courtroom, listening to the testimony and contesting in the dry technicalities of the law, and now the time has come for him to wind up, and he must plead for the life of his client and his nervous system is all gone. If he fails in that speech, his client perishes. If he have elequence mough in that hour, his client is saved. That journalist has had exhausting

nidnight work. He has had to repor speeches and orations that kept him up till a very late hour. He has gone with dignation you must about that man's conduct, but temper it with mercy.

But, you say, "I am serry that the innocent should suffer." Yes, I am toosory for the widews and orphans who lost their all by that defalcation. I am sorry for the venerable bank president to whom the credit of that bank was a matter of pride. Yes I am sorry also for down. You may criticise his judgment in the matter, but have mercy. Remember the process. Do not be hard. My friends, this text will come to

years ago."
A bishop said to Louis XI of France,
"Make an iron cage for all those who do
not think as we do—an iron cage in
which the captive can neither lie down
nor stand straight up." It was fashioned -the awful instrument of punishment.

After awhile the bishop offended Louis
XI., and for 14 years he was in that
same cage and could neither lie down
nor stand up. It is a poor rule that will
not work both ways. "With what

my friends, let us be re dgment if in this world we have been hard on those who have gone astray?
What headway will you and I make in
the last great judgment, when we must
have mercy orperish? The Bible says,
"They shall lave judgment without

I see the scribes of heaven looking up "What! You plead for mercy, you whom in all your life never had any mercy on your fellows! Don't you remember he hard you were in your opinions of the who were astray! Don't you remember when you ough to have given a helping hand you employed a hard heel? Mercy! You must misspeak yourself when you plead for mercy here. Mercy for others, but no mercy for you. Look," say the seribes of heaven, "look at that inscription over the throne of judgment, the throne of God's judgment." See it coming out letter by letter, word by you again. Depart, ye cursed!'

MRS. WELLWOOD'S HEADACHE.

Affliction Made Plain.

"Oh, Henry," sighed Mrs. Wellwood, I'm so ill I can't hold up my head. I wish you had come home eartier. I've

"Sorry, my dear," said her fond hus-band. "It's particularly unfertunate that you're ill to-night. You know we are exected to be at the church this evening to had a cup of teal"

the thought of tea is nauseating. There isn't any use trying to fight it off. I never get over these attacks inside of twenty-four hours. You must write a note to the paster, explaining our absence. It's too bad but it can't be helped." Mr. Wellwood sat down and leoked thoughtful for a little while. Finally, as

"By the way, I got a couple of passes for the theatre to-night. How unlucky we are. I guess I'll go over and give them to the Brownings. It would be too bad to

Just then it was announced that ten was ready and Henry Wellwood went down to the dining-room alone. He had got nearly half through eating when his fair young wife entered and sat down. care to take ten this evening?"

"I feel a good deal better than I did a

little while ago," she replied.

When they had finished tea he went out to the hall and began putting on his over-

"What are you going to do, Henry?" "I'm going to take these tickets over

to the Brownings."
"Never mind," she said in her sweetest tones; "we'll use them ourselves. My headache's almost gone and I think it will do me good to get out." He took off his coat again and they went

upstairs to get ready. As Mrs. Wellwood was adjusting her hat Henry said: "Darling, will you forgive me if I tell

'What is it?" she innocently asked. "That was just a joke about those passes. I haven't any, but we can go and

elp open the bazaar, now that you're With a wild cry of distress the wronged woman threw herself down among cushions upon the sofa, and Henry Wellwood has as yet been unable to convince her that his only reason for wishing to attend the bazaar was the fact that Mildred Hazelton, of whose beauty he had once unguardedly spoken, was to be there in the character of a gypsy fortune teller.

What One Horse Can Eat.

"An old horse with an inordinate ap-petite is one of the curiosities I found on a recent trip to eastern Kentucky," said Col. Andrew Yates last night. "This ancient animal was once ridden by a mail rider over in West Virginia, and had to go in a jog from daylight till after dark each day, except Sunday. But after long service 'old Bawley' was traded off to a farmer living over on the Kentucky side of the mountains, and he recently pensioned the animal, putting 'Bawley' on the pasture and letting him have all he craved morning and evening at feeding time. An ordinary meal for 'Bawley' two racks of hay, thirty ears of corn, a two gallon bucket of bran, a gallon of oats and all the stale bread and meat in the house. 'Bawley' is as fond of meat and bread as of hay and corn; and, in fact, will eat almost anything, not drawing the line at fruit or sweet things. The our-legged gormand once broke in the hog pen and emptied a large trough of slop which had just been poured in for the porkers. His owner said he once heard the old horse whining in pain and went out and dosed 'Bawley,' his impro in devouring a bucket of new-made jam having superinduced serious illness, but the horse was ready to cat the following morning as usual."—Louisville Post.

Extraordinary Hymns. The national hymns of China are of such extraordinary length that it is stated that half a day would be required to sing

Touching Confidence. The doctors in Sweden never send bills to their patients, the amount of remuneration being left entirely to the generosity of the latter.

A Russian Custom. Russian families, when moving to new homes, kindle the fire on the hearth with cals brought from the old residence.

A trade journal tells of a man whose checked suit was so loud that it disturbed the map of his silk hat. Twenty years ago England had 11,616 some unknown person. Twenty years after the son of the huntsman was in the same forest, and he accidentally shot a ale and 14,901 female schools

HE TOOK A LONG SMOKE.

sumed Eighty-Six Cigars

mys Pearson's Weekly, made a curious wager in the year 1860, in which he acked himself to smoke one pound reight of strong foreign regalias within time to within an inch of the end, the backer of time, as in the case of some pigeon matches, finding two weeks. The match was decided on a Thames

to be consumed to win the wager. A start was made at 10 o'clock in the morning, and the affair was finished at 7 in

In the course of nine hours and twent minutes 86 cigars were fairly smoked, the greatest number consumed being in the second hour, when the smoker dis-posed of no fewer than 16. At the eightysixth eigar, when 14 only remained to be smoked, the backer of time gave in, finding that the smoker was bound to win, and the latter puffed the remainder away at his leisure in the course of the same

The winner subsequently declared that he had not experienced the slightest difficulty or unpleasantness during the progress of the match was a chop at 2 o'clock, the eating of which occupied 20 sinutes, and a gill and a half of brandy in cold water at intervals throughout the

Wasted water running into drains and were is of very little account in removing deposits of solid matter which accunulate in them. This is proved by the fact that in many large cities where the onsumption is greatest it is necessary at frequent intervals during the year to flush the sewers for the purpose of removing the deposits which gather there. It is weight and volume of water that are repours through the valve into the arm of he bowl, then encircles the bowl, feebly drops into the trunk of the closet, then into the trap and down the soil pipe. The internal circumference of the soil pipe is b little ever 12 inches. The stream of water flattened out will not exceed four inches, consequently but one-third the inside circumference of the soil pipe is an operation taking only a few seconds f time and a few gallons of water, will have a flushing effect more complete than if the closet valve were kept open for a

Twinkling of the Stars. who is in charge of Lowell observatory at lagstaff, A. T. The cause of the twinkling of the stars has always been a mystery, none of the theories advanced hav-

whole day .- Water and Gas Review.

ing stood the test of thorough investiga-tion. Dr. See has found the cause to be the presence in the atmosphere of innu-merable little air currents or waves, which dart through the air and cause a break in the light from the star. The result is that to a beholder on the earth the star has the familiar appearance of twinkling. These little air currents can be distinguished through the 24-inch telescope very plainly on nights when this twinkling is bserved most by removing the eye-piece of the instrument.

A Simple Remedy for Burns. Dr. Thierry of the Charity hospital of Paris has found perchance that picric acid is a curative for superficial burns.

The pain is almost instantaneously sup pressed after bathing the wound in a solution of this acid. The sores and blisters are prevented and the cure is completed in four or five days. Picric acid is neither caustic, toxic nor irritating and has no smell. Its only inconvenience is to give a yellow tint to the skin, but by washing the place with a solution of borie scie the place with a solution of the stains will be removed.

THE RIVER SEINE.

At Least One-Twentieth of the Paris Population is Always Fishing. The Seine is the most versatile of rivers.

Most people seem to think that it is only to cross over, because of the frequent bridges; or, if they read the papers, that it is mostly used by persons of a theatrial turn to commit suicide in. But it has nany uses. It is a sewer; it is a highway for floating omnibuses or fly-boats, which carry more people between different parts of the city than any ten tramways; it is navigable stream for deep-water crafta navigable stream for deep-water trait-from England principally—and affords a dozen ports in the city of Paris alone; it is a canal, upon which there float more canal-boats than upon any regular canal in France; it is a bathtub, not only for people (in many floating baths which line its banks), but also for horses, cows and logs, which have each a designated bathing place; it is a swimming pond for many ducks and geese; it is a reservoir, from which water is pumped for the cleansing of the city streets; it is a laundry inh in which more than nine-tenths of the clothes of the citizens of Paris are washed -washing never being done at home, even by the poorest people. Last and most important, it is the angling ground for the world's most patient fishermen. Perhaps fish have been caught in the Seine, because often men have protested that they have caught them, but no one -if the same men be excepted-ever saw one caught. This fact, notwithstanding the passion for fishing, and fishing in the Seine particularly, a French stat has called the evil co-equal with the drinking of absinthe, that is undermining the nation. Spring, summer, autumn, winter, morning, noon and evening, rain or shine, the Parisian world stands on the quais with a hook in the water waiting for a bite. Men, women and children and some look rich. But nobody ever looks other than expectant. The waiters of the small cafes and restaurants in the Champs Elysees take advantage of the dull hours, and, bareheaded, aproned and with napkins covering their immaculate with napkins covering their immachate shirt bosoms, seek a place in the ranks; cahmen, too, and errand boys and tramps —everybody. If a census were taken some fine day it would indubitably show that at least one-twentieth of the popula-tion of Paris was always fishing.

Cheap Motor Traveling. An Englishman has just completed a journey of 1,600 miles on a motor car through England and Scotland. He was five weeks traveling and used 114 gallons of oil, which made his traveling cost him 8 farthings (1½ cents) a mile.—Scientific

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