YARD STICK," THE SUBJECT.

An Interesting and Instructive Discourse Taken from Matthew VII, 2, as Follows: "With What Measure You Mete, It Shall Be Measured to You Again."

In the greatest sermon ever preached -a sermon about fifteen minutes long according to the ordinary rate of speech-a sermon on the Mount of Olives, the preacher, sitting while he spoke, according to the ancient mode of oratory, the people were given to understand that the same yard-stick that they employed upon others would be employed upon themselves. 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. Give no mercy to others, and no mercy will be given to you. With what measure ye mete, it shall be measured to you again."

There is a great deal of unfairness in criticism in human conduct. It was to smite that unfairness that Christ uttered the words of the text, and my sermon will be a re-echo of the divine sentiment. In estimating the misbehavior of others, we must take into consideration the pressure of circumstances. It is never right to do wrong, but there are degrees of culpability. When men misbehave or commit some atrocious wickedness we are disposed indiscriminately to tumble them all over the bank of condemnation. Suffer they ought and suffer they must. but in a difference of degree.

In the first place, in cetimating the misdoing 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 are families that have had a moral twist in them for a hundred years back. They have not been careful to keep the family record in that regard. There have been escapades, and maraudings and scoundrelisms and moral deficits all the way back, whether you call it kleptomania, or pyromania or dipsomania, or whether it be in a milder form, and amount to no mania at all. The strong probability is that the present criminal started life with nerve, muscle and bone contaminated. As some start life with a natural tendency to nobility and generosity and kindness and truthfulness, there are others who start life with just the opposite tendency and they are born liars, or born malcontents, or born outlaws, or born swindlers,

There is in England a school that is called the Princess Mary school. All the children in that school are the children of convicts. The school is under high patropage. I had the pleasure of being present at one of their anniversaries, presided over by the Earl of Kintore. By a wise law in England, after parents have committed a certain number of crimes, and thereby shown themselves incompetent rightly to bring up their children, the little ones are taken from under pernicious influences and put in reformatory schools, where all gracious and kindly influences shall be brought upon them. Of course the experiment is young, and it has got to be demonstrated how large a percentage of the children of convicts may be brought up to respectability and usefulness. But we all know that it is more difficult for children of bad parentage to do right

than for children of good parentage. In this country we are taught by the Declaration of American Independence that all people are born equal. There never was a greater misrepresentation put in one sentence than in that sentence which implies that we are all born equal. 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 recognize it in borses, in cattle, 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 hangman's knot, or who came from a tree the fruit of which for centuries has been gnarled and worm-

eaten. It is a very different thing to swim with the current, from what it is to swim against the current, as some of you have no doubt found in your summer recreation. If a man find himself in an ancestral current where there is good blood flowing smoothly from generation to generation, it is not a very great credit to him if he turn out good, and honest, and pure, and noble. He could hardly help it. But suppose he is born in an ancestral line, in an hereditary line, where the influences have been bad, and there has been a coming down over a moral declivity, if the man surrender to the influences he will go down under the overmastering gravitation unless some supernatural aid be afforded him. Now, such a person deserves not your exceriation, but your pity. Do not sit with the lip curled in score, and with an assumed air of angelic innocence looking down upon such moral precipitation. You had hetter get down on your knees and first pray Almighty God for their rescue, and next thank the Lord that you have not been thrown under the wheels of that juggernaut

Again, I have to remark that in our have fallen from high respectability and usefulness, we must take into conalderation the conjunction of circum. fine digestion and perfect health, can stances. In nine cases out of ten a not understand how anybody should be In investment, the says, "No, if I you smile at a provocation that makes shops,

TALMAGE'S SERMON, should lose that investment I have of another man swear. You pride your my own property five times as much, and if this investment should go wrong, "MEASURED BY YOUR OWN I could easily make it up; I could five times make it up." With that wrong reasoning he goes on and makes the investment, 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 entangled, 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.

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 that there is trouble, and the name of the defaulter or the defrauder heads the newspaper column, and hundreds of men say: "Good for him;" hundreds of other men say, 'I'm glad he's found out at last;" hundreds of others say, "Just as I told you;" hundreds of other men say, "We couldn't possibly have been tempted to do that-no conjunction of circumstances could ever have overthrown me:" and there is a superabundance of indignation, but no pity. The heavens full of lightning, but not one drop of dew. If God treated us as society treats that man we would all have been in hell long ago.

Wait for the alleviating circumstances. Perhaps he may have been the dupe of others. Before 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 commerc'al establishment where there was a wrong system of ethics taught; find out whether that man has not an extravagant wife who is not satisfied with his honest earnings, and in the temptation to please her he is 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 men do not steal two hundred thousand dollars 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 widows and orphans who lost their all by that defalcation. I am sorry for the business men, the honest business men, who have had their affairs all crippled by that defalcation. I am sorry for the venerable bank president to whom credit of that bank was a 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

You defiantly say: "I could not be tempted in that way." Perhans 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 be shown now whether he has the power to stand." Fifteen years go by. The wheel of fortune turns several times, and you are in a crisis that you never could have anticipated. Now, all the powers of darkness 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 indignation at the defalcation fifteen years ago. Let

God 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 out of the proper path. you can only take 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 halt 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 hand trembles, how dreadfully it trembles! The die is cast. By the strangest and most awful conjunction of circumstances any one could have imagined. you are prostrated. 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 exclamation points; and while you are reading the anothema in the reporterial and editorial paragraph, it occurs to you how much this story is like that of the dafaleation fifteen years ago, and the cisp of thunder shakes the window still, saying: With what measure ye mete, it shall be measured to you again?

You look in another direction. estimation the misdoing of people who There is nothing like eballitions of toe de ball nex' week would yo' feel temper to put a man to diradvantage. You, a man with calm pulses and a would .- Life.

self on your imperturbability. You say with your manner, though you have too much good taste to say it with your "I have a great deal more sense than that man has; I have a great deal more equipolse of temper than that man has; I never could make such a puerile exhibition of myself as that man has made."

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 you have inside, away back in your liver or spleen, what we call in our day malarla, but what the old folks called chills and fever. You take quinine until your ears are first buzzing beehives and then roaring Niagaras. You take roots and herbs, you take everything. You get well. But the next day you feel uncomfortable, and you yawn, and you stretch, and you shiver, and you consume, and you suffer. Vexed more than you can tell, you can not sleep. you can not eat, you can not 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!" turn back from June to March. In the family and in the neighborhood your popularity is 95 per cent off. The world says: "What is the matter with that disagreeable man? What a woebegone countenance? 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 appositeness: "With what measure ye 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 victims of circumstances. They are captured by ambuscade. If their temptations should come out in a regiment and fight them in a fair field they would go out in the strength and triumph of David against Goliah. 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 cayenne pep

My friends, this text will come to fulfilment in some cases in this world. The huntsman in Farmsteen was shot by some unknown person. Twenty years after the son of the huntsman was in the same forest, and he accidentally shot a man, and the man in dying, said, "God is just; I shot your father just here twenty 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 a while the bishop offended Louis XI, and for fourteen 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 measure ye mete, it shall be measured to you again.'

Oh, my friends, let us be resolved to scold less and pray more!

What headway will we make in the judgment 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 or perish? The Bible says, "They shall have judgment without mercy that showed no mercy."

I see the scribes of heaven looking up into the face of such a man, saying: What! you plead for mercy, you. whom in all your life never had any mercy on your fellows? Don't you remember how hard you were in your opinions of those who were astray? Don't you remember when you ought to have given a helping hand you employed a hard heel? Mercy! You ! must mis-speak yourself when you plead for mercy here. Mercy for others but no mercy for you. Look," say the scribes 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 word, sentence by sentence, until your startled vision reads it and your remorseful spirit appropriates it: "With what measure ye mete, it shall be measured to you again. Depart, ye

Queen Margherita of Italy intends to

Coral Jewelry Revived.

be seen a good deal this season wearing coral jewelry in order to encourage an industry which of late years has somewhat fallen upon evil days. It would not be surprising if the fashion were to spread to London, as coral is becoming to almost any complexion and can, of course, be had in any shade, from a rose pink so delicate as to be almost inmperceptible up to a vivid red. If a revival of the dainty old filigree setting should also set in the outcome should mean many pretty things of a kind that would be quite a nevelty to the girls of to-day,

A Sharp Answer. Mose-Ef i sho'd excert anuddah lady much cut up? Ciarina-Nopey; yo'

The youthful patrons of yellow-back man who goes astray does not intend | capsized in temper by an infinitesimal | ed novels who want to go west and any positive wrong. He has trust annoyance. You say, I couldn't be fight indians should stay at home and funds. He risks a part of these funds unbalanced in that way." Ferhaps boycott the ones in front of eigaretts i

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Sworn to before me and subscribed in my presence, this 6th day of December, A. D. 1886.

(2020) A. W. GLEASON.

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