

JESUS' JUDGMENT RULE

"LET HIM THAT IS WITHOUT SIN
CAST THE FIRST STONE."

SIN OF MODERN SOCIETY

Rev. Dr. Talmage Discusses the Tendency
to Unparagonably Condemn in One Sex
What is Tolerated in the Other—
Universal Habit of Condemning Others
For Sins Similar to Those We Com-
mit.

Entered according to Act of Parliament Can-
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ronto, at the Dept. of Agriculture, Ottawa.

Los Angeles, Cal., Oct. 16.—In this
sermon the preacher discusses the
tendency of society to unparagonably
condemn in one sex what is tolerated
in the other, and the almost univer-
sal habit of denouncing in others sins
which we conceal and excuse in our-
selves. The better way of the divine
law is illustrated from the text,
John viii., 7, "What sayest thou?"

Have you studied constitutional
law? Without doubt it offers one of
the most appetizing feasts ever
spread in the banquet hall of the
mental epicurean. It follows with un-
erring eye the ramifications of a
Government's internal organization, as
even as a medical student searches out
the entangled pathways of the nerves
and muscles and arteries of the hu-
man frame. It tells us where the
brain is, where the heart is and why
the arm is sinewy and strong. It
tells from whence comes the source
which creates the law and whence
the power which executes the law.

Constitutional law is above all other
kinds of law. The National Con-
gress and the Legislatures of the
States deal with conditions as they
arise, and sometimes, in their haste
to remedy an evil or to provide
means for an urgent purpose, they
enact a statute which proves to be
unconstitutional. What do we mean
by that? We mean that there are
certain fundamental principles of gov-
ernment embodied in our constitution
which must not be transgressed. If a
law is passed which violates one of
those principles there is no power to
repeal it, because when it is found
to be unconstitutional it at once be-
comes void and inoperative. Thus
back of all legislation stands the con-
stitution as the supreme test by
which the acts of President and law-
makers are judged. It defines the
rights of rulers and legislators and
sets limits to their power and is the
safeguard of national liberty.

In the kingdom of God we have al-
so a supreme authority. The coun-
cils of the churches may formulate
doctrines, make decrees and construct
creeds and catechisms, but high over
all there is the will of the great King
of kings. Christ is the supreme ruler
of his kingdom, and his word is the
test by which every dogma and prac-
tice must be judged. Let us consider
some of the characteristics of this
government.

First it is an absolute monarchy.
We have governments on earth that
we describe as absolute monarchies,
meaning that they have no constitu-
tion, but it is not. There are thou-
sands of things which the Russian
Czar would like to do which he can-
not do. With his pistol or sword
Nicholas might slay his own children,
as Ivan the terrible in maniacal rage
killed his first-born son, and no power
on earth could bring him to jus-
tice. But there are limits to the pre-
sent Czar's power. His own subjects
recognize the fact. The old Russian
proverbs tell us there are many
things the Czar cannot do. Among
those proverbs are the following:
"Even the Czar gets his shoes be-
spattered if he puts his foot in a
puddle." "The Czar's crown cannot
protect him from a headache." "The
ox of the Czar can have only two
horns." "Even the Czar's vinegar
will not sweeten." "Put the Czar in
the desert and he is a man and no-
thing more." "The Czar's edicts are
good for nothing unless God's 'Amen'
is written on them." By these quaint
aphorisms, current in Russia, do the
people show that they realize that,
powerful as the Russian autocrat is,
he is subject to human limitations,
like the most obscure peasant in his
Empire. It is well known, too, by
statesmen that even as a ruler he is
not so supreme as is thought. The

nobles who surround him exercise a
constraint upon him, and his agents
often thwart his will.

In an infinitely higher sense is
Christ the absolute ruler in his king-
dom. In his wisdom and power he
governs without check, and his word
is the law and life of his people. "I
am the Alpha and Omega, the begin-
ning and the ending, saith the Lord,
which is and was and which is to
come the Almighty." "Christ is all in
all of creation, of history, of Scripture,
of salvation. He is all in all in the
life of the believer and in the life of
the Christian church and in the life of
everything." He is in truth more than
a president, more than a Pope
of Venice, more than a King, more
than a Czar. He is an absolute mon-
arch in the Christian world. He
shares his throne with no one. He is
king of kings. His word is the law
and the only true law. Christ again
and again emphatically stated that
by him and through him must all
things be judged as right or wrong.

A significant illustration of Christ's
originality and his freedom from cur-
rent principles and prejudices is giv-
en in the gospels, and it may help
us to understand his attitude if we
study the story. One day while
Jesus was teaching in the temple
surrounded by the scribes and
Pharisees tried to entrap him.
Right into the temple where Jesus
was they dragged a trembling,
frightened, sobbing woman who had
been taken in adultery. Right
through the crowds of listeners they
pushed her. Then they cried out in
stentorian tones so that all could
hear: "Master, what shall we do with
her? Shall we stone her to death, as
Moses commanded, or shall we let
her go free?" Instead of Christ con-
demning or acquitting the poor crea-
ture, as they all supposed he must
do, Christ by his actions as well as
by the word of lip condemned the
men who were her accusers. What
was the meaning of that judgment?

We cannot for a moment suppose
that a being so pure as Christ
thought lightly of so heinous a sin.
It must have been loathsome and
abhorrent to him, but we may learn
a lesson from the way in which he
treated the sinner and her accusers,
the lesson all the more weighty be-
cause it comes from him who is the
embodied law of the kingdom of God.

The divine law, in the first place,
makes no discrimination between the
masculine and the feminine sins. It
does not come to man and smilingly
say, "Husband, you have a right to
be a libertine, while your wife must
tread the narrow path of virtue."
It does not say, "Brother, here is the
'saloon of respectability' you can
get drunk, but if your sister is found
in that saloon she will be disgraced
for life." It does not say that a man
can tell vile stories and frequent the
low race tracks and be the companion
of pugilistic thugs and dissolute
characters and still be respected,
while a woman, having done wrong,
can never be allowed to enter again
into the association of the good and
the true and the respectable. But
the divine law does say this: "Oh,
men, if the sin that this woman has
committed is to be punished by ston-
ing, every one of you who has com-
mitted the same sin deserves to be
stoned also." A blasphemy from a
man's lips in the sight of God is
just as vile and culpable as a blas-
phemy from a woman's lips. And yet
from time immemorial the world has
always had two criminal courts in
which it has judged its moral delin-
quents. The one is the "court of
mercy" for masculine offenders; the
other is the "court of no hope," in
which lynx-eyed Judge Hardheart
sits upon the bench, charging the
jury of "no regrets" and sentencing
woman defendant after woman de-
fendant to a life imprisonment in the
penitentiary of despair.

The rule is one condemnation for
masculine sins and another for femi-
nine. We all know that the phari-
saeal ideas of old are common at
the present time. Indeed, I go even
further than this. I sometimes think
that, as far as the world is concern-
ed, many people are prone to admire
men if they are not too good, if
they have an immoral blemish on
their record. They are not glad
when they say, "He is a square, true
man," but they are happy when they
can say, "He is a wild fellow, but
mighty nice." It is on account of
this tendency of the human race to
judge man's sins differently from wo-
man's sins that we often find men in
public places boasting of their evil
deeds as though they were the signs
of true manhood and nobility.

Another characteristic of the divine
law is that it recognizes no distinc-
tion of rank or station. As the di-
vine law makes no distinction be-
tween sexes, it also makes no dis-
tinction between the sins of the up-
per and the lower social classes. It
does not have one criminal code for
the palace and another for the hut.
It does not have one for the wealthy
Wall street financier who manipulates
the railroad stock and "waters" it
and cheats thousands of small invest-
ors out of their all, and another
for the groceryman who has false
weights and never sends a full pound
of coffee or tea or sugar to his cus-
tomers when they pay for a full
pound. When it says "Thou shalt
not" to the plebeian, it also says
"Thou shalt not" to the aristocrat.
What it denounces in the heart of the
serf it also denounces in the heart of
the ruler sitting upon the king's
throne, or of the judge sitting upon
the chief justice's bench of the Su-
preme Court, or of the President
in Egypt, or as Bismarck did in Ger-
many, or as Gladstone did in the
British Parliament. And yet, to hear
some people speak of it, one might
suppose that God's ear was very deaf
to the rich man's sins and very alert
to hear about the poor man's evil
deeds.

Do you believe God discriminates
between the sins of the social classes?
If you do, let me by the scene of my
text disabuse your mind of that
surmise. Come, let us push our way
through the multitudes crowding in
the temple and find out who con-
spire against the law. We are those
strong, fine looking men standing in
front of Christ? They are not insignif-
icant clerks. They are not labor-
ers or farmers who have come into
town with dust begrimed clothes.
They are not hirelings or beggars or
men and women who from perpetual
movings have become tramps and
vagabonds. Most of that group just
in front of Christ have been intel-
lectuals. They have in their phys-
ical movements the actions of suc-
cessful men. They have in the glance
of their eyes the searching power
which bespeaks command. "Those
men," wrote Dr. Strong, "were the
scribes. They were the doctors of
the law and the interpreters of the
Scripture." These other men were
Pharisees. They were so particular
to keep themselves outwardly un-
spotted from heathen customs that
they carried extracts from the Heb-
rew law about with them in little
boxes or phylacteries. They had
these boxes strapped to their fore-
heads that all men might see them.
But when these men, these leaders of
Jerusalem, were standing here con-
demning a poor outcast woman for
her sin Christ in silence was making
figures upon the ground with his fin-
gers in which they might read their
own condemnation.

What Jesus Christ was writing
upon the ground is not recorded;
whether Christ was writing history
of those accusers on the ground or
no we care not, for one fact we do
know by his silence as well as later
by his spoken words. Christ was
teaching the sweeping lesson that a
rich man's sins, a prominent lawyer's
or physician's or statesman's sins or
a minister's sins are just as severely
condemned in the sight of God as the
poor man's sins. The divine law dis-
criminates not between the sins of
the upper and lower social classes.

But between sin and righteousness.
The sin of the broad-cloth is the
same black sin which sometimes nests
under the rough woollens of the lab-
orer and the mechanic. Sin is sin
wherever found, and sin by the Christ
law is to be everywhere condemned.

But I find in the next place an-
other trenchant lesson. The divine
law does not accept zeal in bringing
others to justice as a ground for
absolving the prosecutor of his own
wrongdoing. The scribes and Phari-
sees cannot stone for their sins by
denouncing and condemning others.
Though a man might prove every
other man a living example of total
depravity and devote his life to the
exposure and arraignment of crim-
inals, he must take his own place at
the bar and answer the indictment of
his own iniquities. Instances have
been known of a criminal under hu-
man Government, securing for him-
self immunity from punishment for
his own crimes by betraying his
leader to the officers of the law or
even by himself executing sentence on
that leader, but such men are de-
spised by their perfidy, even by the
community that profits by the treach-
ery. A similar principle is applied
in our courts of justice when a man
is allowed to turn state's evidence.
It sometimes happens that there is
no way of convicting a notorious
criminal but by the testimony of a
confederate. That confederate's evi-
dence has to be purchased, and the
price paid is a pardon for him of his
own share in the crime. It is a
heavy price to pay, a miscarriage of
justice, but it is a result of the in-
adequacy of human administration,
and it has no place under divine
law.

But what did Christ do? Did he
say: "Pharisee, thou art a lib-
ertine. Scribe, thou art morally cor-
rupt." Oh, no! He turned and sim-
ply held up before their countenances
the mirror of convicting conscience,
in which they could see their own
sinful selves. Christ said, "He that
is without sin among you, let him
first cast a stone at her." Then one
by one they slunk away. Oh, my
friends, when you and I to-day,
going forth into a sinful world, are
trying to prove this woman is bad
and that man is bad and that young
boy is bad and that young girl is
bad we are not deceiving God as to
our own characters. We do not im-
prove our standing at his bar by
denouncing others. Rather by our
harsh and uncharitable judgment we
are proving ourselves deserving of
condemnation. Let us refrain from
casting stones at the sinner. We
must all answer for our own deeds
at his bar, who said, "He that is
without sin, let him first cast a
stone at her." And without one ex-
ception we must all either slink away
before the flashing eye of Christ or,

like the poor publican in the temple,
moan, "God, be merciful to me, a
sinner!"

The divine law is omniscient. Evil
deeds that the world does not know
of are known to God, and at his
judgment bar the evidence of them
will confront the wrongdoer if they
have not been pardoned through
Christ. Even in this world crimes
long ago committed and successfully
hidden have been unexpectedly dis-
closed and brought home to the per-
petrator. Oh, my friends, be not
among the scribes and Pharisees who
have no mercy, no charity for sin-
ners! Have our lives been immacu-
late? Is there any evidence against
us that may confront us when we
are mercilessly assailing our erring
brother or sister? It will be a shame-
ful, a humiliating, position to stand
convicted before Christ of those sins.

Do you not feel that Jesus is speak-
ing to us, as he spoke to the pro-
secutors of old, "He that is without
sin, let him first cast a stone at
her?"

But, though the divine law was
and is so hard upon the unrepentant
sinner, how gentle, how loving, how
pardoning, how forgiving it was and
is to the repentant sinner who comes
asking for mercy at the feet of Jesus
Christ. Sweeter than the caressing
and forgiven by a loving mother is
this picture in my text of a poor
convicted outcast, trembling at the
feet of Christ and finding pardon and
peace and life. I can see her now as
the rough men are pushing her up.
Her face is scratched and bleeding;
she fights them step by step. I see
her as they fling her at the Master's
feet. There at first she shrinks under
his pure gaze, expecting that one so
sinless will indorse the condemnation
of her accusers and in horror at her
crime hand her over to the execution-
ers. But, though he loathes her sin,
he has compassion for the repentant
sinner. I see her now, when all fear
leaves her and the bad men turn their
backs upon her. Now she looks up
into Christ's face with grateful love.
Oh, my friends, though you may be
scarred with the sins of an evil past,
though you may be cast out by the
world as one who ought to die,
mercy and pardon in Christ will find
you. Will you not as a repentant
sinner throw yourself at his feet,
where you will find peace and life
and hope?

And where did this broken hearted
Magdalene find her peace? Ah, yes,
it was in the temple! There the
"divine law of mercy" was revealed
to her. While Christ was teaching
the people the great lesson of God's
forgiveness of sin they brought her
to him. In the temple Jesus turned
and said to her: "Neither do I con-
demn thee. Go and sin no more."
In the temple, in this building, this
church dedicated for the worship of
Jesus Christ, oh, sinful man, you
may hear the voice of the Master
offering you pardon of sin! You can
hear him if, like the broken hearted
woman at the feet of Christ, you are
a repentant sinner. You can if you
will say, "Lord, save me and save
me now." That pardon through
Christ is the promise of the divine
law. Will you take it? Will you re-
ceive it now?

The Value of Charcoal

Few People Know How Useful it is in
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Nearly everybody knows that char-
coal is the safest and most efficient
disinfectant and purifier in nature,
but few realize its value when taken
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cleansing purpose.

Charcoal is a remedy that the more
you take of it the better; it is not a
drug at all, but simply absorbs the
gases and impurities always present
in the stomach and intestines and
carries them out of the system.

Charcoal sweetens the breath after
smoking, drinking or after eating
onions and other odorous vegetables.
Charcoal effectually clears and im-
proves the complexion, it whitens the
teeth and further acts as a natural
and eminently safe cathartic.

It absorbs the injurious gases which
collect in the stomach and bowels; it
disinfects the mouth and throat from
the poison of catarrh.

All druggists sell charcoal in one
form or another, but probably the
best charcoal and the most for the
money is in Stuart's Charcoal Lozen-
ges; they are composed of the finest
powdered Willow charcoal, and other
harmless antiseptics in tablet form
or rather in the form of large, pleas-
ant tasting lozenges, the charcoal
being mixed with honey.

The daily use of these lozenges will
soon tell in a much improved condi-
tion of the general health, better
complexion, sweeter breath and pure
blood, and the beauty of it is, that
no possible harm can result from
their continued use, but on the con-
trary, great benefit.

A Buffalo physician in speaking of
the benefits of charcoal, says: "I ad-
vise Stuart's Charcoal Lozenges to
all patients suffering from gas in
stomach and bowels, and to clear the
complexion and purify the breath,
mouth and throat; I also believe the
liver is greatly benefited by the daily
use of them; they cost but twenty-
five cents a box at drug stores, and
although in some sense a patent
preparation, yet I believe I get more
and better charcoal in Stuart's Char-
coal Lozenges than in any of the
ordinary charcoal tablets."

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or flavor. Black, Mixed or Green. By all Grocers. Japan Tea
Drinkers, try "ALADA" Green Tea.

MATURITY OF TREES.

Though there are oaks living which
are known to be more than a thou-
sands years old, the average oak does not
live more than seventy-five years.
That is to say, its growth extends
over that period. The same is true
of the ash, larch, and elm. The fir
and spruce reach maturity after
about eighty years. At the end of
that time their growth remains sta-
tionary for some time and then decay
begins.

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It's the dried sputum floating
around in the air that gets into your
lungs and causes consumption. A
sure preventive is fragrant, healing
Catarrhoxone, which is inhaled right
into the lungs, kills every germ, heals
the sore membranes and cures thor-
oughly every type of catarrh, bron-
chitis, asthma and lung trouble. "I
caught a severe cold, which develop-
ed into catarrh and finally settled
on my lungs," writes Mr. A. North-
rop of Bedford. Catarrhoxone reliev-
ed quickly and cured me. I recom-
mend Catarrhoxone highly." Two
months' treatment \$1.00; trial size 25
cents.

The man who has most to say of
the danger of money-getting gener-
ally has least of it.

OWES HIS LIFE TO A NEIGHBOR'S
KINDNESS.

Mr. D. P. Daugherty, well known
throughout Mercer and Sumner coun-
ties, W. Va., most likely owes his life
to the kindness of a neighbor. He
was almost hopelessly afflicted with
diarrhoea; was attended by two phy-
sicians who gave him little, if any,
relief, when a neighbor learning of
his serious condition, brought him a
bottle of Chamberlain's Colic, Cholera
and Diarrhoea Remedy, which cured
him in less than twenty-four hours.
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she has no time for preparing any of the family meals. Wash day is a trial, and the
good wife faces each with a sigh of despair.

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light way. It makes child's play of work.

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