HYPERCRITICISM ONE OF THE GREAT SINS OF PRESENT AGE.

OUR RIGHTS AS TO ALL OTHERS.

The Sin of Hypocrisy-The Further We Have Gone Astray the More Apt Are We to Consider Unfavorably the Shortcomings of Others-"Judge Not That Ye Be Not Judged,"

Entered According to Act of Parliament of Canada, in the year 1902, by William Bally, of To-ronto, at the Dep't of Agriculture, Oliawa.

Chicago, Aug. 10 .- A plea for forbearance and the magnanimous treatment of offenders is made by Rev. Frank De Witt Talmage in this ser-mon on the text Matthew vii, 1,

'Judge not, that ye be not judged." After Massillon, the great court preacher of France, had inished one of his sermons, Louis XIV. summoned him to his side and said: "Massillon, how is it you impress me as you do? I have heard many great orators preach. They nearly always please me. But when you preach, instead of being pleased with you, I am always discontented with myself. I always feel that I want to be a better man as well as a better King." "Well," answered the great preacher, "the only way I can account for it, your Majesty, is because I am always preaching against myself. When I am about to make up a sermon, I say to myself, 'Massillon, what is the sin which you have hardest work to battle to-day?' And when I preach against my own sins I generally find that there are similar sins in other hearts which I am also preaching against." If there is any truth in the words which Massillon spoke to Louis XIV., this sermon will carry a message to every pew. Of all sins there is none more easy for speaker as well as hearer to fall into than the sin of hypercriti-

The sin of censorious criticism is almost universal because one is apt to commit it at first unconsciously and without premeditation or forethought. If a party of young people are together, it is not hard to find fault with the minister, and the doctor, and the dressmaker, and the neighbor's wife and child and house and all that he has. It is not difficult to lay the reputation of an absent member upon the dissecting table of traducement and cut and hack it into pieces with cruel, sharp, merciless tongues. It is not always disagreeable opportunity to repeat the slanders and the vilifications and the defamations and the wholesale condemnations which have been circulated about the neighborhood in reference to other people's characters.

against the hasty and the unjust judgments with which we condemn cur fellow men. It is a divine protest to bring men and women to the realization of the awful damage they are doing themselves, as well as others, by the pernicious habit of censorious criticism. It is a protest to prove that, though we can honor men and love men and praise men and help men, yet we must not hate men or deride men or condemn men. Condemnation is a divine prerogative. Condemnation is a thunderbolt which will shatter every human hand that tries to grasp it and to hurl it. Condemnation is a poisonous fang which will destroy our own lives as well as lacerate and instill the fatal poison into their flesh

Personally we should not condemn. men, because, having imperfections in ourselves, we have no right to expect and demand perfection in others. If we were hely, perhaps we might have a right to expect other peo le to be holy. If we were pure minded, we might have a right to expect other people to be pure minded. . If we loved the Lord our God with all our heart and soul and mind and strength; if we were perfect husbands and perfect wives, perfect parents and perfect children, perfect in our love for our fellow men, we might expect others to be perfect. what right has the raven to croak because her young have wings as black as the night? What right has the Pharisee to stand up and condemn the poor publican, who stood afar off and beat his breast, moan-'God be merciful to me a sinner," when the Pharisee himself was so sinful that he was like a whited sepulcher, "which indeed appeared beautiful outward, but was within full of dead men's bones and all unclean?" And what right have you, O hearer, to say your neighbor is a had man or a bed woman and should be condemned when you yourself have an evil eye and have not yet, by the grace of God, plucked it out? When you yourself have an evil hand or foot and have not yet amputated it? When you yourself have an evil tongue to speak or an evil ear to listen against the deeds of your neighbors?

What would you think of a dissolute judge condemning a prisoner at the bar for the same sins of which he himself was flagrantly guilty? Why, such a hypocritical and unjust judge would be submerged under a tidal wave of popular scorn. Such a dishonest judge would be treated as mercilessly as was that judge who in the darkest days of Rome's infamies undertook to sentence some conspirators to death while he himself was one of the conspirators. He would be dragged from the judicial bench. And yet this sin of condemning others when we ourselves are guilty of sin is a habit which can be laid at many a door. We superciliously demand perfection in others while we ourselves are imperfect.

And the sad fact about human condemnation is this: The more we ourselves have gone astray, the more we ourselves have followed too much the devices and the desires of our own hearts, the more we ourselves have sinned in mind or in act and not yet | the sharp tongue that "breaketh the

FORBEARANCE PLEA | been found out by the world, the shortcomings and weaknesses or others, even as Lord Jeffreys, the unjust English judge, was merciless toward those who were brought before him, although he himself at that time was the greatest criminal in all England. It is not the good father who is hardest upon the daughter that has gone astray; it is the bad father who is not apt to forgive the wayward child. It is not the good brother who is unwilling to save the wayward sister; it is the sinful brother, who would and does demand that his sister should be morally all right while he himself may be morally all wrong.

To illustrate the truth that the more we ourselves have gone astray the more we are apt to condemn shortcomings in others, I would read from a leaf out of the book of memory. I remember many years ago a lady's character was being assailed on a hotel porch. A member of the party at that time denounced the absent woman so severely that I turned said: "Madam, you have no right to publicly make a charge like that against any one. Even if you had positive proof that what you say is true, you should keep your lips firmly sealed, because no one knows but that some day the bloodhounds of slander may be hunting your own tracks." This lady was very indignant. She said that I charged her with the same crimes of which the absent woman was supposed to be guilty. Within one year that woman who was so bitter in her criticism of her sister was proved guilty of the same offence which she charged against another.

My father in his younger days had almost the same experience,

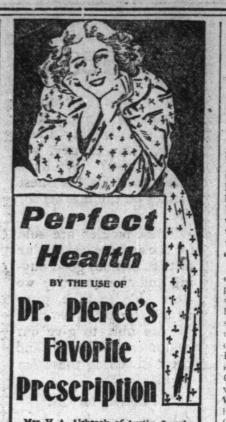
No man should rashly condemn an other, because it is often impossible for him to realize what were the mitigating circumstances in which the sin was conceived. If all men were born free and equal, as the American Declaration of Independence optimistically declares, you could judge them in the bulk. You could judge any two men as you might test two bars of steel which come from the same mold. You could judge them, as you might say that a pound of coffee ought to weigh as much as a pound of tea; but all men are not born free and equal. We are different in hereditary tendencies. Only a short time ago at a convention of the Women's Christian Temperance Union a delegate read the record of a woman with riminal tendencies who died in 1827. The name of this woman, for obvious easons, was not told. This woman of criminal tendencies had had up to date over 800 descendants. Seven hundred of these descendants have been criminals, and all were convicted at least once and most of them more than once for crime. Thirty-six of those descendants have been murderers. "And," said the speaker, the blood of that one woman of criminal tendencies has cost the nation in eighty years over \$3,000,000 for trials and executions and for the property stolen or destroyed." Is ot the blood that flows in your veins

happily different from that which flowed in the veins of those children? We are different in the surroundings of babyhood and boyhood and young manhood. Some men never knew the love of a parent. Their father and mother died when they were very young. Instead of being able to get an education, as you and I have been, they were pushed out into the great world unprepared for the struggle of life and told to shift for themselves. We are as different as flowers are different. Some are planted in rich soil, others in poor. Some are cared for by loving hands; others have to fight for their lives among the bristly thorns and the overshadowing weeds. Some have enough sunlight to incubate and develop them and just enough showers and dews to slake their thirst. Other flowers are continually being scorched by the droughts and deluged by the freshets. We are all different in our inherited temperaments and our power to resist temptation. Oliver Wendell Holmes, the quaint poet and philoopher, once wisely said, "Every child's training should begin at east 100 years before that child is born." Have you and I any right to condemn a man's actions unless we can put ourselves in that man's place? Then, after we have put ourselves in our erring brother's place have we a right to affirm that we, in our own strength, would have done differently than he has done? If we

do thus affirm, we are not honest and true to ourselves, for some of the mightiest and best men of God have testified just the opposite. Glorious John Newton, trumpet throated John Newton, Holy Spirit inspired John Newton, once declared that he never saw a murderer being led away to the gallows but he always said to himself, "There goes John Newton unless he had been saved by the grace of God." Horatio Seymour, twice governor of New York, in a large religious meeting once solemply declared: "In my time, as the York, I have had to examine hundreds of applications for pardons. After I had carefully examined then and fully entered into the lives of the convicted and realized the influences which caused those crimes, I am free to confess that had I had the same influences about no as those men had in every case I should have committed the same crimes, if not blacker ones." Oh, my brother, instead of cond mining you brother put yourself in your erring brother's place. Get down on your knees and offer a prayer of gratitude that you have not been tempted as he is tempted. You ought to get down on your knees and than; God that even in your lesser temptations you have been

a divine love which may never have been kindled in your brother's sinful heart. your friends will scarcely know No human being should condem his neighbor, because it is only the ficial, but be sure that you get the loving tear of pleading sorrow that can quench the fires of sin and not genuine " Abbey's."

saved solely by an inspiring faith in



Mrs. H. A. Alsbrook, of Austin, Lonoke Co., Ark., writes: "After five months of great suffering with female weakness I write this for the benefit of other sufferers from the same affliction. I doctored with our family physician without any good result, so my husband urged me to try Dr. Pierce's medicines—which I did, with wonderful results. I am completely cured. I took four bottles of Dr. Pierce's Favorite Prescription, four of his 'Golden Medical Discovery' and two vials of his 'Pleasant Pellets.' The Common Sense Medical Ad viser, 1008 large pages in paper covers, is sent free on receipt of 31

one-cent stamps to pay expense of customs and mailing only. Address Dr. Pierce, Buffalo, N. Y.

bone." It is only the warm, gentle, protecting, outstretched arm friend that draws the sinner toward God and heaven; not the clenched fist of an enemy. Did you ever see a minister who became a better minister through the fault finding of his congregation? Did you ever know of a wife who became a better wife because her husband talked against her to his neighbors? Do you know of one human being who was brought closer to your heart and to God by being demeaned in the eyes of his fellow men through bitter denunctations that you hurled against him? No! Slander and vilification and traducement and disparagement and evil rumor, repeated by your never softened or purified sinful heart. . They only drove the

sinner farther away from you and farther from God. It is possible to criticize even the best of men. The story is told that Zeuxis, the famous Greek artist, painted a wonderful picture of a boy ding a dish of grapes. The pic ture was so wonderful that the birds flew through the open window and with their bills pecked at the grapes which the artist had drawn. though there were thousands ready to praise, there were still many censerious critics who condemned the picture. "For," said the evil mind-ed critics, "if the boy had been painted as perfectly as the dish of fruit, the birds would have been afraid to approa h the dish which the lad is supposed to held in his hand." It is possible to harshly judge the actions of even the best Therefore it is very easy by bitter criticism, to destroy thousands who might be saved by the gen leness of a loving, forgiving,

hristlike tongue. No man should condemn his neigh or, because when he destroys his ordin r by evil criticism he also nally destroys himself; Some peole suppose that my text, "Judge not, that ye be not judged," is onto be applied in a temporal way; that it only alludes to things of this world; that it is to be interpreted n the sense that if we are njust to others in our censorious riticism, others will be unjust to us. The injustice which we do to others with the tongue will always as a boomerang, come back and strike

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old age is said to have been execu ed upon the fa'al instrument which had invented in his younger days as the prime minister of one of th French monarchs was confined in the ery cago of torture he had builded for his enemies, a cage so short that the prisoner in it could not lie down so low that he could not stand upright in it; as Regent Morton was nigged to death by the spikes of the a'al image of torture known as the "Ma'd n" which he himself had in-troduced into Scotland, and as a Haman was hanged, upon the galows he had erected for the despised Mordecai, so the unjust criticisms which we mete out to others are often the very condemnations with which we ourselves shall be condemned by our fellow men.

But the text has a deeper and wid er meaning than merely the inter-pretation whi h implies that if we brothers our brethren will in turn speak similar condemnations against It means that if we condemn our brethren. Christ will condemn us. It means that if we do not speak kindly of those who have gone wrong Christ will not become our divine adocate and plead for our forgiveness What does the Bible say in order to impress this truth upon our hearts? hrist gave us the Lord's Prayer as he model of our applications. 'Our Father which art in heaven, hallow-ed by thy name. Thy kingdom come. Thy will be done in earth as it is in h.aven. Forgive us our trespasses as we forgive those who treswe must pray that we are ready to forgive the sins of others so may God forgive us our own trespasses. My Lord and my God, if thy pardon is to be dependent upon our willingness to forgive and pardon others what chance have most of us for thy

But I have one thought more to deelop, and then I am done. man has a right to condemn his brother, because after the condemnation is once spoken it often happens that it can never be recalled, no matter now much he may repent. Our judgnen's are nearly always spoken dements; therefore those evil words which speak to others about a absent friend or enemy will in probability be repeated to a econd and a third and fourth party ntil those censorious criticisms are arried everywhere. And then, my rother, the damage which we do into others will be past recall.

Thus my text has the same kind of practical application as that which mother taught her little boy while hey were spending the summer in the voods. The little fellow came running into the house in tears and aid: "Mamma, there are some lad oys out there nocking me. When cried 'Hello!' they shouted back Hello!' When I cried 'Keep still!' the bad boys cried 'Keep still' And when I shouted 'I won't!' the bad shouted back 'I won't! 'Ah," enswered the Christian moth-"my son, those were not bad oys answering the 'Hello!' mocking voices that you heard were only the echo of your own. vere the bad boy. If you had called love you!' you would have heard he suprosed bad boys say 'I love If you had called 'Come and ing to me!' they would have anwered "Come and sing to me!" to the gospel invitation to-day is gong to be heard a great deal in the hoings of your own voice. If we ry out to suffering and sinful huback "I love you!" thrist will call o those who have done us an injustice "I forgive your sins" "Christ will:e ho back "I forgive your sins!" th, my brother and sister, can we, hall we not, here and now, while we offer the Lord's Prayer, say with sincere and truthful hearts, "Forgive us our trespasses as we forgive those who trespass against us?'

The Story of the Ticket.

"Every ticket has its story," said a man acquainted with the pawnshops, and one of the sad little tales which he told is repeated by the Philadelphia Telegraph. It was a bitter cold day, and a mite of a boy, not over nine years old, had come in, wrapped in his overcoat. This he peeled off and deposited it upon the pawnbroker's coun-

"Give a dollar 'n' quarter?" he asked in pleading tones. "Dollar," said the money lender. "Oh, please give me a dollar 'n' a

quarter!" "Can't do it. Dollar." The boy was almost crying, and he begged earnestly for the sum he asked. "I want to get my sister's coat out," he said as he laid down 8 cents as interest money. This proposition the pawnbroker accepted, and the boy

sister's coat. "Is your sister going to a dance tonight?' a bystander asked him. "No, sir; mom's been sick, an' Maggie had to hock her coat for feed. She's got a job now, an' she's got to have a coat to go to work in. I don't mind the

The Scotch Halfpenny. Englishmen are familiar with the name "bawbee," applied to the Scotch halfpenny, but to few does it bring the association of a baby queen and a loyal people. Those who meet with the word in their reading do not often stop to ask how it came to be applied. It appears that the first attempt at the portraiture of the unfortunate Mary, queen of Scots, was made in her in-

cold; I'm used to it."

fancy, and her small face was engraved upon the Scottish halfpennies at the time of her coronation in 1543, when she was but nine months old. A number of these small coins are still preserved, and it will be easily understood how the name "bawbee," or baby, came to be given to the coin bearing the effigy of the baby. The halfpenny of Scotland is still commen-ly called the bawbee, although the baby face no longer appears on it.

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> will toil on here at home While she splashes in the foam; Such is fate; will work ten hours a day,

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