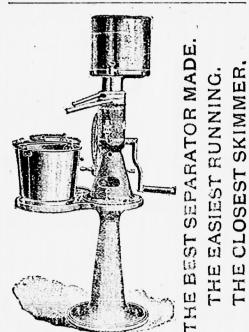
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THE DIVINE SCALES.

IN THE BALANCES. Responsibility, Taking His Text

at Babylon. [Copyright, Louis Klopsch, 1899.] WASHINGTON, May 21.—In these days of moral awakening this pointed sermon by Dr. Talmage on personal responsibility before God will be read with a deep and solemn interest; text, Daniel v, 27, "Thou art weighed in the balances and art found wanting."

Babylon was the paradise of architecture, and driven out from thence the grandest buildings of modern times are only the evidence of her fall. The site having been selected for the city, 2,000,-900 men were employed in the rearing of her walls and the building of her works. It was a city 60 miles in circumference. There was a trench all around the city, from which the material for the building of the city had been digged. There were 25 gates on each side of the city, between every two gates a tower of defense springing into the skies, from each gate on the one side a street running straight through to the corresponding gate on the other side, so that there were 50 streets 15 miles long. Through the city ran a branch of the river Euphrates. This river some times overflowed its banks, and to keep it from ruining the city a lake was constructed into which the surplus water of the river would run during the time of freshets, and the water was kept in this artificial lake until time of drought, and then this water would stream down over the city. At either end of the bridge span-

The wife of Nebuchadnezzar had been born and brought up in the country and in a mountainous region, and she could not bear this flat district of Babylon, and so, to please his wife, Nebuchadnezzar built in the midst of the city a mountain 400 feet high. This mountain was built out into terraces supported on arches. On the top of these arches a layer of flat stones, on the top of that a layer of reeds and bitumen, on the top of that two layers of bricks closely cemented, on the top of that a heavy sheet of lead and on the top of that the soil placed—the soil so deep that a Lebanon cedar had room to anchor its roots. There were pumps worked by mighty machinery fetching up the water from the Euphrates to this hanging garden, as it was called, so that there were fountains spouting into the sky. Standing below and looking up it must have seemed as if the clouds were in blossom or as though thesky leaned on the shoulder of a cedar. All this Nebuchadnezzar did to please his wife. Well, she ought to have been pleased. I suppose she was pleased. If that would not please her, nothing would. There was in that city also the temple of Bleus, with towers-one tower the eighth of a mile high, in which there was an observatory where astronomers

the other palace 7½ miles around.

temple an image, just one image, which would cost what would be our \$52,000,-

Handwriting on the Wall. Oh, what a city! The earth never saw nything like it, never will see anything like it. And yet I have to tell you that it is going to be destroyed. The king and his princes are at a feast. They are all intoxicated. Pour out the rich wine into the chalices! Drink to the health of the king! Drink to the glory of Babylon! Drink to a great future! A thousand lords reel intoxicated. The king seated upon a chair, with vacant look, as intoxicated men will -with vacant look stared at the wall. But soon that vacant look takes on intensity. and it is an affrighted look, and all the princes begin to look and wonder what is he matter, and they look at the same point on the wall. And then there drops darkness into the room that puts out the plaze of the golden plate, and out of the sleeve of the darkness there comes a finger -a finger of fiery terror, circling around and circling around as though it would write, and then it comes up, and with

sharp tip of flame it inscribes on the plastering of the wall the doom of the king, 'Weighed in the balances and found wanting. The bang of heavy fists against the gates of the palace is followed by the oreaking in of the doors. A thousand gleaming knives strike into a thousand uivering hearts. Now death is king, and he is seated on a throne of corpses. In that hall there is a balance lifted. God swung it. On one side of the balance are out Belshazzar's opportunities; on the other side of the balance are put Belshazzar's sins. The sins come down. His opportunities go up. Weighed in the balinces—found wanting. There has been a great deal of cheating in our country with false weights and neasures and balances, and the govern-

ment, to change that state of things, appointed commissioners whose business it was to stamp weights and measures and palances, and a great deal of the wrong has been corrected. But still, after all, there is no such thing as a perfect balance on earth. The chain may break, or some of the metal may be clipped, or in some way the equipoise may be disturbed. You cannot always depend upon earthly bal ances. A pound is not always a pound and you may pay for one thing and get another, but in the balance which is suspended to the throne of God a pound is a pound, and right is right, and wrong is wrong, and a soul is a soul, and eternity is eternity. God has a perfect bushel and a perfect peck and a perfect gallon. When merchants weigh their goods in the wrong way, then the Lord weighs the goods again. If from the imperfect measure the on the other side the balances, 'Having merchant pours out what pretends to be a gallon of oil and there is less than a galon, God knows it, and he calls upon his recording angel to mark it, "So much wanting in that measure of oil." The

farmer comes in from the country. He has apples to sell. He has an imperfect measure. He pours out the apples from this imperfect measure. God recognizes it. He says to the recording angel, "Mark down so many apples too few-an imper-We may cheat ourselves, fect measure.' and we may cheat the world, but we cannot cheat God, and in the great day of judgment it will be found out that what we learned in boyhood at school is correct -that 20 hundredweight makes a ton and 120 solid feet make a cord of wood No more, no less. And a religion which does not take hold of this life as well as

the life to come is no religion at all. Weighing Principles. But, my friends, that is not the style of balances I am to speak of today; that is not the kind of weights and measures. am to speak of that kind of balances which weigh principles, weigh churches, weigh men, weigh nations and weigh worlds. "What!" you say. "Is it possible that our world is to be weighed?" Yes. Why, you would think if God put on one side of the balances suspended from the throne the Alps and the Pyrenees and the Himalayas and Mount Washington and all the cities of the earth they would crush it. No, no! The time will come when God will sit down on the white throne to see the world weighed, and on one side will be the world's opportunities and on the other side the world's sins. Down will go the sins, and away will go the opportunities, and God will say to the messengers with the torch: "Burn that world! Weighed and found wanting!"

So God will weigh churches. He takes a great church. That church, great according to the worldly estimate, must be weighed. He puts it on one side the balances and the minister and the choir and the building that cost its hundreds of housands of dollars. He puts them on one side the balances. On the other side of the scale he puts what that church ought to be, what its consecration ought to be, what its sympathy for the poor ought to be, what its devotion to all good ought to be. That is on one side. That side comes down, and the church, not being able to stand the test, rises in the balances. It does not make any difference about your magnificent machinery. A

church is built for one thing-to save

souls. If it saves a few souls when it

might save a multitude of souls, God will spew it out of his mouth. Weighed and

found wanting! So we perceive that God estimates na-

tions. How many times he has put tho HUMAN LIVES AND ACTIONS WEIGHED Spanish monarchy into the scales and found it insufficient and condemned it The French empire was placed on one side of the scales, and God weighed the French empire, and Napoleon said: "Have I not enlarged the boulevards? Did I not kindle the glories of the Champs Elysees? From the Handwriting on the Wall Have I not adorned the Tuileries? Have I not built the gilded opera house?" Then God weighed the nation, and he put on one side the scales the emperor, and the boulevards, and the Tuileries, and the Champ Elysees, and the gilded opera house, and on the other side he puts that man's abominations, that man's libertinism, that man's selfishness, that man's godless ambition. This last came down, and all the brilliancy of the scene vanished. What is that voice coming up from Sedan? Weighed and found wanting! Personal Application.

But I must become more individual and more personal in my address. Some people say they do not think clergymen ought o be personal in their religious address, 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 Adirondacks to shoot deer in the abstract? Ah, no! He loads the gun; he puts the butt of it against his breast, he runs his eye along the barrel, he takes sure aim, and then crash go the antlers 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 sickroom, does he treat disease in the abstract? No; he feels the pulse, makes the diagnosis, then he writes 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 fact is, you and I have ning this Euphrates there was a palace a malady which, if uncured by grace, will the one palace a mile and a half around, kill us forever. Now, I want no abstraction. Where is the balm? Where is the physician?

People say there is a day of judgment coming. My friends, every day is a day of judgment, and you and I today are being canvassed, 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 men in the country. He comes. "Well, my brother, get in-get into the balances now, and be weighed.' But as he gets into the balances I say. 'What is that bundle you have along with "Oh," he says, "that is my repuation for goodness and kindness and charity and generosity and kindliness generally." "Oh, my brother, we cannot weigh that; we are going to weigh youyou. Now stand in the scales-you, the moralist. Paid your debts?" "Yes," you say, "paid all my debts." "Have you acted in an upright way in the communiy?" "Yes, yes." "Have you keen kind o the poor? Are you faithful in a thousand relations in life?" "Yes." "So far, so good. But now, before you get out of his scale, I want to ask you two or three juestions. Have your thoughts always been right?" "No," you say; "no." Put down one mark. "Have you loved the talked to the stars. There was in that 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 have come short-have you not?' 'Yes." Make ten thousand marks. Come, the record of the 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. Balances of the Sanctuary. Still the balances of the sanctuary are aspended, and we are ready to weigh any who come. Who shall be the next? here is a formalist. He comes, and he gets into the balances, and as he gets in I see that all his religion is in genuflections and in outward observances. As he gets into the scales I say, "What is that you have in this pocket?" "Oh." he says, "that is Chains broken, prison houses opened, sins Westminster Assembly Catechism " I say: Very good. What have you in the 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 sanctu-"Oh," he says, "that is a church record." "Very good. What are 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 that you are depending for your salvation apon your orthodoxy. Do you not know that the creeds and the forms of religion are merely the scaffolding 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?" Favs the man, "I cross myself often, 'Ah, that will not save you." says the man, "I am sympathetic for the "That will not save you." poor." the man, "I sat at the communion table." That will not save you." "But," says the man, "I have had my name on the church record," "That will not save you." 'But I have been a professor of religion 40 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 records, all the Christian conventions that were ever held, all the communion tables that were ever built, on your side the palances. On the other side the balances must put what God says I must put there. I put this million pound weight

the form of godliness, but denying the power thereof." Weighed and found wanting. 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 made up of. Stocks, dividends, percentages, "buyer ten days," "buyer 30 days." "Get in, my friend;

get into these balances and be weighedweighed 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 cheaply can I buy these goods?" and "How dearly 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 vulgar Interruption, and he hopes on the way to shurch to drum up a new customer! All the week he has been weighing fruits. weighing meats, weighing ice, weighing coals, weighing confections, weighing worldly and perishable commodities, not realizing the fact that he himself has been weighed. "On your side the balances, O worldling! I will give you full advantage. I put on your side all the banking houses, all the storehouses, all the cargoes, all the insurance companies, all the factories, all the silver, all the gold, all the money vaults, all the safe deposits-all on your side. But it does not add one ounce, for at the very moment we are congratulating you on your fine house and upon your princely income God and the angels

are writing in regard to your soul 'Weighed and found wanting!' The First Scrutiny. 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 drumming the march of life may after awhile call a halt. We walk on a hair hung bridge over chasms. All around us are dangers lurking, ready to spring on us from ambush. We lie down at night, not knowing whether we shall arise in the morning. We start out for our occupation, not know-

CASTORIA
For Infants and Children. The Kind You Have Always Bought ing whether we shall come back-crowns being burnished for thy brow or bolts forged for thy prison; angels of light ready to shout at thy deliverance or fiends of darkness stretching out skeleton hands to pull thee down into ruin consummate! Suddenly the judgment will be here.

The angel, with one foot on the sea and the other foot on the land, will swear by him that liveth forever and ever that time shall be no longer: "Behold, he cometh with clouds, and every eye shall see him.' Hark to the jarring of the mountains. Why, that is the setting down of the scales, the balances. And then there is a flash as if from a cloud, but it is the glitter of the shining balances, and they are hoisted, and all nations are to be weighed. The unforgiven get in on this side the balances. They may have weighed themselves and pronounced 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 gone, all the titles of distinction gone, all the worldly successes gone, there is a soul, absolutely nothing but a soul, an immortal soul, a never dying soul, a soul stripped of all worldly advantages-a soul on one side the scales. 'On the other side the balances are wasted Sabbaths, disregarded sermons, 10,000 opportunities of mercy and pardon that were cast aside They are on the other side the scales, and there God stands, and, in the presence of men and devils, cherubim and archangel, he announces, while groaning earthquake and crackling conflagration and judgment trumpet and everlasting storm repeat it,

Weighed and found wanting.

All Must Be Weighed.

But say some who are Christians: 'Certainly 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 going to be weighed. Oh, follower of Christ, you get into the balances! The bell of the judgment is ringing. You on this side. On the other side the balof good which you did not improve, all go down, and your soul rises in the scale. perfections. Well, then, we must give you ever done and all the kind words you have adelphia Times. ever uttered. Too light yet! Well, we nust 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 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 come down that this righteous one may be saved. They yet! Come, the martyrs, the Latimers, the Wyelifs, 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 weight it aright. They come and get in. Too light! Come, angels of God on high. Let not the righteous perish with the wicked. They get in on this side the balances. Too light yet! I put on this side the balances all the scepters of light, all the thrones of power, all the crowns of glory. Too light 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 tremble from top to bottom. Then he puts both of his scarred feet on the balances, and the Christian's side comes down with a stroke that sets all the bells of heaven ringing. That Rock of

Ages heavier than any other weight! Christ Outweighs All. But says the Christian, "Am I to be al lowed to get off so easily?" Yes. If some one should come and put on the other side the scales all your imperfections, all your envies, all your jealousies, all your incon sistencies of life, they would not budge the scales with Christ on your side the scales. Go free! There is no condemna pardoned. Go free! Weighed in the balances and nothing, nothing wanted. Oh what a glorious hope! Will you accept it this day? Christ making up for what you Christ the atonement 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 transgressions, but Christ has paid it all. My Lord and my God, my life, my parlon, my heaven. Lord Jesus, I hail thee!" Oh, if you could only understand the worth of that sacrifice which I have represented to you under a figure—if you could understand the worth of that sacrifice, this whole audience 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. need not go so far. I saw a vehicle behind

a runaway horse dashing through the street, a mother and her two children in the carriage. The horse dashed along as though to hurl them to death, and mounted policeman, with a shout clearing the way, and the horse at full run, at tempted to seize those runaway horses 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? Because he was badly hurt and hurt for others. But I tell you today of how Christ, the Son of God, on the blood red horse of sacrifice, came for our rescue and rode down the sky and rode unto death for our rescue. Are not your hearts touched? That was a sacrifice for you and me. O thou who didst ride on the red horse of sacrifice, come and ride through this world on the white horse of

victory! No Legal Blemish, Bachelors with a leaning toward matrimony are warned that the doctrine of

caveat emptor will apply to the matrimonial contract. That is the judicial deliverance of Cincinnati court in a case in which a newy promoted Benedict, on the discovery hat his blushing bride was possessed of an unsuspected glass eye, tried to escape rom the matrimonial bond on the ground that he was deceived in the failure to inform him of the artificial nature of that important feature.

The court sweeps aside that plea with summary logic. If a woman were obliged to notify a wooer of the artificial character of any of the adornments of face or form, the obligation would apply to all of them, and, considering the range of such appliances, the assumed obligation to disclose the entire category would be disruptive of society.

Aspiring bridegrooms with a disposition o precautions must therefore rely on private tests for glass eyes or re-enforced coiffures and accept the consequences if their conclusions are not accurate.—Pitts-

Return of the Cradle. When physical culture came into vogue and was applied to the upbringing of babies, the first act of the reformers was to discard the old fashioned cradle. It was said not to be healthy for the baby to be subject to the seesawing motion of the

Now a Chicago woman physician has come out with the idea that the baby needs healthy circulation of the blood. She discarded the cradle for her own children, but for her grandchildren she has grown wiser. She declares the cradle is not an addler of infantile brains, but only sends the necessary amount of blood to all parts of the body. Something of this theory has made its way into a big babies' hospital in this

city, where a doctor is arranging something in the way of a baby exerciser, and we may hear before long of the baby gymnasium, in which every day the baby will be properly exercised.—New York Herald. Planning For Future Pleasures, "Josephine is so thoughtful." "In what way?"

"She has had the rustle of her silk pet-

Sicont taken by phonograph for fear she will forget it when it is out of style."-

Lhicago Record.

THE RALEIGH PEARL.

ound In an Anteprandial Clam by Lucky Philadelphia Councilman. Councilman J. R. C. McAllister of th First ward, chairman of the Dewey day elebration, in a most singular manne has become the lucky possessor of a mag nificent pearl of such value that the exact amount has only yet been guessed at by leading jewelers of this city. On the evening of Dewey day, while the

officers of the cruiser Raleigh were being dined at the Hotel Walton, Mr. McAllis ter, in virtue of his office, presided at the board. The first course was clams, o which the councilman is passionately fond. Deftly impaling one of the toothsome bi valves upon a fork, he lost little time in transferring it to his mouth. His teeth closed heavily upon his favorite delicacy, and the equanimity of the table was the next moment startled by a smothered jaculation. All eyes were upon the city father as, clapping his hand to his lips e removed a hard, shining object, which imbedded in the body of the clam, had nearly cost him a tooth or two. The luster of the substance he had bit-

en upon aroused the curiosity of the distinguished company. It was recognized at once as a jewel and was passed rapidly from hand to hand. Councilman John Lang of the Twenty-fourth ward, also a committeeman, who is a recognized expert on precious stones, at once pronounced it to be a pearl and one of great price. Sub equent developments have proved it to be

A happy inspiration seized Captain Coghlan when the verdict was passed by Mr. Lang.

"Allow me to christen your find," he said to Mr. McAllister. "Hereafter let it be known as the Raleigh pearl," and the Raleigh pearl it has become, which is the primary reason why patriotic McAllister solemnly affirms that he will never con-

sent to part with it. In shape the pearl is oval, one-eighth of an inch in diameter. At first it was of a peculiar light brown color, but since it has been treated to sun baths and other must get into the balances. You get in arts of the trade this has given way to a most dazzling whiteness of a peculiarly ances we will place all the opportunities | pellucid tone. Experts have estimated its value at \$5,000. Lieutenant Commander the attainments in piety which you might | Phelps of the Raleigh, who is an ardent have had, but which you refused to take. enthusiast on the subject of precious We place them all on the other side. They stones and quite a collector of the same admits that the Raleigh pearl is the finest You cannot weigh against all those im- which has ever come under his observation. Mr. McAllister has contracted to he advantage, and on your side the scale have the pearl encircled by 16 small diawe will place all the good deeds you have | monds and mounted as a scarfpin.—Phil

Experiments In Surgery. "I trust I am not unpatriotic," said a oung surgeon of this city, "but I wish sincerely that I had had a chance to attach myself to Aguinaldo's staff. Would I really have joined the Filipinos, did you ask? Why, man alive! I'd have jumped at the chance. You see, there are a number of vexed questions in surgery at prescome and they get in the scales. Too light ent, and a medical officer attached to the insurgent army would have unlimited opportunity to try some experiments of, the ery-first importance.

"No, 1 don't see anything heartless about it. I could probably save a great many lives by operations which every modern surgeon longs to try, but which public opinion wouldn't tolerate in our own hospitals. I admit, of course, that I might make a few failures, but that is the only way that advance is possible, and I magine an army doctor among the Filipiics would be given rather a free hand. "It is not generally known, but a fact nevertheless, that one of our greatest surgeons spent two years in Peru for the particular purpose of testing certain theories that were at the time too 'advanced' for trial at home. He was not only allowed to operate without interference, but to this day is held in the greatest veneration by the Peruvian army. At the same time I dare say he killed a few men, if you choose to put it so bluntly. If so, however, he more than balanced the scale by the lives he saved, and when he returned home he was able to announce several discoveries that have been of the greatest possible

benefit to science."—New Orleans Times-Democrat. The Machine He Yearns For. Dearer to the heart of Major General Villiam Rufus Shafter, United States volunteers, than all his military titles and all his honors and lionizing is the ranch he owns near Bakersfield and to which he expects to retreat when, in a few weeks, he will be retired by the operation of the

age limit regulation. One of the general's fads is the breeding, hatching and raising of chickens, and when he makes one of his periodical visits of inspection to his ranch his first thought is always for the poultry department. The distinguished citizen who presides over the hennery has lately become much interested in the study of the X rays. "Do you know, general," he observed when the commander was down in Kern

county for a few days last week-"do you know the rays will be of great value? Why, by using them, I can tell whether a hen contains eggs or not." But General Shafter who, while he was broiling in a tent near El Caney had some very harrowing experiences with commis sary supplies, answered wearily: "I wish they would invent a machine which would tell us whether an egg contains a chicken or not."-San Francisco

News. The Trolley Face. "Every one," says the Philadelphia Record, "who uses the open trolley cars knows the difficulty of entering them owing to the high steps, awkward entrances and narrow aisles between the seats; hence it is that the average person boarding one of these peculiarly constructed vehicles wears an expression of agonized doubt and uncertainty most painful to be hold. Fearful of making a misstep and exercised over the difficulties encountered. the passenger's countenance seems most plainly to reflect the emotions experienced, and this is particularly the case with women, incumbered as they are by skirts. The 'trolley face' will remain until October, when other peculiar types of facial distortion will succeed it in the attention of the general public."

Daily Life of the Busy Actress. The actress has little time for social life. The more successful she is the less leisure she has and the greater inroads her work makes upon her time and strength. It is often a genuine regret to have to decline much of the delightful hospitality extended to her, but this is a denial she must urge upon herself, according to her own good judgment, whether it must always be work first and play afterward. She has no right to come to her evening's work fagged and tired from a round of teas and calls. She injures herself and her art, and she is not dealing fairly with her audience She is up late every night, and, although I do not believe in wasting a whole morning in bed, she cannot have more than sufficient sleep if she breakfasts at 10, and if she is wise she will take a rest before her early dinner. She must remember that her health and strength mean everything to her.-Viola Allen in Ladies' Home Journal.

Paragraph Makers. Stories are often told of the way the class of journalists called "liners" regard every event from the standpoint of their own special work. A writer in The Corn hill says that one of them coming home a cradle to get a little exercise and a one night discovered a man insensible at his threshold, and, with great presence of mind, without losing a moment, he called out to his wife, 'Quick, my dear; bring a light; here's a paragraph lying on the doorsteps!'

As another "liner" was walking along the quays of Dublin a man rushed past him and jumped over the wall into th Liffey. The journalist immediately looked at his watch. "How provoking!" he exclaimed. "It's 6 o'clock, and I'm too late or the last edition of The Evening Mail.' and, addressing the suicide struggling in the water, he added, "All right, my boy; I'll give you a good paragraph in the norning papers.'

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Daily. + Daily except Sunday. ‡ Sunday only. a Stop to let off passengers. The Theatre Train leaves Baltimore at 11 10 p.m., daily and arrives at Ellicott City at midnight.

*Daily. †Daily except Sunday. s Stops on signal or notice to conductor D. B. MARTIN, Manager Passenger Traffic. THESTERN MARYLAND RAILROAD TAKING EFFECT MARCH 12,1899, Trains leave Hillen Station as follows:

4 30 A. M.—Fast Mail, Main Line, N. and W. R.
R. and the South and ex. Sunday P. V. R. R.,
Chambersburg, Martinsburg and Winchester.
17.22 A. M.—York, B. & H. Div., Main Line east
of Emory Grove, Carlisle and G. & H. R. R.
18.23 A. M.—Main Line, Shippensburg, Frederick, Emmitsburg and N. and W. R. R. to
Shenandoah. \$9.30 A. M.-Accom. for Union Bridge and Hanover. 10.17 A. M.—Accom. for Union Bridge, York,

W. R. R.
†5.16 P. M.—Accom. for Emory Grove.
†6.10 P. M.—Accom. for Union Bridge.
§10.55 P. M.—Accom. for Emory Grove.
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