

TALMAGE'S SERMON.

"THE UNPARDONABLE SIN"
LAST SUNDAY'S SUBJECT.

"All Manner of Sin Shall Be Forgiven
Unto Men; but the Blasphemy of the
Holy Ghost Shall Not Be Forgiven
Unto Men"—Matthew 12: 31-32.



NEW YORK, July 14, 1895. In his sermon for to-day, Rev. Dr. Talmage, who is still in the West on his annual summer tour, chose a subject which has been a fruitful theme of theological disputations for centuries past, viz.: "The Unpardonable Sin."

The texts selected were: "All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." (Matthew 12: 31-32.)

"He found no place of repentance, though he sought it carefully with tears." (Heb. 12: 17.)

As sometimes you gather the whole family around the evening stand to hear some book read, so now we gather—a great Christian family group—to study this text; and now may one and the same lamp cast its glow on all the circles!

You see from the first passage that I read that there is a sin against the Holy Ghost for which a man is never pardoned. Once having committed it, he is bound hand and foot for the dungeons of despair. Sermons may be preached to him, songs may be sung to him, prayers may be offered in his behalf, but all to no purpose. He is a captive for this world, and a captive for the world that is to come. Do you suppose that there is any here who has committed that sin? All sins are against the Holy Ghost; but my text speaks of one especially. It is very clear to my own mind that the sin against the Holy Ghost was the ascribing of the works of the Spirit to the agency of the devil in the time of the apostles. Indeed, the Bible distinctly tells us that. In other words, if a man had sight given to him, or if another was raised from the dead, and someone standing there should say, "This man goes by the name of Jesus Christ, but you never heard a man swear by the name of the Holy Ghost. There are those here to-day who fear they are guilty of the unpardonable sin." Have you such anxiety? Then I have to tell you positively that you have not committed that sin, because the very anxiety is a result of the movement of the gracious Spirit, and your anxiety is proof positive, as certainly as anything that can be demonstrated in mathematics, that you have not committed the sin that I have been speaking of. I can look off upon this audience and feel that there is salvation for all. It is not like when they put out with those life-boats from the "Loch Earn" for the "ville du Havre." They knew that there was not room for all the passengers, but they were going to do as well as they could. But to-day we man the life-boat of the Gospel, and we cry out over the sea, "Room for all!" Oh, that the Lord Jesus Christ would, this hour, bring you all out of the flood of sin, and plant you on the deck of the glorious old Gospel craft!

But while I have said I do not think it is possible for us to commit the particular sin spoken of in the first text, I have by reason of the second text to call your attention to the fact that there are sins which, though they may be pardoned, are in some respects irrevocable; and you can find no place for repentance, though you seek it carefully with tears. Esau had a birthright given him. In olden times it meant not only temporal but spiritual blessing. One day Esau took this birthright and traded it off for something to eat. Oh, the folly! But let us not be too severe upon him, for some of us have committed the same folly. After he had made the trade, he wanted to get it back. Just as though you to-morrow morning should take all your notes and bonds and government securities, and should go into a restaurant, and in a fit of recklessness and hunger throw all those securities on the counter and ask for a plate of food, making that exchange. This was the one Esau made. He sold his birthright for a mess of pottage, and he was very sorry about it afterward; but "he found no place for repentance, though he sought it carefully with tears."

There is an impression in almost every man's mind that somewhere in the future there will be a chance where he can correct all his mistakes. Live as we may, if we only repeat in time, God will forgive us, and then all will be as well as though we had never committed sin. My discourse shall come in collision with that theory. I shall show you, my friends, as God will help me, that there is such a thing as unsuccessful repentance; that there are things done wrong that always stay wrong, and for them you may seek some place of repentance, and seek it carefully, but never find it.

Belonging to this class of irrevocable mistakes is the folly of misspent youth. We may look back to our college days, and think how we neglected chemistry, or geology, or botany, or mathematics. We may be sorry about it all our days. Can we ever get the discipline or the advantage that we would have had had we attended to those duties in early life? A man wakes up at forty years of age and finds that his youth has been wasted, and he strives to get back his early advantages. Does he get them

back—the days of boyhood, the days in college, the days under his father's roof? "Oh," he says, "if I could only get those times back again, how I would improve them!" My brother, you will never get them back. They are gone, gone. You may be very sorry about it, and God may forgive, so that you may at last reach heaven; but you will never get over some of the mishaps that have come to your soul as a result of your neglect of early duty. You may try to undo it; you cannot undo it. When you had a boy's sins, and a boy's eyes, and a boy's head you ought to have attended to those things. A man says, at fifty years of age, "I do wish I could get over some of the habits of indolence." When did you get them? At twenty or twenty-five years of age. You cannot shake them off. They will hang to you to the very day of your death. If a young man through a long course of evil conduct undermines his physical health, and then repents of it in after life, the Lord may pardon him; but that does not bring back good physical condition. I speak to a minister of the Gospel, one Sabbath, at the close of the service, "Where are you preaching now?" "Oh," he says, "I am not preaching. I am suffering from the physical effects of early sin. I can't preach now; I am sick." A consecrated man he now is, and he mourns bitterly over early sins; but that does not arrest their bodily effects.

The simple fact is that men and women often take twenty years of their life to build up influences that require all the rest of their life to break down. Talk about a man beginning life when he is twenty-one years of age; talk about a woman beginning life when she is eighteen years of age! Ah, no! In many respects that is the time they close life. In nine cases out of ten, all the questions of eternity are decided before that. Talk about a majority of men getting their fortunes between thirty and forty! The get or loss fortunes between ten and twenty. When you tell me that a man is just beginning life, I tell you he is just closing it. The next fifty years will not be of as much importance to him as the first twenty.

Now, why do I say this? Is it for the annoyance of those who have only a hateful retrospect? You know that is not my way. I say it for the benefit of young men and women. I want them to understand that eternity is wrapped up in this hour; that the sins of youth we never get over; that you are now fashioning the mold in which your great future is to run; that a minute, instead of being sixty seconds long, is made up of everlasting ages. You see what dignity and importance this gives to the life of all our young folks. Why, in the light of this subject, life is not something to be trifled away, not something to be smirked about, not something to be danced out, but something to be weighed in the balance of eternity. Oh, young man! the sin of yesterday, the sin of to-morrow, will reach over ten thousand years, ay, over the great and unending eternity. You may, after awhile, say, "I am very sorry. Now I have got to be thirty or forty years of age, and I do wish I had never committed those sins." What does that amount to? God may pardon you; but undo those things you never will, you never can.

In this same category of irrevocable mistakes I put all parental neglect. We begin the education of our children too late. By the time they get to be ten or fifteen we wake up to our mistakes and try to eradicate this bad habit, and change that; but it is too late. That parent who omits, in the first ten years of the child's life, to make an eternal impression for Christ, never makes it. The child will probably go on with all the disadvantages, which might have been avoided by parental faithfulness. Now you see what a mistake that father or mother makes who puts off to late life adherence to Christ. Here is a man who at fifty years of age says to you, "I must be a Christian;" and he yields his heart to God, and sits in the place of prayer to-day a Christian. None of us can doubt it. He goes home and says "Here at fifty years of age I have given my heart to the Savior. Now I must establish a family altar." What? Where are your children now? One in Boston, another in Cincinnati; another in New Orleans; and you, my brother, at your fiftieth year going to establish your family altar? What? Better late than never; but alas, alas that you did not do it twenty-five years ago!

When I was in Chamouni, Switzerland, I saw in the window of one of the shops a picture that impressed my mind very much. It was a picture of an accident that occurred on the side of one of the Swiss mountains. A company of travelers, with guides, went up some very steep places—places which but few travelers attempted to go up. They were, as all travelers are there, fastened together with cords at the waist, so that if one slipped the rope would hold him; the rope fastened to the others. Passing along the most dangerous point one of the guides slipped and they all started down the precipice; but after awhile one more muscular than the rest stuck his heels into the ice and stopped; but the rope broke, and down, hundreds and thousands of feet, the rest went. And so I see whole families bound together by ties of affection, and in many cases walking on slippery places of worldliness and sin. The father knows it, and the mother knows it, and they are bound all together. After a while they begin to slide down steeper and steeper, and the father becomes alarmed, and he stops, planting his feet on the "Rock of Ages." He stops, but the rope breaks, and those who were once tied fast to him by moral and spiritual influences go over the precipice. Oh, there is such a thing as coming to Christ soon enough to save ourselves, but not soon enough to save others!

"Well, I suppose I must, but, oh, I can't tell you how I dread it!" Reads telegram: "Will bring friend home to dinner, James." "The heartless beast!"—New York Morning Journal.

It is estimated that the people of England spend \$750,000 a day in moving. The number of draught dogs in Belgium is probably not less than 50,000. About 500 acres have been planted to grapes in the vicinity of Mattewan. It is estimated that the United States has fully 2,000 separate railway companies.

A whale, when struck by a harpoon, can not swim faster than nine miles an hour. The sting of the black scorpion is much more to be dreaded than that of the gray.

BACK TO OLD RATIO.

SILVER UNDER FREE COINAGE
WOULD SOON INCREASE.

Outlining the Forces Which May Be Expected to Work Together to Re-Establish Former Comparative Values of the Two Metals.

George H. Eckels in Chicago Record, The stand The Record has taken in publishing both sides of the money question is praiseworthy journalism. As an important factor in this campaign of education is the elimination of undisputed points I trust it will permit a believer in bimetallism to admit some of the points made by the distinguished gentleman whose letter appeared in the Record of Wednesday, June 19, Mr. James H. Eckels, comp-

trller of the Comstock lode—a lode which is now worked out.

At present silver prices are only a trifle above the average of the eleven years, 1867-77. Silver prices, therefore, have been stable as compared with gold prices.

If the United States concludes to treat silver as it treats gold, namely, give it free coinage and at 16 to 1, the result will be that all our gold will be cast into the European countries, thus cheapening gold by raising gold prices, the place which gold occupied being taken by silver drawn from the silver-using countries, thus enhancing the value of silver.

We hold about one-seventh of all the gold money in the world. By casting this off and drawing from the silver-using countries enough silver to supply its place we take about one-third of all the silver money in circulation in silver-standard countries. This will doubtless re-establish the ratio of 16 to 1 or 16½ to 1, which is practically the re-establishment of the bimetallic standard throughout the world, thus making them one metal for monetary purposes. Previous to 1873, when the ratio between silver and gold, was constant at the legal ratio, fluctuation was half a point each side of 15½ to 1.

The principal fact which characterizes the gold standard as unjust is this: Since the tie was severed which previous to 1873 bound silver and gold together, so as to make them throughout the world, for monetary purposes, practically one metal—a bimetallic standard—the measure or standard of exchange value in the gold-standard countries has increased so that in England during January and February 1895, the wholesale prices of commodities were 40 per cent lower than on the average of the years 1867-77, which is the average of the twenty-five years 1853-77 (Sauerbeck's table of prices, March number of Statistical Society's Journal). Forty per cent is 66 2-8 per cent of 60; in other words, the exchange value of gold increased 66 2-8 per cent as compared with the periods above mentioned. In the United States the increase has been fully 75 per cent. (See senate report on "wholesale prices and wages for fall in prices to 1892.")

This additional use of silver, combined with the amount which takes the place of gold, would make the total additional use of silver by the United States about \$1,300,000,000, or one-half of all the silver money outside the gold-standard countries. The silver in the gold-standard countries is minted at 15 1-2 to 1, or 15 to 1, and so will not come to the United States with its 16 to 1 law, unless a gold-standard country enacts a law to give up its silver, and this is not likely in the face of the bimetallic sentiment in all gold-standard countries, besides, our law can prohibit the importation (direct or indirect) of silver from gold-standard countries.

It is believed that when the United States makes the start it will not be obliged to exert its full strength, for it will not be alone in securing a return to bimetallism, for there are several American countries which can assist by enacting bimetallic laws, thereby throwing their gold into European countries and so helping to secure the re-establishment of the 16 to 1 ratio.

Furthermore, before the United States, if acting alone, should have drawn to herself anywhere near the amount of silver above stated, the lowered prices for articles now exported from silver-standard countries would result, as to many of them, in their production being unprofitable as compared with their other productions; and with a lessened supply from the silver-using countries would rise above them as compared with other commodities in such countries. This applies to cotton, wheat, corn, oats and other grains. During the past years these products have been unduly lowered in gold-standard countries through the fall in the ratio between gold and silver; a reversal of policy would for a time give them an advantage. As soon as the prices of articles of trade between gold-standard countries and silver-standard countries become such that sixteen and one-half ounces of silver will purchase as much as one ounce of gold then the bimetallic standard is assured.

As regards the criticisms which Mr. Eckels makes of the arguments for free coinage, the principal point which the writer wishes to make is that Mr. Eckels explains away the appreciation in the exchange value of gold.

Mr. Eckels calls attention to the great increase in this country of banking facilities since 1873. Granting it, what does it demonstrate? Simply this: The extension of banks and clearing houses has economized the use of money and so helped to keep general prices from falling to where without this economy in the use of money they would have fallen. In short, general prices would have fallen to a much greater extent had there not been in the United States the increase in the use of banks and clearing houses. In the future a proportionate extension in the economizing of money through the use of checks is not probable. Therefore, if the gold standard is continued, the fall in prices, so far as this cause is concerned, is likely to be greater than in the past.

Furthermore, the tendency to make cash payments by those who do not check against a bank account is increasing and should be encouraged. But keeping cash on hand diminishes the rapidity of circulation and so tends to lower prices. (Same effect. Prof. Marshall, advocate of the gold standard, in his evidence before English gold and silver commission, sec. 9659.)

Another principal point which Mr. Eckels makes is that silver is now used very largely as money in the United States, and that France and the other states of the Latin union and many of the other states of Europe are using large quantities of silver. All this is true, but it does not alter the fact that in gold-standard countries the measure of exchange value has nearly doubled in the last eighteen years as compared with the twenty-five years preceding 1877.

As to the use of silver as standard money (this is the third principal point which Mr. Eckels considers), it is to be noted that by 1887 not only gold prices had fallen, but silver prices also had fallen, though not to so great an extent; they had at this time fallen 10 per cent. (Evidence taken by the

English gold and silver commission.) And this, too, in the face of the discontinuance of free coinage of silver by Germany, the Latin union and several other of the European states and the United States; the sale of immense quantities of silver by Germany and the Scandinavian kingdom, and the output of the Comstock lode—a lode which is now worked out.

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