

# IS NOT SECTIONAL.

## THE FINANCIAL QUESTION AFFECTS EAST AND WEST.

Ben S. Dean of New York Gives His Views on the Burning Issue—Great Progress for Bimetallism Being Made in the Eastern States.

To the Denver Republican—As a Republican and an Eastern silver man, I want to talk to the silver men of the West, and to entreat them not to attempt to make the silver question a sectional issue.

The Colorado newspapers have but little to say any more about silver, for various reasons. The subject has been extensively discussed, and its iteration conveys the false impression outside that the state depends on the silver industry for prosperity, which is by no means the case.

The sound currency committee of the Reform club has issued another tract. This is Vol. II, No. 23. On the fourth page of the pamphlet is found the following paragraph: "The free coiners claim free coinage of both gold and silver will cause us to retain both as our primary money."

Mr. Harvey: In the interrupted presentation of demonetization I had called the attention of the people to the condition, morally, of congress at the time of the passage of the act. I had referred to impeachment charges against Vice President Colfax in 1873, for fraud in connection with legislation; to the resignation of Secretary of War Belknap for bribery, 1873.

Mr. Harvey: The Chicago Tribune, which will be regarded as good authority by those believing in its present policy, said, on February 23, 1873: "In 1792 congress enacted that 371 3/4 grains of silver should constitute the American dollar; that this dollar should be the unit of value of American money and be a legal tender in payment of all debts, public and private."

Do not, therefore, allow this question to degenerate into a mere local issue. Do not imagine that because the New York newspapers are clamoring for the single gold standard in response to an environment which seems to be irresistible that the great mass of intelligent people of the East are

ignoring the demands of equity and justice, or that they are not ready and willing to make the sacrifices which may be necessary in bringing about a restoration of an American system of finance. I know the people of the state of New York, and I know that where the question is fairly presented to them they are convinced of the honesty and the soundness of the position of the friends of silver.

The gold monometallist press has given snapshot judgment on two features of the election result. Silver is dead, they say; and Grover Cleveland is the only Democrat left. The gold monometallists are unanimous in declaring these dicta. Their unanimity now reminds us of their unanimity two years ago, in declaring that all the country needed to make it prosperous again was the repeal of the Sherman silver law—which was repealed and prosperity did not return. It may be that they are right now. The record is against them, however.

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# ONE GREAT QUESTION.

## IT IS: WHAT MUST I DO TO BE SAVED?

Dr. Talmage Preaches on the Crying Need of the Times—People Are Starving for that They Know Not What It Is Religion.

WASHINGTON, Dec. 29, 1895.—For the closing discourse of the year, Rev. Dr. Talmage chose a subject which appeals to the unconverted everywhere, viz: "The Philippian Jailer." The text selected was: "Sirs, what must I do to be saved?" Acts 16:30.

Incarcerated in a Philippian penitentiary, a place cold, and dark, and damp, and loathsome, and hideous, unillumined save by the torch of the official who comes to see if they are alive yet, are two ministers of Christ, their feet fast in instruments of torture, their shoulders dripping from the stroke of leathern thongs, their mouths hot with inflammation of thirst, their heads faint because they may not lie down.

I stand now among those who are asking the same question with more or less earnestness and faith. In this crisis of your soul with a message from heaven. There are those in this audience who might be more skillful in argument than I am; there are those here who can dive into deeper depths of science, or have larger knowledge; there are in this audience those before whom I would willingly bow as the inferior to the superior; but I yield to no one in this assemblage in a desire to have all the people saved by the power of an omnipotent Gospel.

I shall proceed to characterize the question of the agitated jail-keeper. And first, I characterize the question as courteous. He might have rushed in and said: "Paul and silas, you vagabonds, are you tearing down this prison? Aren't you satisfied with disturbing the peace of the city by your infamous doctrines? And are you now going to destroy public property? Back with you to your places, you vagabonds!" He said no such thing.

Again, I characterize this question of the agitated jail-keeper by saying that it was a practical question. He did not ask why God let sin come into the world. He did not ask how Christ could be God and man in the same person. He did not ask the doctrine of the decrees explained or want to know whom Cain married, or what was the cause of the earthquake.

Again, I characterize this question of the agitated jail-keeper as one personal to himself. I have no doubt he had many friends, and he was interested in their welfare. I have no doubt he found that there were persons in that prison who, if the earthquake had destroyed them, would have found their case desperate.

In the troubled times of Scotland, Sir John Cochrane was condemned to death by the king. The death warrant was on the way. Sir John Cochrane was bidding farewell to his daughter Grisel at the prison door. He said: "Farewell, my darling child! I must die." His daughter said: "No, father, you shall not die."

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Again, I characterize this question of the agitated jail-keeper as one of incomparable importance. Men are alike, and I suppose he had scores of questions on his mind, but all questions of this world are hushed up, forgotten, annihilated in this one question of the text: "What must I do to be saved?" And have you, my brother, any question of importance compared with that question? Is it a question of business? Your common sense tells you that you will soon cease worldly business.

Again, I characterize this question of the agitated jail-keeper as one crushed out by his misfortunes, pressed out by his misfortunes. The falling of the penitentiary, his occupation was gone. Besides that the flight of a prisoner was ordinarily the death of the jailer. He was held responsible. If all had gone well, if the prison walls had not been shaken of the earthquake, if the prisoners had all stayed quiet in the stocks, if the morning sunlight had calmly dropped on the jailer's pillow, do you think he would have hurried this red-hot question from his soul into the ear of his apostolic prisoners? Ah! no; you know as well as I do it was the earthquake that roused him up.

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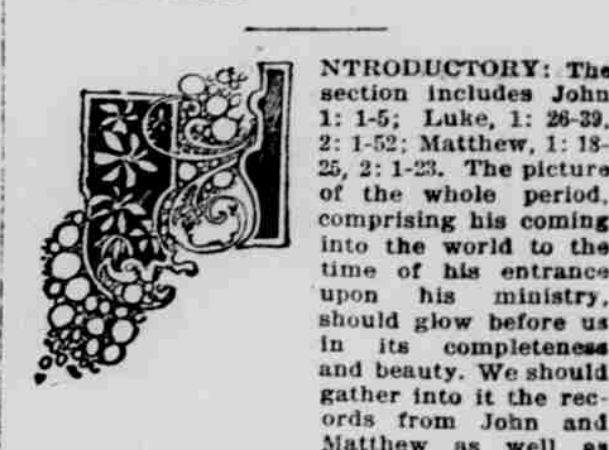
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# THE SUNDAY SCHOOL.

## LESSON II, SUNDAY, JANUARY 12—LUKE, 2:40-52.

Golden Text: "Jesus increased in wisdom and stature and in favor with God and man."—Luke, 2:52—Redeemer of the World.



INTRODUCTORY: The section includes John 1: 1-5; Luke, 1: 26-38, 2: 1-52; Matthew, 1: 18-25, 2: 1-23. The picture of the whole period, comprising his coming into the world to the time of his entrance upon his ministry, should glow before us in its completeness and beauty. We should gather into it the records from John and Matthew as well as Luke, the scholars should, Times, December B. C. 5 to 26 A. D. Places, Bethlehem, Jerusalem, Egypt, Nazareth.

40. And the child grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him.  
41. Now his parents went to Jerusalem every year at the feast of the passover.

42. And when he was twelve years old, they went up to Jerusalem after the custom of the feast.  
43. And when they had fulfilled the days, as they returned, the child Jesus tarried behind in Jerusalem; and Joseph and his mother knew not of it.

44. But they, supposing him to have been in the company, went a day's journey; and they sought him among their kinsfolk and acquaintance.  
45. And when they found him not, they turned back again to Jerusalem, seeking him.  
46. And it came to pass, that after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions; and all that heard him were astonished at his understanding and answers.

47. And when they saw him, they were amazed; and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I have sought thee sorrowfully.  
48. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business?

49. And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them; but his mother kept all these sayings in her heart.  
50. And Jesus increased in wisdom and stature, and in favor with God and man.

Explanatory Notes:  
40. "And the child grew." He grew in knowledge and wisdom as he grew in stature and strength, went, in short, through all the natural gradations of childish and youthful development.—Professor Kendrick. "And waxed strong in spirit." In his whole nature Jesus was a strong, active, sturdy boy. He was what we mean by "a real boy," full of life, ready for every boyish deed, only he used all his strength and activity in pure and noble ways, in helping his mother, in just and loving actions to his fellows.

An Orthodox Criticism.  
The parson was bending over his desk hard at work over his next Sunday's sermon. Presently his young wife bustled in with a glad smile on her face. She intended to give him a pleasant surprise. She succeeded, for it was her first appearance in bloomers. "What do you think of them?" she asked gaily. "Are they on straight?" "I think," he said, observing a hiatus between the upper and nether garments and a general tendency to sag fore and aft, "that you have left undone the things that you ought to have done and done those things that you ought not to have done."—Truth.

ODD, QUEER, CURIOUS.  
Sir Wilfrid Lawson is probably the only man in the world who has addressed a political meeting in his night-shirt.  
Prince Massimo of Italy, thinks that his is the oldest family in Europe. He traces his ancestry to Quintus Fabius Maximus.  
In the department of reptiles of the Paris Museum is a new snake which climbs up the vertical and smooth wall of its glass cage.