

TALMAGE'S SERMON.

"THE SOFT TONGUE" LAST SUNDAY'S SUBJECT.

From the Text: "A Soft Tongue Breaketh the Bone"—Proverbs, Chapter 25, Verse 15—Solomon's Wisest Saying.

When Solomon said this he drove a whole volume into one phrase. You, of course, will not be so silly as to take the words of the text in a literal sense. They simply mean to set forth the fact that there is a tremendous power in a kind word. Although it may seem to be very insignificant, its force is indescribable and illimitable. Pungent and all-conquering utterance: "A soft tongue breaketh the bone."

If I had time, I would show you kindness as a means of defense, as a means of usefulness, kindness as a means of domestic harmony, kindness as being employed by governments for the taming and curing of criminals, and kindness as best adapted for the settling and adjusting of international quarrel; but I shall call your attention only to two of these thoughts.

And first, I speak to you of kindness as a means of defense. Almost every man, in the course of his life, is set upon and assailed. Your motives are misinterpreted or your religious or political principles are bombarded. What to do under such circumstances is the question. The first impulse of the natural heart says: "Strike back. Give as much as he sent. Trip him into the ditch which he dug for your feet. Gash him with as severe a wound as that which he inflicted on your soul. Shot for shot. Sarcasm for sarcasm. An eye for an eye. A tooth for a tooth."

But the better spirit in the man's soul rises up and says: "You ought to consider that matter." You look up into the face of Christ and say: "My Master, how ought I to act under these difficult circumstances?" And Christ instantly answers: "Bless them that curse you, and pray for them which despitefully use you." Then the old nature rises up again and says: "You had better not forgive him until first you have chastised him. You will never get him so tight a corner again. You will never have such an opportunity of inflicting the right kind of punishment upon him again. First chastise him, and then let him go."

"No," says the better nature, "hush, thou foul heart. Try the soft tongue that breaketh the bone." Have you ever in all your life known acerbity and acrimonious dispute to settle a quarrel? Did they not always make matters worse and worse? About fifty-five years ago there was a great quarrel in the Presbyterian family. Ministers of Christ were thought orthodox in proportion as they had measured lances with other clergymen of the same denomination. The most outrageous personalities were abroad. As, in the autumn, a hunter comes home with a string of game, partridges and wild ducks, slung over his shoulder, so there were many ministers who came back from ecclesiastical courts with long strings of doctors of divinity whom they had shot with their own rifle. The division became wider, the animosity greater, until after awhile some good men resolved upon another tack. They began to explain away the difficulties; they began to forgive each other's faults; and lo, the great church quarrel was settled; and the new school Presbyterian church and the old school Presbyterian church became one. The different parts of the Presbyterian order, welded by a hammer, a little hammer, a Christian hammer that the Scripture calls "a soft tongue."

You have a dispute with your neighbor. You say to him, "I despise you." He replies, "I can't bear the sight of you." You say to him, "Never enter my house again." He says, "If you come on my door sill I'll kick you off." You say to him, "I'll put you down." He says to you, "You are mistaken; I'll put you down." And so the contest rages; and year after year you act the unchristian part, and he acts the unchristian part. After awhile the better spirit seizes you, and one day you go over to the neighbor, and say, "Give me your hand. We have fought long enough. Time is so short, and eternity is so near, that we cannot afford any longer to quarrel. I feel you have wronged me very much; but let us settle all now in one great hand-shaking, and be good friends for all the rest of our lives." You have risen to a higher platform than that on which before you stood. You win his admiration, and you get his apology. But if you have not conquered him in that way, at any rate you have won the applause of your own conscience, the high estimation of good men, and the honor of your Lord who died for his armed enemies.

"But," you say, "what are we to do when slander assaults us, and there come scurrilous sayings all around about us, and we are abused and spit upon?" My reply is: Do not go and attempt to chase down the slanders. Lies are prolific, and while you are killing one, fifty are born. All your demonstrations of indignation only exhaust yourself. You might as well on some summer night when the swarms of insects are coming up from the meadows and disturbing you and disturbing your family, bring up some great "swamp angel," like that which thundered over Charleston, and try to shoot them down. The game is too small for the gun. But what, then, are you to do with the abuses that come upon you in life? You are to live them down! I saw a farmer go out to get back a swarm of bees that had swarmed off from the hive. As he moved amid them they buzzed around his head, and buzzed around his hands, and buzzed around his feet. If he had killed one of them they would have stung him to death. But he moved

in their midst in perfect placidity until he had captured the swarm of wandering bees. And so I have seen men moving amid the annoyances, and the vexations, and the assaults of life in such calm, Christian deliberation, that all the buzzing around about their soul amounted to nothing. They conquered them, and, above all, they conquered themselves. "O," you say, "that's a very good theory to preach on a hot day, but it won't work." It will work. It has worked. I believe it is the best Christian grace we win. You know there are fruits which we gather in June, and others in July, and others in August, and others in September, and still others in October; and I have to admit that this grace of Christian forgiveness is about the last fruit of the Christian soul. We hear a great deal about the bitter tongue, and the sarcastic tongue, and the quick tongue, and the stinging tongue; but we know very little about "the soft tongue that breaketh the bone." We read Hudibras, and Sterne, and Dean Swift, and the other apostles of acrimony, but give little time to studying the example of him who was reviled, and yet reviled not again. O that the Lord, by his Spirit, would endow us all with "the soft tongue that breaketh the bone."

I pass now to the other thought that I desire to present, and that is, kindness as a means of usefulness. In all communities you find sceptical men. Through early education, or through the maltreatment of professed Christian people, or through prying curiosity about the future world, there are a great many people who become sceptical in religious things. How shall you capture them for God? Sharp arguments and sarcastic retort never won a single soul from scepticism to the Christian religion. While powerful books on "The Evidences of Christianity" have their mission in confirming Christian people in the faith they have already adopted, I have noticed that when sceptical people are brought into the kingdom of Christ, it is through the charm of some genial soul, and not by argument at all. Men are not caved through the head; they are saved through the heart. A storm comes out of its hiding-place. It says: "Now we'll just raise up all this sea," and it makes a great bluster, but it does not succeed. Part of the sea is roused up—perhaps one-half of it or one-fourth of it. After awhile the calm moon, placid and beautiful, looks down, and the ocean begins to rise. It comes up to high-water mark. It embraces the great headlands. It submerges the beach of all the continents. It is the heart-throb of one world against the heart-throb of another world. And I have to tell you that while all your storms of ridicule and storms of sarcasm may rouse up the passion of an immortal nature, nothing less than the attractive power of Christian kindness can ever raise the deathless spirit to happiness and to God. I have more faith in the prayer of a child five years old, in the way of bringing an infidel back to Christ and to heaven, than I have in all the hissing thunderbolts of ecclesiastical controversy. You cannot overcome men with religious argumentation. If you come at a sceptical man with an argument on behalf of the Christian religion, you put this man on his mettle. He says: "I see that man has a carbine. I'll use my carbine. I'll answer his argument with my argument." But if you come to that man, persuading him that you desire his happiness on earth and his eternal welfare in the world to come, he cannot answer it.

What I have said is as true in the reclamation of the openly vicious. Did you ever know a drunkard to be saved through the caricature of a drunkard? Your mimicry of the staggering step, and the thick tongue, and the disgusting hiccup, only worse maddens his brain. But if you come to him in kindness and sympathy; if you show him that you appreciate the awful grip of a depraved appetite; if you persuade him of the fact that thousands who had the grappling-hooks of evil inclination clutched in their soul as firmly as they now are in his, have been rescued, then a ray of light will flash across his vision, and it will seem as if a supernatural hand were steadying his staggering gait. A good many years ago there lay in the streets of Richmond, Va., a man dead drunk, his face exposed to the blistering noonday sun. A Christian woman passed along, looked at him, and said, "Poor fellow." She took her handkerchief and spread it over his face, and passed on. The man roused himself up from his debauch and began to look at the handkerchief, and lo! on it was the name of a highly respectable Christian woman of the city of Richmond. He went to her, he thanked her for her kindness; and that one little deed saved him for this life, and laid the foundation for the life that is to come. He was afterward attorney-general of the United States; but, higher than all, he became the consecrated disciple of Jesus Christ. Kind words are so cheap, it is a wonder we do not use them often. There are tens of thousands of people in these cities who are dying for the lack of one kind word. There is a business man who has fought against trouble until he is perfectly exhausted. He has been thinking about forgery, about robbery, about suicide. Go to that business man. Tell him that better times are coming, and tell him that you yourself were in a tight business pass, and the Lord delivered you. Tell him that Jesus Christ stands beside every business man in his perplexities. Tell him of the sweet promise of God's comforting grace. That man is dying for the lack of just one kind word. Go to-morrow and utter that one saving, omnipotent, kind word. Here is a soul that has been swamped in sin. He wants to find the light of the Gospel. He feels like a ship-wrecked mariner looking out over

the beach, watching for a sail against the sky. O, bend down on him. Tell him that the Lord waits to be gracious to him, that though he has been a great sinner, there is a great Saviour provided. Tell him that though his sins are as scarlet, they shall be as snow; though they are red like crimson, they shall be as wool. That man is dying forever for the lack of one kind word. There used to be sung at a great many of the pianos all through the country a song that has almost died out. I wish somebody would start it again in our social circles. There may not have been very exquisite art in the music, but there was a grand and glorious sentiment:

Kind words never die, never die; Cherished and blessed. O, that we might in our families and in our churches try the force of kindness. You can never drive men, women, or children into the kingdom of God. A March northeaster will bring out more honeysuckles than fretfulness and scolding will ever bring out Christian grace. I wish that in all our religious work we might be saturated with the spirit of kindness. Missing that, we miss a great deal of usefulness. There is no need of coming out before men and thundering to them the law unless at the same time you preach to them the Gospel. The world is dying for lack of kindness.

These young people want it just as much as the old. The old people sometimes seem to think they have a monopoly of the rheumatism, and the neuralgias, and the headaches, and the physical disorders of the world; but I tell you there are no worse heartaches than are felt by some of these young people. Do you know that much of the work is done by the young? Raphael died at thirty-seven; Richelieu at thirty-one; Gustavus Adolphus died at thirty-eight; Innocent III. came to his mightiest influence at thirty-seven; Cortez conquered Mexico at thirty; Don John won Lepanto at twenty-five; Grocius was attorney-general at twenty-four; and I have noticed amid all classes of men that some of the severest battles and the toughest work come before thirty. Therefore we must have our sermons and our exhortations in prayer meeting all sympathetic with the young. And so with these people further on in life. What do these doctors and lawyers and mechanics care about the abstractions of religion? What they want is help to bear the whimsicalities of patients, the browbeating of legal opponents, the unfairness of customers, who have plenty of fault-finding for every imperfection of handiwork, but no praise for twenty excellences. What does that brain-racked, hand-blistered man care for Zwingle's "Doctrine of Original Sin," or Augustine's "Anthropology"? You might as well go to a man who has the plowry and put on his side a plaster made out of Dr. Parr's "Treatise of Medical Jurisprudence."

Do you not know that this simple story of a Saviour's kindness is to redeem all nations? The hard heart of this world's obduracy is to be broken before that story. There is in Antwerp, Belgium, one of the most remarkable pictures I ever saw. It is "The Descent from the Cross." It is one of Rubens' pictures. No man can stand and look at that "Descent from the Cross," as Rubens pictured it, without having his eyes flooded with tears, if he have any sensibility at all. It is an overmastering picture—one that stuns you and staggers you and haunts your dreams. One day a man stood in that cathedral looking at the "Descent from the Cross." He was all absorbed in that scene of a Saviour's sufferings when the janitor came in and said: "It is time to close up the cathedral for the night. I wish you would depart." The pilgrim looking at that "Descent from the Cross," turned around to the janitor and said: "No, no; not yet. Wait until they get him down." Oh, it is the story of a Saviour's suffering kindness that is to capture the world. When the bones of that great behemoth of iniquity which has trampled all nations shall be broken and shattered, it will be found out that the work was not done by the hammer of the leonoclast, or by the sword of the conqueror, or by the torch of persecution, but by the plain, simple, overwhelming force of "the soft tongue that breaketh the bone."

It was all for another that Sir Matthew Hale took off his robe and put on the garb of a miller. And so Christ took off his robe of royalty and put on the attire of our humanity, and in that disguise he won our eternal portion. Now are we the sons of God. Joint heirs! We went off from home sure enough, but we got back in time to receive our eternal inheritance. And if Christ was so kind to us, surely we can afford to be kind to each other.

CHUNKS OF WISDOM.
Honor and shame from no condition rise. Virtue, if not in action, is a vice; and when we move not forward we go backward.
Every noble life leaves the fiber of it interwoven forever in the work of the world.
A man with seven marriageable daughters says that his house is a regular court house.
It is a very certain indication of an approaching rain-storm when some one steals your umbrella.
Any man can make at least one woman happy for life. All he has to do is to remain a bachelor.—Athenian Globe.
We cannot have God's favor and the pleasures of sin both.

Gen. Harrison's New York Speech.

[Delivered at Carnegie Hall, New York, Aug. 27, the occasion of the opening of the Republican Campaign in the Empire State.]

"Ladies and Gentlemen: I am on the Republican retired list, not by reason of any age limit nor by the plea of any convention, but that younger men might have a chance and that I might have a rest. (Laughter.) But I am not a soured or disappointed or bed-ridden citizen. My interest in my country did not cease when my last salary check was cashed. (Laughter and applause.)

"I hoped to add to the relief from official duties retirement from the arena of political debate. But the gentlemen having in charge the subject of the tariff to think that I might in some way advance the interests of those principles which are not less dear to me than they are to you by making here, in this great city, a public address. (Applause.) I thought that generally speaking the importance of anything I could say, but I could not quite content myself to subordinate what others thought to be a public duty to my private convenience. (Applause.)

"I am here tonight not to make a keynote speech, but only to express my personal views for which no one else will be in any measure responsible. (Applause.) For this speech has not been committed to the judgment of any one until now. (Applause.) I am, my fellow-citizens, as a Republican, a 'Good' man, but with perfect respect to those who hold differing opinions.

Good Words for Good Democrats.
"Indeed I have never had so much respect for Democrats as I have now. (Applause.) I have seen the Democrats who had so much respect for so many Democrats as I have now. (Applause.) That party has once more exhibited its capacity to be ruptured, and a party that cannot split is a public menace. When the leaders of a party assembled in convention depart from its traditional principles and advocate doctrines that threaten the integrity of the government, the social order for our communities, and the security and soundness of our finance, it is our duty to split the party. I do not mean to do anything that will affect the White House steps, did an unintentional injury to my modesty. (Laughter.) I did not for a moment suppose that any of those influences that have elevated American prosperity until the mark on the stones was higher than any other record that had ever been set, at all significant or of consequence. As I have more than once said, it was a controversy not of men. It was not a question of what men controlled the government. It was wholly a controversy between Democratic and Republican followers, and in this tariff debate, if it is to go on, we have history so fresh and recent, history so indelibly written on the hearts and minds of our people that certain things must be admitted, and among these things is this historical fact that in 1828 we had the most prosperous times, the most general diffusion of prosperity, the most universal participation in prosperity, and the highest mark of prosperity we have ever attained as a nation. (Applause.) Now, what has happened since?"

Tariff Question.
"I do not intend to spend any time in the discussion of the tariff question. That debate has been won (applause) and need not be protracted. It means that it might run on eternally upon theoretical lines. We had had some experience, but they were historical, remote, and not very instructive to this generation. "We needed an experience of our own and we have had it. It has been a hard lesson, but a very convincing one, and everybody was in the schoolhouse when it was given. "Mr. Dewey (applause and laughter) whose absolute accuracy and verity when he tells a story you can all bear witness to, in telling that story of our talk on the White House steps, did an unintentional injury to my modesty. (Laughter.) I did not for a moment suppose that any of those influences that have elevated American prosperity until the mark on the stones was higher than any other record that had ever been set, at all significant or of consequence. As I have more than once said, it was a controversy not of men. It was not a question of what men controlled the government. It was wholly a controversy between Democratic and Republican followers, and in this tariff debate, if it is to go on, we have history so fresh and recent, history so indelibly written on the hearts and minds of our people that certain things must be admitted, and among these things is this historical fact that in 1828 we had the most prosperous times, the most general diffusion of prosperity, the most universal participation in prosperity, and the highest mark of prosperity we have ever attained as a nation. (Applause.) Now, what has happened since?"

Trumpet of Defiance.
"The Republican party fronts the destructionist and trumpets its defiance to the enemies of sound money. It will fight, however, without covering any of the glorious mottoes and inscriptions that are upon its banner. (Applause.) "When the noise is on fire—and many of our Democratic friends believe that to be the present domestic situation—the tenant on the top floor ought not to ask the tenant in the basement to bury any of his opinions before he joins the fire brigade, and if our Democratic friends realize as we realize the gravity, the far-reaching consequence of this campaign, they ought not to ask the Republican party to reorganize itself to put aside any of the great principles which have advocated in order to win a vote. If their opinion is sincerely held, as they insist, it ought to determine their action for themselves without reference to what anybody else should do. And I submit to these gentlemen, for whose opinions I do not believe I will answer, if it is true, as they say, that the success of the Chicago nominee would plunge this country into commercial distress and drag the Nation's honor in the dust, there can be any question for such gentlemen as to whether they will surely defeat the Chicago nominee? (Applause.)

Attack on the Courts.
"Neither conventions nor committees can create issues nor assign them to their places as to their importance. That is the leading issue of a campaign which must be met and met by the people. In my opinion there is no issue presented by the Chicago convention more important and vital than the question they have raised of protecting the power and duty of the national courts and national executive. "The defense of the Constitution and of the integrity of the Supreme Court of the United States and of the President's power and duty to enforce all of the laws of the United States, without awaiting the call or consent of the Governor of any State is an important and living issue in this campaign. (Applause.) "Tariff and coinage will be of little moment if our constitutional government is overthrown. When we have a President who believes that it is neither his right nor his duty to see that the mail trains are not obstructed and that interstate commerce has its free way irrespective of state lines and courts, who fears to use our ancient and familiar power to restrain and punish law-breakers, free trade and free silver will be appropriate accompaniments of such an administration and cannot add appreciably to the national distress or the national dishonor. (Applause.)

Gravity of the Crisis.
"You are to answer them, my fellow-citizens, in all the gravity of a great crisis, whether you will sustain a party that proposes to destroy the balance which our fathers instituted in our form of government, and whereas a tumultuous Congress disagrees with the Supreme Court and a subservient President in the White House that the judgment of the court shall be reconsidered and reversed by increasing the number of Judges and packing the court with men who will decide as Congress wants them to. I cannot exaggerate the gravity and importance and the danger of this assault upon our constitutional form of government. One of the kindest and most discriminating critics who ever wrote

with a foreign pen about American affairs, Mr. Bryce, in his 'American Commonwealth' pointed out the danger that the Constitution did not fix the number of the Supreme Court Judges, and it was possible for a reckless Congress and a reckless Executive to subordinate and practically destroy the Supreme Court by the process of adding or subtracting the Englishman, after speaking of this, says: 'What prevents such assaults on the fundamental law? Nothing but the fear of the people, whose broad, good sense and attachment to the principles of the Constitution may be generally relied on to condemn such a perversion of its powers.' (Applause.) "Our English friend did not misjudge, I think, the sound, good sense of the American people when an issue like this is to be presented. Whether the question is, whether Mr. Bryan's view of the constitutional question shall prevail or that of the august tribunal appointed by the Constitution to settle it, the courts are the defense of the weak. The rich and powerful have other resources, the poor have not. The high-minded, independent judiciary that will hold to the line in questions between wealth and labor, between the rich and the poor, is the defense and security of the defenseless. (Applause.)

Not More but Cheaper Money.
"The silver question. What is it? Do we want silver because we want more money, a larger circulation? I have not heard anybody say so. Mr. Bryan is not urging it on that basis. If any one were to seek to give that as a reason for wanting free silver he would be very soon confounded by the statement that free silver would put more gold out of circulation than the entire gold of the United States could possibly put in in years of silver, and that instead of having more money we would have less. (Applause.) With our six hundred and odd millions of gold driven out of circulation we will reduce the per capita money of this country between \$3 and \$5. So it is not for more money. We have an abundant supply of circulating medium—gold, silver, national bank paper, greenbacks, Treasury notes, fractional silver. We have something like \$23 per capita of our population. What is it that creates this demand for silver? It is openly avowed that it is not more dollars but cheaper dollars that are wanted. It is a lower standard of value that they are demanding. They may get a average relative value until it has ceased to be a proper standard of value, and they want silver. "But how do they want it? Now, friends, there is a great deal of talk of bimetalism, of the double standard, and a great deal of talk of the use of two metals. Bimetalism is the use of the two metals in money where they are both used. By a double standard they mean that we have a gold dollar and a silver dollar which shall be units of value by which all prices shall be measured, and everything is to be sold and bought on that basis. When they used these two metals in coinage they used three times the intrinsic relative value of the two so that a comparison of the markets of the world showed that what was one ounce of gold, how many ounces of silver it took to be equal to one ounce of gold in the markets of the world where gold and silver were used, and they carefully went about ascertaining that.

How 16 to 1 Came About.
"Jefferson and Alexander Hamilton gave their great powers to the determination of that question and they collected the market reports and they studied with all their power that question, and when they had found what appeared to be the general standard of value of these two metals they fixed upon a ratio between them. What was the object of all that? Why did they lump all because they fully understood unless these dollars were of the same inherent, intrinsic value that both of them could not be standards of value, and both could not circulate. Why, everybody knows that it is essential that the length of his stride below the tread shall be the same. (Laughter.) "What is the law that governs here? It is just this simple law of common sense and self-protection that if you have two things, either one of which will pay a debt and one is not as valuable as the other, you are sure to give the least valuable one. (Laughter.) "It is just upon the principle that a man who can pay a debt with one dollar won't give two—precisely that.

"So that unless these two things maintain approximately the relative value that sixteen ounces of silver is worth one ounce of gold you cannot make such dollars circulate together. The only way more valuable the man will keep in his pocket or he will sell it to a bullion broker, and everybody will use the other. "It is an old law, proclaimed years ago in England by Gresham, that the cheaper dollar drives the better one out. (Applause.) It has been repeated in our history repeatedly. It has been illustrated in the history of every commercial nation in the world, and anybody of half sense could see why it is so. (Laughter.) You might just as well say that if we had two kinds of bushels, if the law should declare that thirty pounds of wheat was a bushel and thirty pounds of wheat was a bushel—well, what farmer would deliver wheat by the sixty-pound measure if he had sold it by the bushel? (Applause.)

"Now, so nice were our people about this in trying to adjust that that went into decimal fractions. We say 16 to 1. In fact, that is not the ratio. It is 15.999 plus. Now, that is the actual ratio. It is so near 16 that we call it 16, but the men who made our silver dollar and our gold dollar were of the sort who calculations that they went into decimal fractions, into thousandths, to adjust it accurately.

Bryan's Amazing Declaration.
"What do these people propose to do? To take any account of the thousandths? No. When the markets of the world fix the relative value of silver or gold at thirty-one ounces of silver to one ounce of gold they propose to set sixteen. (Laughter.) Well, my friends, there has been nothing more amusing, and yet I fear that with the wisdom that it may have been in some measure mischievous. Our father the repeated declaration of Mr. Bryan that everybody admitted that bimetalism was a good thing—there is no doubt on that subject and that the debate of the campaign has come down to that point—the Republicans say that we do not have this good thing without the consent of England, and we say we can have it ourselves. And he has undertaken to pivot this great campaign with its tremendous issues upon that pinhole. (Applause.)

Maintenance of the Reserve.
"The maintenance of the gold reserve up to \$100,000,000 by the government for the redemption of our notes was essential to confidence in the stability of our finances. When the government reserve runs down people at once begin to say: 'We may come to the silver basis; gold is going out; the reserve is going down,' and this fear is greatly increased. But how can you keep a gold reserve of \$100,000,000 when you have not got \$100,000,000 in the Treasury all told? How can you maintain this gold reserve for the redemption of notes when you have an annual and continual deficit in your income not equaling your expenses? So that, my friends, this tariff bill has not only contributed by increasing importation, by taking away the needful support for our own manufacturers, but it has contributed in the way of increasing the silver scare to bring us into the present condition of distrust and dismay which now prevails. (Applause.)

Effect of the Wilson Bill.
"What has brought it about? Gentlemen, who is there to defend the Wilson tariff bill? Who says it is a good tariff measure? (Applause and a voice, 'No body.') I do not believe a Democrat could be found to say that it is. Mr. Cleveland repudiated it. It was so bad that he would not attach his official signature to it, and it became a law without it. He said it was full of incongruities and inequalities, and it was a better one that he wanted to give us. (Laughter and applause.) "What has been the result of that measure? When a few years ago, during the Morton campaign in New York (applause), I discussed the question, I said that the old Democratic doctrine used to be that the burden of our public expense should be laid upon importations, that the tariff should provide for the cost of running our government, and I pointed out how our Democratic friends had left that platform and were now endeavoring to obtain revenue by internal taxation rather than to allow the support of the Government of the United States to be maintained upon the importation of foreign goods. What has been the result? One of these experiments was an internal tax, the income tax, was held to be unconstitutional by the Supreme Court. So eager were our Democratic friends to relieve their embarrassment and to put directly upon our people according to English system, a tax to support our government, that they passed an unconstitutional act in order to levy internal taxes and help out a tariff bill which had reduced the duties upon importations. Now what has been the effect of that? It has failed to produce revenue enough, supplemented by our internal tax to maintain the government. There has been an annual deficit approaching \$50,000,000 every year, and the National Treasury has been continually in a state of embarrassment.

Gravity of the Crisis.
"Our manufacturers, left without adequate protection, have been driven and gradually closing up and putting out of their fire. But not only has this produced such an effect, but it has practically contributed to the financial depression that we are in.

Attack on the Courts.
"The maintenance of the gold reserve up to \$100,000,000 by the government for the redemption of our notes was essential to confidence in the stability of our finances. When the government reserve runs down people at once begin to say: 'We may come to the silver basis; gold is going out; the reserve is going down,' and this fear is greatly increased. But how can you keep a gold reserve of \$100,000,000 when you have not got \$100,000,000 in the Treasury all told? How can you maintain this gold reserve for the redemption of notes when you have an annual and continual deficit in your income not equaling your expenses? So that, my friends, this tariff bill has not only contributed by increasing importation, by taking away the needful support for our own manufacturers, but it has contributed in the way of increasing the silver scare to bring us into the present condition of distrust and dismay which now prevails. (Applause.)

Not More but Cheaper Money.
"The silver question. What is it? Do we want silver because we want more money, a larger circulation? I have not heard anybody say so. Mr. Bryan is not urging it on that basis. If any one were to seek to give that as a reason for wanting free silver he would be very soon confounded by the statement that free silver would put more gold out of circulation than the entire gold of the United States could possibly put in in years of silver, and that instead of having more money we would have less. (Applause.) With our six hundred and odd millions of gold driven out of circulation we will reduce the per capita money of this country between \$3 and \$5. So it is not for more money. We have an abundant supply of circulating medium—gold, silver, national bank paper, greenbacks, Treasury notes, fractional silver. We have something like \$23 per capita of our population. What is it that creates this demand for silver? It is openly avowed that it is not more dollars but cheaper dollars that are wanted. It is a lower standard of value that they are demanding. They may get a average relative value until it has ceased to be a proper standard of value, and they want silver. "But how do they want it? Now, friends, there is a great deal of talk of bimetalism, of the double standard, and a great deal of talk of the use of two metals. Bimetalism is the use of the two metals in money where they are both used. By a double standard they mean that we have a gold dollar and a silver dollar which shall be units of value by which all prices shall be measured, and everything is to be sold and bought on that basis. When they used these two metals in coinage they used three times the intrinsic relative value of the two so that a comparison of the markets of the world showed that what was one ounce of gold, how many ounces of silver it took to be equal to one ounce of gold in the markets of the world where gold and silver were used, and they carefully went about ascertaining that.

How 16 to 1 Came About.
"Jefferson and Alexander Hamilton gave their great powers to the determination of that question and they collected the market reports and they studied with all their power that question, and when they had found what appeared to be the general standard of value of these two metals they fixed upon a ratio between them. What was the object of all that? Why did they lump all because they fully understood unless these dollars were of the same inherent, intrinsic value that both of them could not be standards of value, and both could not circulate. Why, everybody knows that it is essential that the length of his stride below the tread shall be the same. (Laughter.) "What is the law that governs here? It is just this simple law of common sense and self-protection that if you have two things, either one of which will pay a debt and one is not as valuable as the other, you are sure to give the least valuable one. (Laughter.) "It is just upon the principle that a man who can pay a debt with one dollar won't give two—precisely that.

Attack on the Courts.
"Neither conventions nor committees can create issues nor assign them to their places as to their importance. That is the leading issue of a campaign which must be met and met by the people. In my opinion there is no issue presented by the Chicago convention more important and vital than the question they have raised of protecting the power and duty of the national courts and national executive. "The defense of the Constitution and of the integrity of the Supreme Court of the United States and of the President's power and duty to enforce all of the laws of the United States, without awaiting the call or consent of the Governor of any State is an important and living issue in this campaign. (Applause.) "Tariff and coinage will be of little moment if our constitutional government is overthrown. When we have a President who believes that it is neither his right nor his duty to see that the mail trains are not obstructed and that interstate commerce has its free way irrespective of state lines and courts, who fears to use our ancient and familiar power to restrain and punish law-breakers, free trade and free silver will be appropriate accompaniments of such an administration and cannot add appreciably to the national distress or the national dishonor. (Applause.)

BIBLE STATISTICS.

The Apocrypha has verses, 7,061. The Apocrypha has chapters, 183. The Apocrypha has words, 152,185. The books in the Old Testament, 29. The books in the New Testament, 27. Verses in the Old Testament, 29,341. Words in the Old Testament, 592,490. The chapters in the Old Testament, 222. Letters in the Old Testament, 2,728.

CONUNDRUMS.

Why are ships always called "shea"? Because the rigging costs more than the hull. If thirty-two is the freezing point, what is the squashing point? Two in the shade. What does a man take when he has a mean wife? He takes an ex-husband. (Or Hicks wife). Why is a solar eclipse like a mother beating her boy? Because it is a hiding of the sun.

RAM'S HORNS.

There can be no growth where there is doubt. When you travel, remember that God is everywhere. There are too many people who wear one way and live another. To get a mountain under your feet, mount up on the wings of faith. There is sure to be a famine in the heart that is closed against Christ. When you shake hands with a man, shake hands with his soul.

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