SUNDAY SERMON.

ONE OF DR. TALMAGE'S STERLING DISCOURSES.

Subject: "Elections."

TEXT: "*And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking.*"—Exodus xx., 18.

My text informs you that the lightnings and earthquakes united their forces to wreck a mountain of Arabia Petræa in olden time, and travelers to-day finds beds of porphyry and greenstone rocks, bowlder against bowlder, the remains of the first law library, written, not on parchment or papyrus, but on shattered slabs of granite. The cornerstones of all morality, of all wise law, of all righteous jurisprudence, of all good Government are the two tablets of stone on which were written the Ten Commandments.

All Roman law, all French law, all English law, all American law that is worth anything, all common law, civil law, criminal law, martial law, law of Nations were rocked in the cradle of the twentieth chapter of Exodus. And it would be well in these times of great political agitation if the newspapers would print the Decalogue some day in place of the able editorial. The fact is that some people suppose that the law has passed out of existence and some are not aware of some of the passages of that law, and others say this or that is of the more importance, when no one has any right to make such an assertion. These laws are the pillars of society, and if you remove one pillar you damage the whole structure.

I have noticed that men are particularly vehement against sins to which they are not particularly tempted and find no especial wrath against sins in which they themselves indulge. They take out one gun from this battery of ten guns, and load that, and unlimber that, and fire that. They say, "This is an Armstrong gun, and this is a Krupp gun, and this is a Nordenfeldt five-barreled gun, and this is a Gatling ten-barreled gun, and this is a Martini thirty-seven-barreled gun." But I have to tell them that they are all of the same caliber, and that they shoot from eternity to eternity.

Many questions are before the people in the elections all over this land, but I shall try to show you that the most important thing to be settled about all these candidates is their personal, moral character. The Decalogue forbids idolatry, image making, profanity, maltreatment of parents, Sabbath desecration, murder, theft, incontinence, lying and covetousness. That is the Decalogue by which you and I will have to be tried, and by the same Decalogue you and I must try candidates for office.

Of course we shall not find anything like perfection. If we do not vote until we find an immaculate nominee, we will never vote at all. We have so many faults of our own we ought not to be censorious or maledictory or hypercritical in regard to the faults of others. The Christly rule is as appropriate for November as any other month in the year, "Judge not that ye be not judged, for with what measure ye mete it shall be measured to you again."

Most certainly are we not to take the statement of redhot partisanship as the real character of any man. From nearly all the great cities of this land I receive daily or weekly newspapers, sent to me regularly and in compliment, so I see both sides—I see all sides—and it is most entertaining and most regular amusement to read the opposite statements. The one statement says the man is an angel, and the other says he is a devil, and I split the difference and I find him half way between.

There never has been an honest or respectable man running for the United States presidency, or for a judgeship, or for the mayoralty, or for the shrievalty since the foundation of the American Government, if we may believe the old files of the newspapers in the museums. What a mercy it is that they were not all hung before they were inaugurated! If a man believes one-half of what he sees in the newspapers in these times, his career will be very short outside of Bloomingdale insane asylum.

I was absent two or three years ago during one week of a political canvass, and I was dependent entirely upon what I read in regard to what had occurred in these cities, and I read there was a procession in New York of 5000 patriots and a minute after I read in another sheet that there were 17,000, and then I read in regard to another procession that there were 10,000, and then I read in another paper that there were 60,000.

A campaign orator in the Rink or the Academy of Music received a very cold reception—a very chilling reception—said one statement. The other statement said the audience rose at him. So great was the enthusiasm that for a long while the orator could not be heard, and it was only after lifting his hand that the vociferation began to subside! One statement will twist an interview one way, and another statement will twist an interview another way. You must admit it is a very difficult thing in times like these to get a very accurate estimate of a man's character, and I charge you, as your religious teacher, I charge you to caution and to mercifulness and to prayer.

I warn you also against the mistake which many are making and always do make of applying a different standard of character for those in prominent position from the standard they apply for ordinary persons. However much a man may have or however high the position he gets, he has no especial liberty given him in the interpretation of the Ten Commandments. A great sinner is no more to be excused than a small sinner. Do not charge illustrious defection to eccentricity or chop off the Ten Commandments to suit especial cases. The right is everlastingly right, and the wrong is everlastingly wrong. If any man nominated for any office in this city or State differs from the Decalogue, do not fix up the Decalogue, but fix him up. The law must stand, whatever else must fall.

I call your attention also to the fact that you are all aware of—that the breaking of one commandment makes it the more easy to break all of them—and the philosophy is plain. Any kind of sin weakens the conscience, and if the conscience is weakened that opens the door for all kinds of transgression. If, for instance, a man go into this political campaign wielding scurrility as his chief weapon, and he believes everything bad about a man and believes nothing good, how long before that man himself will get over the moral depression. Neither in time nor eternity.

If I utter a falsehood in regard to a man, I may damage him, but I get for myself tenfold more damage. That is a gun that kicks. If, for instance, a man be profane, under provocation he will commit any crime. I say under provocation. For, if a man will maltreat the Lord Almighty, would he not maltreat his fellow man? If a man be guilty of malfeasance in office, he will under provocation commit any sin. He who will steal will lie, and he who will lie will steal.

If, for instance, a man be impure, it opens the door for all other iniquity, for in that the impurity he commits theft of the worst kind, and covetousness of the worst kind, and falsehood—pretending to be decent when he is not—and maltreats his parents by disgracing their name, if they were good. Be careful, therefore, how you charge that sin against any man either in high place or low place, either in office or out of office, because when you make that charge against a man you charge him with all villainies, with all disgusting propensities, with all rottenness.

A libertine is a beast, lower than the vermin that crawl over a summer carcass—lower than the swine, for the swine has no intelligence to sin against. Be careful, then, how you charge that against any man. You must be so certain that a mathematical demonstration is doubtful as compared with it.

And then, when you investigate a man on such subjects, you must go to the whole length of investigation and find out whether or not he has repented. He may have been on his knees before God and implored the divine forgiveness, and he may have implored the forgiveness of society and the forgiveness of the world. Although if a man commit that sin at thirty or thirty-five years of age, there is not one case out of a thousand where he ever repents. You must in your investigation see if it is possible that the one case investigated may not have been the exception. But do not chop off the seventh commandment to suit the case. Do not change Fairbank's scale to suit what you are weighing with it. Do not cut off a yardstick to suit the dry goods you are measuring. Let the law stand and never tamper with it.

Above all I charge you do not join in the cry that I have heard—for fifteen, twenty years I have heard it—that there is no such thing as purity. If you make that charge you are a foul-mouthed scandaler of the human race. You are a leper. Make room for that leper! When a man, by pen or type or tongue, utters such a slander on the human race that there is no such thing as purity I know right away that that man himself is a walking lazaretto, a reeking ulcer, and is fit for no society better than that of devils damned. We may enlarge our churches in such a case, but in no such case let us shave off the Ten Commandments. Let them stand as the everlasting defense of society and the church of God.

The committing of one sin opens the door for the commission of other sins. You see it every day. Those embezzlers, those bank cashiers absconding as soon as they are brought to justice, develop the fact that they were in all kinds of sin. No exception to the rule. They all kept bad company, they nearly all gambled, they all went to places where they ought not. Why? The commission of the one sin opened the gate for all the other sins. Sins go in flocks, in droves and in herds. You open the door for one sin that invites in all the miserable segregation.

Some of the campaign orators this autumn—some of them—bombarding the suffering candidates all the week, will think no wrong in Sabbath breaking. All the week hurling the eighth commandment at one candidate, the seventh commandment at another candidate and the ninth commandment at still another, what are they doing with the fourth commandment, "Remember the Sabbath day to keep it holy?" Breaking it. Is not the fourth commandment as important as the eighth, as the seventh, as the ninth?

Some of these political campaign orators, as I have seen them reported in other years, and as I have heard it in regard to them, bombarding the suffering candidates all the week, yet tossing the name of God from their lips recklessly, guilty of profanity—what are they doing with the third commandment? Is not the third commandment, which says, "Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain"—is not the third commandment as important as the other seven? Oh, yes, we find in all departments men are hurling the trindignation against sins perhaps to which they are not especially tempted—hurling it against iniquity toward which they are not particularly drawn.

I have this book for my authority when I say that the man who swears or the man who breaks the Sabbath is as culpable before God as these candidates who break other commandments. What right have you and I to select which commandment we will keep and which we will break? Better not try to measure the thunderbolts of the Almighty, saying this has less blaze, this has less momentum. Better not handle the guns, better not experiment much with the divine ammunition.

Cicero said he saw the "Iliad" written on a nutshell, and you and I have seen the Lord's Prayer written on a five cent piece, but the whole tendency of these times is to write the Ten Commandments so small nobody can see them. I protest this day against the attempt to revise the Decalogue which was given on Mount Sinai amid the blast of trumpets, and the cracking of the rocks, and the paroxysm of the mountain of Arabia Petræa.

I bring up the candidates for ward and township and city and State office. I bring them up, and I try them by this Decalogue. Of course they are imperfect. We are all imperfect. We say things we ought not to say; we do things we ought not to do. We have all been wrong; we have all done wrong. But I shall find out one of the candidates who comes, in my estimation, nearest to obedience of the Ten Commandments, and I will vote for him, and you will vote for Him unless you love God less than your party—then you will not.

Herodotus said that Nitocris, the daughter of Nebuchadnezzar, was so fascinated with her beautiful village of Ardericca that she had the river above Babylon changed so it wound this way and wound that, and curved this way and curved that, and though you sailed on it for three days every day you would be in sight of that exquisite village. Now, I do not care which way you sail in morals or which way you sail in life if you only sail in sight of this beautiful group of divine commandments. Although they may sometimes seem to be a little angular, I do not care which way you sail, if you sail in sight of them you will never run aground, and you will never be shipwrecked. Society needs toning up on all these subjects.

I tell you there is nothing worse to fight than the ten regiments, with bayonets and sabres of fire, marching down the side of Mount Sinai. They always gain the victory, and those who fight against them go under. There are thousands and tens of thousands of men being slain by the Decalogue. What is the matter with that young man of whom I read, dying in his dissipations? In his dying delirium he said, "Now fetch on the dice. It is mine. No, no! It is gone, all is gone! Bring on more wine! Bring on more wine! Oh, how they rattle their chains! Fiends, fiends, fiends! I say you cheat! The cards are marked! Oh, death! oh, death! oh, death! Fiends, fiends, fiends!" And he gasped his last and was gone. The Ten Commandments slew him.

Let not ladies and gentlemen in this nineteenth century revise the Ten Commandments, but let them in society and at the polls put to the front those who come the nearest to this God-lifted standard. On the first Tuesday morning of November read the twentieth chapter of Exodus at family prayers. The moral or immoral character of the officers elected will add seventy-five per cent. unto or subtract seventy-five per cent. from the public morals.

You and I cannot afford to have bad officials. The young men of this country cannot afford to have bad officials. The commercial, the moral, the artistic, the agricultural, the manufacturing, the religious interests of this country cannot afford to have bad officials, and if you, on looking over the whole field, cannot find men who in your estimation come within reasonable distance of obedience of the Decalogue stay at home and do not vote at all.

I suppose when in the city of Sodom there were four candidates put up for office, and Lot did not believe in any of them, he did not register. I suppose if there came a crisis in the politics of Babylon, where Daniel did not believe in any of the candidates, he staid at home on election day, praying with his face toward Jerusalem. But we have no such crisis. We have no such exigency, thank God. But I have to say to you to-day that the moral character of rulers always affects the ruled, and I appeal to history.

Wicked King Manasseh depressed the moral tone of all the Nation of Judah and threw them into idolatry. Good King Josiah lifted up the whole Nation by his excellent example. Why is it that to-day England is higher up in morals than at any point in her National history? It is because she has the best race in all Europe—all the attempts to scandalize her name a failure. The political power of Tammany brought all the political tricksters of the last ninety years. The dishonest vice-presidency of Aaron Burr blasted this Nation until important letters were written in cipher, because the people could not trust the United States mail. And let the court circles of Louis XV and Henry VIII march out followed by the debauched Nations.

The higher up you put a bad man the worse is his power for evil. The great fabulist says that the pigeons were in fright at a kite flying in the air, and so these pigeons hovered near the dovecote, but one day the kite said: "Why are you so afraid? Why do you pass your life in terror? Make me king, and I'll destroy all your enemies." So the pigeons made the kite king, and as soon as he got the throne his regular diet was a pigeon a day. And while one of his victims was waiting for its turn to come it said: "Serpent, is this right?" The malaria of swamps rises from the plain to the height, but moral malaria descends from the mountain to the plain. Be careful, therefore, how you elevate into any style of authority men who are in any wise antagonistic to the Ten Commandments.

As near as I can tell, the most important thing now to be done is to have about 40,000,000 copies of the Sinaitic Decalogue printed and scattered throughout the land. It was a terrible waste when the Alexandrian library was destroyed, and the books were taken to heat 4000 baths for the citizens of Alexandria. It was very expensive heat, but without any harm to the Decalogue you could with it heat 1000,000 baths of moral purification for the American people.

I say we want a tonic—a mighty tonic, a corrective, an all powerful corrective—and Moses in the text, with steady hand, notwithstanding the jarring mountains and the roll of orchestra of the tempest, and the blazing of the air, pours out the ten drops—no more, no less—which our people need to take for their moral convalescence.

But I shall not leave you under the discouragement of the Ten Commandments, because we have all offended. There is another mountain in sight, and while one mountain thunders the other answers in thunder, and while Mount Sinai, with lightning, writes doom, the other mountain, with lightning, writes mercy. The only way you will ever spike the guns of the Decalogue is by the spikes of the cross. The only rock that will ever stop the Sinaitic upheavals is the Rock of Ages. Mount Calvary is higher than Mount Sinai.

The English survey expedition, I know, say that one Sinaitic peak is 7000 feet high, and another 8000, and another 9000 feet high, and travelers tell us that Mount Cavalry is only a bluff outside of the wall of Jerusalem, but Calvary, in moral significance, overtops and overshadows all the mountains of the hemispheres, and Mount Washington and Mont Blanc and the Himalayas are hillocks compared with it. You know that sometimes one fortress will silence another fortress.

Moultrie silenced Sumter, and against the mountain of the law I put the mountain of the cross. "The soul that sinneth, it shall die," booms one until the earth jars under the cannonade. "Save them from going down to the pit. I have found a ransom," pleads the other, until earth and heaven and hell tremble under the reverberation. And Moses, who commands the one, surrenders to Christ, who commands the other.

Once by the law our hopes were slain.
But now in Christ we live again.

Aristotle says that Mount Etna erupted one day and poured torrents of scoria upon the villages at the base, but that the mountain divided its flame and made a lane of safety for all those who came to rescue their aged parents. And this volcanic Sinai divides its fury for those whom Christ has come to rescue from the red ruin on both sides. Standing as I do to-day, half-way between the two mountains—the mountain of the Exodus and the mountain of the nineteenth of John—all my terror comes into supernatural calm, for the uproar of the one mountain subsides into quiet and comes down into so deep a silence that I can hear the other mountain speak—aye, I can hear it whisper, "The blood, the blood, the blood that cleanseth from all sin."

The survey expedition says that the Sinaitic mountains have wadys or water courses—Alleyat and Ajelah—emptying into Feiran. But those streams are not navigable. No boat put into these rocky streams could sail. But I have to tell you this day that the boat of gospel rescue comes right up amid the watercourses of Sinaitic gloom and threat, ready to take us off from under the shadows into the calm sunlight of God's pardon and into the land of peace.

Oh, if you could see that boat of gospel rescue coming this day you would feel as John Gilmore in his book, "The Storm Warriors," says that a ship's crew felt on the Kentish Knock sands, off the coast of England, when they were being beaten to pieces and they all felt they must die! They had given up all hope and every moment washed off another plant from the wreck, and they said, "We must die; we must die!" But after awhile they saw a Ramsgate lifeboat coming through the breakers for them, and the man standing highest up on the wreck said: "Can it be? It is, it is, it is! Thank God! It is the Ramsgate lifeboat! It is, it is, it is, it is!"

And the old Jack Tar, describing that lifeboat to his comrades after he got ashore said, "Oh, my lads, what a beauty it did seem, coming through the breakers that awful day!" May God, through the mercy in Jesus Christ, take us all off the miserable wreck of our sin into the beautiful lifeboat of the gospel!

BIG CUSTOMS FRAUDS ALLEGED.

A Member of a New York Dry Goods Firm Arrested.

NEW YORK, Oct. 30.—W. H. Riley, senior member of the large dry goods importing house of W. H. Riley & Co., with a main office at 21 Mercer street and a branch in Paris, was arrested yesterday on the steamer Umbria.

He is charged with entering imported goods at the custom house by means of false and fraudulent invoices at a valuation far below the worth of the goods. The amount out of which the customs authorities have thus been defrauded is said to run far up in the thousands.

An Idiot's Great Memory.

Great men are usually said to have great memories, but it does not follow that all who have great memories are great men. An idiot in Ohio was a great curiosity many years ago. He knew the whole Bible by heart, from beginning to end, and if any verse was read or repeated to him he could tell exactly in what book and chapter it was to be found, and its verse number in the chapter. He was considered a great marvel in this particular, but in every other he was a mental imbecile, and could not be trusted even to feed himself.—[Chicago Herald.

Fall of a Meteor.

A large meteor is reported to have struck the earth about two miles west of Connel, Ore. It fell about 300 yards from the railroad track, and the trainmen on an extra freight were blinded by the brilliant light it made. The country for miles about was lighted up, and the meteor made a loud hissing noise as it passed down to the earth.—[New York Post.

Tacoma, Washington, is not likely to become popular with tramps, as the Common Council recently enacted an ordinance requiring all vagrants to be subjected to two baths a day.

Catarrh Cannot Be Cured

With local applications, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally, and acts directly on the blood and mucous surface. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing catarrh. Send for testimonials free.

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Beecham's Pills cure indigestion and constipation. Beecham's—no others. 25 cts. a box.

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Will be sent with every bottle of *Dr. Hoxsie' Certain Cough Cure.* Ordered by mail, post paid, 50 cts. Address, Hoxsie, Buffalo, N. Y

If afflicted with sore eyes use Dr. Thompson's Eye Water. Druggists sell at 25c. per bottle

In Olden Times

People overlooked the importance of permanently beneficial effects and were satisfied with transient action, but now that it is generally know that Syrup of Figs will permanently cure habitual constipation, well informed people will not buy other laxatives, which act for a time, but finally injure the system.

HOOD'S Sarsaparilla CURES

A Running Sore

On my ankle grew worse, finally spreading over both feet, arms and hands. Bones came out of my toes and fingers. I lost sleep and appetite. I was in bed when I began to take

Hood's Sarsaparilla

Before I finished the first bottle I could eat and sleep well. I continued with the Sarsaparilla and now the sores are all healed." MRS. MARY SPEAKMAN, 2725 Latona Street, Philadelphia, Pa. Get only **Hood's** Sarsaparilla.

Hood's Pills cure constipation. 25 cents.

"German Syrup"

Two bottles of German Syrup cured me of Hemorrhage of the Lungs when other remedies failed. I am a married man and, thirty-six years of age, and live with my wife and two little girls at Durham, Mo. I have stated this brief and plain so that all may understand. My case was a bad one, and I shall be glad to tell anyone about it who will write me. PHILIP L. SCHENCK, P. O. Box 45, April 25, 1890. No man could ask a more honorable, business-like statement.

Cures Scrofula

Mrs. E. J. Rowell, Medford, Mass., says her mother has been cured of Scrofula by the use of four bottles of S.S.S. much other treatment, and being reduced to quite a low condition of health, as it was thought she could not live.

INHERITED SCROFULA.

S.S.S. Cured my little boy of hereditary Scrofula, which appeared all over his face. For a year I had given up all hope of his recovery, when finally I was induced to use S.S.S. A few bottles cured him, and no symptoms of the disease remain. MRS. T. L. MATHEWS, Matherville, Miss.

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MESSRS:—My wife was born of parents predisposed to **CONSUMPTION**. Six of her brothers and sisters died of **LUNG DISEASES**. My wife's health was unusually good up to the age of about 40 years; at that time **SCROFULOUS** taint manifested itself in the form of **ECZEMA** on nearly all parts of the body; after a time it yielded to the remedies used, except on front of right shoulder where it has remained for **20 years** with almost **Constant Irritation** and **Itching**. Since using

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We have heretofore used a variety of remedies with but little result, but DANA'S SARSAPARILLA has proved so effectual in relieving my wife of **ECZEMA** and **SCROFULA** in the blood that I must say it is a grand combination of remedial agents, and that my wife's great improvement is due to its power and the blessing of a kind Providence upon its use.

I have taken one bottle myself and find it a **Splendid Alterative**.

Respectfully, REV. A. J. DAY,
Pastor M. E. Church, No. Easton, N. Y.

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Unlike the Dutch Process No Alkalies —OR— Other Chemicals

are used in the preparation of

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It has *more than three times the strength* of Cocoa mixed with Starch, Arrowroot or Sugar, and is far more economical, *costing less than one cent a cup.* It is delicious, nourishing, and EASILY DIGESTED.

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