

UNPARDONABLE SIN IS TREATED IN SERMON BY REV. MR. ALDRICH

"Malignant Unbelief" or "The Unpardonable Sin" was the subject of the Sunday morning sermon of Rev. Horace N. Aldrich at Leslie Methodist church.

To his comment on malignant unbelief and finally to what he had to say on blasphemy against the Holy Spirit, Mr. Aldrich led his audience successively through the topics of intellectual unbelief, emotional unbelief and unbelief through lack of experience.

Mr. Aldrich introduced his address by reading the following Scriptural paragraphs:

"This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.—John 3:19.

"And the multitude cometh together again, so that they could not so much as eat bread.

And when his friends heard of it, they went out to lay hold of him: for they said, He is beside himself."

"And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils.

"And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

"And if a kingdom be divided against itself, that kingdom cannot stand.

"And if a house be divided against itself, that house cannot stand.

"And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.

"No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

"Verily, I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme:

"But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation:

"Because they said, He hath an unclean spirit."—Mark 3, 20-28.

He sneaker said in part:

Intellectual Unbelief.

"Intellectual unbelief which is intellectual and nothing else, is unbelief which arises over mental perplexity. It may arise in perfectly honest minds. If we set ourselves the task of reflecting how some things can be we can very easily get into intellectual distress. There is a speculative side to Christianity which busies itself with the problems as to how God is to be thought of in Himself and in His relation to men and to the world. His aspect is full of puzzles. We find our way out of this type of distress by remembering that the problems of theology have no larger number of puzzles than do the problems of daily life, and that our life moves on without solving all theoretical problems. A man may be a thorough Christian and yet leave many theoretical problems unsolved. Jesus himself refused to discuss the merely theoretical aspects of the truth, not because He disapproved of such discussion, but because other problems seemed to Him more important. He did not discuss the philosophical applications of His truth. It follows that men may differ widely on the intellectual constructions of the gospel and yet stand together on the practical facts. The gospel is life. No very satisfactory definition of life has yet been devised, yet every man knows what life is. Every man can know what religious life is."

Emotional Unbelief.

"There is, further, a type of unbelief which may be called emotional unbelief. Some insights come out of the fullness of emotional life, or out of sensitiveness to the fitness of things. Love is one experience that of course comprises the activities of the whole life, but with some persons love is more a matter of sentiment, and of worthy sentiment, than with others. These others, then, are apt to doubt emotional experiences. They do not know what uplift in prayer means or the rapt delight of inner meditation and communion. It would be well if more believers knew more about the emotional possibilities of Christian experience, but failure to know these experiences is not necessarily ground for condemnation. The differences between believers are often differences of temperament. One man doubts the value of emotional experience because he is not of the emotional temperament, just as one man may doubt the value of good church music because he himself is not musical, or may doubt the value of fine ecclesiastical architecture because he cannot see how wonderfully a religious impulse can be expressed in stone. The great difficulty here is that the man who lacks the emo-

FACE the FACTS

LET us face the facts. The war situation is critical. Unless the Allies fight as they never yet have fought, defeat threatens. Hungry men cannot fight at their best; nor hungry nations. France, England, and Italy are going hungry unless we feed them.

Wheat Savings.—They must have wheat. It is the best food to fight on. It is the easiest to ship. We alone can spare it to them. By saving just a little—less than a quarter of what we ate last year—we can support those who are fighting our battles. And we can do it without stinting ourselves. We have only to substitute another food just as good.

The Corn of Plenty.—Corn is that food. There's a surplus of it. Providence has been generous in the hour of our need. It has given us corn in such bounty as was never known before. Tons of corn. Trainloads of corn. Five hundred million bushels over and above our regular needs. All we have to do is to learn to appreciate it. Was ever patriotic duty made so easy? And so clear?

America's Own Food.—Corn! It is the true American food. The Indians, hardest of races, lived on it. Our forefathers adopted the diet and conquered a continent. For a great section of our country it has long been the staff of life. How well the South fought on it, history tells. Now it can help America win a world war.

Learn Something.—Corn! It isn't one food. It's a dozen. It's a cereal. It's a vegetable. It's a bread. It's a dessert. It's nutritious; more food value in it, dollar for dollar, than meat or eggs or most other vegetables. It's good to eat; how good you don't know until you've had corn-bread properly cooked. Best of all, it's plentiful and it's patriotic.

Corn's Infinite Variety.—How much do you know about corn? About how good it is? About the many delicious ways of cooking it? And what you miss by not knowing more about it? Here are a few of its uses:

There are at least fifty ways to use corn meal to make good dishes for dinner, supper, lunch or breakfast. Here are some suggestions:

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| HOT BREADS | DESSERTS |
| Boston brown bread. | Corn-meal molasses cake. |
| Hoecake. | Apple corn bread. |
| Muffins. | Dumplings. |
| Biscuits. | Gingerbread. |
| Griddle cakes. | Fruit gems. |
| Waffles. | |
| HEARTY DISHES | |
| Corn-meal croquettes. | Corn-meal fish balls. |
| Meat and corn-meal dumplings. | |
| Italian polenta. | Tamales. |
- The recipes are in Farmers' Bulletin 565, "Corn Meal as a Food and Ways of Using It," free from the Department of Agriculture.

"We are now in a position to see what sort of unbelief the Master had in mind when He spoke of an unpardonable sin. Suppose a man deliberately does wrong and persists of set purpose in thus doing. All manner of evil beliefs spring up inevitably as the natural consequence of evil doing. If a man's conduct is distorted, the views which come out of that sort of conduct will be distorted also. In a purely intellectual after he gives himself to a life of sin, but the life of sin is so deranging and demoralizing that the real thoughts of the sinner become deranged and derailed. Blessed are the pure in heart, for they shall see God." If purity of heart is required to see God, it is not to be wondered at that impurity of heart cannot see God, but that impurity sees impurity in all things. The Master would seem to imply that unbelief can be so malignant that it can call evil good and good evil. This utterance about the sin which has no forgiveness is really one of the most reasonable which Jesus ever spoke. It is not emotional or rhetorical. It is put in the language of an appeal to reason. If these works are the works of Satan, is Satan working against himself? I, Jesus, am able through Satan to undo the works of Satan. I must even in that case, be opposed to Satan and warring against him. And the plain force of the reasoning continues throughout the passage. If a man can look upon the spirit of Christ and call that spirit unclean, he must himself be hopelessly unclean. He must have done the works of uncleanliness so long that his vision is hopelessly distorted. To call good evil and evil good indicates such perversion of the moral nature that hardly a starting place is left for the work of the Spirit.

Blasphemy Against the Holy Spirit.

"Such blasphemy consists essentially in the conscious and persistent evil speaking against the most sacred and hallowed influence making for righteousness and holiness of life. When a man reaches that point of moral delinquency and intellectual insincerity at which it becomes possible for him knowingly to call good evil and to call the recognized workings and influences of higher spiritual forces vicious, the

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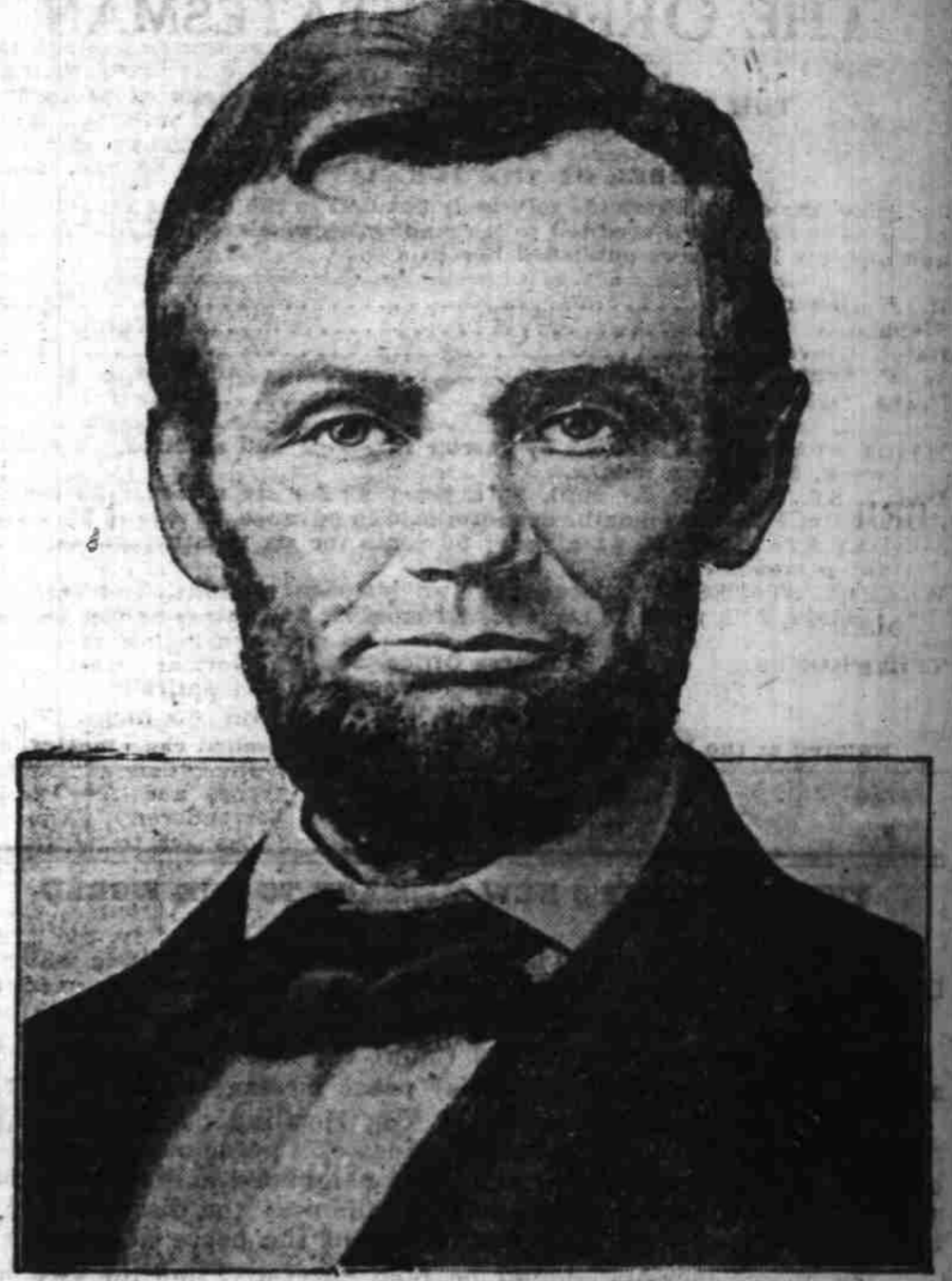
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on how to overcome diseases, and aid our physical welfare. Believe me, the soldiers are cared for now. And as far as the trenches are concerned, they are at least a year ahead yet. The actual fighting, from what they say here, isn't to be dreaded at all."

Convalescence after pneumonia, typhoid fever and the grip, is sometimes merely apparent, not real. To make it real and rapid, there is no other tonic so highly to be recommended as Hood's Sarsaparilla. Thousands so testify. Take Hood's.

H. C. Eakin Elected to Lead Fruit Organization

DALLAS, OR., Feb. 11.—(Special to The Statesman)—At the annual meeting of the Polk County Fruit Growers' association held in the rooms of the Dallas Commercial club Saturday afternoon the following officers were elected to serve for the ensuing year: President, H. C. Eakin; vice president, Henry Voth; secretary-treasurer, Frank Brown; assistant secretary, H. G. Campbell; board of directors, W. L. Soehren, N. L. Guy, Fred Elliott, Frank Harris, N. Rasmussen, Professor C. L. Lewis of the Horticultural department of Oregon Agricultural college was present and spoke to the growers on "Lime for the Prune Orchard" and "The General Outlook for Orchardists of Oregon and the Pacific Northwest." J. E. Larson, county agriculturist, spoke before the gathering. Meetings will be held monthly from now on.

SERVICES HELD FOR PAUL RICH

Member of Company M Who Died in France Honored by Community

A memorial service was held at the Clear Lake United Evangelical church Sunday for Paul Rich, conducted by Rev. Guy Stover, his former pastor.

Paul Rich was an American soldier in France, a member of Company M, 162nd Infantry—Salem's company.

He left Camp Mills with his company December 11, 1917.

He died of pneumonia in France January 8, as has been heretofore announced.

He had made his home with Mr. and Mrs. John Etter of Clear Lake, six miles north of Salem, for five years. He was treated as a member of their family, and was loved by them as a son.

The gathering was attended by about 200 people, despite the inclement weather.

Clear Lake church has a service flag with seventeen stars. The one representing the deceased is the first gold star—he was the first to give up his life for his country.

The services were of the most sympathetic and impressive nature. No community could have been more touched, for Paul Rich was a model young man, a member of the Sunday school and church. Mrs. Etter was his Sunday school teacher.

By foreign hands thy dying eyes were closed.

By foreign hands thy decent limbs composed.

By foreign hands thy humble grave adorned.

By strangers honored, and by strangers mourned.

Call of Colors Appeals to William P. Miller

William P. Miller, assistant mail clerk at the postoffice in Dallas, left Monday morning for Vancouver, Wash., where he will enlist in the army. Mr. Miller was chief cook of Company L of the 162nd Infantry, now in France, but received an honorable discharge on account of a dependent family of five children. But when word was received from the boys "over there," he immediately answered the call to colors. His son, Private Harold Miller, of L company, was formerly a student in Willamette university last year. Mrs. Miller and the children will remain in Ellensburg, Wash., where they are now living.

Erma Louise Graham Was Buried at Dallas Sunday

DALLAS, OR., Feb. 11.—(Special to The Statesman)—Funeral services over the remains of little Erma Louise Graham, daughter of W. A. Graham of this city, who was killed in the Oregon hotel bus in Portland

Dallas Cadets to Play Independence Wednesday

DALLAS, OR., Feb. 11.—(Special to The Statesman)—The Dallas cadet basketball team will play the Independence high school team in the Dallas armory Wednesday night. The game promises to be one of the best witnessed in this city this season as the teams are evenly matched and neither has been defeated this year. The Cadets were formerly the local high school team but recently changed their name on account of being composed entirely of members of the organization. A large crowd of basketball fans from the hop city will accompany their team to see the game.

NO TRENCH LIFE EXPECTED SOON

Sergeant Martin of 162nd Doesn't Hope to See Them for Whole Year

Claude A. Martin, Company D, 162nd United States infantry, now in France, believes the trenches are a full year ahead of the Oregonian troops. He declares actual fighting isn't to be dreaded at all, in a letter written to his mother, Mrs. Millie Martin of Aumsville. Mr. Martin is an assistant supply sergeant in Company D. He worked in the mines before enlisting and says he is in far more danger while a miner than he is now in France.

Governor Sends Cheer to Parents of Oregon

Governor Withycombe sent over the state a message of sympathy to Oregon parents who have lost sons in the Tuscania disaster. He predicts that the occurrence will have the effect of instilling into Americans even stronger determination than at present to bring the war to a speedy close by the victory of American arms.

The governor's message of condolence follows:

"My heart goes out in deepest sympathy to the parents who have lost their sons on the Tuscania. Such ruthless destruction of life can do nothing else but steel the heart of every true American against such a foe. It means that we must stand as a people steadfastly with our president and with our boys in the service so that American arms shall finally triumph over this subtle and relentless foe."

CUT THIS OUT—IT IS WORTH MONEY.

DON'T MISS THIS. Cut out this slip, enclose with five cents to Foley & Co., 2825 Sheffield Ave., Chicago, Ill., writing your name and address clearly. You will receive in return a trial package containing Foley's Honey and Tar Compound, for coughs, colds and croup, Foley Kidney Pills and Foley Cathartic Tablets. J. C. Perry.

THE SERGEANT AND THE WISE ROOKIE

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