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—The Senate has passed the pension appropriation bill. It refused to increase the amount fixed by the House (\$141,000,000), although that sum is confessedly in-

Democratic Watchman.

Bellefonte, Pa., Feb. 4, 1898.

Dr. Telmage Pleads for Heroic Men and

Advice to Christians to Broaden Out and Not Remain In Old Ruts-A Sermon of Encouragement to All Christian Workers—Strong Characters Needed.

WASHINGTON, Jan. 30.-Dr. Talmage here shows the style of Christian character required for the times in which we live and pleads for more heroics. The text is Esther iv, 14, "Who knoweth whether thou art come to the kingdom for such a

Esther the beautiful was the wife of Ahasuerus the abominable. The time had come for her to present a petition to her infamous husband in behalf of the Jewish nation, to which she had once belonged. She was afraid to undertake the work lest she should lose her own life, but her cousin, Mordecai, who had brought her up. encouraged her with the suggestion that probably she had been raised up of God for that peculiar mission. "Who knoweth whether thou art come to the kingdom for such a time as this?"

Esther had her God appointed work. You and I have ours. It is my business to tell you what style of men and women you ought to be in order that you meet the demand of the age in which God has cast your lot. So this discourse will not deal with the technicalities, but only with the practicabilities. When two armies have rushed into battle, the officers of either army do not want a philosophical discussion about the chemical properties of human blood or the nature of gunpowder. They want some one to man the batteries and take out the guns. And now, when all the forces of light and darkness of heaven and hell have plunged into the fight, it is no time to give ourselves to the definitions and formulas and technicalities and conventionalities of religion. What we want is practical, earnest, concentrated, enthusiastic and triumphant help.

Aggressive Christians. In the first place, in order to meet the special demand of this age, you need to be an unmistakable, aggressive Christian. Of half and half Christians we do not want any more. The church of Jesus Christ will be better without them. They are the chief obstacle to the church's advancement. I am speaking of another kind of Christian. All the appliances for your becoming an earnest Christian are at to be queens and kings unto God. "They shall reign with him forever and forever."

But you need to be aggressive Chrisdoor exercise. There are many Christians deride to see what is the condition of their spiritual health. How long would a man have robust physical health if he kept all the day feeling his pulse instead of going out

into active, earnest everyday work? Strong Characters Needed.

I was once amid the wonderful, bewitching cactus growths of North Carolina. I never was more bewildered with the beauty of flowers, and yet when I would take up one of these cactuses and pull the leaves apart the beauty was all gone. You could hardly tell that it had ever been a flower. And there are a great many Christian people in this day just pulling apart their Christian experiences to see what there is

in them, and there is nothing left in them. This style of self examination is a damage instead of an advantage to their Christian character. I remember when I was a ed corn there, and every few days I would pull it up to see how fast it was growing. Now, there are a great many Christian people in this day whose self examination merely amounts to the pulling up of that which they only yesterday or the day be-fore planted. Oh, my friends, if you want to have a stalwart Christian character, plant it right out of doors in the great field of Christian usefulness, and though storms may come upon it, and though the hot sun of trial may try to consume it, it will thrive until it becomes a great tree, in flowerpot Christians. They keep them-selves under shelter, and all their Christian experience in a small, exclusive circle, when they ought to plant it in the great garden of the Lord, so that the whole athave really more admiration when I see the dewy tears in the blue eyes of the violets, for they come every spring. My Christian friends, time is going by so rapidly that we cannot afford to be idle.

No Time For Inertia. A recent statistician says that human life now has an average of only 32 years. From these 32 years you must subtract all the time you take for sleep and the taking of food and recreation; that will leave you about 16 years. From these 16 you must subtract all the time that you are necessarily engaged in the earning of a liveli-hood. That will leave you about eight years. From these eight years you must take all the days and weeks and months all the length of time that is passed in

responsibility." Ah, is that my Master's spirit? Is there not an old book somewhere that commands us to go out into the highways and the hedges and compel the peo-ple to come in? What would become of you and me if Christ had not come down off the hills of heaven, and if he had not come through the door of the Bethlehem caravansary, and if he had not with the crushed hand of the crucifixion knocked at the iron gate of the sepulcher of our spiritual death, crying, "Lazarus, come forth?" Oh, my Christian friend, this is no time for inertia when all the forces of darkness seem to be in full blast-when steam printing presses are publishing in-fidel tracts, when express trains are carrying messengers of sin, when fast clippers are laden with opium and strong drink, when the night air of our cities is polluted with the laughter that breaks up from the 10,000 saloons of dissipation and abandonment, when the fires of the second death already are kindled in the cheeks of some who, only a little while ago, were incorrupt! Oh, never since the curse fell upon the earth has there been a time when it was such an unwise, such a cruel, such an awful thing for the church to sleep The great audiences are not gathered in Christian churches. The great audiences are gathered in temples of sin-tears of unutterable woe their baptism, the blood of crushed hearts the awful wine of their acrament, blasphemies their litany, and the groans of the lost world the organ dirge of their worship.

Get Out of Old Ruts. Again, if you want to be qualified to meet the duties which this age demands of you, you must on the one hand avoid reckless iconoclasm and on the other hand not stick too much to things because they are old. The air is full of new plans, new projects, new theories of government, new theologies, and I am amazed to see how so many Christians want only novelty in order to recommend a thing to their confidence, and so they vacillate and swing to and fro, and they are useless and they are unhappy. New plans—secular, ethical, philosophical, religious, cisatlantic, transatlantic-long enough to make a line reaching from the German universities to Great Salt Lake city. Ah, my brother, do not take hold of a thing merely because it is new! Try it by the realities of the judgment day. But, on the other hand, do not adhere to anything merely because it is

There is not a single enterprise of the church or the world but has some time been scoffed at. There was a time when men derided even Bible societies, and when a few young men met in Massachusetts and organized the first missionary society ever organized in this country there went your hand, and there is a straight path laughter and ridicule all around the Chrisfor you into the broad daylight of God's tian church. They said the undertaking forgiveness. You may this moment be the bondmen of the world, and the next moment you may be princes of the Lord

was preposterous. And so also the work of Jesus Christ was assailed. People cried out: "Who ever heard of such theories of God Almighty. You remember what ex- ethics and government! Who ever noticed citement there was in this country, years such a style of preaching as Jesus has?' ago, when the Prince of Wales came here Ezekiel had talked of mysterious wings -how the people rushed out by hundreds and wheels. Here came a man from Caperof thousands to see him. Why? Because naum and Gennesaret, and he drew his they expected that some day he would sit illustrations from the lakes, from the upon the throne of England. But what sand, from the mountain, from the lilies, was all that honor compared with the honor to which God calls you—to be sons scoffed! How Herod derided! And this scoffed! How Herod derided! And this and daughters of the Lord Almighty—yea, Jesus they plucked by the beard, and they spat in his face, and they called him "this fellow." All the great enterprises in and out of the church have at times been tians, and not like those persons who spend their lives in hugging their Christian multitude who have thought that the graces and wondering why they do not chariot of God's truth would fall to pieces make progress. How much robustness of if it once got out of the old rut. And so health would a man have if he hid him- there are those who have no patience with self in a dark closet? A great deal of the anything like improvement in church piety of today is too exclusive. It hides architecture, or with anything like good, itself. It needs more fresh air, more out- hearty, earnest church singing, and they any form of religious discussion who are giving their entire life to self ex- which goes down walking among everyday amination. They are feeling their pulses men rather than that which makes an excursion on rhetorical stilts. Oh, that the church of God would wake up to an adaptability of work! We must admit the simple fact that the churches of Jesus Christ in this day do not reach the great masses. There are 50,000 people in Edinburgh who never hear the gospel. There are 1,000,000 people in London who never hear the gospel. The great majority of the inhabitants of this capital come not under the immediate ministrations of Christ's truth, and the church of God in this day, instead of being a place full of living epistles, known and read of all men, is more like a dead

letter postoffice. Work to Be Done. "But," say the people, "the world is going to be converted; you must be patient; the kingdoms of this world are to become the kindoms of Christ." Never, unless the boy I used to have a small piece in the church of Jesus Christ puts on more speed garden that I called my own, and I plant- and energy. Instead of the church converting the world, the world is converting the church. Here is a great fortress. How shall it be taken? An army comes and sits around about it, cuts off the supplies and says, "Now we will just wait until from exhaustion and starvation they will have to give up." Weeks and months and perhaps a year pass along and finally the fortress surrenders through that starvation and exhaustion. But, my friends, the fortresses of sin are never to be taken in that way. If they are taken for God, it will be by storm; you will have to bring up the which the fowls of heaven may have their habitation. I have no patience with these wall and wheel the flying artillery into line, and when the armed infantry of heav-en shall confront the battlements you will have to give the quick command, "For

ward! Charge!" Ah, my friends, there is work for you to osphere could be aromatic with their do and for me to do in order to this grand Christian usefulness. What we want in accomplishment. I have a pulpit. I preach the church of God is more strength of in it. Your pupit is the bank. Your pulpiety. The century plant is wonderfully pit is the store. Your pulpit is the editosuggestive and wonderfully beautiful, but I never look at it without thinking of its parsimony. It lets whole generations go by before it puts forth one blossom. So I have really proceed with the process of the put of the process of the put o through self seeking, may keep back the word I ought to utter, while you, with sleeve rolled up and brow besweated with toil, may utter the word that will jar the foundations of heaven with the shout of a great victory. Oh, that we might all feel that the Lord Almighty is putting upon us the hands of ordination! I tell you, every one, go forth and preach this gospel. You have as much right to preach as I have or

any man living. Examples of Courage. Hedley Vicars was a wicked man in the English army. The grace of God came to him. He became an earnest and eminent Christian. They scoffed at him and said: "You are a hypocrite. You are as bad as ever you were." Still he kept his faith in all the length of time that is passed in sickness—leaving you about one year in which to work for God. O my soul, wake up! How darest thou sleep in harvest time and with so few hours in which to reap? So that I state it as a simple fact that all the time that the vast majority of the avelosive service of the avelosive service of the control of the c you will have for the exclusive service of God will be less than one year.

"But," says some man, "I liberally presence of God. So Havelock went into as great as if you form part of the fighting presence of God. So Havelock went into forces in India or Africa. And there are

by the idols General Havelock preached righteousness, temperance and judgment to come. And who will say on earth or in heaven that Havelock had not the right to preach? In the minister's house where I prepared for college there worked a man by the name of Peter Croy. He could neither read nor write, but he was a man of God. Often theologians would stop in the house—grave theologians—and at family prayer Peter Croy would be called upon to lead, and all those wise men sat around wonder struck at his religious efficiency When he prayed, he reached up and seemed to take hold of the very throne of the Almighty, and he talked with God until the very heavens were bowed down into the sitting room. Oh, if I were dying I would rather have plain Peter Croy kneel by my bedside and commend my immortal spirit to God than the greatest archbishop arrayed in costly canonicals. Go preach this gospel. You say you are not licensed. In the name of the Lord Almighty, I license you. Go preach this gospel, preach it in the Sabbath schools, in the prayer meat-ings, in the highways, in the hedges. Woe be unto you if you preach it not!

Triumph of Truth. I remark again, that in order to be qualified to meet your duty in this particular age you want unbounded faith in the triumph of the truth and the overthrow of wickedness. How dare the Christian church ever get discouraged? Have we not the Lord Almighty on our side? How long did it take God to slay the hosts of Sennacherib or burn Sodom or shake down Jericho? How long will it take God, when he once arises in his strength, to overthrow all the forces of iniquity? Between this time and that there may be long seasons of darkness, and the chariot wheels of God's gospel may seem to drag heavily, but here is the promise and yonder is the throne, and when omniscience has lost its eyesight and omnipotence falls back impotent and Jehovah is driven from his throne, then the church of Jesus Christ can afford to be despondent, but never until then.

Despots may plan and armies may march and the congresses of the nations may seem to think they are adjusting all the affairs of the world, but the mighty men of the earth are only the dust of the chario wheels of God's providence. And I think before the sun of the next century shall set the last tyranny will fall, and with splendor of deponstration that shall be the astonishment of the universe God will set forth the brightness and pomp and glory and perpetuity of his eternal government Out of the starry flags and the emblazoned insignia of this world God will make a path for his own triumph and returning from universal conquest he will sit down. the grandest, the strongest, highest throne

of earth his footstool. I prepare this sermon because I want to encourage all Christian workers in every possible department. Hosts of the living God, march on, march on! His spirit will bless you. His shield will defend you. His sword will strike for you. March on, march on! The despotisms will fail and paganism will burn its idols and Mohamme danism will give up its false prophet and the great walls of superstition will come down in thunder and wreck at the long loud blast of the gospel trumpet. March on, march on! The besiegement will soon be ended. Only a few more steps on the long way; only a few more sturdy blows; only a few more battlecries; then God will put the laurels upon your brow, and from the living fountains of heaven will bathe off the sweat and the heat and the dust of the conflict. March on, march on! For you the time for work will soon be passed, and amid the outflashings of the judgment throne and the trumpeting of resurrection angels and the upheaving of a gists, \$1; six for \$5. Get only Hood's. world of graves and the hosanna and the ining of the saved and the lost we shall be rewarded for our faithfulness or punished for our stupidity. Blessed be the Lord God of Israel from everlasting to everlasting and let the whole earth be filled with his glory. Amen and amen.

A Banquet at Siwa.

There were several round tables placed

down the middle of the room. Candle burned in candlesticks, all of which had been imported from Cairo at a fabulous cost. Lamps of olive oil were also about the room. The food was more than abundant. A whole sheep stuffed with rice, raisins and pistachio nuts, soup, chicken, vegetables, succeeded each other. Then came trays of delicious fruit—the trays made of woven date fiber, the fruit, delicious black grapes, figs, a small variety of watermelon, sweet lemons, pomegranates and mandarins. Our host did not sit down, but directed the servants, who were most slaves from Kura, the price of one of these being a small roll of blue and black cloth, such as the natives wear. I fancy most o the Siwans' dislike of admitting Chris tians to their town is the dread that their slave trade will be interfered with. There was no conversation during the meal: for any one to talk would have meant a disregard for the other more important func-

tion of eating. After a long dinner we rose and washed our hands in brass basins, with water poured out of ewers. Then all sat on the divans round the room. A servant then walked round, showering rosewater over us so liberally that another had to follo with a towel and wipe us dry, and while he did this a third stifled us with incense. This unpleasant ceremony cost our host a large sum, for rosewater imported from Egypt becomes of fabulous value and the servants were unpleasantly liberal in dispensing it.—Geographical Journal.

English Soldiers

Protestant clergymen are popularly suposed to be the best male "lives" going. But they die at a rate of nearly 11 per thousand each year, while the British army shuffles off this mortal coil at a rate of less than 5 per thousand. Even la-dies' maids, who have usually a life of great comfort and little work, die faster than this, departing this life at the rate of 8 per thousand.

It might well be supposed that the troops who do as much fighting as the British soldiers abroad would be carried off in large numbers. This was true in the past, when the conditions favored disease, but in these days war is by no means as dan-gerous. For instance, in all our wars of the past 20 years the death rate on the battlefield has been only 15 per thousand per annum.

Now solicitors cannot be said to be engaged in very risky work, yet they depart one of the same is confessedly insufficient to pay adjudicated claims. This is an unbusinesslike way of giving a statistical sufficiency to the receipts of revenue which they have not in fact. A deficiency appropriation will have to be made later on the saved—I have discharged all my are sufficiently support the gospel, and the church is open, and the gospel is preached; all the spiritual advantages are spread before men, and if they want to be saved let them come and by the light of those candles held up and by the light of the candles are the candles held up and the candles are the candles are the candles are

Traveler Says He Saw Them on the Rio Negro, Eben J. Sullivan, of Boston, who has

been in South America, has returned and reports seeing a curious race of pigmies.

'I will ask you to excuse the limited information I possess on the subject of pigmy races," said Mr. Sullivan to Mr. R. G. Halliburton, of Boston, fellow of the Royal Geographical society, "for my trip to South America was not for scientific purposes, but purely commercial. I met, while on the Rio Negro, one of the tributaries of the Amazon, a race of remarkably small people, who are more likely of In-dian than of negro origin.

"They are very ugly in shape; the stomach is distended out of all proportion to their tiny, spindling arms and legs. I think this is caused by their anaconda-like practice of gorging. I think that they may number 10,000 or 15,000 souls.

"These people are not over 4 feet 8 inches in height, and the women are less than this. Clothing is worn only by adults and consists merely of a cloth over the loins. Their hair is done up and stuck together by mud in a most repulsive fashion. They have tribal marks that cover the upper body and head made by slits in the skin. They are peaceably disposed and afraid of the white man."

-A newspaper woman in Washington called on Mrs. John Sherman the other day says the New York Tribune, to get some information, but found that she was not at home. "Well, hasn't she a secretary who can tell me about it?" said the newspapar woman. "Certainly, madam," answered the man servant; this way, please." And leading the way along the hall he threw open a door and ushered her into the presence of the Secretary of State. The secretary laughed heartily when the quick-witted newspaper woman explained the situation, and acted as his wife's private secretary long enough to give the formation that was desired.

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