

## HOW MANY ARE ALL RIGHT

Dr. Talmage Says by Sin We Have All Been Morally Bankrupted.

Text, Isaiah iii, 10, "Say Ye to the Righteous That It Shall Be Well With Him."

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WASHINGTON, D. C.—There is a great solace in this discourse of Dr. Talmage for those whose lives have many anxieties; text, Isaiah iii, 10, "Say ye to the righteous that it shall be well with him." Here is a promise for people who are all right, but who will come and get it? How many, or rather, how few, people do you know who are all right? If it were not of any assembly that those who were sinless should rise up, none would rise, except imbeciles and religious cranks. An accident happened near sixty centuries ago that started the human race in the wrong way, and we have not got over it yet. We know a great many splendid men and splendid women, but they will tell you that they have not always done the right thing or thought the right thought. If it were any of your business, they could give you an inventory of frailties and mistakes and infidelities that would be astonishing. Here, then, you say, is a Bible promise that goes a-begging: "Say ye to the righteous that it shall be well with him."

It is my delightful work to-day to show you that all the sons and daughters of Adam and Eve may appropriate the benediction of my text if they will first do the right thing. Over here in the next street was a man who in great misfortunes lost all he had and was positively beggared, but a letter comes from some European city, where the land records are kept, announcing to him that a great fortune is his. Now he is as opulent as he was pauperized. He dons his rags and puts on a respectable attire and moves into a home appropriate for a man of vast estate. His worldly circumstances are all wrong last year; they are all right this year. On the next street is a man who has been in health prostrated, and he seemed to be sick unto death, but a skillful physician took correct diagnosis of his disease, and by prompt and vigorous treatment restored him to his former vigor. As to his health he was all wrong before. Now he is all right. In these two ways I illustrate my theme.

By sin we have all been morally bankrupted. Christ the Lord from His infinite riches pays our debts and empowers us in His mercy. From His richest wardrobe He put on us the clean robe of His righteousness, and gives us a palace in the heavens when we are ready to go up and take it. Now, as to our spiritual estate we are all right. We were morally diseased, but Christ, the physician, by a bath in the fountain of His grace, cures us.

Now, as to our spiritual health we are all right. That is the way we come to the righteousness spoken of in the text. It is a contrived righteousness, a made-over righteousness, an imputed righteousness. The moment you get into right relations with Christ the Lord that moment you can appreciate the magnificent comfort of the text, and I defy you to do it. I will look from the first verse of the first chapter of Genesis to the last verse of the last chapter of Revelation, to find me a passage with higher and deeper and broader and longer comfort than that which is spoken of in the text. I will find it as deep as the Atlantic Ocean, half way between the continents, and high as the sun when the clock is striking 12 at noon. But I shall be swamped with the oceanic tides of this subject unless the Lord help me to keep a foothold. "Say ye to the righteous that it shall be well with him."

Bear in mind that but few people can stand worldly success. Water is a good thing, but too much of it will drown. Fire is a good thing, but too much of it will destroy. Light is a good thing, but too much of it dazzles and blinds. Success is a good thing, but too much of it has overwhelmed many for this world and the next. If it were best for us, we would all be millionaires, live in palaces like the Alhambra and the Taj Mahal, and be as Cleopatra appeared to Antony. But the most of folks could not endure such superabundance, and it is absolutely necessary in order to keep them right that 999 out of our 1000 should be miserably poor. It keeps them out of mischief. After Adam was ejected from the premises where by ten minutes of employment a day he could have the garden and dress it the best thing that could happen to him was compulsion to work and fight. The ground that bloomed with spontaneous flowers and rustled with harvests that eyed nothing but the sky, and that, as the panther growled where before he fawned, and horn and lang and hoof became belligerent. That Edenic enjoyment shows us as nothing else ever could, that idleness or only a few minutes of employment a day are doom and overthrow. Put it down among your blessings that you have to work hard with brain or hand or foot or all three of them.

How many men do you know worth \$250,000 who are devout and consecrated and humble and generous and employing their means for the world's redemption? You could count them up on the fingers of your two hands even if by accident or war you had lost one or two of the fingers. As to the realm of personal attractiveness, how many women radiate of command and graceful of form do you know who are unaffected and natural of manner and deeply pious before God, using their beauty for the betterment of the world and not for selfish purposes only? I do not risk of asking the question and leave to you the risk of answering it. These things I say to show you that in order to have the promise of the text fulfilled, in your case it is not necessary you have phenomenal worldly success.

Notice, also that God gives the righteous the power to extract good out of evil, and by a divine chemistry, to turn the bitter into the sweet and the harmful into the beneficial. The promise that it shall be well with you does not imply that you are to be free from trouble. There is no escape from that. We all have family relations, and some of them will be making exit from this world, so that bereavement is the universal inheritance. The difference between the prosperous and those who do not prosper is the difference in the amount they can afford to lose. The more wealth a man has the more he can lose, but one man can afford to lose a million dollars where other men cannot afford to lose one dollar. On larger or smaller scale all suffer financial loss. Amid the rapidity of the revolutions of the wheel of national and international finance, monetary perplexity is as common as day or night.

So also misinterpretation and slander come to all who live active lives. Our actions, thoroughly honest and above-board, may come under suspicion. Every court room at every term of court hears illustrations of the delusions of what is called circumstantial evidence. Innocent men are fined or imprisoned or executed because of an unfortunate conjunction of events. What is true in court rooms is true in all circles of domestic or social or official life. You have been misunderstood and misrepresented. Then how can my text be true? My explanation is this: The man without any divine grace in his heart finds in these troubles irritation and unbelief and melancholia and despair. A Christian man finds in them submission and enlarged views and divine support and reconsecration. Bereavement to the worldly brings hard thoughts of God and a resistance so violent it does not fully express itself.

Bereavement brings to the Christian the thought of heavenly reunion and a more complete laying hold of God, and a more tender appreciation of the divine presence, and deeper gratitude that we were per-

mitted to have the departed one so long, and a more lively sympathy for the sorrows of others and another evidence of God's love, for "whom the Lord loveth He chasteneth."

Financial loss, which I just now said is sure to come, never breaks up a man who has strong faith in God. In most cases it is a loss of surplus or it is the banishment of luxuries. Most of the wants of the prosperous classes are artificial wants. The late Mr. Armour, of the \$30,000,000 estate, pointed to one of his clerks on ordinary salary and said: "That man has better appetites than I, sleeps better nights and enjoys life more than I do." Oh, the gigantic miseries of those who have too much! A man in Solomon's time expressed a philosophic and reasonable wish as any man of those times or of our times. His name was Agur, and he offered a prayer that he might never have a superabundance or a deficit, crying out: "Give me neither poverty nor riches!" On the other side he had seen the awful struggle of the poor to get food and clothes and shelter and to educate their children, and on the other side he had seen the gouty foot, and the indigestion, and the insomnia, and the anxiety about large investments, and the threatened paralysis often characteristic of those who are loaded up and loaded down with too many successes. Those people who are generally called the masses—that is, the most of folks—have the things absolutely necessary for their well being. They have no Murillo on their wall, nor a "Mahazar's Feast" in their dining room, nor a pair of \$3000 sorrels at their doorway.

But they have something which those superabundantly supplied seldom have—they have better health because, being compelled to walk, they get the necessary exercise, and their diet being limited to plain food, they do not suffer from midnight salads and are not victimized by rare caterers.

They retire for wholesome sleep at the very hour in which others are leaving their homes for the dance or the card party. They will sleep just as well in the plain graveyard as those who have over them an arch of sculptured granite in costliest necropolis or most historical abbey.

Things are more equally divided than is generally supposed. That splendid home is apt to have a taking off of some kind. It may be an invalid wife, or a deformed child, or an inherited tendency toward insanity, or a dissolute son, or a despoiled reputation, or a weakened heart that may halt under the least excitement. Envy no man. Envy no woman. Be content with such things as we have.

Do not think, in order to have it well with you, according to my text, that therefore you must have more than somebody else, or even as much as somebody else. The Lord treats us all better than we treat Him, and if we would study our blessings as much as we study our disasters we would be more reasonable and thankful.

In Isaiah God says that bread and water shall be sure, and none of us has been put on so low a diet, but we often act as though God had not kept His promise because we want more luxuries. Forgetful of the fact that He promised bread, not cake, water, not sparkling cordials. The reason so many people are miserable is because they do not let well enough alone. They are in one occupation, and see its annoyances and so change to another occupation, and find as many annoyances, if not more. They live in one place, and know its uncomfortable environments and move into another place, which has just as many limitations. Their investments yield them four per cent., and they sell out to make investments that will yield ten per cent. and lose all. Better settle down and stop fretting about yourself and the world.

An officer in Cromwell's time was so worried about public affairs that he could not sleep. His servant, a Christian man, said he would like the privilege of asking the officer a question. Leave being granted the servant said: "Do you not think that God served the world very well before you came into it?" "No," replied the officer. "And do you not think He will govern it quite as well when you are gone out of it?" "Certainly." "Then—sir, excuse me—do you not think you may trust Him to govern as long as you live in it?" The remark was so sensible that sleeplessness departed and tranquility came.

Some scientists are now discussing the opening of communication between our earth and the planet Mars. Experiments are being made, but they will not succeed. We cannot build a fire large enough to attract the attention of that world, or the lens powerful enough to see any response interstellar. We do not positively know that that world is occupied by living beings, or that, if it is occupied, communication with them would be desirable. It might not be so good a world as this, and thus communication with it would be degrading.

Some rejoice to know that heaven is in touch with other worlds for their improvement, and a depot for glorious arrivals. It is a thoroughfare between this world and that world, and a coming and going perpetual.

Going out of this world is as natural as coming into it, but the one is with pang, and the other is with rapture, if we are fitted for the uplifting process. It shall be well with you. Now, do not get so frightened about that asthma or that cough or that influenza or that threatened pneumonia. The worst thing that fatal disease can do is to usher you into communication with the world. It shall be well with you. Take as good care of your health as you can, have the best doctors you can employ, observe all sanitary laws, keep in this world as long as you are permitted to stay, and then when the heavenly call comes be glad to go.

I do not care much about what your "last words" are going to be. People put too much emphasis on "last words" would rather know what your words are now, in days of health and with mental faculties in full play—your words of kindness, your words of sympathy, your words of helpfulness, your words of prayer.

So live that if you say not a word during the last day of your life there will be no doubt here about the place of your destination. You will go right into saintly, prophetic, evangelistic, apostolic, cherubic, seraphic, archangelic, deific presence. It shall be well with you.

Mother, you will go right up into the possession of the babe that the scarlet fever or erump took out of your arms, a sorrow that still stings you, and you often say she would now be so many years old if she had lived.

You will go into the presence of the old folks, for I hope you are of Christian ancestry, and you will find that they have no dimness of sight or halting gait that requires a staff, for they have taken a draft from the fountain of perpetual youth that springs from under the throne of God. Oh, the blissful companionship of heaven, which you shall enter! It shall be well with you. I ring this bell of emancipation and triumph. I like the way the sexton rings the bell of the old country meeting house. I used to stand and admire him pulling the rope of that bell. He rings it a good while, so that every farmhouse within five miles hears it. He may halt a moment to take breath and give the sweet sounds time to stir up all the echoes of the hills. And when he is old and not strong enough to pull the rope any more then he sits and listens while his son rings the church bell. So my text secures a bell of invitation and victory. I began to ring it in the opening of this discourse. I hope to ring it as long as I live, and may those who come after us keep on ringing it till those farthest off from God shall come into the great temple of gospel comfort, and all the weary put down their burdens at its altar and find that peace which the world can neither give nor take away. Three times more I ring it. It shall be well! It shall be well! It shall be well!

## THE KEYSTONE STATE.

News Happenings of Interest Gathered From All Sources.

FILIAL LOVE MADE HIM DESERT.

Man Arrested at Wilkes-Barre Declares That He Left the Army to Care for His Sick Mother—Langhorne Farmers Meet—A Number of Papers on Agriculture Discussed—Shot by a Paymaster—Prisoner Going Blind.

The farmers of Langhorne and vicinity held their annual institute under the auspices of the State Department of Agriculture at Langhorne. The program in part was as follows: "Benefits Derived from Farmers' Institute," R. S. Seeds, Birmingham; "How to Make Dairying a Success," Henry W. Comfort, Fallsington; "A Modern Dairy Farm," W. A. Hutchinson, Thorndale; "Home Influence," Dr. A. H. Clayton, Richboro; "Reclaiming Wornout Soil," Prof. G. C. Butz, State College, Pa. R. S. Seeds told "What Constitutes a Country Home" at the evening session while Louisa P. Osmond, read a paper on "The Impossible and the Probable," and W. A. Hutchinson spoke on "Soiling Crops."

John Dougherty, an employee at the Harry E. Colliery of the Temple Iron Company, was shot in the shoulder by Paymaster Barnstein while attempting to break into his office. Dougherty demanded his pay, which was not due. Barnstein closed the office and Dougherty tried to batter down the door. The paymaster threatened to shoot, but Dougherty would not desert, and a moment later he lay in the road with a bullet in his shoulder. Barnstein gave himself up to the District Attorney, but was not held.

The decision of Judge Love, in Center county, that the Governor's cut of \$1,000,000 from the school appropriation was constitutional has not had the effect of stopping the mandamus suits. Messrs. C. Tyson and J. S. Kratz filed at the Prothonotary's Office proceedings against the State Treasurer and Superintendent of Public Instruction in behalf of the Ambler Independent and Green Lane Borough School Districts of Montgomery for their share of the school appropriation prior to the cut made in the same by Governor Stone.

A gas plant for Lansdale is talked of as an additional industry to be established at that place. A party of capitalists also viewed a location for a proposed new stove foundry to be located along the line of the Doylestown Branch of the Reading Railway. At a recent meeting of Lansdale citizens steps were taken to organize a stock company with a capital of \$25,000 to manufacture ice. The Hager plant has been purchased and \$10,000 will be spent in refitting it with machinery.

John Dinan was arrested in Wilkes-Barre charged with deserting from the United States Army. Dinan says that he left for his sick mother prompted him to desert his company at Fort Slocum, and return to his home. Learning of his aged mother's illness Dinan says he asked the department at Washington for his discharge, but received no reply. He then decided to leave his company and return home anyway. The physicians say the mother's life was prolonged by the son's care, and they attribute a serious relapse to his arrest.

The library and free reading-room in Colonial Row, on Main street of the Bethlehem, has been opened to the public. These ladies who are at the head of the project were present: Mrs. H. F. J. Porter, president; vice-presidents, Mrs. J. Mortimer Levering, of Bethlehem; Mrs. William W. Coleman, of St. Luke's place, South Bethlehem; secretary, Miss Minnie Erwin, of West Bethlehem; treasurer, Mrs. G. B. Linderman, of Fountain Hill. Miss Mary Reichel, of Bethlehem, is the librarian.

The centennial anniversary of the elevation to the position of Chief Justice of the Supreme Court, in the United States of John Marshall, in whose honor Marshall College at Mercersburg later combined with Franklin College in Lancaster, was named, was appropriately celebrated in the college chapel. Rev. Dr. J. S. Stahl, president of Franklin and Marshall College, made the announcement that \$2500 by an anonymous donor had been given the college.

The Kennett Square W. C. T. U., through Mrs. S. D. Holton, has forwarded to Congressman Butler a resolution containing a request that he use his efforts to secure the passage of the amendment looking to the wiping out of polygamy. Mr. Butler replied to the letter, promising to follow out their wishes. A similar request has been sent by the same union to Senator Quay, but they have received no reply from him.

The Inland Traction Company is still making active preparations to complete its line between North Wales and Chestnut Hill, Montgomery county. It has been granted an extension of the ordinance permitting an entrance to Ambler. Many releases have been secured along the Bethlehem Pike. For a time work seemed to be blocked by the obstruction caused by the grade crossing of the Plymouth Branch of the Reading Railway.

The State Board of Pardons, through the efforts of John M. Broomall, has recommended that David Kinsley, a prisoner in the Media jail, be pardoned. He was sentenced to 23 months in jail on June 12th last for keeping a spook-easy. Since that time owing to his incarceration he has lost the sight of his right eye, and the left one is fast becoming affected.

Preparations are being made to construct a trolley line from Collegeville to Limerick Square. The Jordan Manufacturing Company and the Arasapha Manufacturing Company of Chester have been consolidated under the corporate title of the Arasapha Manufacturing Company. The officers are: President, W. S. Blakeley; vice-president, Richard Wetherill; secretary and treasurer, Irving W. Jordan.

The receipts from all sources of the Ninth Internal Revenue District for the month of December were \$274,777.26, of which \$212,123.11 was for cigars alone. The total is a gain of \$7819.95 over the corresponding month of the previous year.

## To Mothers of Large Families.

In this workaday world few women are so placed that physical exertion is not constantly demanded of them in their daily life.

Mrs. Pinkham makes a special appeal to mothers of large families whose work is never done, and many of whom suffer, and suffer for lack of intelligent aid.

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