THE CASTLE OF SIN.

It May be Captured by Christian Example.

The Best Sermon Ever Preached is a Holy Life-Men's Speech and Actions in This World Will Follow Them Through Eternity.

The Rev. Dr. Talmage in his latest sermon urged his hearers to do some-thing for Christ and selected as his text Judges ix., 48: "And Abimelech took an ax in his hand and cut down a bough from the trees, and took it and laid it on his shoulder and said unto the people that were with him, What ye have seen me do, make haste and do as I have done. And all the people likewise cut down every man his bough."

Abimelech is a name malodorous in Bible history, and yet full of profitable suggestion. Buoys are black and uncomely, but they tell where the rocks are. The snake's rattle is hideous, but it gives timely warning. From the piazza of my summer home, night after night, I saw a lighthouse 15 miles away, not placed there for adornment, but to tell mariners to stand off from that dangerous point. So all the ironbound coast of moral danger is marked with Saul, and Herod, and Rehoboam, and Jezebel, and Abimelech. These bad people are mentioned in the Bible not only as warnings, but because there were sometimes flashes of good conduct in their lives worthy of imitation. God sometimes drives a very straight nail with a very poor hammer.

The city of Shechem had to be taken, and Abimelech and his men were to do It. I see the dust rolling up from their excited march. I hear the shouting of the captains and the yell of the besiegers. The swords clack sharply on the parrying shields, and the vociferation of two armies in death grapple is horrible to hear. The battle goes on all day; and as the sun is setting Abimelech and his army cry: "Surrender!" to the beaten foe. And, unable longer to resist, the city of Shechem falls; and there are pools of blood, and dissevered limbs, and glazed eyes looking up beggingly for mercy that war never shows, and dying soldiers with their head on the lap of mother, or wife, or sister, who have come out for the last offices of kindness and affection; and a groan rolls across the city, stopping not, because there is no spot for it to rest, so full is the place of other groans. A city wounded! A city dying! A city dead! Wail for Shechem, all ye who know the

horrors of a sacked town! As I look over the city, I can find only one building standing, and that is the temple of the god Berith. Some soldiers outside of the city in a tower, finding that they can no longer defend Shechem, now begin to look out for their own safety and they fly to this temple of Berith. They go within the door, shut it, and they say: "Now we are safe. Abimelech has taken the whole city, but he cannot take this temple of Berith. Here we shall be under the protection of the gods." O Berith, the god! do your best now for these refugees. If you have eyes, pity them. If you have thunderbolts, strike for them. But how shall Abimelech and his army take this temple of Berith and the men who are there fortified? Will they do it with sword? Nay. Will they do it with spear? Nay. With battering ram, rolled up by hundred-armed strength, crashing against the walls? Nay. Abimelech marches his men to a wood in Zalmon. With his ax he hews off a limb of a tree and puts that limb upon his own shoulder, and then he says to his men: "You do the who shall have axes. The whole wood is full of bending boughs, and the crackling and the hacking, and the cutting, until every one of the host has a limb of a tree cut down, and not only that, but has put it on his shoulder just as Abimelech showed him how. Are these men all armed with the tree branch? at Berith, and Abimelech takes his limb of a tree and throws it down; and the first platoon of soldiers come up and they throw down their branches; and the second platoon, and the third, until all around about the temple of Berith there is a pile of save sinners. branches. The Shechemites look out from the window of and the cry of "Fire!" within, and "Fire!" without announces the terror, and the strangulation, and the doom of the Schehemites, and the complete overthrow of the temple of the god Berith. Then there went up a shout, long and loud, from the stout lungs

tory." Now I learn first from this subject, the folly of depending upon any one form of tactics in anything we have to do for this world for God. Look over the weaponry of olden times-javelins, battle-axes, habergeons, and show me a single weapon with which Abimelech and his men could have gained such complete triumph. It is no easy thing to take a temple thus armed. I have seen a house where, during revolutionary times, a man and his wife kept ! a whole regiment hour after hour. because they were inside the house, and the assaulting soldiers were outide the house. Yet here Abimelech shoulder their duty, shoulder yours. his army come up, they surround Where Abimelect goes his troops go.

and swarthy chests of Abimelech and

his men, as they stood amid the ashes

and the dust crying: "Victory! Vic-

the temple, and they capture it without Abimelech, although I suppose some of the Isralitish heroes told Abimwilling to testify to-day that by no other mode-certainly not by ordinary nite, the semi-omnipotent power of a modes-could that temple so easily, so thoroughly, have been taken. Fathers and mothers, brethren and sisters in Jesus Christ, what the church most wants to learn this day is that any plan is right is lawful is best, which helps to overthrow the temple of sin and capture this world for God. We are very apt to stick to the old modes of attack. We put on the old-style coat of mail. We come up with the sharp, keen, glittering steel spear of argument, expecting in that way to take the castle; but they have a thousand spears where we have ten. And so the castle of sin stands. Oh, my friend, we will never capture this world for God by any keen saber or sarcasm, by any glittering lances of rhetoric, by any sapping and mining of profound disquisition, by any gunpowdery explosions of indignation, by sharp-shooting of wit, by howitzers of mental strength made to swing shell five miles, by cavalry horses gorgeously caparisoned pawing the air. In vain ecclesiastical foot soldiers, light horsemen and grenadiers.

My friends, I propose a different style of tactics. Let each one go to the forest of God's promise and invitation and hew down a branch, and put it on his shoulder, and let us all come around these obstinate iniquities, and then, with this pile, kindled by the fires of a holy zeal and the flames of a consecrated life, we will burn them out. What steel cannot do, fire may, And I announce myself in favor of any plan of religious attack that succeeds-any plan of religious attack, however radical, however odd, however unpopular, however hostile to all the conventionalities of church and state. If one style of prayer does not do the work, let us try another style. If the church music of to-day does not get the victory, then let us make the assault with a backwoods chorus. If a prayer meeting at half-past 7 in the evening does not succeed let us have one as early in the morning as when the angel found wrestling Jacob too much for him. If a sermon with the three authorized heads does not do the work, then let us have a sermon with twenty heads, or no heads at all. We want more heart in our song, more heart in our almsgiving, more heart in our prayers, more heart in our preaching. Oh, for Abimelech's conflagration! I had often

There is a fountain filled with blood sung artistically by four birds perched on their Sunday roost in the gallery, until I thought of Jenny Lind, and Nilsson, and Sontag, and all the other warblers; but there came not one tear to my eye, nor one master emotion to my heart. But one night I went down to the African Methodist meeting house in Philadelphia, and at the close of the service a black woman, in the middle and we were floated some three or four miles nearer Heaven than I have ever been since. I saw with my own eyes that "fountain filled with blood"-red, agonizing, sacrificial, redemptive, and I heard the crimson plash of the wave as we all went down under it.

For sinners plunged beneath that flood

Lose all their guilty stains. Oh, my friends, the gospel is not a syllogism; it is not easuistry; it is not polemics, or the science of squabbles. It is blood-red fact; it is warm-hearted invitation; it is leaping, bounding, flying good news; it is efflorescent with all light; it is rubescent with all sumsame." They are obedient to their mary glow; it is arborescent with all commander. There is a struggle as to sweet shade. I have seen the sun rise on Mount Washington, and from the Tiptop house; but there was no beauty in that compared with the day-spring from on high when Christ gives light to a soul. I have heard Parepa sing; but there was no music in that compared with the voice of Christ when he said: "Thy sins are forgiven thee; go The reply comes: "All armed." And in peace." Good news! Let every one they march on. Oh, what a strange cut down a branch of this tree of life army, with that strange equipment! and wave it. Let him throw it down They come up to the foot of the temple and kindle it. Let all the way from Mount Zalmon to Shechem be filled with the tossing joy. Good news! This bonfire of the gospel shall consume the last temple of sin, and will illumine the sky with apocalyptic joy, that Jesus Christ came into the world to

Still further, I learn from this subject the power of example. If Abimthe temple upon what seems to them | elech had sat down on the grass, and childish play on the part of their en- told his men to go and get the boughs, emies. But soon the flints are struck, and go out to the battle, they would and the spark begins to kindle the never have gone at all, or if they had, brush, and the flame comes up all it would have been without any spirit through the pile, and the red elements or effective result; but when Abimleap to the casement, and the wood- elech goes with his own ax and hews work begins to blaze, and one arm of down a branch, and with Abimelech's flame is thrown up on the right side arm puts it on Abimelech's shoulder, of the temple, and another arm of and marches on, then, my text says, all flame is thrown up on the left side the people did the same. How natural of the temple until they clasp their that was! What made Garibaldi and lurid palms under the wild night sky, Stonewall Jackson the most magnetic Stonewall Jackson the most magnetic commanders of this century? They always rode shead. Oh, the overwhelming power of example! Here is a father on the wrong road; all his boys go on the wrong road. Here is a father who enlists for Christ; his children enlist. I saw in some of the picture galleries of Europe, that before many of the great works of the masters-the old masters-there would be sometimes four or five artists taking copies of the pictures. These copies they are going to carry with them, perhaps to distant lands; and I have thought that your life and character are a masterpiece, and it is being copied and long after you are gone it will bloom or blast in the homes of those who knew you, and be a Gorgon or a Madonna. Look out what you say. Look out what you do. Eternity will hear the scho. The best sermon ever preached is a holy life. The best music ever chanted is a consistent walk: If

Oh, start out for Heaven to-day, and the loss of a single man on the part of your family will come after you, and your business associates will come after you, and your social friends will elech: "You are only going up there join you. With one branch of the tree to be cut to pieces." Yet you are of life for a baton, marshal just as many as you can gather. Oh, the infi-

good or bad example! In a former charge one Sabbath I took into the pulpit the church records, and I laid them on the pulpit and opened them, and said: "Brethren, here are the church records. I find a great many of you whose names are down here are off duty." Some were afraid I would read the names, for at that time some were deep in the worst kind of oil stocks, and were idle as to Christian work. But if ministers of Christ to-day should bring the church records into the pulpit and read, oh, what a flutter there would be! There would not be fans enough in church to keep the cheeks cool. I do not know but it would be a good thing if the minister once in a while should bring the church records in the pulpit and call the roll, for that is what I consider every church record to be-merely a muster of the Lord's army; and the reading of it should reveal where every soldier is and what he is doing. Suppose, in military circles, on the

all the attempts on the part of these morning of battle, the roll is called, and out of a thousand men only a hundred men in the regiment answered. J. What excitement there would be in the camp! What would the colonel say? What high talking there would be among the captains, and majors, and the adjutants! Suppose word came to headquarters that these delinquents excused themselves on the ground that they had overslept themselves, or the morning was damp and they were afraid of getting their feet wet, or that they were busy cooking rations. My friends, this is the morning of the day of God Almighty's battle! Do you not see the troops? Hear ye not all the trumpets of Heaven and all the drums of hell? Which side are you on? If you are on the right side, to what cavalry troop, to what artillery service, to what garrison duty do you belong? In other words, in what Sabbathschool do you teach? in what prayer meeting do you exhort? to what penitentiary do you declare eternal liberty? to what almshouse do you announce the riches of Heaven? What broken bone of sorrow have you ever set? Are you doing nothing? Is it possible that a man or woman sworn to be a follower of Jesus Christ is doing nothing? Then hide the horrible secret from the angels. Keep it away from the book of judgment. If you are doing nothless of Abimelech's sword and more of ing, do not let the world find it out, lest they charge your religion with being a false face. Do not let your cowardice and treason be heard among the martyrs about the throne, lest they forget the sanctity of the place and denounce your betrayal of that cause for

which they agonized and died. May the eternal God rouse us all to action! As for myself, I feel I would be ashamed to die now and enter Heaven until I have accomplished something more decisive for the Lord that bought me. Oh, brethren, how swiftly of the audience began to sing that the time goes by! It seems to me as if hymn, and all the audience joined in, the years had gained some new power of locomotion-a kind of speed electric.

Still further, I learn from this subject the danger of false refuges. As soon as these Shechemites got into the temple they thought they were safe. They said: "Berith will take care of us. Abimelech may batter down everything else; he cannot batter down this temple where we are now hid." But very soon they heard the timbers crackling, and they were smothered with smoke, and they miserably died. I suppose every person in this audience this moment is stepping into some kind of refuge. Here you step in the tower good works. You say: "I shatt be safe in this refuge." The battlements are adorned; the steps are varnished; on the wall are pictures of all the suffering you have alleviated, and all the schools you have established, and all the fine things you have ever done. Up in that tower you feel you are safe, But hear you not the tramp of your unpardoned sins all around the tower? They each have a match. They are kindling the combustible material. You feel the heat and the suffocation. Oh! may you leap in time, the gospel declaring: "By the deeds of the law shall no flesh living be justified."

"Well," you say, "I have been driven out of that tower; where shall I go?" Step into this tower of indifference. You say: "If this tower is attacked, it will be a great while before it is taken." You feel at ease. But there is an Abimelech, with ruthless assault, coming on. Death and his forces are gathering around and they demand that you surrender everything, and they clamor for your overthrow, and they throw their skeleton arms in the window, and with their iron fists they beat against the door, and while you are trying to keep them out you see the orches of judgment kindling, and every forest is a torch, and every mountain a torch, and evey sea a torch, and while the Alps, and Pyrenees, and Himalayas turn into a live coal, blow redder and redder by the whirlwind breath of a God omnipotent, what will become of your refuge of lies?

"But," says some one, "you are engaged in a very mean business, driving up from tower to tower." Oh, no! I want to tell you of a Gibraltar that never has been and never will be taken; of a wall that no Satanic assault can scale; of a bulwark that the judgment earthquakes cannot budge. The Bible refers to it when it says: "In God is thy refuge, and underneath thee are the everlasting arms!" Oh! fling yourself into it. Tread down uncerimoniously everything that intercepts you. Wedge your way there. There are enough hounds of death and peril after you to make you hurry. Many a man has perished just outside the tower, with his foot on the step, with his hand on the latch. Oh, get inside. Not one surplus second have you to spare. Quick, quick, quick!

Female Ushers in Church. In the Congregational church of & dalia, Mo., young women are to act as ushers this year, in place of the young men hitherto acting in that capacity.

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LEGAL NOTICE

EXECUTOR'S NOTICE.

Estate of Samuel Gilliland, late of College township, deceased.

Notice is hereby given that letters testamentary on the above estate have been granted to the undersigned. All persons indebted to the said estate are requested to make immediate payment, and those having claims to present them duly authenticated for settle

J. C. GILLII AND, Oak Hall, or H. SECHLER, Bellefonte, Pa., Executors.

PUBLIC HALL.

Walker Grauge, No. 345, desires to inform the public that the lower room in their Hall, in Hublersburg, is now ready for rental. Any person desiring to rent for holding entertainments etc., call or correspond with J. H. MCAULEY. 1

Oct. 3-2m

Hublersburg, Pa.

BUILDING LOTS—About 150 desirable building lots located in and adjoining Bellefonte boro, on the north east, being a portion of the Armor farm. Will be sold from \$150 to \$700 according to location. For further information call upon or address

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Beilefonte, Pa.

TAKE NOTICE.—Assigned accounts.

All accounts due Samuel Lewins, recent
ly sold out by the sheriff, are assigned to me.

Those owing them are hereby respectfully re
quested to call at the store and pay same at
once.

LOUIS FABIAN,
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FOR SALE—A good Store Room and dwelling for sale at Hublersburg, Pa. It is an ex-cellent business point. Will sell at a bargain. Apply or address, Mrs. Mart A. Yearrick. 1-ltf Millheim, Pa.

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SOLOMON PECK, Exr.,

1-9-2m Nittany, Pa.

E XECUTORS NOTCE-Letters testamenta E XECUTORS NOTCE—Letters testamentary on the estate of A. J. Thompson, late
of Half Moon township, having been granted
to the undersigned, all persons having claims
against said estate are requested to present
the same, and all persons indebted to said estate are requested to make payment without
delay.

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> Still some lots of good goods to be dis posed of before we're satisfied with this store cleaning, of which the following is a specimen:

All wool navy blue, medium and wide wale Diagonal Cheviottes-soft finish-50 inches wide, 35c. or 3 yards for a dollar, and whoever gets or sees any of this will understand that what remains to be price, and those who come or send will get the benefit in dollars saved.

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