THE CENTRE DEMOCRAT, BELLEFONTE, PA., THURSDAY, APRIL 9, 1896.

THE JOY OF DOING GOOD.

It is the Most Magnificent Recreation in the World.

There is Also Much Innocent Enjoyment in This World that We Could Partake of With Benefit-Music and Calesthenics Commended.

The subject of social recreations was discussed by Rev. T. DeWitt Talmage in his most recent sermon. He pointed out those that could be indulged in with profit to our bodies and urged the people to make their homes happy and cheerful with innocent amusements. The following texts were chosen as a basis for his remarks: "They that use this world as not abusing it."-I. Cor. 7:31. "And it came to pass, when their hearts were merry, that they said, call for Sampson, that he may make us sport. "-Judges 16:25.

There were 3,000 people assembled in the temple of Dagon. They had come to make sport of eyeless Samson. They were all ready for the entertainment. They began to clap and pound, impatient for the amusement to begin, and they cried: "Fetch him out, fetch him Yonder I see the blind old giant out!" coming, led by the hand of a child into the very midst of the temple. At his first appearance there goes up a shout of laughter and derision. The blind old giant pretends he is tired, and wants to rest himself against the pillars of the house; so he says to the lad who leads him: "Show me where the main pillars are!" The lad does so. Then the strong man puts his right hand on one pillar and his left hand on another pillar, and, with the mightiest push that mortal ever made, throws himself forward until the whole house comes down in thunderous crash, grinding the audience like grapes in a wine press. "And so it came to pass, when their hearts were merry, that they said, call for Samson, that he may make us sport. And they called for Samson out of the prison house, and he made them sport.

In other words, there are amusements that are destructive, and bring down disaster and death upon the heads of those who practice them. While they laugh and cheer, they die. The three thousand who perished that day in Gaza, are as nothing compared to the tens of thousands who have been destroyed by sinful amusements.

But my first text implies that there it a lawful use of the world, as well as an unlawful abuse of it, and the difference between the man Christian and the man un-Christian is, that in the former case the man masters the world, while in the latter case the world masters him. For whom did God make this grand and beautiful world? For whom this wonderful expenditure of color, this gracefulness of line, this mosaic of the ground, this fresco of the sky, this glowing fruitage of orchard and vineyard, this full orchestra of the tempest, in which the tree branches flute, and the winds trumpet, and the thunders drum, and all the splendors of earth and sky come clashing their cymbals? For whom did God spring the arched bridge of colors resting upon buttresses of broken storm cloud? For whom did he gather the upholstery of fire around the window of the setting sun? For all men; but more especially for his own dear chi'dren. If you build a large mansion and spread a great feast after it, to celebrate the completion of the structure. do you allow strangers to come in and occupy the place, while you thrust your own children in the kitchen or the barn, or the fields? Oh, no! You say: "I am very glad to see strangers in my mansion, but my own sons and daughters shall have the first right there." Now, God has built this grand mansion of a world, and He has spreada glorious feast in it, and while those who are strangers to His grace may come in, I think that God especially intends to give the advantage to His own children-those who are the sons and daughters of the Lord Almighty, those who through grace can look up and say, "Abba, Father." If, therefore, people of the world have looked with dolorous sympathy upon those who make profession of religion, and have said: "These new converts are going down into privation and into hardship. Why did they not tarry a little longer in the world, and have some of its enjoyments and amusements and recreations?"-I say to such men of the world, "You are greatly mistaken;" and before I get through I will show that these people who stay out of the kingdom of God have the hardships and self-denials, while those who come in have the joys and satisfactions. In the name of the King of Heaven and earth, I serve a writ of ejectment upon all the sinful and polluted who have squatted on the domain of earthly pleasure as though it belonged to them. while I claim, in behalf of the good and the pure and the irue, the eternal inheritance which God has given them. Hitherto, Christian philanthropists, clerical and lay, have busied themselves chiefly in denouncing sinful recreations; but I feel we have no right to stand before men and women in whose hearts there is a desire for recreation amounting to positive necessity, denouncing this and that and the other thing, when we do not propose to give them something better. God helping me, and with reference to my last account, I shall enter upon a sphere not usual in sermonizing, but a subject which I think ought to be presented at this time. I propose now to lay before you some of the recreations which are not only innocent, but positively helpful and advantageous. In the first place, I commend, among indoor recreations, music-vocal and instrumental. Among the first things created was the bird, so that the earth might have music at the start. This world, which began with so sweet a corenade, is finally to be demolished amidst the ringing blast of the archangel's trumpet, so that there was music at the start, there shall be music at the olose. While this Heavenly art has often been dragged into the uses of su- so ruddy, and that their expectations

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it may be the means of high moral culture. Oh, it is a grand thing to have our children brought up amidst the melody of musical instruments. There is in this art an indescribable

fascination for the household. Let all those families who have the means to afford it, have flute, or harp, or piano, or organ. As soon as the hand is large enough to compass the keys, teach it how to pick out the melody. Let all our young men try this heavenly art upon their nature. Those who have gone into it fully have found in it illimitable recreation and amusement. Dark days, stormy nights, seasons of sickness, business disasters, will do little toward depressing the soul which can gallop off over musical keys, or soar in jubilant lay. It will cure pain. It will rest fatigue. It will quell passion. It will revive health. It will reclaim dissipation. It will strengthen the immortal soul. In the battle of Waterloo, Wellington saw that the Highlanders were falling back. He said, "What is the matter there?" He was told that the band of music had ceased playing, and he called up the pipers and ordered them to strike up an inspiring air; and no sooner did they strike the air than the Highlanders were rallied, and helped to win the day. Oh, ye who have been routed in the conflicts of the test of what is right and wrong in life, try by the force of music to rally your scattered battalions.

I am glad to know that in our great cities there is hardly a night in which there are not concerts, where, with the best musical instruments and the sweetest voices, people may find entertainment. Patronize such entertainments when they are afforded you. Buy season tickets, if you can, fer the "Philharmonic" and the "Handel and Haydn" societies. Feel that the \$1.50 or \$2 that you spend for the purpose of hearing an artist play or sing is a profitable investment. Let your academies of music roar with the acclamation of of appreciative audiencies assembled at the concert or the oratorio.

Still further: I commend, as worthy of their support, the gymnasium. This institution is gaining in favor every year, and I know of nothing more free from dissipation, or more calculated to recuperate the physical and mental energies. While there are a good many people who have employed this institution, there is a vast number who are ignorant of its excellences. There are men with cramped chests and weak sides and despondent spirits who through the gymnasium might be roused up to exuberance and exhilaration of life. There are many Christian people despondent from year to year, who might through such an institution be benefited in their spiritual relations.

There are Christian people who seem to think that it is a good sign to be poorly; and because Richard Baxter and Robert Hall were invalids, they think that by the same sickliness they may come to the same grandeur of character. I want to tell the Christian people of my congregation that God will hold you responsible for your invalidism if it is your fault, and when, through right exercise and prudence, you might be athletic and well. The effect of the body upon the soul you acknowledge. Put a man of mild disposition upon the animal diet of which the Indian partakes, and in a little while his blood will change its chemical proportions. It will become like unto the blood of the lion, or the tiger, or the bear, while his disposition will change. and become fierce and unrelenting. The body has a powerful effect upon upon the soul. There are good people whose ideas of Heaven are all shut out with clouds of tobacco-smoke. There are people who dare to shatter the physical vase in which God has put the jewel of eternity. There are men with great hearts and intellects, in bodies worn out by their own neglects-magnificent machinery, capable of propelling a Majestic across the Atlantic, yet fastened in a rickety North river propeller. Martin Luther was so mighty for God, first, because he had a noble soul, and secondly because he had a muscular development which would have enabled him to thrash any five of his persecutors, if it had been Christian so to do. Physical development which merely shows itself in fabulous lifting, or in perilous rope-walking, or in pugilistic encounter, excites only our contempt; but we confess to great admiration for the man who has a great soul in an athletic body, every nerve. muscle and bone of which is consecrated to right uses. Oh, it seems to me outrageous that men, through neglect, should allow their physical health to go down beyond repair-a ship which ought, with all sail set and every man at his post, to be carrying a rich cargo for eternity, employing all its men in stopping up leakages! When you may, through the gymnasium, work off your spleen and your querulousness and onehalf of your physical and mental ailments, do not turn your back upon such a grand medicament. Still further: I commend to you a large class of parlor games and recreations. There is a way of making our homes a hundredfold more attractive than they are now. Those parents cannot expect to keep their children away from outside dissipations unless they make the domestic circle brighter than anything they can find outside of it. Do not, then, sit in your home surly and unsympathetic, and with a halfcondemnatory look because of the sportfulness of your children. You were young once yourself; let your children be young. Because your eyes are dim and your ankles are stiff, do not denounce sportfulness in those upon whose eyes there is the first luster, and in whose foot there is the bounding joy of robust health. I thank God that in our drawing rooms and in our parlors there are innumerable games and sports which have not upon them the least taint of iniquity. Light up all your homes with innocent hilarities. Do not sit down with the rheumatism, wondering how children can go on so. Rather thank God that their hearts are so light, and their laughter is so free and their cheeks are perstition and dissipation, we all know are so radiant. The night will come

soon enough, and the heart-break, and the pang, and the desolation-it will come soon enough for the dear chil dren. But when the storm actually clouds the sky, it will be time enough for you to haul out your reef-tackles. Carry, then, into your homes not only the innocent sports and games which are the inventions of our own day, but the games which come down with the sportfulness of all the past ages-chess and charades and tableaux and battledore and calisthenics and lawn tennis, end all these amusements which the young people of our homes know so well how to contrive. Then there will be the parlor socialities-groups of people assembled in your homes, with wit and mimicry and joviality, filling the room with joy from door to mantel, and from the carpet to the ceiling. Oh, is there any exhilaration like a score of genial souls in one room, each one adding a contribution of his own individual merriment to the aggregation of general hilarity?

Suppose you want to go abroad in the city, then you will find the panorama and the art gallery and the exquisite collections of pictures. You will find the museum and the Historical society rooms full of rare curiosities, and scores of places which can stand amusements. You will find the lecturing hall, which has been honored by the names of Agassiz in natural history, Doremus in chemistry, Boynton in geology, Mitchell in astronomy, John B. Gough in moral reform, and scores and hundreds of men who have poured their wit and genius and ingenuity through that particular channel upon the hearts and consciences and imaginations of men, setting this country fifty years farther in advance than it would have been without the lecture platform.

There is still another form of recreation which I commend to you, and that is the pleasure of doing good. I have seen young men, weak and cross and sour and repelling in their disposition, who by one Heavenly touch have wakened up and become blessed and buoyant, the ground under their feet and the sky over their heads breaking forth into music. "Oh," says some young man in the house to-day, "I should like that recreation above all others, but I have not the means." My dear brother, let us take an account of stock. You have a large estale, if you only realize it. Two hands. Two feet. You will have, perhaps, during the next year at least \$10 for charitable contribution. You will have 2,500 cheerful looks, if you want to cinploy th.m. You will have 5,000 pleasant words if you want to speak them. Now what an amount that is to start with

You go out to-morrow morning and you see a case of real destitution by the wayside. You give him two cents. The blind man hears the pennies rattle in his hat, and he says: "Thank you, sir; God bless you!" You pass down the street, trying to look indifferent; but you feel from the very depth of your soul a profound satisfaction that you made that man happy. You go on still farther, and find a poor boy with a wheelbarrow, trying to get it up on the curbstone He falls the. attempt. You say, "Stand back, my lad; let me try." You push it up on the curbstone for him and pass on. He wonders who that well-dressed man was that helped him. You did a kindness to the boy, but you did a great joy to your own soul. You will not get over it all the week. On the street to-morrow morning you will see a sick man passing along. 'Ah," you say, "what can I do to make this man happy? He certainly does not want money; he is not poor, but he is sick." Give him one of those 2,500 cheerful looks that you have garnered up for the whole year. Look joy and hopefulness into his soul. Going a little farther on, you will come to the store of a friend who is embarrassed in rectors same day and place business matters. You will go in and say: "What a fine store you have! I think business will brighten up and you will have more custom after awhile. think there is coming a great prosperity to all the country. Good morning." You pass out. You have helped that young man, and you have helped yourself. But, before closing, I want to impress upon you that mere secular entertainments are not a fit foundation for your soul to build on. I was reading of a woman who had gone all the rounds of sinful amusement, and she came to die. She said: "I will die to-night at 6 o'clock." "Oh," they said, "I guess not; you don't seem to be sick. shall die at 6 o'clock, and my soul will be lost. I know it will be lost. I have sinned away my day of grace." The noon came. They desired her to seek religious counsel. "Oh." she said, "it is of no use. My day is gone. I have been all the rounds of worldly pleasure, and it is too late. I shall die to-night at 6 o'clock." The day wore away, and it came to 4 o'clock. and to 5 o'clock, and she cried at 5 o'clock: "Destroying spirits, ye shall not have me yet; it is not 6, it is not 6!" The moments went by, and the shadows began to gather, and the clock struck 6, and while it was striking her soul went. What hour God will call for us I do not know-whether 6 o'clock tonight or 3 o'clock this afternoon, or at 1 o'clock, or at this moment. Sitting where you are, falling forward or

A RIGHT START.

The Child is Lucky Who Gets the Proper Kind of One. Not Wealth or Position Alone Means

"Starting Right"-Health Counts for Something. When a child is born to very wealthy parents, we are inclined to say, "what a start in life it has." If it is a girl,

the father may give a bridal present of a million dollars. If a boy, the father may take him in partnership, and give him many millions. But what does all this amount to

if the family history shows that there is a marked tendency to the development of serious disease? What com fort, if one expects that every slight cold may terminate in consumption; or every nervous pain indicate approaching nervous prostration, or even insanity? Wealth cannot make happiness when pain is present, and the shadow of approaching disease always hovering near.

Happy is the child who inherits a sound constitution. He laughs at a little cold, and does not mind a darting pain or two. But, alas, many of us inherit a tendency to weak lungs. an inability to endure exposure, or some weakness of the nervous system. Yet, with a perfectly sound ancestry, we may still suffer from all these and other complaints.

It is a great gift to have a strong nervous system. Neuralgia, sciatica, nervous dyspepsia, inability to concentrate the mind, sleeplessness, and nervousness are symptoms of weak nerves. Opiates and other narcotics, do not strengthen nerves; they weaken, debilitate. To be sure they may quiet a temporary pain, but the real cause, which is one of weakness, remains.

Weak nerves call for food and nerve tonics. The hypophosphites are generally acknowledged to be the best nerve tonics. They tone up the whole nervous system, and every part of the body responds. Cod-liver oil supplies a valuable food to all the tissues; while the medicinal agents which naturally exist in this oil exert their good effects also. Scott's Emulsion is a combination of the best cod-liver oil and the purest hypophosphites. It is called an emulsion, because the oil is emulsified or digested. Hence it is more acceptable to invalids, and all those who do not have very strong digestive powers. One dose of Scott's Emulsion may not quiet pain, but one bottle will often so strengthen the nervous system that no pain will be present to quiet.

Nearly twenty-five years ago the proprietors of Scott's Emulsion discovered a process of emulsifying Cod-liver Oil, so as to remove from it almost entirely its obnoxious fishy taste and smell, and at the same time increasing its food and remedial properties. They found also that by combining the Hypophosphites with it that they added still further to its power.

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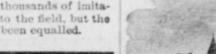
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dropping down, where will you go to? The last hour of our life will soon be here, and from that hour we will review this day's proceedings. It will be a solemn hour. If from our deathpillow we have to look back and see a life spent in sinful amusement, there will be a dart that will strike through our soul, sharper than the dagger with which Virginius slew his child. The memory of the past will make us quake like Macbeth. The iniquities and rioting through which we have passed will come upon us, weird and skeleton as Meg Merrillies. Death, the old Shylock, will demand and take the remaining pound of flesh and the remaining drop of blood; and upon our last opportunity for repentance, and our last shance for Heaven the curtain will forsver drop.

LEGAL NOTICE

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mation call upon or address MONROE ARMOR, Bellefonte, Pa. 2.9

NOTICE TO STOCKHOLDERS-N The annual meeting of the stockholders of the Bald Eagle Valley Railroad Company is called for Tuesday. April 14, 1896, at 11 o'clock a.m. at room 259, Broad street station, Phila-delphia, Pa. Election for President and Di-

ALBERT HEWSON, Sec. WE MUST HAVE HELP.

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A DMINISTRATOR'S NOTICE. Estate of Adam C. Whitherite, late of Borgs towaship, deed. Letters of administration on said estate hav-ing been granted to the undersigned, all per-sons indebted thereto are requested to make immediate payment, and those having claims or demands against the same will present them without delay for settlement, to the under-signed. H.A. WITHERITE. 416 Adm'r.

DIVORCE NOTICE.

Clara Keister vs. E. H. Keister. In the Court of Common Pleas of Centre Co., No. 223, August term, 1895.

DIVORCE A. V. M.

To E. H. Keister, respondent:

You are hereby notified that the undersigned, a Commissioner appointed by the Court of Com-mon Pleas of Centre county, to take testimony in the above stated case, will meet the parties interested to perform the duties of his appoint-ment, at the Musser House, in the borough of Millheim, on Friday the 17th day of April next, 1896, at 10 o'clock a.m., at which time and place all parties interested may attend. You are hereby notified that the undersigned.

J. THOMAS MITCHELL. Commissioner.

Commissioner. C HARTER NOTICE-Notice is hereby given C that an application will be made to the Court of Common Pleas of Centre county, on the fourth Monday of April, A. D., 18%, under the act of Assembly of the Common wealth of Pennsylvania, entitled, "an act to provide for the incorporation and regulation of certain corporations, approved April 23th, 1874" and supplements thereto, for a charter for an in-tended corporation to be called "St. Luke's United Evangelical church, at Millheim, Pa.," the character and object of which is to worship Almighty God according to the faith, doctrine, discipline and usages of the United Evangelical Gawren of the United States of America, and for this purpose to have, possess and enjoy all the rights, benefits and priviledges of said act of Assembly aforesaid and its supplements. <u>ORVIS, BOWER & ORVIS</u>, 3-19 Solleitor.

INCORPORATION NOTICE:

INCORPORATION NOTICE: Notice is hereby given, that an application with be made, on Friday the Fth day of April, 1995, by W. R. Jenkins, J. H. Lingle, John P. Harris, Ellis L. Orvis and J. Montgomery, un-der the Act of Assembly of the Commonwealth of Pennsylvania, entitled "An Act to provide for the Incorporation and Regulation of certain corporations" approved April 29, 1874, and the supplements thereto, for the charter of an in-tended Corporation, to be called the "BELLE rowset. Fowers and object whereof is the manu-tartices in wood and metal, and for these pur-poses, to have, possess and enjoy all the rights, benefits ane privileges of the said Act of As-ments, Bowers & Ortrs, Solicitors.



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