THE CENTRE DEMOCRAT, BELLEFONTE, PA., THURSDAY, DECEMBER 16, 1897.

MORE COMMIN SENSE.

It is Badly N eded in the Matter and thousands of people who would be of Religion.

Business Skill and Forcefulness Would Work Wonders-How the World Can be Brought to Christ and Inlouity Abolished.

dren of light."

Christians are not so skillful in the Why, my brother, do you not do that manipulation of spiritual affairs as way in business matters? Why do you would be a state of the sta worldlings are skillful in the manage- not to-morrow go to your store and sit ment of temporalities. I see all around down and fold your arms, and say: "If me people who are alert, earnest, con- these goods are to be sold, they will be centrated and skillful in monetary matters, who in the affairs of the soul are laggards, inane, inert. The great want of the world is more common patch your agents, you print your adsense in matters of religion. If onehalf of the skill and forcefulness employed in financial affairs was em- use the instrumentality. Oh, that men ployed in disseminating the truths of were as wise in the matter of the soul better, within ten years the last Jug- lars and cents! gernaut would fall, the last throne of oppression upset, the last iniquity tum- how it is misquoted and spoken of as ble, and the anthem that was chanted though it were an iron chain which over Bethlehem on Christmas night would be echoed and re-echoed from for eternity, when, so far from that, all nations and kindred and people: "Glory to God in the highest, and on faculty of your mind, in every passion earth peace, good will to men."

ward the southwest, as the porter of the sleeping car was making up the shall go to business through Pennsylberths at the evening-tide, I saw a man kneel down to pray. Worldly people will be no more a matter of choice looked on as much as to say: "What with you to-morrow whether you shall does this mean?" I suppose the most of go to Philadelphia or New York, or the people in the car thought that the stay at home, than it is this hour a man was either insane or that he was matter of free choice whether you will a fanatic; but he disturbed no one accept Christ or reject Him. when he knelt, and he disturbed no one when he arose. In after conver- not one conscript. Men are not to be sation with him I found out that he dragooned into Heaven. Among all was a member of a church in a north- the tens of thousands of the Lord's ern city, that he was a seafaring man, and that he was on his way to New Orleans to take command of a vessel. I thought then, as I think now, that ten such men-men with such courage for God as that man had-ten such sense in the matter of religion that men would bring the whole city to Christ; a thousand such men would bring this whole land to God; 10,000 such men, in a short time, would bring one case a secular enthusiasm; in the the whole earth into the kingdom of Jesus. That he was successful in worldly affairs, I found out. That he common sense in the building up and was skillful in spiritual affairs, you enlarging of our Christian character. are well persuaded. If men had the courage, the pluck, the alertness, the acumen, the industry, the common they have not run a quarter of a mile! sense in matters of the soul that they No business man would be willing to have in matters of the world this would be a very different kind of earth in which to live.

In the first place, my friends, we want more common sense in the build- think of a man who should invest ing and conduct of churches. The \$10,000 in a monetary institution, idea of adaptiveness is always para- then go off for five years, make no mount in any other kind of structure. inquiry in regard to the investment, If bankers meet together, and they then come back, step up to the cashresolve upon putting up a bank, the lier of the institution and say: "Have bank is especially adapted to banking you kept those \$10,000 safely that purposes; if a manufacturing company I lodged with you?" but asking no puts up a building, it is to be adapted question about interest or about divito manufacturing purposes; but adap- dend? Why, you say: "That is not tiveness is not always the question in common sense." Neither is it, but that the rearing of churches. In many of is the way we act in matters of the our churches we want more light, more soul. We make a far more important rooms, more ventiation, more comfort. investment than \$10,000. We invest our Vast sums of money are expended on soul. Is it accumulative? Are we growecclesiastical structures, and men sit ing in grace? Are we getting better? down in them, and you ask a man how Are we getting worse? God declares he likes the church; he says: "I like many dividends, but we do not colit very well, but I can't hear." As lect them; we do not ask about though a shawl factory were good for them; we do not want them. Oh, everything but making shawls. The that in this matter of accumulation we voice of the preacher dashes against were as wise in the matter of the soul the pillars. Men sit down under the as we are in the matters of the world! shadows of the Gothic arches, and How little common sense in the readshiver, and fee they must be getting ing of the scriptures! We get any religion, or s mething else, they feel other book, and we open it, and we so unconfortable. sense in the rearing of churches, omy; it will teach me astronomy. It There is no excuse for lack of light is a book on political economy; it will when the heavens are full of it, no ex- teach me political economy." Taking cuse for lack of iresh air when the up this Bible, do we as courselves what world swims in it. It ought to be an it means to teach? It means to do just expression, not only of our spiritual one thing-get the world converted happiness, but of our physicial com- and get us all to Heaven. That is fort, when we say: "How amiable are what it proposes to do. But instead of Thy tabernacles, O Lord God of hosts! that we go into the Bible as botanists. thousand!" mon sense in the obtaining of religious to sharpen our mental faculties for a hope. All men understand that in order better argument, and we do not like to succeed in worldly directions they must concentrate. They think on that one object, on that one subject, until their mind takes fire with the velocity on the mountains. Night has come of their own thoughts. All their acumen, all their strategy all their wis- and he sees a light in a mountain dom, all their common sense they put cabin; he goes to it, he knocks at the in that one direction, and they succeed. But how seldom it is true in the matter of seeking after God! While no man | I have a lantern; you can take it and expects to accomplish anything for this it will guide you on the way home:" world without concentration and en. | and suppose that traveler should say: thusiasm, how many there are expecting after a while to get into the king- the handle of it, there are ten or fifteen dom of God without the use of any things about it I don't like; if you can't such means. A miller in California, many years won't have any!" ago, picked up a sparkle of gold from the bed of a stream which turned his mill. He held up that sparkle of gold until it bewitched nations. Tens of thousands of people left their homes. They took their blankets, and their not like this about it, and we do not pickaxes, and their pistols, and went like that, and we do not like the other to the wilds of California. Cities thing. Oh, how much wiser we would sprang up suddenly on the Pacific coast. Merchants put aside their elegant apparel, and put on the miner's garb. All the land was full of the talk other books. We read it perhaps four about gold. Gold in the eyes, gold in the ears, gold in the wake of ships, gold in the streets-gold, gold, gold! Word comes to us that the mountain of God's love is full of gold; that men have been digging there, and have brought up gold, and amethyst, and carbuncle, and jasper, and sardonyx, and chrysoprasus, and all the precious stones out of which the walls of Heaven were builded. Word comes of a else, instead of opening the book and hour, has brought up treasures worth this book. more than all the stars that keep vigil over our sick and dying world.

Is it a bogus company that is formed? Is it under loped & r. itory? Oh, no; the story is true. There are hundreds

willing to rise and testify that they have discovered that gold, and have it in their possession. Notwithstanding all this, what is the circumstance? One would suppose that the aunouncement would send people in great excitement up and down our streets, that at midnight men would knock at your door,

In his latest sermon Dr. Talmage asking how they may get those treasmakes an earnest appeal for more ures. Instead of that, many of us put practical wisdom in matters pertaining our hands behind our back, and walk to the soul. His text was: Luke 16:8: up and down in front of the mine of "The children of this world are in eternal richness, and say: "Well, if I their generation wiser than the chil- am to be saved, I will be saved; and if I am to be lost, I will be lost, and there That is another way of saying that is nothing to do about it."

sold; and if they are not to be sold, they will not be sold; there is nothing for me to do about it." No, you disvertisements, you adorn your show windows, you push those goods, you Christ and trying to make the world as they are wise in the matter of dol-

This doctrine of God's sovereignty, bound us hand and foot for time and in every fiber of your body, in every of your soul, you are a free man-a Some years ago, on a train going to- free man-and it will no more to-morrow be a matter of choice whether you vania avenue or some other street; it

In all the army of banners there is soldiery there is not one man but will tell you: "I chose Christ; I wanted Him; I desired to be in His service; I am not a conscript-1 am a volunteer." Oh, that men had the same common they have in the matters of the world -the same concentration, the same push, the same enthusiasm. In the other a consecrated enthusiasm.

Again, I remark: We want more There are men who have for 40 years been running the Christian race, and have his investments unaccumulative. If you have a dollar you expect that dollar to come home bringing another

dollar on its back. What would you say, "Now what does this book mean O my friends! we want more common to teach me? It is a book on astron-A day in Thy courts is better than a to pick flowers, or we go as pugilists to get something to fight other Chris-Again I remark: We want more com. I tians with, or we go as logicians trying this about the Bible and we do not like that, and we do like the other thing. What would you think of a man lost down; he cannot find his way home, door; the mountaineer comes out and finds the traveler and says, "Well, here "I don't like that lantern, I don't like give me a better lantern than that I Now, God says this Bible is to be a lamp to our feet and a lantern to our path, to guide us through the midnight of this world to the gates of the Celestial City. We stop and say we do be if by its holy light we found our way to our everlasting home! Then, we do not read the Bible as we read or five minutes just before we retire at night. We are weary and sleepy, so somnolent we hardly know which end of the book is up. We drop our eye perhaps on the story of Samson and the foxes. or upon some genealogical table, important in its place, but stirring no more religious emotion than the announcement that somebody begat somebody else, and he begat somebody man, who, digging in that mine for one saying: "Now I must read for my immortal life, my eternity is involved in

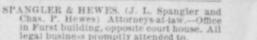
on sense in doing cood. Oh, how by people there are who want to do good, and they are dead failures! Why is it? They do not exercise the same tact, the same ingenuity, the same strategem, the same common sense in the work of Christ that they do in worldly things. Otherwise they would succeed in this direction as well as they succeed in the other. There are many men who have an arrogant way with them, although they may not feel arrogant in their soul. Or they have a patronizing way. They talk to a man of the world in a manner which seems to say: "Don't you wish you were as good as I am? Why, I have to look clear down before I can see you, you are so far beneath me." That manner always disgusts, always drives men away from the kingdom of Jesus

Christ, instead of bringing them in. When I was a lad I was one day in a village store, and there was a large group of young men there full of rollicking and fun, and a Christian man and without any introduction of the subject, and while they were in great hilarity, said to one of them: "George, what is the first step of wisdom?" George looked up and said: "Every man to mind his own business!" Well, it was a very rough answer, but it was pose that Mary, in her conversations with Christ, lost her simplicity? or that Paul, thundering from Mars Hill, took the pulpit tone? Why is it people cannot talk as naturally in prayer meetings and on religious subjects as they do in worldly circles? For no one ever succeeds in any kind of Christian work unless he works naturally. We want to imitate the Lord Jesus Christ, who plucked a poem from the grass of the field. We all want to imitate Him who talked with farmers about the man who went forth to sow, and talked with the fishermen about the drawn net that brought in fish of all sorts, and talked with the vine dresser about the idler in the vineyard, and talked with those newly affianced about the marriage supper, and talked with the man cramped in money matters about the two debtors, and talked with the woman about the yeast that leavened the whole lump, and talked with the shepherd about the lost sheep.

Oh, we might gather even the stars of the sky and twist them like forgetme-nots in the garland of Jesus. We must bring everything to Him-the wealth of language, the tenderness of sentiment, the delicacy of morning dew, the saffron of floating cloud, the tangled surf of the tossing sea, the bursting thunder guns of the storm's bombardment. Yes, every star must point down to Him, every heliotrope must breathe His praise, every drop in the summer shower must flash His glory, all the tree branches of the forest must thrum their music in the grand march which shall celebrate a world redeemed.

Now, all this being so, what is the common-sense thing for you and me to do? What we do I think will depend upon three facts-three great facts: The first fact, that sin has ruined us. It has blasted body, mind and soul. We want no Bible to prove that we are sinners. Any man who is not willing to acknowledge himself an imperfect and a sinful being is simply a fool and not to be argued with. We all feel that sin has disorganized our entire nature. Another fact is that Christ came to reconstruct, to restore, to revise, to correct, to redeem. That is a second fact. The third fact is that the only time we are sure Christ will pardon us is the present. Now, what is the common-sense thing for us to do in view of these three facts? You will all agree with me to quit sin, take Christ, and take Him now. Suppose some business man in whose skill you had perfect confidence should tell you that to-morrow, Monday morning, between 11 and 12 o'clock, you could by a certain financial transaction make \$5,000, but that on Tuesday perhaps you might make it, but there would not be any positiveness about it. and on Wednesday there would not be so much, and Thursday less, Friday less, and so on less and less-when would you attend to the matter? Why, your common sense would dictate. "Immediately I will attend to the matter, between 11 and 12 o'clock to-morrow. Monday morning, for then I can surely accomplish it, but on Tuesday I may not, and on Wednesday there is less prospect and less and less. I will attend to it to-morrow." Now, let us bring our common sense in this matter of religion. Here are the hopes of the gospel. We may get them now. Tomorrow we may get them, and we may not. Next day we may and we may not. The prospect less and less and less and less. The only sure time now -now. I would not talk to you in this way if I did not know that Christ was able to save all the people. I would not go into a hospital and tear off the bandages from the wounds if I had no balm to apply. I would not have the face to tell a man he is a sinner unless I had at the same time the authority for saying he may be saved. "Mamma," said a little child to her mother, when she was being put to bed at night, "mamma, what makes your hand so scarred and twistod, and unlike other people's hands? "Well," said the mother, "my child, when you were younger than you are now, years ago, one night after I had put you to bed, I heard a cry, a shriek upstairs. I came up and found the bed was on fire, and you were on fire, and I took hold of you and I tore off the burning garments, and while I was tearing them off, and trying to get you away, I burned my hand, and it has been scarred and twisted ever since, and hardly looks any more like a hand; but I got that, my child, in trying to save you."





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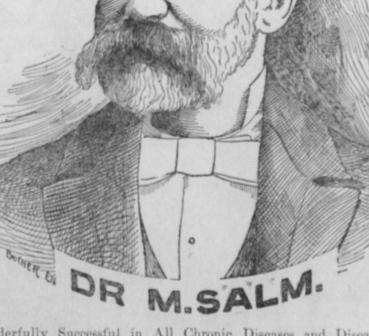
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O man! O woman! I wish to-day I could show you the burned hand of Christ-burned in plucking you out of the fire, burned in snatching you away from the flame. Ay, also the burned foot, and the burned brow, and the burned heart-burned for you. But I remark again : we want more "By His stripes ye are healed."



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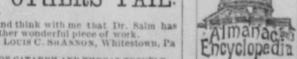
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