Met

## CHARITY AND CRUELTY.

SERMON BY REV. A. C. DIXON OF BROOKLYN, N. Y.

What Our Living Lord Does and What He Permits—He Does for Us More Than We Expect—Light in Darkness.

"And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent His angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." (Acts 12:11).

We see in the text the conflict between charity and cruelty, philanthrophy and hatred, benevolence and malevolence. God and his angel are on the side of charity and philanthrophy and benevolence. Herod and the Jews are on the side of cruelty, hatred, and malevolence. Peter knew of a surety that the Lord had sent His angel to "deliver him from the hand of Herod and all the expectation of the Jews." Happy the man who is certain that God and the angels are on his side, because he knows he is on their side. Now as we study this conflict two things appear, first, What our Living Lord permits. Second, What He does.

## WHAT GOD PERMITS.

1. He permits His faithful servants "vexed," "Herod the king stretched forth his hands to vex certain of the Churca." Not all the Church were vexed. Some of them then as now are doubtless so quiet and unaggressive that they did not attract the attention of Herod. They pursued the even tenor of their way unobserved. It was the bold aggressive ones who brought down upon themselves the iron hand of Herod. If a man is content simply to pursue the line of least resistance and live a good life without disturbing the evil about him by protest or rebuke, he will not be bothered by Herod. His quiet seclusion is his protection. But let him assert his convictions, and strive to be a positive force against evil, as well as a quiet force for good and all the Herods in reach will be after him. They will take victous pleasure in hurting him. An old hunter said he took delight in shooting Indians just to see them jump, and there are people in the world who if you oppose their evil doing will take pleasure in hurting you just to see you jump. If there is a sore spot about you they will find it, and pour nitric acid into it. Your pain is their pleasure. God permitted the devil to vex Job in this way. He had a purpose in it which Job did not see, and when he permits such hurt to come to us we may be sure that there is a wise loving purpose behind it. It will appear sooner or later that the devil and all the Herods have played the fool in trying to injure the cause of Christ by injuring some of his ser-

2. God permits others to be killed. "Herod killed James the brother of John with the sword." to be vexed for many years. James was taken suddenly from the vexations of Herod to the rest of heaven. Why should I pray, "Good Lord deliver me from sudden death," when sudden death is sudden glory? James had once confessed that he was willing to drink the cup that Christ must drink, and be baptised with the baptism that he was to be baptised with. Little did he think that his confession would so soon be put to the test. He now gets his wish, for the cup of martyrdom is immediately followed by the crown of glory. His mother had prayed that her two sons might be placed in positions of honor, and her prayer is also answered. It was not Christ's way to give such distinctions arbitrarily, but He permitted James to suffer martyrdom, that his own and his mother's prayers may be answered. The martyr's, as we see in Revelation, have a high place in heaven, and to be the first Apostolic martyr was a special favor. I can see Deacon Stephen meet the Apostle James at the gate of heaven with congratulations, and all the angels come out to greet him with song of welcome. Let us be careful not to pray for promotion in the kingdon. of God unless we are willing to welcome God's method of giving it. When you have prayed for perfection do not be surprised if you find yourself in the furnace, where God has placed you in order to answer your prayer by taking out of you the dross that only the fire of affliction can remove. The way to the glory of the open sepulchre is by Gethsemane and Calvary. If you look in the dictionary you will see that "cross" comes just before "crown." And so it is in experience.

We are not to suppose, however, that walking in the furnace is altogether painful, or even disagreeable, for "one like unto the Son of Man" always walks with us, and in His presence the fire burns only our bonds. There is such a thing as peace in spite of pain, and joy in the midst of sorrow. When Richard Baxter was dying he said, "I have pain, there is no arguing against sense, but I have peace, peace." When John Bunyan was in prison, he said he could wish for a darker and deeper and damper sell, for he had learned that the more he suffered for Jesus the happier he was. Tradition tells us that the guard who was sent to bring Jesus from His cell to the beheading block, when he aw the shining face and heard the cheery voice of the Apostle, was himself converted, and having confessed Christ as his Lord was beheaded at cace on the same block. I can be-Heve it, for the joy of the Lord which James had in his heart was the health of his countenance, and could not fail to shine out on His face.

There are worse things in this world than being killed for Christ's sake. For James to have recanted or compromised, though it might please Herod and saved his life, would have been everlasting shame. No guard would have been converted by that process, and gates of shame rather than glory would have opened to receive him. Better a thousand times have a glorious death than live an ignominious life. The man "under the sun" says in Ecclesiastics, "it is better to be a living dog than a dead lion," but the man who is born from above, and has hopes above the sun, might rather be a dead lion than a living dog. The plea of the dishonest salesman and the saloon keeper "we must live," is specious but false. It is better to die than to lie. A million times better be James with his head on the block, than Herod on the throne ordering the axe to fall.

3. This brings me to say that God

sometimes permits wicked men to go

on for a while unmolested in their course of evil. He is in no hurry, for he has all eternity in which to have a settlement with them. When Herod saw the murder of James pleased the Jews he "proceeded further to take Peter also. Peter was the man who, in his sermon at Pentecost, had accused the Jews of killing the Lord Jesus, and he had been the leader of the despised sect. Why Herod did not take him first can be explained only on the ground that he feared the chief Apostle's following among the Jews might prove too strong for him. So he seized James because he was less prominent and popular. One's pre-eminence is his danger or his protection. With James it was danger. With Peter it was protection. The conversion of 3,000 Jews on the day of Pentecost, and 5,000 a few days afterward, must have impressed the tyrant that Peter had a large following who might fight for him. But when Herod saw that the killing of James was popular with the Jews, he was emboldened to strike at the leader, so he put Peter in prison intending after the passover when the crowd had dispersed, to bring him forth to the people and perhaps take a vote as to whether he should be killed or not. But God saves him the trouble by sending an angel to liberate the Apostle. After a few days Herod exibited himself to the people, and knowing what would please his conceited soul the people cry out, "It is the voice of a god, not of a man" and immediately the angel of the Lord smote him. Perhaps it was the same angel that had delivered Peter; so, after all, God does not allow the Herods who vex and kill His children to go unpunished. The Herods who would destroy God's kingdom need to take warning. The day of doom may be near. God often waits a long time before He strikes, but when the blow falls it is fatal and final.

4. God permits His people to get into hopeless straits. When Peter found himself in the hands of Domes soldiers, he may have despaired of rescue, because no force on earth could resist Roman authority. After he had passed the great outer gate of the prison, and heard the snap of its great bolts fastening behind him. he might have said, "Escape is now doubly impossible." And when the iron door of the prison grated on its hinges, and banged behind him, there was a third insurmountable obstacle between him and liberty. The quarternion of soldiers guarding the closed door make the fourth barrier, and now that he is chained between two soldiers, five impossibilities may be over come before he can ever be free. It is God's way of allowing His people to get into straits from which no one but Himself can deliver them. His power is greater than Roman authority and barriers strong as iron gates and doors and granite prison walls. Our God cares nothing for Roman authority, while gates, doors, walls, and soldiers cannot for a moment hinder Him. They are His subjects, and can be made to do His bidding.

## WHAT GOD DOES.

1. He thwarts the intentions of His enemies. Herod proposes, but God disposes. Herod intends to kill, and the Jews expect him to do so, but God intends to make Peter the messenger of salvation to Jew and Gentile. The intention of Herod and the expectation of the Jews cannot prevail against the purposes of God. Peter's mission must be accomplished, and our mission in life, however humble, if we are faithful to God, cannot be ruined by all the Herods and Jews in the world.

2. God answers prayer beyond the reach of human agency. While Peter was in prison, "prayer was made without ceasing of the Church unto God for him." Gates, doors, walls, and soldiers are no obstacles to prayer. Unbelief is the only power that can imprison prayer. Peter's prayer pays no attention to the "halt" of the Roman soldier, and the jailer cannot slam the door in its face. It needs no key to unlock closed doors. It has free access to the presence of God. in spite of Herod or any earthly potentate. If the Church had tried to release Peter by force, they could not have passed the outer gate. An attempt to break into the prison would have resulted in disgraceful failure and death. The only approach to Peter is by way of God's throne, and they knew how to walk that way. They believe in the Lord God of Elijah, who delighted in piling up difficulties that he might see his God overcome them. The bullock covered with blood, as it lay on the sltar, was obstacle enough to test the faith of an

ordinary man. But Elijah multiplica difficulties by telling his servant to pour upon it twelve barrels of water. The unbelief of this age would have o'd the servant to pour oil upon it instead of water, so that it might ignite if a spark of fire touched it. We are so anxious to make it easy for God to do things. As it is, we hesitate to undertake anything in God's name, until we have evidence that we can do it, whether God helps as or not. But the man of faith undertakes in God's power what would be impossible without Him, and prayer is the means by which He works. Human agency is not to be despised or neglected. Peter did not try to get out of jail by knocking, but when he found himself at the door of John Mark, with only a friendly wall between himself and his friends, he knocks lustily until Rhoda opens the door. The natural can be accomplished by natural means, but prayer puts into action supernatural forces which bring about supernatural results. It was all right for the praying disciples to send Rhoda to the door to let Peter in, but it would have been folly supreme for them to send Rhoda to the jail to bring Peter out. Only an angel is equal to the task of liberating Peter though any child might have lifted the door latch and let him in. Prayer sends the angel without dispensing with Rhoda. But a prayerless Church has only Rhoda, and no angel.

3. God gives his people rest in the midst of cause for distress. Joined to two soldiers, and with the probability of being killed next morning, Peter falls asleep. It is rather difficult I should think for three men joined together to get into a comfortable position. But Peter, wearied with the work of the day, has such rest of mind that he can sleep without bodily comfort. He has cast his burden on the Lord, believing that all things work together for good to them that love the Lord. He is willing to glorify God by life or death. Such a man may be hurt but not harmed. Jail walls cannot shut out his vision of heaven, and in the dreams of his sleep he hears the songs of the angels. Though the body may be uncomfortable the promise of Christ, "Lo I am with you always" furnishes a pillow for his soul, and the Lord giveth His beloved sleep. I fear that some of us in such a position would have had an attack of insomnia, and might have been restless enough to iritate the soldiers to whom we were chained. But Peter's calm serenity seems to have put the soldiers to sleep, for they knew there was no use in keeping awake to watch a prisoner who could go to sleep under such circumstances. And thus the sleep of the soldiers made it easier for the angel to perform his mission. Our restless anxiety is a greater hindrance to God's work than prison walls. In quietness and confidence shall be your strength.

4. Our Living Lord gives light in darkness. "A light shined in the prison." There was no window through which light could come, but a Chris tian with the quiet heart needs no window opening into the world to let in the light. God maketh the light of the sun, but not the light of God's countenance. Take from him the printed word and memory will be the angel to hold the light of the promise. The light of God's presence and truth shines brightest in the dark. I shall never forget my first experience of a steropticon exhibition. I sat near the front with a company of village boys who grew impatient in the dark. but when the beautiful pictures began to fall on the canvas we were glad it was dark, for their colors were all the more distinct because of the surrounding darkness. And so God may put His children in the dark, that He may show them clearly the pictures of his love and mercy that are thrown by the pen of inspiration upon the canvas of Scripture.

5. God sometimes smites His people with a stroke of love. The angel smote Peter on the side and raised him up by saying, "Arise quickly." It may have taken a smart blow to awake Peter from his heavy sleep, but it was given in love and not anger. It was meant to raise him up and rid him of his chains. And when the messenger of God smites us, let us know that His loving purpose is to awake us from sleep and raise us to a higher lovel, and give us to a higher lovel.

level and give us a larger liberty. 6. Our Living Lord is careful of our comfort and health. The angel tells Peter to gird himself and put on his sandals lest the chilly night air should give him a cold. He says 'Cast thy garments about thee." Peter must not appear before the disciples without his sandals and girdle, as if he had broken jail and ran from the guard. All things are done decently and in order. There is no haste nor confusion. Peter comes out of jail as his Lord came out of the sepulchre after the linen clothes had been carefully folded and laid aside. Unbelief begets fear that puts us into a nervous hurry, but he that believeth shall not make haste. The great matter of delivering Peter from prison dose not make the angel careless about minor details. In our great undertakings for God we may rest assured that He will give us grace to attend to the little matters which make drudgery, and often discourage us by their dull routine.

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Smith Martin, gen'l merchandise.

FLEMING.

GATESBURG.

Rider M. groceries...... Gatesburg Garber L. groceries...... do

HANNAH.

Reckwith J W. general mdse...Hannah Furr Walk G M, groceries...... do

HOUSERVILLE.

Houser E M, gene'l merchandise, Houserville

HOWARD.

onfer W E, cigars and tobacco ... Howard

Guyer

Sequoyah, the Indian chief who reduced to written characters the language of the Cherokees, will have a monument erected to his memory. The people of the Cherokee nation propose to place the monument in the public square at Tahlequah, the capital of the nation. Seudyah died about forty

## Mercantile Appraiser's List. Hess J. G., cigars. Pine Grove Mills Heberling J. B., furniture. do Rrebs & Bro. J. B., gen. mase. do Rrebs & Bro. D. C., gen. mase. do do

The venders of foreign and domestic merchandise, brokers, etc. in Centre county, Pa., will take notice that they are appraised by the undersigned appraiser of mercantile and other license tax for the year 1900, as follows, to-wit:

Holter D E, ag'l implements.....

AARONSBURG.

RETAILERS,		Holter D E, ag'l implements do Holter H C, furniture do	W
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	Rhule D. H., cigars & tobacco	do	
	Krape Chas. A., boots & shoes. Long G. H., gen. mdse. Long C. P., gen. mdse. Rhule D. H., cigars. Rhule Edwin, cigars & tobacco. Ro-sman H. F., gen. mdse. Robison H.C., groceries & hardware Smith & Bro, John, furnitmre. Snavely John, tinware, &c	do	
	Smith & Bro. John. furnitmre	do	
gle	Snyder L. G., groceries	do	
	CIRIL COLLEGE.		
non	Bailey T. S., plows & repairs	te College do	
	Foster W. L., gen. merchant	do	
	Fineberg Harry, clothing & shoes Grieb S. S., cigars	do	
im	Holmes I. C., groceries	do	
	Krumrine J. N. & S. gen. mdse	do	
	Meek H. D., druggist	do	
	Snyder M. D., gen. mose	da	
	Stuart John W., grain and coal	do	
	Smith W.W. photographers goods	do	
	Swartz S. M., gen. mdse	usseyvillo	
	Betz Mary E. gen. mdse	Waddle	
	Miller W. H., dry goods, &c	do	
	Yearick N. H., gen. mdse Harnish John M., groceries	do Wingate	
ille	Emerick J. S., gen. md-e, Work J. C. F. gen. md-e, Work J. C. F. gen. md-e, W.	Volfs Store	
	Orndorf Lewis D., gen. mdse	do	
y	Brown W. E. gen. mase.	Yarnell	
	Heaton Henry, grocer	do	
all	Condo S. C., gen. mdse. Foster Philip D., eigars. Foster W. L., gen. merchant Fineberg Harry, clothing & shoes. Grieb S. S., cigars. Holm: S. I. C., groceries. Harrison W. F., confections. Krumrine J. N. & S., gen. mdse. Meek L. Olin, hardware. Meek H. D., druggist. Markle A. F., butcher & meat dealer Snyder M. D., gen. mdse. Stuart John W., grain and coal. Shaw O. F., harness goods. Smith W. W., photographers goods. Smith W. W., photographers goods. Swartz S. M., gen. mdse. Swartz S. M., gen. mdse. Betz Mary E., gen. mdse. Leathers J. W., produce dealer Miller W. H., dry goods, &c. Yearick N. H., gen. mdse. Harnish John M., groceries. Emerick J. S., gen. mdse. Harnish John M., groceries. Emerick J. S., gen. mdse. Brown W. E., gen. mdse. Brown S. F., gen. mdse. WHOLESALE DEALERS. Atlantic Refining Co., olls, etc.	Zion	
	WHOLESALE DEALERS		
	Atlantic Refining Co. olls, etc	Bellefonte	
urg	Atlantic Refining Co, oils, etc	Coburn	
	Barber & Co., J. F., hardware	do	
	Corman O. T., produce dealer	oring Mills	
	Diehl Joseph D., produce dealer	Howard	
	Atlantic Refining Co. oils, etc	hilipsburg	
	Hoy Geo F., grain and hay	blersburg	
urg	Flatt Barber & Co., groceries, &c	Snow Shoe	
	Hoffman Bros., tobacco & cigars	Bellefonte	
	Rockey, W F, produce dealer T	usseyville	
	Swift & Co., meats, &c P	hilipsburg	
	Weber J. H., grain dealer	oak Hail	
	RESTAURANTS:		
2	Anderson John Sr., Bellefonte	-8 575 -8 575	
	Mingle Robert,	25 276	
	Remick Joseph.	8 5 75 8 5 75 8 5 75	
	riuss John "	8 5 75	
	BILLIARD & POOL TABLE	58+	
	Anderson John Sr., Bellefonte Brockerhoff Heury	7 40 75 7 40 75 7 40 75	-
	Bullock L. C., Milesburg Harm O. J., Clarence	30 75	
	Leathers Charles F . Howard Stephens Willis, State College Thompson J. C., Philipsburg	5 60 75	
		- 10	
	For the purpose of correcting any appraisements an appeal will be be	and as about	
	appraisements, an appeal will be his County Treasurer's office, Bellefont	e. Pa., on	
	County Treasurer's office, Bellefont Friday, June 1st. 1900, between the 10 o'clock a.m. and 2 o'clock p. m., w	hen those	
	H. B. PONTIUS,		
	Mercantile Ap	praiser.	
	THE DENNA CTATE OF	HILDE	
	THE PENNA, STATE CO	LLtbt	
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MINING ENGINEERING.

5. MECHANICAL ENGINEERING
(MINING ENGINEERING)
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