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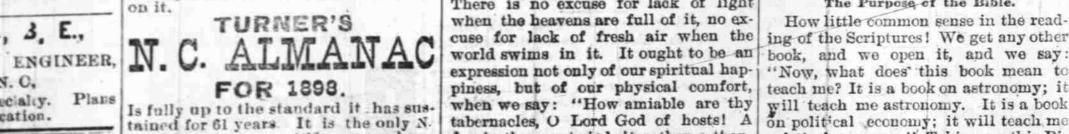
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pulitan aggrega- on earth peace, good will to men." Some years ago, on a train going toward the southwest, as the porter of the sleeping car was making up the berths at the evening tide, I saw a man kneel down to pray. Worldly people looked s are numerons on as much as to say, "What does this ceable members mean?" I suppose the most of the people in the car thought that the man was either insane or that he was a fanatic,

erican Dolls are but he disturbed no one when he knelt e. They are at- and he disturbed no one when he arose. In after conversation with him I found one that he was a member of a church in a northern city, that he was a seafaring man, and that he was on his way to n and will make 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 men would bring the whole city to Christ. A thousand such men would bring this whole land to God. Ten thousand such men, in a short time, world bring the whole earth into the kingdom of Jesus. That he was successful in worldly affairs, I found out. That he was skillful in spiritual affairs, you are

the pluck, the alertness, the acumen, the industry, the common sense in matters of the soul, that they have in matters of the world, this would be a very different kind of earth in which to live.

for everything but making shawls! The they must be getting religion or something else they feel so uncomfortable. Oh, my friends, we want more com- ters of the soul as we are in the matters

There is no excuse for lack of light when the heavens are full of it, no ex-

cuse for lack of fresh air when the

though it were an iron chain which nue or some other street, it will be no until we get it?

more a matter of choice with you tomorrow whether you shall go to Philadelphia or New York or stay at home, than it is this hour a matter of free choice whether you will accept Christ or reject him !

thusiasm-in the one case a secular enwell persuaded. If men had the courage, thusiasm, in the other a consecrated enthusiasm!

Again, I remark we want more common sense in the building up and enlarging of our Christian character. There are men who have for 40 years More Common Sense In Church Building. been ronning the Christian race, and In the first place, my friends, we they have not run a quarter of a mile. want more common sense in the build- No business man would be willing to branches of DENTIS- there is no end." Our shelves are full ing and conduct of churches. The idea have his investments unaccumulative. of adaptiveness is always paramount in If you invest a dollar, you expect that any other kind of structure. If bankers dollar to come home bringing another meet together and they resolve upon dollar on its back. What would you putting up a bank, the bank is especial- | think of a man who should invest \$10, ly adapted to banking purposes. If a 000 in a monetary institution, then go manufacturing company puts up a build- off for five years, make no inquiry in reing, it is to be adapted to manufacturing gard to the investment, then come back, purposes. But adaptiveness is not always step up to the cashier of the institution the question in the rearing of churches. | and say, "Have you kept that \$10,000 In many of our churches we want more | safely that I lodged with you?" but asklight, more room, more ventilation, ing no question about interest or about more comfort. Vast sums of money are dividend? Why, you say, "That is no bound substantially in cloth at 40c. a expended on ecclesiastical structures, common sense." Neither is it, but that and men sit down in them, and you ask is the way we act in matters of the soul. Illustrated books don , in the best a man how he likes the church. He says, We make a far, more important investment than \$10,000. We invest our soul. As though a shawl factory were good Is it accumulative? Are we growing in grace? Are we getting better? Are we voice of the preacher dashes against the getting worse? God declares many divipillars. Men sit down under the shadows dends, but we do not collect them; we of the Gothic arches and shiver and feel do not ask about them; we do not want them. Oh, that in this matter of accumulation we were as wise in the mat-

> of the world! The Purpose of the Bible.

How little common sense in the reading of the Scriptures! We get any other world swims in it. It ought to be an book, and we open it, and we say expression not only of our spiritual hap-1 "Now, what does this book mean to piness, but of our physical comfort, teach me? It is a book on astronomy; it Is fully up to the standard it has sus- when we say: "How amiable are thy will teach me astronomy. It is a book

in the evening saying, "Have I received bound us hand and foot for time and that blessing?" and not getting it, pleadfor eternity, when, so far from that, in ing; pleading, begging, begging, asking, every fiber of your body, in every facul- asking until you get it. Now, my brethty of your mind, in every passion of ...ren, is not that common sense? If we your soul, you are a free man-a free ask a thing from God, who has sworn man-and it will no more tomorrow be by his eternal throne that he will do a matter of choice whether you shall go that which we ask, is it not common to business through Pennsylvania ave- sense that we should watch and wait

> But I remark, again, we want more common sense in doing good. Oh, how many 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 strat-In all the army of banners there is agem, the same common sense in the not one conscript. Men are not to be work of Christ that they do in worldly dragooned into heaven. Among all the things; otherwise they would succeed tens of thousands of the Lord's soldiery in this direction as well as they succeed there is not one man but will tell you: in the other. There are many men who "I chose Christ-I wanted him. I de- have an arrogant way with them, alsired to be in his service. I am not a though they may not feel arrogant in conscript-I am a volunteer." Oh, that their soul, or they have a patronizing men had the same common sense in the way. They talk to a man of the world matters of religion that they have in in a manner which seems to say : "Don't the matters of the world, the same con- you wish you were as good as I am? centration, the same push, the same en- 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.

Working Naturally For the Gospel.

When I was a lad, I was one day in village store, and there was a large group of young men there full of rollicking and fun, and a Christian man came in, a very good 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 provoked. Religion had been hurled in there as be natural in the presentation of religion to the world. Do you suppose that Mary in her conversations with Christ ost 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 reigious 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 talk-

may get them now. Tomorrow we may get them and we may not. Next day we may and we may not, the prospect less Treaty points are substantial go and less and less and less, the only downs of stone, two hatoba break sure time now-now. I would not talk the placid waters of the anchorage to you in this way if I did not know and near to them lies a low vessel that Christ was able to save all the peo- with a long ram, over which ripples ple. I would not go into a hospital and the breach. The city of stone is tear off the bandages from the wounds Yokohama and the water is the bay if I had no balm to apply. I would not of Jeddo; the vessel is the old Stonehave 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.

The Divine Raphael.

Suppose in Venice there is a Raphael, so wonderful a picture by Raphael awhile a man comes up, very unskillful in art, and he proposes to retouch it, after feature comes forth, and when he in all its original power.

for hundreds and for thousands of years, weather were very treacherous getting fainter and fainter. Here comes where only a clear sky and a smilup a divine Raphael-I shall call him a ing water greeted him? It is an old divine Raphael. He says, "I can restore Japanese proverb that "a sea voy en and on earth. He is the equal of age is an inch of jigoku" (hell), and the one who made the picture, the equal as Yamato stepped into his boat he of the one who drew the image of God made a slighting remark against the in our soul. He touches this sin and it sea, whereat the sea god became is gone, that transgression and it is gone, very angry and proceeded to make and all the defacement disappears, and the proverb good. The storm inthough it were a bombshell. We must "where sin abounded grace doth much creased as the army gained the cen more abound." Will you have the de- ter of the strait and death seemed facement, or will you have the restora-tion? I am well persuaded that if I could by a touch of heavenly pathos in to murmur that perchance a human two minutes put before you what has sacrifice would appease the wrathbeen done to save your soul there would ful god. These whispers reached be an emotional tide overwhelming. the keen ears of Tachibana Hime, mother when she was being put to bed sprang into the hungry sea and disat night, "mamma, what makes your appeared, and, the sea god being aphand so scarred and twisted and unlike peased, all became quiet once more, other people's hands?" "Well," said the mother, "my child, when you were and the army landed and pursued younger than you are now, years ago, its victorious way over mountains one night after I had put you to bed, I and plains. After conquering many heard a cry, a shriek, up stairs. I came tribes, Yamato Dake turned his face up and found the bed was on fire, and toward Kioto. In the beautiful pass you were on fire, and I took hold of you, of Usui Toge, after climbing miles and I tore off the burning garments, up precipitous roads, he caught and while I was tearing them off and sight of the distant waters of the trying to get you away I burned my bay of Jeddo shimmering in the light hand, and it has been scarred and twistlike a hand, but I got that, my child, the sacrifice came back to him he ed ever since and hardly looks any more ed with the woman about the yeast that

Wansee." It is litted from roof to

dugout to the extended entrees with

Homura. Beyond Mississippi and wall, now of the Japanese navy, known as Adzuma, a name dear to all people of the Sunrise Kingdom; a

synonym of love and wifely devea faded picture, great in its time, bear- tion. And thereby hangs a tale. ing some marks of its greatness. History | Down through the ages, back to describes that picture. It is nearly faded the year A. D. 110, the Ainos, supaway. You say, "Oh, what a pity that posed to be the "original settlers' of Japan, were causing some trouble should be nearly defaced!" After for the Emperor Keiko and finally broke out into open revolt. So he You say: "Stand off. I would rather sent his son, Yamato Dake, to subhave it just as it is. You will only make due them. After traversing the it worse." After awhile there comes an | southern shores of the island of Nipartist who was the equal of Raphael. pon and in each instance being vic-He says, "I will retouch that picture torious over the fractious savages, and bring out all its original power." Yamato found himself at the en-You have full confidence in his ability. trance to the bay of Jeddo, where He touches it here and there. Feature Commodore Perry made his first is done with the picture it is complete anchorage. Here he embarked with his army and attempted to cross the Now, God impresses his image on our narrow channel. How was he to race, but that image has been defaced know that currents, tides, winds and "Mamma," said a little child to her wife of Yamato. Without a word she of the sun, and as the memory of

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NINE will cure you in one day. Do s

day in thy courts is better than a thousand." Again, I remark we want more common sense in the obtaining of religious

The Mountain of God's Love.

-gold, gold, gold!

political economy." Taking up this Bible, do we ask ourselves what it means

to teach? It means to do just one thing -get the world converted and get us all hope. All men understand that in-order to heaven. That is what it proposes to many wonderful discoveries in medicine, to succeed in worldly directions they do. But instead of that we go into the must concentrate. They think on that Bible as botanists to pick flowers, or one object, on that one subject, until we go as pugilists to get something to their mind takes fire with the velocity fight other Christians with, or we go of their own thoughts. All their acu- as logicians trying to sharpen our menmen, all their strategy, all their wis- tal faculties for a better argument, and dom, all their common sense they put we do not like this about the Bible, and in that one direction, and they succeed. | we do not like that, and we do not like But how seldom it is true in the matter the other thing. What would you think of seeking after God. While no man of a man lost on the mountains? Night expects to accomplish anything for this has come down, he cannot find his way world without concentration and enthu- home, and he sees a light in a mounsiasm how many there are expecting tain cabin. He goes to it. He knocks at after awhile to get into the kingdom of the door. The mountaineer comes out God without the use of any such means. | and finds the traveler and says: "Well, here I have a lantern. You can take it

A miller in California many years and it will guide you on the way ago picked up a sparkle of gold from home." And suppose that traveler the bed of a stream which turned his should say : "I don't like that lantern. I mill. He held up that sparkle of gold don't like the handle of it. There are It has blasted body, mind and soul. We until it bewitched nations. Tens of 10 or 15 things about it I don't like. want no Bible to prove that we are sinthousands of people left their homes. If you can't give me a better lantern ners. Any man who is not willing to They took their blankets and their pick- than that I won't have any?"

axes and their pistols and went to the Now, God says this Bible is to be a a sinful being is simply a fool and not wilds of California. Cities sprang up lamp to our feet and a lantern to our to be argued with. We all feel that sin suddenly on the Pacific coast. Mer- path, to guide us through the midnight has disorganized our entire nature. chants put aside their elegant apparel of this world to the gates of the celes- That is one fact. Another fact is that and put on the miner's garb. All the tial city. We stop and say we do not Christ came, to reconstruct, to restore, land was full of the talk about gold. like this about it, and we do not like to revise, to correct, to redeem. That is Gold in the eyes, gold in the ears, gold that, and we do not like the other thing. a second fact. The third fact is that the in the wake of ships, gold in the streets Oh, how much wiser we would be if by only time we are sure Christ will par-

Word comes to us that the mountain everlasting home! Then we do not read common sense thing for us to do in view of God's love is full of gold; that men the Bible as we read other books. We of these three facts? You will all agree have been digging there and have read it perhaps four or five minutes just with me to quit sin, take Christ, and brought up gold, and amethyst, and before we retire at night. We are weary take him now. carbancle, and jasper, and sardonyx, and sleepy, so somnolent we hardly Suppose some business man in whose

leavened the whole lump, and talked in trying to save you." with the shepherd about the lost sheep. Oh, we might gather even the stars of the sky and twist them like forgetmenots 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 burned heart-burned for you. "By the saffron of floating cloud, the tangled his stripes ye are healed." surf of the tossing sea, the bursting The Wond : of Wansee.

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 for me to do? What we do, I think, will depend upon three facts-three great facts:

The Only Sure Time.

The first fact, that sin has ruined us acknowledge himself an imperfect and its holy light we found our way to our don us is the present. Now, what is the

For sale by Dr. W. W. Griggs and all and chrysoprasus, and all the precious know which end of the book is up. We skill you had perfect confidence should many, 75; Russia, 92; British colostones out of which the walls of heaven arop our eye perhaps on the story of tell you that tomorrow, Monday morn- nies, 510; United States, 626.

cried, "Adzuma, adzuma!" (My O man, O woman, I wish today wife, my wife!) Since that time the plain of Tokyo I could show you the burned hand of Christ-burned in plucking you out is spoken of in song and story as burned foot, and the burned brow, and

of the fire, burned in snatching you Adzuma, and at the head of Tokyo away from the flame. Aye, also the bay is a shrine erected to the memory of Tachibana Hime, in which is her comb, that floated ashore at that place. - Denver Post. According to the deductions of a

well known astronomer, we receive The house of Dr. Siemens, the as much light from the sun as could Berlin electrician. ... known throughhe emitted by 680,000 full moons out Germany as "the wonder of

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