

A Sermon in Which the Various Aspects of Amusements Are Considered.

tered according to fact of the Parliament eight hundred and ninety-eight, by (Limited), at the Department of the Washington, D. C. Talmage in this discourse discusses amusements and applies some by which they may be avoided. "And it came to pass when their hearts were merry that they said, Call for Samson, that he may come and sing for us." "And for Samson out of the prison house, and he made them sport."

There were 3,000 people assembled at the Temple to witness the execution of the man of Gyrene of Gyrene-Samson. They were all ready for the entertainment. They began to clap and pound, impatient for the amusement to begin. "Fetch him out!" yelled one of his kind. "Fetch him out!" "Yonder he will be the blind old giant coming, led by the hand of a child into the very midst of the temple. As his eyes are closed, he will be a picture of laughter and derision. The blind old giant pretends he is tired and wants to rest himself against the pillars of the house." "Bring eyes to him," said another. "Bring eyes to where the main pillars are." "The lad does so. Then the strong man puts his hands on one of the pillars, and with a mighty push the pillar falls, and he made, he hurled himself forward until the whole house came down in thunderous crash, grinding the audience like grapes in a wine press." "A fine sight," said one, "your 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 they said, There are amusements that are destructive and bring down disaster and death upon the heads of those who practice them." "The 3,000 who perished that day in Gaza are nothing compared with the tens of thousands who have been destroyed, body, mind and soul, and had they been led by good angels, carried to excruciating pain, to-day and judge them by certain cardinal principles. First, you may judge by the fact that the people were not to be by its baneful reaction. There are people who seem made up of hard facts. These are a combination of multiplication tables and a yardstick. You may judge by the complete picture, they will begin to disbelieve the elements involved in the coloring. You show them a beautiful rose, they will submit it to the post-mortem examination of a flower. They never do anything more than feebly smile. There are great diets of feeling serving for the purpose of reverberating laughter. They seem as if nature had built them by contract to make a bungling job out of the world, and the people in the temple to the world who have bright faces and whose life is a song, an anthem, a psalm of victory. Even their troubles are a song of triumph. They are the people of a tower on the top of which the sun sits and the soft airs of summer blow perpetual carnival. They are the people who to the temple to the temple. They are the people I like to have come to the house. Now, it is these exhalted and sympathetic and warm hearted persons that are most to be feared. They are in proportion as a ship's swift it wants a strong helmsman, proportion as a horse is gay it wants a strong driver, and proportion as a man is well to do well to look to

In my sermons on must have noticed that I have no sympathy with the attitude of those who condemn the whole denunciation of amusements to which many are pledged. I believe the church of God has made a tremendous mistake in trying to suppress the pleasures of life. It has dried out from men their love of amusement. If God ever implanted anything in us, he implanted this desire. But instead of going to the fountain of pleasure the church of God has for the main part ignored it. As in a riot the mayor plants a battery at the end of the street and the rioters are driven away, so the church has driven the love of amusement out down that happens to stand in the range, the good as well as the bad, so there are men in the church who plant their battery in the wrong place and they are driven away indiscriminately. Every thing is condemned. They talk as if they would like to have our youth dress in blue uniform, like the soldiers of the olden time, and march down the path of life to the tune of the dead march in "Sail." They hate a blue suit, or a rowdied in the hall, or a sailor's cap, or a sailor's uniform, and they are for the lunatic asylum who utters a conundrum.

A Glorious Work.
Young Men's Christian associations of the country are doing a glorious work. They are the best of the best, and all the influence are of the best kind, and are now adding gymnastics and bowling alleys, where without any detriment to young men may get physical as well as spiritual improvement. We are dwindling away to a narrow chested, weak armed, feeble minded race, and we must get us to work which we want physical as well as spiritual athletes. I would to God that the time might soon come when in all our colleges and universities, as Princeton, a gymnasium shall be established. We spend seven years of hard study in preparation for the ministry, and then we are given a "pennypenny and a liver complaint, and then crawl up into the pulpit and the people say, "Don't be like that! haven't he been here for years?" and the church of God did rather than attempt to suppress the desire for amusement. The best men that the world ever produced were those who had their children; Martin Luther spent his last Christmas too; ministers have pitched quills; philanthropists have played ball.

Our communities are filled with men and women who have in their souls unmeasured resources for sportsiveness and frolic. Show me a man who has lights up with sportsiveness and he has sympathy with the recreations of others, and I will show you a man who is a stumbling block to the kingdom of God. Each one esteems recreation as a religion. They lead you people to think that a man is good in proportion as he groans and frowns and looks sallow, and that the height of a man's Christian character is in proportion to the gloom of his face. I would trade off 500 such men for one bright-faced, radiant Christian on whom your eyes are fixed. "Rejoice evermore!" Every morning by his cheerful countenance he seeks to convert you. I will go further and say that I have no confidence in a man who makes a religion of his gloomy looks. That kind of a man always turns out badly. I would trade off 500 such men for one of an arcanus aspect. The arcanus would suffer.

Among all people when I received into the church as an communicant, there was only one applicant of whom I was suspicious. He had the longest story to tell, had seen the most violence and gave an experience so wonderful that all the other applicants were discouraged. I was not so surprised that I was not. He had had run off with the funds of the bank with which he was connected. Who is it that blasphemes that you call religion. One religion has lightning and fire, bright, eye bright, wing bright, wings bright, taking her place in the soul. She pulls a rope that reaches to the skies and sets all the bells of heaven ringing. She is the power person, who when talking to a minister, always, and is polite to your ingenuous. Go forth, O people, to your lawful employment. God knows your sin. Beware. But beware of those many of inward pleasure who because



show man the way to a
life.

[illegible]

house. Parents will come down and wash his wounds and close his eyes in death. And when his kin all be over did, though he cannot in his silence ask it. The prodigal he got home at last. Mother will go to her lonely chamber and pray for him and twist them into a chapel for the silent heart of the wayward boy and push back from the blasted brow the hair that has grown so thick and long. And the air will be rent with the father's cry: "Oh, my son, my son, my poor son! Would God I had died for thee, oh, my son."

W. H. R. of the Ready on the Seal.

You may judge of amusements by their effect upon physical health. The need of many good people is physical recreation. There are Christian men who write bad things against amusements, and yet do nothing the matter with them but an incompetent liver. There are Christian people who seem to think that it is a good sign to be poorly, and that the Bible teaches that the weak and invalids they think that by the same sickness they may come to the same grandeur of character. I want to tell Christian people that their physical weakness is their invalidism if it is your own fault and when through right exercise and prudence you might be athletic and well. The effect of lack of knowledge. Put a rule of mild disposition upon the animal diet of which the Indian partakes, and in a little while his blood will change its chemical proportions. The lion or the tiger or the bear, while his disposition

will change and come fierce, cruel and unrelenting. The body has a powerful effect upon the soul. There are 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 put the jewel of eternity. There are men with great hearts and intellects in bodies worn out by their own negligence. Magnificent machines capable of propelling a great Kloran across the Atlantic, yet fastened in a rickety North river propeller. Physical development which merely wastes energy in a futile lifting or in perilsous rope walking or in pugilistic encounter excites only our contempt, but we confess to great admiration for the man who has a great and healthy athletic body, every nerve, muscle and bone of which is consecrated to right uses. Oh, it seems to me outrageous that men through laziness and neglect of physical health go down beyond repair, spending the rest of their life not in some great enterprise for God and the world, but in studying ways in the best thing to take for dyspepsia. A ship which is clogged with all sails set and every man at his post to be carrying a great cargo for eternity, cannot afford any leakage of power, but it is a waste of power to throw some of the popular ad health-

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longer, but started out a pale and feeble creature at the opening, but lost it at the last. The bad night, look away, opened gates after gates, and the gate the next day, and the gate the next day, and what was the gate slammed shut it would be a lot that indicated that it would be.

Passed each period, there was a ring of locks and a showing of the economy on either side. The changed from green to brown, June air became a cutting light, black, and the bright wings of angels turned to molasses and the lights became hollow with hopelessness and the fountain that was the fountain wine poured out of the fountain, and on the side of the road there was a serpent, man said to the last stage.

"This is the serpent of the serpent." On the left side of the road, and the road ahead

angel, "What is that lion?" And the answer was, "That is the lion of all devouring despairs." A vulture flew through the sky, and the man asked the bad angel, "What is that vulture?" And the answer

ven. "That is the vulture waiting for the
 carcasses of the slain. And to the
 fold of something that had wound him
 round and round, and he said to the bad
 angel, "What is it that twists me in this
 awful convulsion?" And the answer
 was, "That is the worm that never dies!"
 And then the man said to the bad angel:
 "What does all this mean?" Then the
 bad angel said, "You are standing in a
 place where you stand at the corner of the street
 that night. I trusted it all, and why
 have you thus deceived me?" Then the
 bad angel said, "I told you that I said:
 said: "I was sent forth from the pit to
 destroy your soul. I watched my chance
 for many a long year. When you hesitated
 to follow me, I waited for your triumph.
 Now you are here. Ha, ha! You
 are here! Come, now, let us fill those
 two chalices of fire and drink together."
 The bad angel and the good angel said:
 "O young man, will the good angel sent
 forth by Christ or the bad angel sent
 forth by sin give the victory over the
 devil? The good angel will win this
 moment above you, contending for your
 destiny, as above the Apennine eagle
 and under fish midsky. This is the
 destiny of your destiny. Will you? To
 hesitate is to die!"

Scotch Humor.

An old gentleman is recorded to have emerged glaucous-eyed from the difficulty produced by a canny little urchin in the Sunday school, who, when "Jacob's Ladder" was under consideration, wanted to know if "all angels had wings;" and when he answered "Yes," he proceeded: "Weel, wad I der they want tae be climbin' up an' 'zoen a ladder for?" A gleam came into the old Scotchman's eye, and he responded: "Weel, ye see, my laddie, it's gey like the angels were on the pouk!" (mooting).

Having missed one of his students for several Sundays, he said to one of his favorites: "I haena seen your cousin Bell at the class for a long while. Ye ken it's her duty tae attend the schule. Whaur has she gone?" "Oh, she's married," was the pautious re-

ply," but she's dead."

Scotchmen are sometimes very funny when they joke, and some of them who are members of the Covenant are even more humorous when they pray. In an old volume, published in Edinburgh in 1698, entitled, "I have been a Scotchman," the following notice is to be found the following notice: "Mr. Areakin prayed in the Iron Kirk last year: 'Lord, have mercy on all fools an' idiots' in the following manner: 'Magnificence of Edinburgh.'"—The Arena.

The Right Time for Work.

This story is told of an eccentric preacher. One day, on visiting the church, he found a white-washer work in the belfry, and, to his horror, the man was whistling a very lively air as he worked. The preacher reproved him sharply, reminding him that he was in a place of peace in such an edifice, even if it was in the cellar. "Beg your pardon," said the white-washer. "I forgot when I was in the street, to stop to hear what you said. I started to whistling 'Old Hundred.' His hand, of course, kept time to the music, and 'Old Hundred' made the work very brisk and wonderfully slow. The preacher watched him for a few minutes; then he cried: "Oh, go back to your dance tune, or the job will never be done!"

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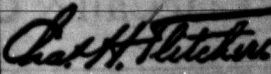
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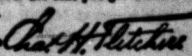


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