

TALMAGE'S IDEA OF THE STAGE

The Dramatic Instinct in Man Was Divinely Implanted and It Should Be Satisfied With Clean Drama and Clean Surroundings.

Washington report says: At a time when the whole country is in controversy as never before concerning the theater, and some plays are being arrested by the police, and others are being patronized by Christians of much interest. The text is I. Corinthians, vii, 21. "That ye use this world as not abusing it."

My reason for preaching this discourse is that I have been kindly invited by two of the leading newspapers of the country to respond and report on two of the popular plays of the day—to go some weeks ago to Chicago and see the drama, Quo Vadis, and to return and go to New York and see the drama Ben Hur, and write my opinion of it for the people. But the God who starts you will help you through, and great will be the eternal rewards for the assiduous and the pucky.

Rev. Dr. Bellows of New York many years ago, in a very brilliant but much criticized sermon, took the position that the theater might be renovated and made auxiliary to the church. Many Christian people are of the same opinion. I do not agree with them. I have no idea that success is in this direction. What I have said heretofore on this subject, as far as I remember is my sentiment now. But to-day I take a step in advance of my former theory. Christianity is going to take full control of the stage, and will control its maxims, its laws, its literature, its science and its amusements. Shut out from the realm of Christian anything, and you give it up to sin and death.

If Christianity is mighty enough to manage everything, but it is a defective Christianity. It is capable of keeping account of the fear of God, of its smiles? Is it good to follow the funeral, but dumb at the world's play? Can it control all the other elements of its nature, but the dramatic element? My idea of Christianity is that it can and will conquer everything. It will take the golden age, and the poet the elysian age, and the Christian the millennium. We have positive assurance that the amusements of the world are to be under Christian sway. "Holiness shall be upon the bells of the horses," says one prophet.

There are tens of thousands of Christian homes where the sons and daughters are held back from dramatic entertainments of such a nature that some of you would say are good reasons and others would say are poor reasons, but still they back. But the institution they would feel the arrest of their anxieties and would say on the establishment of this new institution which I have called the spectacular. "Thank God, this is what we have all been waiting for."

Now, as I believe that I make suggestions of an institution which will give some characteristics of this new institution, this spectacular, it is to be a great social and moral success. In the first place, its entertainments must be compressed within an hour and three-quarters. What comes more than this comes too late. On the platform of this new institution, this spectacular, under the care of the best men and women in the community there shall be nothing witnessed that would be unfit for a parlor. Any attitude, any look, any word that would offend you seated at your own fireside in your family circle will be prohibited from that platform. By what I mean is that some of the morality does that which is not fit to be seen or heard by five people become fit to be seen or heard by 1,500 people.

The platform of that new institution, that of that new institution, occupied only by these purest of men and women, will draw to itself millions of people who have never been to see the drama more than once or twice in their lives, or never saw it at all. The institution will combine the best music, the best architecture, the best genius, the best acting, the best scenery, the best lights and good morals. Do you tell me this plan is chimerical? I answer, it only requires one man somewhere between here and San Francisco or between Bangor and Galveston to see it and appreciate it—one man of large individual means and great individual character, who could do more good than all the Lenoxes and the Lawrences and the Penobscots ever accomplished. He would settle for all time the question of amusement which for centuries has been under angry and vituperative discussion, and which is never being settled to-day, by all appearance, than it was at the start. I would go to such an institution, such a spectacular, I should go one week, the rest of my life and take my family with me, and the majority of the families of the earth would get such a satisfaction, I expect the time will come when I can, without bringing upon myself criticism, without being an inconsistent Christian, when I, a minister of the good old Presbyterian church, will be able to go to some spectacular institution like this, the spectacular of Hamlet and King Lear and the Merchant of Venice and the Hunchback and Joshua Whitcomb. Meanwhile many of us will have this dramatic element unmet and unregaled.

We want this institution independent of the church and independent of the

theater. The church tries to compromise this matter, and in many churches there are dramatic exhibitions. Some times they call them magic lantern exhibitions—entertainments for which you pay 50 cents, the 50 cents to go for the support of some charitable institution. An extemporized stage is put up in the church or in the lecture room, and there you see the exhibition in the church and the exhibition in the theater is more skilful.

Now let us have a new institution, one which is independent of the church and independent of the surroundings I have spoken of—an institution which we can without spherically and without serious support and patronise—an institution so uncompromisingly good that we can attend it without any shock to our religious sensibilities, though, Sabbath before we sat at the holy sacrament.

The amusements of life are beautiful and they are valuable, but they can not pay you for the loss of your soul. I could not tell you character, I could not tell you prospects for the church you attend, but if you will tell me where you were last night and where you were the night before, and where you have been the nights of the last month, I think I could guess where you will spend eternally.

When we rise, angels sing. A spectacle before gallery above gallery, gallery above gallery. Gallery of our departed kindred, looking down to see if we are faithful and worthy of our Christian ancestry, hoping for our victory, wanting to throw us a garland, glorifying in our triumph, and cheering us on. Gallery of angels looking down—cherub, seraphim, archangel—clapping their wings at our advantage. We gain. Gallery of the King from which there waves a scarred hand and from which there comes a sympathetic voice, "Thou faithful unto death, and I will give thee a crown of life."

Scene: The last day. Stage: The rocking earth. Enter: Dukes, lords, kings, beggars, clowns. No sword. No tin-crown. No crown. For footlights: The kindling flames of a world. For orchestra: The trumpets that wake the dead. For applause: The clapping folds of the sea. For curtain: The heavens rolled together as a scroll. For the last scene of the fifth act: The tramp of nations across the left. Then the bell of the last thunder will ring, and the curtain will drop!

NEGRO RAVISHER LYNCHED.

Maryland Mob Made Short Work of Him.

ASSAULTED GIRL WAS PRESENT.

Belair, Md., despatch: Lewis, Harris, a negro who was arrested here last night for the rape of a white girl, was taken from the jail during the night and lynched after a brief struggle between the sheriff and the mob, of which two men were slightly wounded. It had been expected that an attempt would be made to hang Harris yesterday, when he was to be brought up for a hearing, but this was postponed until to-day, and everything seemed quiet last night.

A short time before midnight it was announced that a mob was on its way from Aberdeen, a neighboring village, and a general movement toward the jail took place. For a moment or two men appeared. Some of them were masked. An attack upon the jail was begun. A fusillade of shots were exchanged between the sheriff and his deputies on the one hand, and the mob on the other, resulting in the wounding of Robert L. Bull, of this place, and a man from Aberdeen, whose name was not learned. The jail doors were eventually forced and Harris was taken out. While in the hands of the mob he exclaimed: "I did it, men, but I leave it to you. I did not know what I was about. I have no recollection of it."

The mob hustled him to a neighboring yard, where they placed a noose around his neck, flung the other end of the rope over a limb. He was hoisted from the ground and several shots were fired at his body. The corpse was first hanging until this morning, when it was taken down.

It is asserted that Miss McIlvaine was with the mob when the jail was attacked last night.

The Watchful Proprietor.

The proprietor of a Glasgow shipyard, having heard that his men did not start work at the appointed time, recently paid an unexpected visit to his establishment at half-past six in the morning. He caught sight of a joiner lying in the yards with his legs unroped, and asked his name. He informed that it was Malcolm Campbell, the shipbuilder called the man into the office, handed him four days' pay, and told him to leave at once. When the joiner had departed the head of the establishment went to the foreman and told him that he had made an example of Malcolm Campbell by paying him off for not starting his work at the proper time. "Great Scott!" exclaimed the foreman; "that man was only looking for a job!"

Papa Liked Rag Time.

The Boston Transcript tells a story of a man who had a class of boys in his natural history. One of the boys which he took up was butterflies, a good deal about the chrysalides and cocoons. After he had got the boys well instructed he showed them the smallest of them, one of the cocoons and asked: "What butterfly is this the cocoon of?" Then the little boy looked up and said, slowly and respectfully: "My papa, says that all cocoons look alike to him!"

SUNDAY SCHOOL

INTERNATIONAL LESSON NO. 11. APRIL 8, 1900.

Precepts and Promises—Matt. 7: 1-14.

Supt.—What is the golden text? School—Whatever ye would that men should do to you, do ye even so to them. Matt. vii. 12. What is the central truth? It is a narrow way which leadeth unto life. What is the topic? Seeking and finding.

What is the outline? I. A warning. II. Instructions concerning reproof. III. The fatherhood of God. IV. The brotherhood of man. V. The two ways.

When was the time? July, A. D., 28. Where was the place? Mount Hattin.

Who were the persons? Jesus. His disciples. The multitude.

What are the special readings? Rom. ii. 1-3; Luke xiii. 23, 24.

Commentary.—I. A warning. "Dogs, harsh, uncharitable judgments; the thinking evil, where no evil seems, and speaking it accordingly.—Clark. Unkind, condemnatory, uncharitable judgments, which are driving proof, must be duty not prompted by love.—Lange. That ye be not judged—it is the prerogative of God to judge men. If ye be cradled, as ye are expected to be judged by others and our acts will also be judged by God.

2. It shall be measured to you again in the moral order of things, what ye have sown in respect to others, he shall have in return. With your measure shall it be measured to you. Our judgment of others frequently condemns ourselves.

"The mote," etc.—The "splinter" as opposed to the "beam." "On one side self-love binds us to ourselves; and on the other, envy and malice give us pleasure in respecting to others. When we shall have as much zeal to correct ourselves as we have inclination to reprove and correct others, we shall know our way to the other side. Now we know those of our neighbor."

4. In thine own eye.—That man is wholly unfit to point others to the children and parents of his kind, in the way that leads to death. "Those who blame others ought to be blameless and harmless themselves."

5. Thou hypocrite.—Our Lord tears off the mask and gives people their right name. A hypocrite is one who professes to be what he is not; he claims to be what he is not, while his heart is vile. But in this case a person is called a hypocrite because he does not apply to himself the measure by which he judges his brother.

6. Do not give the sacrificial meat that has been consecrated to God to the dogs. Give not the holy ordinances, the sacred things of God, to the true followers of Christ, to unholiness and sinners who try to destroy the characters of others by evil-speaking, backbiting and slanders. He is unclean and filthy, who is slow, unclean and filthy; swine to stubborn resistance, sensual gratifications and impurities. Your pearls—Precious things, which are hidden, will be taken and despised them, and turn them to an unholy account.

7. Ask—seek—knock.—This verse contains very important directions. Every thing we are to do, we are to do as if God were present. We are to make our requests known unto God; and then we are to "ask"—continue to ask and knock at the door of heaven. Every one that asketh receiveth, etc.—Christ binds himself to hear and answer. No soul can pray in vain that prays with Christ's words and Christ's sacrifice with us, not one of heaven's blessings can be denied us. But our asking must be in harmony with the will of God, and in faith. James i. 2, 3.

9. What man is there of you.—No one is so wicked as to give his child a stone if he asks for bread, or a serpent if he asks for a snake. He who is represented as asking what is necessary and wholesome. The Lord does not answer our requests unless they will be for our good.

10. Ye shall be up.—Evil-sinful people are ready and anxious to give good gifts to their children. From natural affection they are ready to provide for their children, and to support and comfort. How much more will one whose nature is love and who is infinitely holy and good give good things to them that ask. Father, through Christ, gives good things to them that ask in His name. That men should do to you, etc.—This is the golden rule. The principle here stated is the second great commandment. "Thou shalt love thy neighbor as thyself." Place thyself in the condition of thy neighbor and act accordingly. The law and the prophets—This is the sum of all the law, contained in the Old Testament, pertaining to man's conduct towards each other. It is brief, yet comprehensive, and cannot be improved upon.

13. Enter ye in at the narrow gate.—By this straight gate, referring to the precept just laid down. But, in general, this is the narrow gate of humility, repentance and trust. It is the entire absence of sin that makes this gate narrow, and we are told to enter in. Luke says, "strive to enter in." To enter in is to be free from the influence of carnal affections, of fleshly lusts has many allurement, and is open to all. To destruction.—The end is eternal death. "He that purpeth evil purpeth it to his own destruction." Prov. xi. 19. The way of sin leads to ruin. Many go in thereat.

14. Leadeth unto life.—Spiritual life consists in being united to Christ, who is the source of life. Eph. ii. 5. The sin of which we are guilty (John v. 40) is rejecting Christ, our life. Few there be—Few cars to receive their sinners, few hearts to receive their sinners. The narrow way must be sought, yet it is possible to find it. All mankind may be saved if they will meet the conditions.

Thoughtful people, in operation to correct the faults of others, and should be performed with great care and skill. We know nothing in nature that is so ready to love than the father of man's love to his children; our heavenly Father's love to us is much more than this, but it is impossible to tell how much more. Nothing but sin renders the way to heaven either narrow or difficult to any person. "Let all the world forsake their

Market Reports

OF THE WEEK.

LEADING WHEAT MARKETS.

Following are the closing prices at important wheat centres to-day: Cash. May. Chicago ... \$0 65 1-2. New York ... \$0 72 3-8. Minneapolis ... \$0 70 3-8. St. Louis ... \$0 71. Toledo ... \$0 71. Detroit, red ... \$0 71 1-2. Duluth, No. 1 north ... \$0 64 3-4. Duluth, No. 1 hard ... \$0 66 1-4. Minneapolis, No. 1 ... \$0 64 3-8. Minneapolis, No. 2 ... \$0 65 1-8.

TORONTO FARMERS' MARKET.

Wheat—One hundred bushels of loose sold 11-2c weaker, at 70c. Oats—One hundred bushels sold 1-2c higher, at 32-2c. Barley—One hundred bushels sold 1c weaker, at 44c. Hay and Straw—Fifteen loads of hay sold at \$12 to \$13, and two loads of straw at \$8 to \$9. Demand for straw was weak. Dressed Hogs—Firm, at \$6.75 to \$7 per cwt. Live hogs will probably be firm, near \$7. Butter—Fair receipts met a moderate demand at 24 to 25c for dairy, pound rolls. Eggs—Fair demand for strictly new, laid at 16 to 17c. Poultry—Fair receipts met a like demand. Prices were unchanged. A few choice fat chickens were quoted at \$1 a pair. Wheat—Two hundred bushels of loose sold unchanged at 70c, and one load of spring at 70c. Oats—Two loads sold firm at 32 1-2 to 33. Barley—One load sold unchanged at 44c. Hay and Straw—Twenty loads of hay sold at \$12 to \$13, and one load of straw at \$8 to \$9. Dressed Hogs—Firm, at \$6.75 to \$7 per hundredweight. Butter—Large receipts and fair demand at 24 to 25c for dairy pound rolls. Eggs—Liberal supply met a good demand at 16c for strictly new laid. Poultry—Very plenty to-day and demand good. Chickens sold at 60c to 80c; geese, 80c to 90c and turkeys at 13c to 14c.

TORONTO LIVE STOCK.

Export cattle, choice, \$1.70 to \$1.90; export cattle, light, \$1.25 to \$1.40; export bulls, choice, \$1.00 to \$1.10; export bulls, light, \$3.25 to \$3.60; loads of good butchers' and exporters' mixed, \$1 to \$1.12 1/2; butchers' cull, \$1.10 to \$1.25; butchers' cattle, good, \$3.70 to \$3.90; butchers' cattle, medium mixed, \$3.45 to \$3.65; butchers' common, \$2.90 to \$3.15; butchers' inferior, \$2.60 to \$2.80; feeders, heavy, \$3.80 to \$4.12 1-2; feeders, light, \$3.50 to \$3.75; stockers, \$2.25 to \$3.40; mixed cows, \$2 to \$3; sheep, \$3 to \$4; sheep, ewes, per cwt., \$3.25 to \$3.75; sheep, bucks, per cwt., \$2.50 to \$3.00; lambs, picked ewes and wethers, \$5.50 to \$5.75; lambs, per cwt., \$4.50 to \$5.75; sheep, butchers', \$3 to \$4; hogs, choice, over 160 and up to 200 pounds, \$5.62 1-2; hogs, thick fat, \$5; hogs, light, under 160 pounds, \$4; hogs, corn fed, \$3.12 1-2; hogs, sows, \$3.25; hogs, stags, \$2.

BRIDAL SUPERSTITIONS.

Ancient Customs that Still Remain in High Favor.

Notwithstanding the intellectual progress of the nineteenth century, many of the customs of the past centuries are still in high favor. One of the most interesting of these is the custom of the bride and groom, on the wedding day, to go to the "contrived" gate and enter in at the "straitened" way. To allow another woman to take the engagement or wedding ring from her frequently takes the shape of a relic of the man of her heart. To drop the wedding ring during the ceremony is supposed to bring misfortune to the wife and her future life. THE SIGNIFICANCE OF WHITE. In our own dear land, white, signifying purity or chastity, is the favorite color for bridal attire; while yellow and green are the most unlucky colors for brides. Yellow, signifying infidelity and general unhappiness. This aversion is reversed in the case of the Italian peasantry, as their favorite wedding colors are red, cyan purple, green or yellow. Pink seems to be shunned by maidens of all nations, and red is only looked upon with favor in China. THE BRIDE'S GARTERS. The auspicious bit of blue with its frequently takes the shape of a silken garter, which, after the ceremony, is either cut up into tiny pieces or hidden. When it is hidden the bridegroom is supposed to give each one good luck and good husbands. An English bride gives her garters to her maid of honor, while a German one provides a pair of "stocking bands" either white or blue silk, for each of her bridesmaids. It is to be hoped that each fair reader who is still unappropriated will have the gift of a yellow silk garter upon the coming Easter morning, for this is said to be a certain and sure talisman that she will change from spinster to matron before the next Easter. THE RING FINGER. The wedding ring has been worn on the same finger for centuries, because of the old idea that a nerve went from the fourth finger to the heart, beginning, not ending, signifies eternal fidelity, while the gold denotes purity. Many brides wear a guard ring, taking care never to remove the wedding ring after the bridegroom puts it on. Tradition has it that to lose the wedding ring means divorce, or death; while to pledge it, dire misfortune.

AN ANTE-EASTER IDYL.

The flowers that bloom in the spring, tra-la! tra-la! Are in the milliner's case, For I'm buying a hat with a wing, tra-la! A giddy, attractive new thing, tra-la! Which my wife says will suit her fair face. And that's what I mean when I say "Oh, how the flowers that bloom in the spring!" Tra-la-la-lala! tra-la-la-lala! Tra-la-la-lala-lala!

No Use for a Throne.

Napoleon Bonaparte is quoted in the April Century as saying to Dr. O'Meara at St. Helena: "If I was in England now, and the French nation was to offer me the throne again, I would not accept of it, because if I was to do so I would be obliged to turn bourgeois (executioner). I would be obliged to cut off the heads of thousands to keep myself upon it, which would not be pleasing to me. Oceans of blood must be shed to keep me there. No, no; I have made enough of noise in the world, perhaps more than any other man will make; perhaps too much. I am getting old, and only want retirement. What could I do in France? Alone, to see myself against all the powers of Europe. Madness!"

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