PUBLIC CAMBLING.

A Discourse Delivered Yesterday Evening in Trinity Methodist Episcopal Ohnrch, by the Pastor, B. H. Nadal, D. D.

IMPECIAL REPORT FOR THE EVENING TELEGRAPH ? Provide things honest in the sight of all men .-

What is Gambling? It is playing for money, or other stake, whether the game be one of skill or purely of chance. Is such playing bonest or dishonest? There are several ways of parting with property recognized among men as honest, namely, by grit, by sale or exchange, and by bequest. A gift or bequest may be procured through fraud or deceit, and dishonesty may be practised in buying or selling. But, in themselves considered, giving and buying and selling are fair and proper transactions. Gambling is something entirely different from both giving and buying and selling. It is not giving; so far is the loser in the game from a benevolent intention towards the winner, that he regards him as his antagonist, and engages in the game for the avowed purpose of stripping the said antagonist and enriching himself. It is not a matter of purchase and sale, for the winner gives nothing, and proposes to give nothing, in exchange for the stake he carries off. A gift blesses both him that gives and him that taxes. It yields the giver the luxury of conscious benevolence. and the receiver the scarcely inferior luxury of gratitude. A genuine, hearty gift has beauty and sweetness about it. It tells of friendsnip, of love, or of goodness. We show our presents with a sort of happy pride; and we think with pleasure of what we have given away. When we have given for anything an equivalent in money or property, we say we have bought it; and when we regard money or property as the product of our honest labor, we say we have earned it. In both of these words, "bought" and "earned," there is a pure and pleasant ring-they imply right and justice. But in the acquisition of money by gambling the case is quite different, The winner cannot say "I bought it," or "I earned it," or "It was given to me;" he says, "I toon it," And that means that he gave no equivalent for it; that he from whom he took it parted with it most unwillingly, and so far from giving it, characterized it as "lost,"

But the question is whether or not gambling honest. We do not deny that a bet may be is honest. fairly made and fairly carried out, nor that a game of cards may be fairly played, even where a regular gambler is one of the players. That there may be no fraud used by either party in the bet or game; but is there not a question lying back of the mere manner in (which gambling may be done? The real question is, Whether gambling is not distingest, even when larly done? We think it is. The most that can be aid for the right of the winner to keep the money won, is that the loser; went into the game aware of the chances, and would himtheye kept the stakes had ne been successful.

But this ... * beforeband to the chances of the game agree. * loss of the loser was, in the game; and that the sense, voluntary. Mere agr. * cannot make wrong right. Two men agree to fight a duel, and one is killed; will we say it is fight a duel, and one is ki weapons, and regulated the whole affair accord ling to the rules of honor? Do the rules of honor, however punctihously guarded and observed, take from the soul of the survivor the guilt of murder, or from the soul of the dead man the guilt of suicide? Is not the guilt en-hanced by the very fact of the cool, deliberate agreement of the parties to "set their lives upon a throw?" All Christian civilization answers, "Certainly." Or, take the lower case of two bullies engaging in a regular disticult for the dirty honor of the championship of the prize-ring. They agree to be beaten each just as much as his antagonist is able to beat him. But does the mere voluntariness of the struggl make their bruising of one another right, Has not each done the other a wrong in every injury inflicted? Could any agreement give them a right to spill each other's blood and bruise each other's faces? You answer, "No; they are a hundred told more wicked for the brutal agreement than it they had fatlen upon each other in a moment of passion, and injured one another against the convictions of their cooler judgment.

Now will not this logic apply equally well to gambling? Why not? Have we any more right to injure a man with his consent in his property than in his person? If a man cannot give duethst a moral right to kill him; if one bully cannot give another a moral right to kick and cuff him, to break a limb or knock out an eye a tooth, can one gambler give another a right to rob him ? It is clear, therefore, toat however the parties gambling may consent to the rules of the game, the gambler's gains are dishonestly potten. They are neither earned, nor secured b other equivalent; they are not given to him, and the fact that by the rules of the game it was agreed that either should take the other's money if he could, only makes the wrong the

greater by proving that it was deliberate.

We may be told that the equivalent rendered by the successful gambler to his victim is the chance to become winner. But whatever else this may be, it is certainly not an equivalent, An equivalent is that which a man receives for his money, and the loser receives nothing for his. By the very terms of the game, the loser agrees to part with his money without an equivalent, and the winner to take it without making a return. That is the meaning of having a chance. It is to agree to be injured ourselves, or to injure another. Indeed, each one, knowing that he may be either winner or loser, consents both to injure and to be injured. The chance, therefore, so far from being the loser's equivalent, is a direct violation of the law which demands an equivalent. Indeed, it is only chance, so far as the two players are concerned; as it respects the law which requires us not to injure our neighbor, it is no chance at Whichever wins, justice is violated and

robbery is committed. This has been the common opinion in all ages and nations. Gambling has usually been associated with great crimes against the peace and purity of society. It has been supposed to make way for duelling and suicide, and we know that of these have frequently resulted from it. Gamblers have almost always been regarded as intamous, quite as much so as counterleiters or burgiars. Nearly all nations, ancient and modern, have found it necessary to mass laws for the prevention of gambling. In ancient Rome the law at one time went so far as to conate the gambling-house and everything in If any one maltreated the keeper of a sambling-house, the abused man had no recourse in He was regarded as a common enemy. In the Eastern empire, at one time, any money in gambling could be recovered by law, and if the loser would not sue, the magistrate might do it, and devote the money to the public use

The Christian Church, from the earliest times has always repelled gamesters from her comm nion. And so she does still, at least in all the communions known as evangelical. Nor i-State in our day, in this respect, much, if at all behind the Church. Drinking-houses may be licensed, but not gambling-houses. If we are not mistaken, every State of the American Union has stringent laws against gambling.

There are few, however, bold enough in sin defend what is usually characterized as gambling. There is a wholesome, general horror of protessional gemblers and of their resorts, usually cafled hells, and there is now and then feeble, if not a merely pretended effort, to discover these haunts and to bring their keepers and visitors to light. All are ready to allow that such gambling is associated with every crime, with robbery, with blasphemy, drunken ness, and with every form of impurity. But we come to-night to inquire whether there are not other forms of gambling rife among us which we vainly labor to whitewash into respects-

bility. It wealthy and respectable people breed fine horses and cultivate their speed with more care than they train their children, and then much them against other horses on the race course for large sums of money, are they not

Are they not doing boidly, in the face of the world, what others of less note are doing in con-cealment? When we have "in't concerts," at which hundreds of people are gathered together under the thin disguise of some trifling per-ion mance, for the purpose of participating in a lottery, are we not cambling just as really as if we sat down at cards and played for large heaps of currency? To such questions there can be but one honest answer, and that is, that the lottery, the gift enterprise, the horse-race, the raffle, are all forms of gam-bling, all games of chance, in which money or property is risked. So numerous are the gift enterprises becoming, and so do they threaten to damage public morals, that even the secular press, slow as it usually is to attack fashionable

is beginning to resist. But perhaps we had better select as an illusration the most recent and notable instance of this form of gambling—we refer, of course, to the great Crosby Opera House Lottery. For lottery it was, nothing more nor less. The tickets and prizes were drawn in the usual way, and the drawing was as much a game of chance as it cards or dice had been used. The case of this famous lottery seems to be this:—A certain Mr. Crosby, heretofore unknown, but famous now for the test of the century, had run him-self hopelessly in debt in building an opera house in the city of Chicago. Some of his in-genious friends suggested the formation of an art association, which shall add some three hundred pictures to the luckless opera house and establish a lottery, of which the house and pictures shall be the prizes. The scheme was that there should be 210,000 tickets at \$5 apiece, and 302 prizes. The Opera House they valued at \$600,000, and the pictures were supposed to be worth \$100,000, making \$700,000, nominally, to be contested for by 210,000 ticket-nolders, bringing the lottery men, if all sold, \$1,050,000. But 25,000 tickets remained unsold.

According to members of the press with whom I have talked, the account stands about thus, namely:—The Opera House is worth about \$00,000, instead of twice that; the pictures, \$100,000; the expense of advertising, etc., amounts to about \$200,000, making the outlay by the projector of the lottery, \$600,000. The amount of money received, if the tickets had all been sold, would have been \$1,050,000; which would have left in the purse of Mr. Crosby \$450,000. But 25,000 of the tickets remained unsold, and therefore were so many chances for Mr. Crosby to draw from his own lottery. The whole receipts from the lottery therefore, instead of \$1,050,000 would be only \$925,000, from which, deducting the six hundred thousand for Opera House, pictures, and expenses of advertising, we have a lear profit from the affair, for the projector, of \$325,000. But still further, each ticket-holder had only one chance in every 666 to draw a prize, while Mr. Crosby, with 25,000 tickets left on his hands, had about one chance in every nine, and actually did draw about \$ 0,000 worth of the prizes. Philadelphia bought over 27,060 nickets, expending for them well on to \$140,000. be drew 16 prizes, losing, at the estimated value of the pictures drawn, about \$100,000, a sum half sufficient for the endowment of a respectable college, quite enough to erect 50 near residences for the poor; enough to furnish for the destitute 16,666 tons of coal; or to build at least ten neat missionary chapels and Sanday

We need hardly call attention to the folly of such unequal gaming. And it is altogether astounding that any same person would be willing to play at such a game, a game in which only one ticket in every six hundred and sixtysix could win, in which there could only be three hundred winners in a population of 210,000 ticket-holders; a population about equal to that of Boston or Chicago. Why the chance was porer in Mr. Crosby's lottery than it would be at Mo. rissey's face bank, perhaps worse than it would be in any den in this city. In the light of cool, quiet atter-thought, and the results of the drawing, it looks as though no one would have given such a wild scheme a moment's con-aderation. And yet the whole country was tossed into a empest of excitement about it. The people saw it in every paper, and talked the mselves out of their reason respecting it; and to such a pitch did the furor rise that this city, the "Quaker City," proverbial for steads. ness, sent at least one reporter all the way to Chicago to report the drawing as it proceeded.

And such was the excitement among our ticket-holders that when the magic messages, reporting the names of the fortunate persons, egan to arrive, the newspaper office to which they were sent was thronged to excess, and the street in front was lit-rally crowded, so that there was no getting out or in.

But is it true that this opera-house lottery is synonymous with gambling? Is every lottery, whatever name known or disguised, gam-ng? Was not the lot, it is asked, used in the olden times, and that too by the men who are presented in sacred history as examples of purity? We have heard this defense set up, even by men whose piety, if not their learning, ought to have taught them better. The lot, as used by the eleven apostles, for instance, was a solemn, prayerful appeal to God in a certain emergency. They wanted to fill the place of Judas, vacated by his treachery and death, and they selected the two best men in their judgment for the place, and then casting lots, prayed that God would in this way decide between them. Was there money at stake here? Was any one trying this method to restore a broken fortune Was any earthly business, any gain of any sort, put at hazard here? The simple fact is, that the lot, as used by the apostles and as sanctioned in the Scriptures, is purely a religious institution; and it is as much a degradation and blasphemous prostitution of it to use it for protane or worldly purposes, as it is to pervert the lawful oath before the civil magistrate profane swearing. May a man abandon himself to drunkenness, and plead as an excuse that wine is used in the sacrament? May a man curse and swear like a pirate, and plead as an apology that an oath before a magistrate is allowable? May an incendiary set fire to a house, and urge as an excuse that God strikes the dwellings of men with lightning? An appeal to God by lot in the true spirit of religion in an emergency, especially by an inspired man, is eminently proper, but to drug the institution down to questions and purposes of gain is to gainlie. Even in modern times, when good men, in some juncture of the religious life, have stood in doubt as to the course to be pursued, they have resorted to a devout and prayerful use of the But the idea of employing it for the purpose of getting money without an equivalent, was as far from their thoughts as the sid of Achain Just think of an apostle turning the wheel of a modern lottery for an opera-house any one had proposed such a thing to Peter, would have responded as he did to the offer of Simon Magua: "Thy money perish with thee; thou art in the gall of butterness and in the bond of iniquity." One of the most solumn of all religious acts is an appeal to God by lot, while lotteries are acknowledged to be zames of chance, so injurious that our legislatures have made them a crime.

We do not forget that the great lottery in question had the sanction of respectable names n all the great cities. These no doubt insured drness in the drawing; and it is to be feared that they also communicated to the affair s closs of gentility which served to blind many thoughtless person to the wrong involved. But we must not forget that sin has frequently been respectable. There were respectable people connected with the logalized lotteries of tifty years ago. Lotteries have been organized for the building of churches. Washington's Monu-ment in Baltimore was built by means of a lottery authorized by a Legislature. But no amount of respectable patronage or favor, and no amount of human legislation, can convert sin nto virtue, or make of a lottery anything better

than gambling. Tois very respectability is an additional oblection to such schemes as Crosby's lottery. When respectable men so far forget themselves as to give their influence to a system of gam-bling which sweeps over the breadth of the whole country, it shows that the bonds of pub-

he opinion on noral questions are in danger of being loosened. The respectable men who sive their public sanction to lotteries have either lost all sense of their wrong, or they think the public conscience is weakened on the subject and that they are in no danger of

being called to account.

And this latter, we lear, is the true state of the case. The spirit of cambling seems to have taken possession of the public mind as with the power and tage of madness. It careers over the country and the world like a desiractive tor-nado. It looks as though it would tear up the even toundations of right and wrong, and obliterate, or at least cover up with flying rubbish, the very sense of honesty between man and man. Why, if it comes to be settled that a gambline operation is a legitimate method of alienating property, then why not, in time, any other method of robtery? Look abroad! See the gan bling in the so-called highest circles both here and in Europe. Think of Bacen-Bacen, with its gambling princes and millions res, where dice and cards rest not, day nor night!

Remember Saraioga, formerly a nappy and innocent resort for the sick and wears place at which gambling noids perpetual carni val, where even women play deep and bet with all the boldness of men, shaming hisbends and brothers, and converting themselves from la into disgueting, swaggering Amazons, Here, loo, within two or three years, has come horse-race, bringing its exciting bright of bet-ting and bluster and bravado in the place of the genial quiet which formerly was so noteworthy a feature of the place. Of all the forms of gambling, horse-racing seems most nearly allied to coarseness and vulgarity. The race implies the jockey, and at the mention of that word the refined intellect begins to shrink.

Close upon the heels of the lottery just drawn comes another, already beginning to crowd the newspapers. It is a lottery pretending to be for the benent of the soldiers, and thus appealing to the patriotism of the nation against its virtue. Or the same nature is the great yacht race across the Atlantic, which has just taken place. We do not affirm that greed of gain was the chief incitement with those who have been made heroes by the great yacht race. But we take it for granted that there was con-iderable betting on it, and we know that the victor was immediately challenged by a prince of the blood royal for a race around the Isle of Wight for a wager, and accepted the challenge.

The heartless spirit of gambling is mani est in this great ocean boat-race in its recklersness of human lite. It was foolbardy and Heaven-daring in the extreme to cross the great ocean in a diminutive yacht, when mammoth steamers were advertising for passengers. It was especially so when nothing higher was in view than the honor of an empty and trivial victory.

And then what might have been expected actually took place. Human life was sacrificed—
not one life, but six at least. But what is that if the whims of godless devotees of pleasure and small ambition are to be gratified? "Oh, but they have rejected as beginning to the rest." they have raised subscriptions for the willows; they have gone beyond their bond. Their profane folly has left husbands and fathers at the bottom of the sea, but they have found out the value of human li e, and paid the price. When the yachts reached England the whole island shook and resounded with cheers. The six dead men, murdered by the race, did not give the sligh est check to the rejo cing on either side of the Atlantic. The royalty and nobility of England threw open their palaces and welcomed them with pacans. The Emperor of France personally congrafulated The Emperor of France personally congratute ed the victor, and this great land gratefully ac-cepted the compliments. Our view is that we ought rather to blush and hang down our neads. We are reminded by these daring, tancy mariners of the "Seven wise men of Gotham," who went to sea in a bowl. If it was something grand to cross the ocean in a little yacht, at the risk of being washed over by the first big wave, it was surely greater courage to attempt to cross in a bowl. It is, indeed, a noble spirit that prompts the risk of life in the cause of God and humauity, but it is as puerile as it is rash to try how near we can drive to the edge of the preci-pice. These gay mariners have doubtless shown courage, and if they would only turn their courage into some nobler chan-nel, instead of frotay and thoughtiess applause, they might win the grateful tears and prayers of humanity. The courage of taese men, haptized with the spirit of Curist, would make them fitting successors of John Howard. and carry them undismayed through the loath some and intected prisons and almshouses of the world, the good angels of the poor and suffering. As it is they have only played a game, only run a boat race, at a great expense of money and the loss of six human lives. Instead of blessing men, they have but won an irrational hurrah and given an impulse to the spirit of gambling. Whatever the princes of the blood in England or the would-be French Caear may think, whatthe frothy and thoughtless may say, we hold that the great yacht race was not only a nseless piece of pomp, an expensive varity, but that it is marked and stained with the plomen. We think of it only with pain, and if we could reach the ears of its little beroes, we would mind them that the praise they have heard is not the voice of the wise, or the good, or thoughtful, but only of the froth of society, no metter how gilt with foreign titles or with American gold.

Another evidence of the prevalence of the gambling spirit among us is seen in the lowest tratum of life in the ferm of prize-tights, now rapidly on the increase. As in the Crosby Opera ise lottery, we see gambling putting on the double veil of art and respectability; as in the sold ers' lottery, soon to come off in New York, we see it snugly enscoreed in the uniform of the Boys in Blue," sitting under the Star-Spangled Banner, with a crutch for a flagstaff, as in the porse-race, we hear it prute about improving the breed of horses; as in the yacht-race, t bearing the trident of Neptune, and hear it declaim about triumph over the sea. So in the prize tight, we see it allying itself with the brute in man, and playing its game with the fist, ac-cording to the rules of the ring. And why not It one party is to gamble according to its tastes, why not another? The Pooles, the Heyers, the Moirisseys have no taste for pictures; but they have pluck quite equal to that of yacht-racers, Like the victims of Crosby, they are fond of exal bitions of art,"the maniy art of self-defense;" like them, they have a passion for betting, which the fare bank and kindred private games do not entirely satisfy, because they do not bring them sufficiently before the public eye. They must exhibit and til the newspapers in the line of things in which they are sailed, and their prize-flahts are as natural a result of the gambling propensity as an art lettery. They have as intense a gratification in thrashing and fleecing an antagonist as Mr. Crosby has in outwitting the guilible public. They do not beat one another blacker and bluer, in actual colors, than the more respectable lottery men go in a ter-ribly earnest figure. And as long as gambling is fashionable, it may be expected that each of the gambling classes will come to the surface

in its own peculiar style.

But we hear just now a careat to proceedings and we feel ourselves blush while we hear it. We are reminded that the churches irequently raffic at their fairs. We confess it with deepest mottification. This is only an additional evidence of the extent to which the spirit of gaming has penetrat d the public life. The Church raffice are as complete specimens of gambing as the Opera Pouse lottery, and either of them is as real sambling as the operations of the fare-bank or the card-table. We deny that good ends can sanctily bad means, and the affirmition of toe contrary is a false and misleading in an American Protestant Church Fair as in the Romish

In our Church fairs, in addition to the counte In our Church fairs in addition to the countonance of respecialisty, as in the opera house
raffle." we give to rambing the succed sanctions of
religion. We practically a sert that the succed institution of the lot may be turned into an amusement,
as if one should play at baptism or the Lord's
Supper, or that it may be perverted into earnest
gambling to repair churches, or to build them. In
either case the Church is lending herself to every
form of gambling; is virtually spreading her hands,
saying grace over every fair o bank, in every 'hell'
in the country. If Groshy's lot-ery, with its names
of respectable patrons, intensifies the gambling
spirit in the trading and hashlonable world, the
raffles of the churches tend to remove religious and
moral scruples, the last breakwater that holds back moral scruples, the last breakwater that holds back the threatening inundation of gambling. If the Church fiddles, the world will dance, or course, Like

The Church's raffles are felt, however uncon

card table, in every art to stery, aye, in every prize to hi. When the bride of Christ raffles and pockets her gains amid the smiles of any ladies and flattering beaux, every gambing bed rices in dunity. I debeaux, every gambing bed frees in dentity. I de-ciare most solemny that whatever wrong there may be in the cambier's calling, the Church, in our opinion, shares it in principle, in her railles, and the only difference between her and the regular wambler in this case is, that he perhaps does his part raidly, prefiniely, and in a place set apart to sin, while she does here genicelly, plously, and in the church or her the recommendation of the control of the church of the chu

This abuse of hely things, this proincity, this pressitution of the sacred office of the Church, ought to be stopped, even if it be necessary to stop the fairs. Fairs may be made useful, but they are

the lairs Fairs may be made useful, but they are not lal! so important as the main tenance of the Church's purity. The Church has been poor, and can afford, it need be, to be neor again, but she cannot afford, no matter what may be the bribe, to be the pimp of worldy lust, we therefore bow penitently under the world's accusation, and conless that we deserve the scourge of the old proverb, 'Physician, heal thyseit' One of the great evils like'y to result from this year flood-tide of gambling as the repeat of the laws by which most of the States had suppressed lotteries. Indeed, this Crosby scheme has already sho wn Indeed, this Crosby scheme has aiready shown but our lottery laws are a dead letter on our statute books. The law of Pennsylvania, as we understand

books. The law of Pennsylvania, as we understand it, forbids lottenes in the State, and makes it a punishable offense to offer a ticket for sale, or to advertise a lottery in the newspapers. And yet, how many papers here have been filled with advertisements of this great "gift enterprise!" The authorities new that a change of name did not after the thing one rota. A Romish priest, when caught at the house of a Protestant, and obliged to stay to denote the sale of a publish he was allowed to say to dinner on a day on which he was allowed to eat no ment, saw the cruel heretic cook putting a piece of bacon into the pot hanging over the fire. He instantly bethought him of his miraculous powers. And as the meat went down, he repeated to himself, "too down gammon, and come up salmon." "And when dinner was served, the meat," says the tradition. "had been transubstantiated into good fist." So here, Mr. Cresty says go in lotters and come out "gift enterprise" it is. Ine authorities of the State accept the meat for fish.

A ow the danger is that lottery men generally will be able to see through this fran-parency, and will seek to revive the odiashioned lottery, and that seek to revive the of inshioned lottery, and that the poor and ignorant and superstitious wil be fleeced at every corner, just as the gented and respeciable have been lately. Then will come back the time so well remembered by some of us, when lottery landbills, promising fortunes to everybody, tell all around us thick as the famous leaves in Vallomi rosa; when a screen like that of the door of a gioggery, marked the lottery office; and when the Goddess of Fortune, spreading her charms on a thou-and signs, and poised in air, poured wealth for the million on the expectant crowd that stood gaping at the refect.

gaping at her feet.

Another effect of such schemes as that of Mr.
Crosby will be, we fear to bring to the surface and rates to honor such men as Mr. Morrissey. Indeed, we think we see a law by which the same wave that brought the "opera house gift enterprise" and the glory of the ocean yacht race, ought also to have brought Morrissey into Congress. If the principle of playing for stakes, and enriching ourselves in that way comes to be accepted as right, the rest is all a watter of taste, and the difference between built and the content of the content of the course of the content of matter of taste, and the difference between bully gamblers and gentlemen gamolers will only be like the difference between a farmer and a lawyer, a difference of rough and smooth. And when Mr. Morrissy gets into Courress, it he should be twitted with his old calling by those was have ind chances the first light of the retrieval by my wall view. in the fashionable gift enterprises, he may well vin-dicate hunself by their examples, and us to the dif-terence in the mere mode of gambling, he need only

reply, "there is no disputing about tastes."
Finally, we see in this irruption of gaming great
Ganger to our Christian civilization. "Thou shat
not steal" is a law of that civilization, and the forbidden act is at once a sin and a disgrace. But if in-dir ct methods of swinding, such as gift enterprises undoubtedly are, should come into vogue and be-come the accepted morality in regard to the transfer of property, it is such a dishonesty in itself, and involves so much chicanery and deception in the carrying out, that the very foundations of morality will be sendered mescure. Pa sion, lust greed, ambitten, license, will become dominant. Spiritual registies will fade away in the popular mind into shadowy superstiti as; and, if it were possible, Correstability would share the fate of the poished beathers in or the age of Augustus. And it is possible for the progress of the Church to be stayed by her cwn wanton toying with the world. It is pos-sible for her to become small and feeble again, a topic hidden under the mountains of worldly lust

and wicked fast for and custom.

It, with this serpent of gamin; stinging the very sources of public morality, the great body of the reple should tall into a spiritual desirium, and grow, even partially oblivious of the great, the divice law of right, how would the guiding stars of the fall from their orbits and become common as different for ward for ward box. Would the great has and wicked fast ion and custom, dirt mider men's feet, and how woold the age rush tack to the impurity, the skepticism, the slavery the ciuelty of the ancient pagen world! What would hit der then the re-establishment of slavery? if moin'ity is baseless, nothing is sin. If a man's property may be lawfully taken away by a swindle, why might not he himself be owned?

If pr ze-fights take place under the eye, almost of the poace, and it in the commercial capital of the nation, a rich prize-fighter may be elected to Congress, why may not the gladiatorial games o the arcients be restored, and men back each other the alcuents be restored, and men hack each other to pieces in the amphitmeners amidst the appause of ladies, as of old. It is reported, indeed, in the newspapers, that the great World's Exhibition at lars this year is to be graced by several buil-fights. This is in keeping with the universal lever for games; it rhymes admirably with the gift enterprises, jucht race, and election of Morrisecy, and seems to come quite naturally from an Emperor who won his empire by a sort of military "gift concert," and who has written the line of a great heathen ruler, in whom he chooses to find a type of himself and his Government. Let the Bonaparte beware! A revolution in France that was meant to befriend men, fell by its denial of God. Reaction towards heathenism may do the like for Naporeou

and his house.
It this rush of the world towards gambling is not on checked, there is no telling where it will end Let all, and especially the young, according to toe proverb "beware of beginnings." "Behold how great a matter a little fire kindleth." No one suddenly tecomes totally corrupt. Dailying with vice, mitigating it, apologizing for it, always precede the cubbace of it, and the bittle vises, so called, are embraced first. No one suddenly becomes what is called a blackleg. The Leginning of such a character lies far tack, perhaps in the boy's winning of toys, or, it in mature line, perhaps in Church fairs in social card visites or view of corrections. First test card parties or "art gift enterprises." First the book with a bait, and the bait gifted and scented with the tasel and cologne of respectable fash.on, and then the naked hook in due time be

comes itself a charm.
Shy at first, but deceived and drawn on by degrees, we by-and-by lose our power of discerning between good and evil, and roundly laugh at the scrules of those who still refuse to yield up their honesty and simplicity. Even religion opens her arms to receive sin, and the Church places it on her attars. At the rate at which things are now moving, without providential prevention, we may expect to see cards have an honored place in every Christian family, and parents and their children playing for small change.

We may expect to see realized in spirit, at least, what is said to be common among certain Rouish pricets, who play cards for the prayers laid on them for panance, and the loser does the praying of the winner. This is indeed a remarkable instance of the expremes to which gaming may be carried. But it is not at all stranger in the Catholic Church that "gill enterprises" among Protes ants; and from present appearances, we need not wonder to see a Church faro bank at a Church fair.

Indeed, I have already seen one substantially, in

what is called the wheel of fortune; all that was wanting was the substitution of cards for numbers, a substitution which would be quite in keeping with the spirit of the times. It would only be taking th tait off the book, or presenting the taorn without the decentral flower.
We do not pretend to judge the many Caristians

in and out of he ministry, who may have had tickets in the late lottery; we dea with principles and actions; God is the judge of all the earth. But against the wrong we must cry out all the more carriestly, the more numerously and respectably it is patronized. Again we say, avoid beginnings! Reiuse to do even a doubtluthing. Always give vitue the benefit of your doubts. Surely there are este ways enough open, both of pleasure and pusinces, in which we may go. Let us be resolved that, in ficed of temp mere drift on the tide of gambling now ro ling through the land, we will do our best to stem it and throw it back. in and out of the ministry, who may have had ticket

siem it and throw it back.

In fine, let the authorities of this country, let the rulers of this State and city, consider calmiv and afress, to what they are piedged by their solesm cath of affice! Let them put a stop to gaming, whether by the churches, by art associations, or in the city "holis." whother veiled or naked. Let the Church wash her hands of all participation in any and every form of gambling, under whatever pre-tense and for whatever purpose.

And, Christian trother, when tempted to take a

And, Christian I rother, when tempted to take a pear cut to riches, remember the hill to which Bunyan's pilgrim came when he had crossed "the plann of case." It was the "hill usere" a flithy hill, with a silver mine in it, into which many fell and perished. One Demas, "who loved this present work!," stood on the hill and called to Christian to turn aside. Let a hilstian's answer be yours. "No" said the horest pi-grim "I know you, Gehani was your greatgrandiaber and Judas your father; and you have tred in their steps; it is but a deviliah prank that thou usest. Thy inther was hanged for a traitor, and thou deservest no better reward." and thou asservest no better reward."

OUR YOUTH.

Sermon Delivered by Bishop Clark, of Rhade Island, at the Church of the Epiphany, Last Evening.

[SPECIAL REPORT FOR THE EVENING TELEGRAPH.] The announcement that Bishop Clark, of Rhode Island, would preach at the above-named church, corner of Fifteenth and Cuesnut streets (Rev. Dr. Newton, Rector), drew out a very large concourse of people, filling the galleries and the body of the church completely. The Rev. Dr. Tidany, of Germantown, conducted the introductory church worship, after which Bishop Clark delivered the following sermon, which commanded profound attention on the part of the congregation. The text was:-

"Be thou strong, therefore, and show thyself a men."—I Kingen, 2. Every age of the world demands its own peculiar style of men. Chiloren and youth pass through very different kinds of training in different conditions of society. Sometimes it is indispensable that the discipline of the young should be almost exclu-sively physical. They must be able to endure great bodily nardships, brave the winds, the snow, the heat of the sun, must walk beneath the frosty starlegit of the sun, must wank beneath the frosty star-light, and endure the rain which drenches them. They must have a keen, sure eve and snewy arm to send the swift arrow to its mark, and strength to huri the javelin into the leopard's skull. They must be able to live long without good, to run quickly, to leap fearlessly, to stand without quivering on the topmost crag of the highest mount.

In another stage of society men must be trained to systematic self-denial and Scriptural sacrifices, holding all worldly positions so loosely that they may be relifiquished at a moment's warning. Every fibre of the soul must be made so strong that the laceration of the body shall be unheeded, and the individual keep himself in constant martyrdom. This may be demanded by the political or religious necessities of the time. Then, again, in other periods of instory, the child is merely called to tread in the footsteps of his lather. The same processes of his and thought are repeated for successive generations. No special emergences arms: no new expensions. tions No special emergencies arise; no new experiences occur. The clock strikes the hour, the earth rolls around, man goes forth to labor until the evening, and every day is only a transcript of yesterday. f urpose this evening to consider what is toe pecuniar style of training now demanded for our young men and what kind of character specially

needs to be cultivated. society has entered upon another of its transi-tional stages. I be generation which is coming on to the field of action will live in stirring times. buring their time, probably, there will be wrought out a more general and vital change in the coudition of society than has been accomplished in any one epoch since the night when the bright star fla-hed over Jerusalem. A work of preparation has been soing on for the last fifty years in theoretical accounts. retical science, in practical arts, in commerce, in travel, to the circulation of intelligence, in political principles, in criticism, and in philosophy, the results of which remain for them to elaborate. The

rays may possibly converge to a focus during the inctime of those whom I address to-night.

It is a great thing to live in such a period as this; in some respects it is a great privilege; in other respects it involves great perii. For as might be expected at such a crisis, there is a strange conjunction of the mind's elements, both claim good and evil. It reads a wise independ to discriminate because. evil. It needs a wise judgment to discriminate be-tween the two; for the counterfest, coined like saver, and stamped like the genuine, would seem to be more valuable than the genuine, which is abused and bent in its passage from hand to hand, receiving an appearance hardly indicating its value. The glittering is school and the homely truth lie together on every side. We see a singular minging of indicences—Mundy rivulets empty themselves into the clear river of truth, and of affinity with the waters; phosphorescent mercors all ten armong the waters; phosphorescent meteors gli-ten among the eternal stars; meek suns gleam fittuily out, lighting all the horizon with a wild, fictitious, glaring light; spurious revelations throw discredit upon the real coctrine of inspiration; men ca'l them eves after the name of Christ, falsifying His spirit and doctrine, while others, protessing to be the real Christ,

deny His name.
These are strange times, full of peril, full of hope. In one quarter there is a blue sky and glorious sun light, in another quarter there is a black-draped cloud, crossed and cut with red and jarged fires, and hearse with thund is. It is such a time as this in and hearse with thund rs. It is such a time as this in which you should be able to comb ne strong individual forces with a clear individual describer. You should never rish reedlessly into the strife, neither should you curn aside from the contest of the cause. You should learn to judge between good and evil, and then be ready to strike mantury for the right. It is indispensable that the property controlled a wholesome and that you should put yourself into a wholesome and thorough discipline in youth. You need in the first pace, to cultivate your intellectual faculties with the greatest care. It is getting to be of comparatively little importance, in all our departments of business, how a young man commences me, if he will contract the product of the cultivation by some ties.

will only cultivate his facu ties. The secret of success less in improving to the best advantage such opportunites as he around us. It is not by changing their positions that nen acquire influence. The good workman on the bench, who de-termines first that the article which he manufactures shall be as perfect as he can make it, and then, after the roil of the day is over, goes to work with another set of tools, beginning to be form himself, cul-tivating his mind, his moral faculties, in the end will become more influential than the seporific person in the pulpit, or the flaunting advocate at the bar.

The time has been when this general mental culture wou d have been impossible and useless, but by the grace of God it is so no longer. Go into the City Councils, the legislatures, the scientific conventions, lead over the laws, the sayings of popular poets and journaists, all who give tone to popular opinion and control society. Are they generally such as were born in wealth, born in institutions of honor, and bred in universities? Some inherit distinction, but the great majority of society is composed of men who have struggled against obstructions, and forced their way upward by their own strength. But it is not merely the cultivation of mental powers with a view to high position which is necessary. The young man who cultivates his

is necessary. The young man who cultivates his mental and moral powers thereby elevates himself to a higher circle in society.

The world is bound to find out what there is in such a man; what he is capable of doing Consequently, the young man should develop himself not for the sake of securing honor or titles, being elect docting or filling high positions but from simple to other, or filling high positions, but from simple regard to what is due to his own nature He who utters his own thoughts is the one who now awakens the echo. The opinions of most men are at the best only cohoes. What we need in this generation is that each voice should have its own signifi-cation. One of the great evils of American society

is popular opinion, manufactured out of the very strange materials, which cannot be re-listed without the risk of a social martyrdom.

We want men who feel that they are strong enough and intelligent enough to sit in judgment upon popular opinion, and if an idol be erected in the land, even though it should be seventy cubits in the lind, even thought is and solded with the nost sacred name, they should have the courage to declare it an idol, and have the mantulness to stand by the declaration midst the sound of the dulcimer and many-toned instruments calling upon the people to bow down and worship it. We want men who will tell the proud Nebuchadnezzar that he is only fit to eat grass with the oxen; we want men who can dare to walk quietly into the lion's den of popular wrath, rather than be disloyal to

God and the truth. Young min are wanted to face the firs furnace seven times heated, confident that the son of God walks with them also in the flames to shield them from harm. Young men are wanted who would bear to be poor rather than violate their conscien-tions convictions, who would rather be called hars than encure the defamation of their confessions of truth; who would be detained for a time rather than lose their hold upon the generations that are coming. And such men must commence their training ing And such men must commence their training early; bear the yoke through their edities youth, kept under any carness and trainful discipline, and lear a to say with the divine Galilean to the wondering spectators: "Wist ve not that I must be about my Father's business?" And for an another reason it is incumbent upon you, young men, to cultivate your intellectual powers most sedulously. I have alluded to the peculiar mingling of good and evil elements which distinguish the present age. You may sometimes be puzz'ed to know on which side or the great questions, which agitate the times

side or the great questions which agitate the times and the people you ought to throw your influence. During your day mese profound questions, which have heretofore been confined to a lew extraordinary made with here and the people with the confined to a lew extraordinary made with here and the people with the confined to a lew extraordinary made with here and the people with the confined to a lew extraordinary made with here and the people with the confined to a lew extraordinary made with here are the people with the p bave herotofore been confined to a few extraordi-nary minds, will become public, and be brought, more or less, within the range of general observa-tion. The great problems which lie at the very foundation of all belief, which bear most vitally upon the whole construction of society, and which afteet our masses, as well as individual members, will be discussed, analyzed, criticized on the public platforms, in the public journals, and on the corners of the street.

of the street.

The indications of the last few years in this respect are very significant. Subjects are beginning to be opened by the lecturer and reviewer to which the world, in its early days, would not agree to listen. And on these points it will be necessary for your form an opinion. You will hear those opinions which your lathers believed in so implicitly, and with all faith, talked of with a power of argument, and a multiplicity of his orical facts brought to bear upon them, which will lend a bewitching charm of eloquence that will soon stagger you unless you are eloquence that will soon starger you unless you are prepared for the time. Error will approach you,

talking like a child and looking lite a seraph, while

talking like a chief and tooking lite a scraph, while truth may present herself clothed in conrect camed's hair. Truth may thus seem like flotton, and fiction went the semblance of truth.

11, {then, my friends, you wish to save yourselves, more especially if you wish to exert a good influence upon others, it is incumbent upon you to subject yourself in youth to a thorough discipline, and you must not only cultivate those powers by which you must descriminate between sophistry and sound laste, but also you should cherish those higher intuitions which are so specially necessary to lite. You must be able to distinguish between that which is fictitious and accidental, and that which is vital and essential. You must reach that position where you will not be injured, or in danger of giving up the truth because it is purely divine, or imbibing error because it has divine vigor. And you need not say, "I am in no peril; I shall just receive what has been handed down to me by my fathers; I shall lot obers do mylpidding; passively acquescing in their judgment, I shall not be doing evit." I say keep away from that contagion.

If you plant yourself on such ground as this, you will find that you restouch as the such as the such as the ground as this, you will find that you restouch as this, you will find that you restouch as this, you

evit." I say keep away from that contagion.

If you plant yourself on such ground as this, you will find that you are standing on a very suppery place. It is much whereard more manly to know what to believe, and why you believe it. God has given your faculties for use. The ship which never sails never founders, but it might as well have foundered as to ride all its days in the dock. I call apon you, therefore, to get ready for the eventful times in which you are to live; trim your lamps, and be you sure in discovering the math in which you ought to walk. We live, indeed, in words, in thoughts, in breaths, in teclings and in the figures on the dial of the clock of time, measured by our heart throbs. He most lives who thinks most, feels the poblest, acts the best. Your preparation for his will have to be He most lives who thinks most, feels the noblest, acts
the best. Your pre-caration for hie will have to be
very incomplete if you bring in discipline only to
the intellectual part of nature.
Sometimes wise mankind rank among the meanest.

The more we know too better, for the mind will be guided by lofty principles—the less we know, the power of selfishness and sin will have dominton over us. But it is not within the scope of this discourse to dwell upon the incur which will environ you. I say that I hope that the most, that all of the young men before me have no desires to visit gambling dens, drinking sa cone, and the drama, and that you will not sell your rouls for the sake of occasionally drinking until the midnight hour.

You do not mean to become most suicides and

You do not mean to become moral snicides, and dig your own graves, and be buried with the burial of an ass. You do not mean to stagger through life with a blotch d appearance, stammering speech, and paissed kands, laughed at by the thought ess, pitied by the wise, and shunned by the good. You do not mean to live in such a manner, that when you die, men will oraw a full breath, and say:—"Thank God, he is gone." You do not mean to sink so low that the mother who bore you will say, in her anguish. "Would that he had died in his cradle on that dreary night when the dark angel

to sink so low that the mother who bore you will say, in her anguish. "Would that he had died in his cradle on that dreary night when the dark angel seemed to be waiting at the chamber door." You do not mean to barter away your eternal birthright for a mess of poisonous pottage. That class of youth who have made such a miserable league with the devil, must be sought somewhere else, in some other place to-night than in this house of God.

Have you filled your vocation? I say unto you, prepare for the solemn responsibility of the age in which you live. You must not be contented simply to be free from the thra.dom of low sensual bias; it is very important that you, in a time like the present, should cultivate the positive elements for a high, generous, and honorable character.

There are vices of which no mention is ever made in the criminal reports. Church discipline rarely interferes with an election or puts any bar in the way of making money. But, after all, there is a coroding, as it were the bite of a viper, so fatal it, in these things, which are now open, and more openly admitted. Every age brings with it is own peculiar influences, and it may be said of modern society, is as it were said of ancient lyre, her merchants are princes, and her trafficers fill the whole earth. chants are princes, and her traffikers fill the whole

anth.

The power which regulates the world is merely scattered in the hands of those whom we call "business men" Commerce has brought the remote regions of the earth into contact with civilization. These mercantile en erprises, with their money, stimulate every branch of mechanical art. They project all manner of institutions, furnish capital to carry them into execution; build railroads, facto-ries, steamships, hospitals, and churches; control the political economy of the country, dictate the principles of the people and to some extent the teachings of the pulpit. Money—there never was a time when money was so all-controlling and powerful as it is now, both for good and for evil. There are ten thoughts given to the accumulation of money where but one is given to other matters. Cathedrals of stone were once built for the glory of God; cathedrals of stone and glass are now erected to the glory of trade. The Crusades were once pro-jected to rescue the Holy Land from the infidels; exeditions are now projected to open new markets for

Men were once born with rank, now they have rank who make themselves rich. Under the present condition of things the fact has become more promi-nent that prizes are occasionally won. This indicates that the community and mass of the people are slow to return to their regular employment, allured by attaining to immediate riches. As might be expected, we have had a succession of good times and had times. We can rest satisfied with our pre-sent condition. This throws a feverish element into society, and the result is clear to every day life, which by constant discipline in its line, is bringing about great and pernicious evils. And here we are brought into contact with a radical evil, and this is the spirit of worldliness, " gainst which the Scrip tures are so often replete . : its advices. We learn to measure everything in this world by the table of 'Profit and Loss''

A man may have good principles in his heart (or rather in his head), but if he fails he can discern a great wrong with the eye of the mind, but a wrong that is profitable he cannot so readily see

He cannot be liberal in good times, because money is too valuable to give away, and in bad times he has no money to spare. He believes in religion, doubts not that he has a soul to save, but he will save money first, and his soul afterwards. And still, my friends, we must not close our eyes against speaking of the situation we are in at the pre-

So long as the business world is a lottery, with one giaring prize to fitty blanks, so long as the present feverish excitement lasts, which permeates all circles of life, all business, and the body politic, so long as the natural cau-e and want of production is increased, and the supply inadequate for the wants of society, so long as toese things continue, but Chris-tian philanthropists may do what they please, it will be impossible to elevate the people much above their present condition. The man who is hungering and shivering does not care for his soul, nor cares what

shivering does not care for his soul, nor cares what I becomes of it; and the man who is successin; is too much engaged in trafficking in worldly goods, to taken up with worldly cares, getting rich and making money too fast, to care for his soul, which he can put off until some more convenient season. Young men, strive to be as steadfast in pursuit of heavenly as well as worldly riches. Be more anxious to secure true self-respect, than the respect of the world and persons. Kemember that God understands you. He knows what you are by the emotions of your soul. The time is not very far off when tions of your soul. The time is not very far off when your fellow-creatures also shall know you and under-stand your heart; know your deeds, and judge your

worth as a member of society. S

I have done, but as the thought comes over me that some one of these young men, before ten years are past will be lying in an inglorious grave, or wandering in shameful extle, so fallen and so begwandering in shamethi extle, so latten and so bear gared, so degraded, that his name is not mentioned in the bome which so lately rung merrily with his boyish laughter—as I think of the bitter agony which will be suffered in that bereaved household and as I seem to hear in the distance the tone of the inneral bell, I must speak another word.

step by step young men are seen going down the winding path, whose lowest ledge will let then down into perdition. Some of you say, "I am in m down into perdition. Some of you say, "I am in medanger; I commit none of those faults; I can stor myself, when I so desire." It may be that the line is even now passed; it may be that you have a read-lost control of yourself. You may go from this church and make another down ward step to-night and before you sleep the manacles will be tightened about your soul, and soon you perish. A while ago it may be said, he was a blithesome, hopeful boy. A tew years hence, and he will be a clod, whether under ground or above ground; but, nevertheless, a clod—dead—dead—dead.

This is the end of him who once won all hearts and stirred such glorious hopes amid his companions; and this is now the end. He dies, and events which have marked his decime are relieved. Is there nothing to follow this death? Is there not a judgment? Is there not a terribe harvest to be reaped after death? The dissolution of the sow

reaped after death? The dissolution of the sou trom this earthly clay, the eternal agonies of a los and ruined soul, are only begun.

Be secure, if you would elevate yourself an society; be filled with righteons judgment; is secure by relying implicitly and with abiding islif on the Holy One, who died that we, who have oftel crucified Him in the spirit, might live and have ever lasting life.

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