

AS AN EXHILARATION.

Dr. Talmage Says Christianity is Uplifting and Dispels Melancholia.

The Fate of Young Men Who Go in for Sinful Amusements.

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WASHINGTON, D. C.—In this discourse Dr. Talmage sets forth religion as an exhilaration, and urges all people to try its uplifting power; text, "Proverb," in 17, "Her ways are ways of pleasantness."

You have all heard of God's only begotten Son. Have you heard of God's daughter? She was born in heaven. She came down over the hills of our world. She had quenched step. On her brow was celestial radiance. Her voice was music. Her name is religion. My text introduces her. "Her ways are ways of pleasantness, and all her paths are peace." But what is religion? The fact is that theological study has had a different influence from that of the effects sometimes produced. Every year I tear out another leaf from my theology until I have only three or four leaves left—in other words, a very brief and plain statement of Christian belief.

An aged Christian minister said: "When I was a young man, I knew everything; when I got to be thirty-five years of age, in my creed I had only fifty doctrines of religion; when I got to be sixty years of age I had only ten doctrines of religion, and now I am dying at seventy-five years of age, and there is only thing I know, and that is that Christ Jesus came into the world to save sinners." And so I have noticed in the study of God's word, and in my contemplation of the character of God and of the eternal world, that it is necessary for me to drop this part of my belief and that part of my belief as being non-essential, while I cling to the one great doctrine that man is a sinner, and Christ is his Almighty, and divine Saviour.

Now, I take these three or four leaves of my theology, and I find that, in the first place and dominant above all others, is the sunshine of religion. When I go into a room I have a passion for opening all the shutters, just as I want to let in the morning light. We are apt to throw so much of the sepulchral into our religion and to close the blinds that is only through here and there a crevice that the light streams. The religion of the Lord Jesus Christ is a religion of joy indescribable and unutterable. Wherever I can find a bell I mean to ring it.

If there are any in this house this morning who are disposed to sit on their melanches and glooms, let them now debar this service before the fairest and brightest and the most radiant being of all the universe comes in. God's Son has left our world, but God's daughter is here. Give her room! Hail, Princess of Heaven! Hail, daughter of the Lord God Almighty! Come in and make this house thy throne-room!

In setting forth this idea, the dominant theory of religion is that of salvation. I hardly like to begin to begin, for there are so many thoughts that rush upon my soul. A mother saw her little child seated on the floor in the sunshine and with a spoon in her hand. She said, "My darling, what are you doing there?" "Oh," replied the child, "I am getting a spoonful of this sunshine." Would God that to-day I might present you with a gleaming chalice of this glorious, everlasting gospel sunshine!

First of all, I find a great deal of sunshine in Christian society. I do not know of anything more doleful than the companionship of the mere funmakers of the world—the Thomas Hoods, the Charles Lambs, the Charles Mathewses of the world—the men whose entire business it is to make sport.

They make others laugh, but if you will enter their autograph or biography you will find that down in their soul there was a terrific disquietude. Laughter is no sign of happiness. The maniac laughs. The hyena laughs. The boor among the Adirondacks laughs. The drunkard, dashing his decanter against the wall, laughs.

There is a terrible reaction from all sinful amusement and sinful mirthmaking. Such men are gone the next day. They snap at you on exchange, or they pass you not recognizing you. Long ago I quit mere worldly society for the reason it was so dull, so inane and so stupid. My nature is voracious of joy. I must have it.

I always walk on the sunny side of the street, and for that reason I have crossed over into Christian society. I like their style of repartee better. I like their style of amusement better. They live longer. Christian people, I sometimes notice, live on by all natural law they ought to have died. I have known persons who have continued in their existence when the doctor said they ought to have been dead ten years. Every day of their existence was defiance of the laws of creation and physiology, but they had this supernatural vivacity of the spirit in their soul, and that kept them alive.

Put ten or twelve Christian people in a room for Christian conversation, and you will from eight to ten o'clock hear more resounding satisfaction, see more bright strokes of wit and find more thought and profound satisfaction than in any merely worldly society. Now when I say a "merely worldly society" I mean a society party. I mean that to which you are invited because under all the circumstances of the case it is better that you go, and, leaving the shawls on the second floor, you go to the parlor to give formal salutation to the host and the hostess and then move around, spending the whole evening in the discussion of the weather and the apology for reading on long trains and the effort to bring the corners of the mouth up to the sign of pleasure and going around with an idiotic he-he about nothing until the collation is served and then, after the collation is served, going back again into the parlor to resume the weather and then at the close going at a very late hour to the host and hostess and saying that that you have had a most delightful evening and then passing down off the front steps, the slam of the door the only satisfaction of the evening.

Young men come from the country to spend your days in city life, where are you going to spend your evenings? Let me tell you, while there are many places of innocent worldly amusement, it is most wise to leave your body and mind and soul into Christian society. Come to me at the close of five years and tell me what has been the result of this advice. Bring with you the young man who refused to take the advice, and who went into sinful amusement. He will come dissipated, shabby in apparel, indisposed to look any one in the eyes, moral character eighty per cent. lost. You will come with principles settled, countenance clear, habits good, soul saved, and all the inhabitants of heaven, from the lowest angel up to the archangel and clear past him to the Lord God Almighty, your co-advisor.

This is not the advice of a misanthrope. There is no man in the world to whom the world is brighter than it is to me. It is not the advice of a despotism, my digestion is perfect; it is not the advice of a man who cannot understand a joke or who prefers a funeral; it is not the advice of a worn-out man, but the advice of a man who can see this world in all its brightness, and considering myself competent in judging what is good cheer tell the dolefuls of young men that there is nothing in worldly associations so grand and so beautiful and so exhilarating as in Christian society.

I know there is a great deal of talk about the self-denials of the Christian.

I have to tell you that where the Christian has one self denial the man of the world has a thousand self denials. The Christian is not commanded to surrender anything that is worth keeping. But what does a man deny himself who denies himself the religion of Christ? He denies himself pardon for sin; he denies himself peace of conscience; he denies himself the joy of the Holy Ghost; he denies himself the glories of death; he denies himself the glories of heaven. Do not talk to me about the self denials of the Christian life. Where there is one in the Christian life there are a thousand in the life of the world. "Her ways are ways of pleasantness."

Again, I find a great deal of religious sunshine in Christian and divine explanation. To a great many people life is an inexplicable tangled skein, displayed mostly from what was supposed. There is a useless woman in perfect health. There is an industrious and consecrated woman a complete invalid. Explain that. There is a bad man with \$30,000 of income. There is a good man with \$800 of income. Why is that? There is a fool of society who lives on, doing all the damage he can, and a wise man who is displayed in every department of life, at thirty-five years of age taken away by death, his family left helpless. Explain that. Oh, there is no sentence that oftener drops from your lips than this: "I cannot understand it; I cannot understand it."

Well, now religion comes in just at the point with its illuminating and its explanation. There is a business man who has lost his entire fortune. The week before he lost his fortune there were twenty carriages that stopped at the door of his mansion. The week after he lost his fortune all the carriages you could count on one finger. The week before financial trouble began people all over the town had heard of the great Deering Harvester Company, of Chicago, America's foremost manufacturer of this line of goods, was accorded the position of honor, having contributed more to the advancement of the art of harvesting than any other manufacturer. In view of this, it is a greater honor to inventors to this credit than any other company in the world.

Visitors to the Exposition were prompt to accord the Deering exhibitor supreme honors, and it only remained for official mandate to ratify the popular verdict, which was done in a manner as substantial as it was well-merited. Each of the seven Deering exhibits secured the highest award.

In addition to four high decorations, the Deering Harvester Company received twenty-four awards, or twenty-nine in all, as follows: Decoration of Officer of the Legion of Honor; Decoration of Chevalier of the Legion of Honor; Two Decorations of Officer of Merite Agricole, a Special Certificate of Honor. The Grand Prize, Six Gold Medals, Six Silver Medals and Eleven Bronze Medals, including Drawing Collaboration Medal.

The Decoration of Legion of Honor was instituted by Napoleon Bonaparte when First Consul in 1802, and is only conferred in recognition of distinguished military or civil achievements. It is the highest distinction in the gift of the French Republic.

The Decoration of Merite Agricole is an honor of but slight importance, which is conferred upon those who have contributed greatly to the advancement of agriculture.

An Official Certificate of Honor was accorded the Deering Retrospective Exhibit, which showed the improvements in harvesting machinery during the past century, and excited the highest praise of the French Government Officials who had entrusted to the Deering Company the preparation of this most important exhibit. By special request this exhibit has been presented to the National Museum of Arts and Sciences at Paris, where it has become a permanent fixture of that world-famed institution.

The Deering Twine and Corn Harvest Exhibits, both of which received the highest awards, have by request of the French Government been presented to the National Agricultural College of Paris.

There was no field trial, either official or otherwise, in connection with the Paris Exposition, but the most important foreign contest the past season was held under the auspices of the Russian Expert Commission at the Governmental Farms of Tomsk, Siberia, August 14th to 18th. All the leading American and European machines participated and were selected by the expert committee by the Government Agriculturist. The Expert Commission awarded the Deering Harvester Company the Grand Silver Medal of the Minister of Agriculture and Domain, which was the highest award.

The Deering Harvester Works are the largest of their kind in the world, covering eighty acres and employing 9000 people. They have equipped the modern automatic machine, many of which require the labor of from five to fifteen hands.

This Company is also the largest manufacturer of Binder Twine in the world, having been first to produce single-strand binder twine, such as is in general use today, making over a third of the product of the entire world. The output of its factory for a single day would be wound around the earth at the equator, with seven thousand miles to spare.

The annual production would fill a freight train twenty miles long. Made into a mat two feet wide, it would reach across the American Continent from ocean to ocean.

Deering machines are known as LIGHT DRAFT DEALS, consisting of Binders, Mowers, Reapers, Corn Harvesters, Shredders and Threshers.

This Company exhibited at the Paris Exposition an Automobile Mower, which attracted much attention, and exhibitions were given with one of these machines in the vicinity of Paris throughout the season.

If the world be divided into land and water hemispheres, London is the center of the land, New Zealand of the water.

"The Ages, Very.
"You must ask your father, my dear,
if you can have a new dress."
"But do you think that is wise, mamma?"
"Why not?"
"I thought I would order it first."

Cold Days in Boston.
Sue Brette—I understand now why you said that Boston girl was so cold.
Foot Lighte—Why so?
"When I passed the parlor door I noticed your lips were frozen to hers."

DEERING AT PARIS IN 1900.

The Famous Chicago Harvester Company Received More and Greater Honors Than Were Ever Before Awarded an American Exhibitor in the History of Expositions.

America may well feel proud of the interest which her citizens took in the Paris Exposition and the elaborate exhibits which were displayed. The skill and displayed in a manner not excelled by any other country. Those of Harvesting Machinery in particular were most complete and interesting. The Deering Harvester Company, of Chicago, America's foremost manufacturer of this line of goods, was accorded the position of honor, having contributed more to the advancement of the art of harvesting than any other manufacturer. In view of this, it is a greater honor to inventors to this credit than any other company in the world.

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