to Mankind.

Men of Spiritual Stature Are Sorely Needed -Physical Exercise is Commended-We Should Use the Talents God Has Given Us.

In his recent sermon the popular Washington divine drew some useful lessons from the life of an ancient giant and urged his hearers to con-

to Timnath." There are two sides to the character of Samson. The one phase of his life, if followed into the particulars, would administer to the grotesque and mirthful; but there is a phase of his char- to be giants in moral power. acter fraught with lessons of solemn and eternal import. To these graver lessons we devote our sermon. This giant no doubt in early life gave evidences of what he was to be. It is aimost always so. There were two Na-Howard-but both alike; two Samsons -the boy Samson and the man Samand nothing could stand before his exhibitions of youthful prowess. At 18 years of age he was betrothed to the daughter of a Philistine. Going down toward Timnath, a lion came upon him, and although this young giant was weaponless, he seized the monster hungry hound shakes a March hare, and made his bones crack, and left him by the wayside bleeding under the smiting of his fist and the grinding heft of his heel.

There he stands, looming up above tude defiant of everything. His hair had never been cut, and it rolled down in seven great plaits over his shoulders, adding to his bulk, fierceness and terror. The Philistines want to conquer him, and therefore they must find out where the secret of his strength

There is a dissolute woman living in the valley of Sorek by the name of Delilah. They appoint her the agent in the case. The Philistines are secreted in the same building, and then Delilah goes to work and coaxes Samson to tell what is the secret of his strength. "Well," he says, "if you should take seven green withes, such as they fasten wild beasts with, and put them around me I should be perfectly powerless." So she binds him come-the Philistines!" and he walks out as though they were no impedi-"Now tell me the secret of this great as he did before-not a single obstruction. She coaxes him again, and he house-loom weave them into a web, I could not get away." So the houseloom is rolled up, and the shuttle flies plaits of hair are woven into a web. "They come-the Philistines!" He walks out as easily as he did before, dragging a part of the loom with him.

to tell the truth. He says: "If you faculty of social position or wealth, should take a razor or shears and cut off this long bair, I should be powerless and in the hands of my enemies." Samson sleeps, and that she may not day who do the damage. These small wake him up during the process of shearing, help is called in. You know that the barbers of the east have such a skillful way of manipulating the and the church-they do not do the head to this very day that, instead of waking up a sleeping man, they will put a man wide awake sound asleep. I foot. But it is the giants of the day, hear the blades of the shears grinding the misguided giants, giants in physagainst each other, and I see the long locks falling off. The shears or razor accomplishes what green withes and new ropes and house-loom could not do. Suddenly she claps her hands, and says: "The Philistines be upon through our literature; the men who thee, Samson!" He rouses up with a use the power of wealth to sanction struggle, but his strength is all gone. He is in the hands of his enemies.

I hear the groan of the giant as they take his eyes out, and then I see him for them! In the middle and latter staggering on in his blindness, feeling part of the last century no doubt his way as he goes on toward Gaza. is thrust in. He sits down and puts his hand on the mill-crank, which, Almighty; but they did but little miswith exhausting horizontal motion, chief-they were small men, insignifigoes day after day, week after week, cant men. Yet there were giants in month after month-work, work, work! The consternation of the world in captivity, his locks shorn, his eyes punctured, grinding corn in Gaza!

First of all, behold in this giant of the text that physical power is not always an index of moral power. He was a huge man-the lion found it out, and the 3,000 men whom he slew found | cal of a crown in Heaven; but misit out; yet he was the subject of petty revenges and out-gianted by low passion. I am far from throwing any discredit upon physical stamina. There are those who seem to have great admiration for delicacy and sickliness side by side in the judgment; and of constitution. I never could see any glory in weak nerves or sick headache. Whatever effort in our day is made to make the men and women more ro-bust should have the favor of every slain! Delliah started the train of cirgood citizen as well as of every Christinn. Gymnastics may be positively

cribe to a slow liver. The body and me that it is high time that pulpit and the soul are such near neighbors that | platform and printing press speak out they often catch each other's diseases. Those who never saw a sick day, and

na much as you can, and walk twice as far, and work twice as long, will have Dr. Talmage Uses It As a Lesson a double account to meet in the judg-

ment.

How often is it that you do not find physical energy indicative of spiritual power! If a clear head is worth more than one dizzy with perpetual vertigo -if muscles with the play of health in them are worth more than those drawn up in chronic "rheumatics"-if an eye quick to catch passing objects is better than one with vision dim and uncertain-then God will require of us efficiency just in proportion to what secrate themselves, mind and body, to He has given us. Physical energy ought great and good purposes. His text was to be a type of moral power. We ought Judges 14: 1: "And Samson went down to have as good digestion of truth as we have capacity to assimilate food. Our spiritual hearing ought to be as good as our physicial hearing. Our spiritual taste ought to be as clear as our tongue. Samsons in body, we ought

But while you find a great many men who realise that they ought to use their money aright, and use their intelligence aright, how few men you find aware of the fact that they ought to use their physical organism poleons-the boy Napoleon and the man aright! With every thump of the heart Napoleon-but both alike; two How- there is something saying: "Work! ards-the boy Howard and the man work!" and, lest we should complain that we have no tools to work with, God gives us our hands and feet, with son-but both alike. This giant was every knuckle, and with every joint, no doubt the hero of the playground, and with every muscle, saying to us: "Lay hold and do something."

But how often is it that men with physical strength do not serve Christ! They are like a ship full manned and full rigged, capable of vast tonnage. able to endure all stress of weather, yet swinging idly at the dock, when by the long mane and shook him as a these men ought to be crossing and recrossing the great ocean of human suffering and sin with God's supplies of mercy. How often is it that physical strength is used in doing positive damage, or in luxurious ease, when, with sleeves rolled up and bronzed other men, a mountain of flesh, his bosom, fearless of the shafts of oppoarms bunched with muscle that can sition, it ought to be laying hold with lift the gate of a city, taking an atti- all its might, and tugging away to lift up this sunken wreck of a world.

It is a most shameless fact that much of the business of the church and of the world must be done by those comparatively invalid. Richard Baxter, by reason of his disease, all his days sitting in the door of the tomb, yet writing more than 100 volumes, and sending out an influence for God that will endure as long as the "Saints' Ever-lasting Rest." Edward Payson, never knowing a well day, yet how he preached, and how he wrote, helping thousands of dying souls like himself to "swim in a sea of glory!" And Robert McCheyne, a walking skeleton, yet you know what he did in Dundee, and how he shook Scotland with zeal for God. Philip Doddridge, advised by his friends, because of his illness, not to with the seven green withes. Then tenter the ministry, yet you know what she claps her hands and says: "They he did for the "rise and progress of re-

ligion" in the church and in the world. Oh, how often it is that men with ment. She coaxes him again, and says: great physical endurance are not so great in moral and spiritual stature! strength?" and he replies: "If you While there are achievements for those should take some ropes that have who are bent all their days with never been used and tie me with them sickness - achievements of patience, I should be just like other men." She achievements of Christian enduranceties him with the ropes, claps her I call upon men of health to-day, men hands, and shouts: "They come—the of muscle, men of nerve, men of phys-Philistines!" He walks out as easily leal power, to devote themselves to the Lord. Giants in body, you ought to be giants in soul.

Behold also, in the story of my text, seven long plaits of hair, and by this illustration of the damage that strength can do if it be misguided. It seems to me that this man spent a a great deal of his time in doing evilbackward and forward and the long this Samson of my text. To pay a bet which he had lost by guessing of his Then she claps her hands, and says: riddle he robs and kills 30 people. He was not only gigantic in strength, but gigantic in mischief, and a type of those men in all ages of the world But after awhile she persuades him who, powerful in body or mind, or any have used their strength for iniquitous

It is not the small, weak men of the men who go swearing and loafing about your stores, and shops, and banking houses, assailing Christ and the Bible damage. They have no influence. They are vermin that you crush with your ical power, or giants in mental acu-, men, or giants in social position, or giants in wealth, who do the damage. The men with sharp pens that stab religion and throw their poison all iniquity, and bribe justice, and make truth and honor bow to their golden scepter. Misguided giants-look out there were thousands of men in Paris The prison door is open and the giant and Edinburgh and London who hated God and blasphemed the name of the those days.

Oh, men of stout physical health, men of great mental stature, men of high social position, men of great power of any sort, I want you to understand your power, and I want you to know that that power devoted to God will be a crown on earth, to you typiguided, bedraggled in sin, administrative of evil, God will thunder against you with His condemnation in the day when millionaire and pauper, master and slave, king and subject, shall stand money-bags, and judicial ermine, and royal robe shall be riven with the

lightnings. cumstances that pulled down the temple of Dagon about Samson's ears. And tens of thousands of giants have gone Good people sometimes ascribe to a down to death and hell through the wicked heart what they ought to as- same impure fascinations. It seems to against the impurities of modern society. Fastidiousness and prudery say: who, like Hercules, show the giant in | "Better not speak-you will rouse up the cradle, have more to answer for adverse criticism; you will make worse than those who are the subjects of life- | what you want to make better; better similar steel one.

THE STORY OF SAMSON. long infirmities. He who can lift twice | deal in glittering generalities; the subject is too delicate for polite ears." But there comes a voice from Heaven overpowering the mincing sentimentalities of the day, saying: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgressions and the house of Jacob

their sins," The trouble is that when people write or speak upon this theme they are apt to cover it up with the graces of belles-letters, so that the crime is made attractive instead of repulsive. Lord Byron in "Don Juan" adorns this crime until it smiles like a May queen. Michelet, the great French writer, covers it up with bewitching rhetoric until it glows like the rising sun, when it ought to be made loathsome as a small-pox hospital. There are to-day influences abroad which, if unresisted by the pulpit and the printing press, will turn out modern cities into Sodom and Gomorrah, fit only for the storm of fire and brimstone that whelmed the cities of the plain.

You who are seated in your Christian homes, compassed by moral and over the awful plunge of an impure life; and while I cry to God for mercy about the feast of Ahasuerus, where a thousand lords sat. You know all about Belshazzar's carousal, where the Friend. It is a blessing to avoman. blood of the murdered king spurted into the faces of the banqueters. You may know of the scene of the riot and Esopus one dish of food that cost \$400,-But I speak now of a different banqueting hall. Its roof is fretted with fire. Its floor is tesselated with fire. Its chalices are chased with fire. Its song is a song of fire. Its walls are buttresses of fire. Solomon refers to it when he says:

"Her guests are in the depths of hell." Behold also in this giant of the text and in the giant of our own century that great physical power must crumble and expire. The Samson of the text long ago went away. He fought the lion. He fought the Philistines. He could fight anything, but death was too much for him. He may have required a longer grave and a broader grave; but the tomb nevertheless was his terminus.

If, then, we are to be compelled to go out of this world, where are we to go? This body and soul must soon part. What shall be the destiny of the former I know-dust to dust. But what shall be the destiny of the latter? Shall it rise into the companionship of the white-robed, whose sins Christ has slain? or will it go down among the unbelieving, who tried to gain the world and save their souls, but were swindled out of both? Blessed be God, we have a champion. He is so styled in the Bible: A Champion who has conquered death and hell, and He is ready to fight all our battles from the first to the last. "Who is this that ments from Bozrah, mighty to saye? If we follow in the wake of that Chamno victory. The worst man trusting in Him shall have his dying pangs alleviated and his future illumined.

Oh, men of the strong arm and the stout heart, what use are you making of your physical forces? Will you be able to stand the test of that day when we must answer for the use of every talent, whether it were a physical energy or a mental acument, or a spiritual

The day approaches, and I see one who in this world was an invalid, and as she stands before the throne of God to answer she says: "I was sick all my days. I had but very little strength, but I did as well as I could in being kind to those who were more sick and more suffering." And Christ will say, "Well done, faithful servant."

And then a little child will stand before the thrope and she will say: "On earth I had a curviture of the spine, and I was very weak, and I was very sick; but I used to gather flowers out of the wilderness and bring them to my sick mother, and she was comforted when she saw the sweet flowers out of the wildwood. I didn't do much, but I, did something." And Christ shall say, as He takes her up in His arms and kisses her: "Well done, well done, faithful servant; enter thou into the joy of thy Lord." What, then, will be said to us-we to whom the Lord gave physical strength and continuous

I said to an old Scotch minister, who was one of the best friends I ever had: 'Doctor, dld you ever know Robert Pollock, the Scotch poet, who wrote 'The Course of Time?'" "Oh, yes," he replied, "I knew him well; I was his classmate." And then the doctor went on to tell me how that the writing of "The Course of Time" exhausted the health of Robert Pollock, and he expired. It seems as if no man could have such a glimpse of the day for which other days were made as Robert Pollock had, and long survive that glimpse. In the description of that day he says, among other things: Begin the wee, ye woods, and tell it to the doleful winds,

And doleful wieds wall to the howling hills, And howling hills mourn to the dismal vales, And dismal vales sigh to the sorrowing brooks And sorrowing brooks weep to the weeping stream.

And weeping stream awake the groaning deep; Ye heavens, great archway of the universe, put sackcloth on: And ocean, robe thyself in garb of widowhood,

And gather all tay waves into a groan, and Long, loud, deep, piercing, dolorous, immense. The occasion asks it, Nature dies, and angels

come to lay her in her grave. What Robert Pollock saw in prophetic dream, you and I will see in positive reality-the judgment! the judgment!

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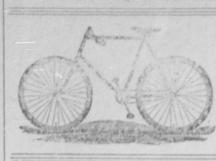
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