

A WORK FOR THEM.

Dr. Talmage Preaches on the Duties of the Strong.

Responsibilities Resting Upon Those Who Possess Physical Power to Do the Lord's Work—The Value of Health.

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In this discourse Dr. Talmage sets forth the responsibility of those who are strong and well, as in a former discourse he preached to the disabled and "the shut in;" text, Judges, 14:1: "And Samson went down to Timnath."

There are two sides to the character of Samson. The one phase of his life, if followed into particulars, would administer to the grotesque and the mirthful. But there is a phase of his character 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 almost always so. There were two Napoleons—the boy Napoleon and the man Napoleon—but both alike; two Howards—the boy Howard and the man Howard—but both alike; two Samsons—the boy Samson and the man Samson—but both alike.

There he stands looming up above other men, a mountain of flesh, his arms bunched with muscles that can lift the gate of a city, taking an attitude defiant of everything. His hair had never been cut, and it rolled down in several 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 lies.

There is an evil 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 withes such as they fasten wild beasts with, and put them around me, I should be perfectly powerless." So she binds him with the seven green withes. Then she claps her hands and says: "They come—the Philistines!" and he walks out as though there were no impediment. She coaxes him again, and says: "Now tell me the secret of this great strength?" and he replies: "If you should take some ropes that have never been used to tie me with them, I should be just like other men."

She tied him with the ropes, claps her hands and shouts: "They come—the Philistines!" He walks out as easily as he did before, dragging a part of the loom with him.

But after awhile she persuades him to tell the truth. He says: "If you should take a razor or shears and cut off this long hair, I should be powerless and in the hands of my enemies."

Samson sleeps, and that she may not 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 head to this very day that instead of waking up a sleeping man they will put a man wide awake sound asleep. I hear the blades of the shears grinding against 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 thee, Samson!" He rouses up with a 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 staggering on in his blindness, feeling his way as he goes on toward Gaza. The prison door is open, and the giant is thrust in. He sits down and puts his hands on the mill crank, which, with exhausting horizontal motion, goes day after day, week after week, month after month—work, work, work! The consternation of the world in captivity, his locks aborn, 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 it out; yet he was the subject of petty revenges and outglared 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 weakness 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 robust should have the favor of every good citizen as well as of every Christian. Gymnastics may be positively religious. Good people sometimes ascribe to a wicked heart what they ought to ascribe to a slow liver. The body and the soul are such near neighbors that they often catch each other's diseases. Those who

never saw a sick day and who, like Hercules, show the giant in the cradle, have more to answer for than those who are the subjects of lifelong infirmities. How often it is 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 in proportion to what He has given us. Physical energy ought to be a type of moral power. We ought to have as good digestion of truth as we have capacity to assimilate food. Our spiritual hearing ought to be as good as our physical hearing. Our spiritual taste ought to be as clear as our tongue. Samsons in body, we ought to be giants in moral power.

It is a most shameful 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 diseases, all his days sitting in the door of his tomb, yet writing more than 100 volumes and sending out an influence for God that will endure as long as the "Saint's Everlasting 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 the sea of glory. And Robert McChesney, 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 enter the ministry, yet you know what he did for the "Rise and Progress of Religion" in the church of the world.

It is not the small, weak men of the day who do the damage. These small men who go swearing and loafing about your stores and shops and banking houses, assailing Christ and the Bible and the church—they do not do the damage. They have no influence. They are vermin that you crush with your foot. But it is the giants of the day, the misguided giants, giants in physical power, or giants in mental acumen, 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 through our literature, the men who use the power of wealth to sanction iniquity and bribe justice, and make truth and honor bow to their golden scepter. Misguided giants—look out for them! In the middle and latter part of the last century no doubt there were thousands of men in Paris and Edinburgh and London who hated God and blasphemed the name of the Almighty; but they did but little mischief—they were small men, insignificant men. Yet there were giants in those days. You can calculate the soul havoc of a Rousseau, going on with a very enthusiasm of iniquity, with fiery imagination seizing upon all the impulsive natures of his day, or David Hume, who employed his life as a spider employs its summer, in spinning out silken webs to trap the unwary, or Voltaire, the most learned man of his day, marshaling a great host of skeptics and leading them out in the dark land of infidelity, or Gibbon, who showed an uncontrollable grudge against religion in his history of one of the most fascinating periods of the world's existence—"The Decline and Fall of the Roman Empire"—a book in which, with all the splendor of his genius, he magnified the errors of Christian disciples, while with a sparseness of notice that never can be forgiven he treated of the Christian heroes of whom the world was not worthy?

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 typical of a crown in Heaven, but misguided, 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 side by side in the judgment and money bags and judicial ermine and royal robe shall be given with the lightning.

You who are seated in your Christian homes, compassed by moral and religious restraints, do not realize the gulf of iniquity that bounds you on the north and the south and the east and the west. While I speak there are tens of thousands of men and women going over the awful plunge of an impure life, and while I cry to God for mercy upon their souls I cry to you to marshal in the defense of your homes, your church and your nation. There is a banqueting hall that you have never heard described. You know all about the feast of Ahasuerus, where 1,000 lords sat. You know all about Belshazzar's carousal, where the blood of the murdered king spurted into the faces of the banqueters. You know of the scene of riot and wassail where there was set before Aesopus one dish of food that cost \$400,000. But I speak now of a different banqueting hall. Its roof is fretted with fire. Its floor is tessellated with fire. Its chaises 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."

Our American communities are suffering from the gospel of free lovinism which 30 years ago was preached on the platform and in some of the churches of this country. I charge upon free lovinism that it has blighted innumerable homes and that it has sent innumerable souls to ruin. Free lovinism is bestial; it is worse—it is infernal! It has furnished this land with many thousands of divorcees annually. In one county in the state of Indiana it furnished 11 divorcees in one day before dinner. It has roused up elopements north, south, east and west. You can hardly take up a pa-

per but you read of an elopement. As far as I can understand the doctrine of free lovinism, it is this—that every man ought to have somebody else's wife and every wife somebody else's husband. They do not like our Christian organization of society, and I wish they would all elope, the wretches of one sex taking the wretches of the other, and start to-morrow morning for the great Sahara desert until the simoom shall sweep seven feet of sand all over them and not one passing caravan for the next 500 years bring back one miserable bone of their carcasses! Free lovinism! It is the double distilled extract of nuxvomica, ratsbane and adder's tongue. Never until society goes back to the old Bible and hears its eulogy of purity and its anathema of uncleanness—never until then will this evil be extirpated.

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, 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 cometh up from Edom with dyed garments from Bozrah, mighty with dyed garments, 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. 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