BROAD GAUGE VIEWS OF CARD PLAYING

REV. W. P. SMALL'S LIBERAL SER-MON ON POPULAR AMUSEMENTS -CALLS THEM A LONG WAYS FEOM BEING ALL BAD-OTHER SERMONS IN SEVERAL PULPITS.

Rev. W. F. Small, pastor of the First Universalist church, East Eighth and East Couch streets, yesterday morning took for his text Romans xiv.5, "Let every man be fully assured in his own mind."

"According to a law of his life," he said, 'man must balance his work with play. He must amuse himself and be The question of practical imortance is what shall be the character of his amusements and the extent of his indulgence. In three conspicuous ways he amuses himself, and as these three forms of amusement are inspected by many church people of subverting spirituality, I purpose to consider them They are cardplaying, dancing and thea-

"Cardplaying -Usually this means the use of the common playing-cards. But other cards are very similar in that an element of chance is involved in their play. Objection to playing-cards refers to their use in gambling. The objection is not strong in that it would apply with equal force to any play which might be made the means of gambling. The gambler, a parasite and bloodsucker, always uses playing-cards because their use is easy and has always been. But these same cards are employed right along by many good people in games that are largely a test of skill and quickness of wit, and to put such people in the same class as gamblers is senseless. "Dancing—Man has always danced.

Dancing was often indulged in religious mercises up to the middle ages. But the waltz, that is so objectionable, that is destructive of spirituality. It devery largely on the conditions that are made to govern the indulgence of the amusement. Dancing is altogether objectionable when it involves a promiscuous mingling of the sexes. It a familiarity which breeds deadly contempt on the part of each sex for the other. The ordinary public dance, to which any one is admitted, is vicious, and those who respect themives will keep away from such, when practiced under same conditions, such as exclusiveness and decent hours, it is a healthful pleasure. The objection that Christ didn't dance, hence we ought not, is pitifully absurd. So far as we know. Jesus did not dance. But there is a story told of his attending a wedding supper at which dancing formed one of the diversions. And the principle of this objection is attending a story. of this objection is extremely victousthat we should not do what Jesus did not do, and by implication that we should do only what he did.

"Theatre-going-Go to the theatre and you go to hell' seems to be the view of many. Now, the trouble with the average philliple against the theatre is its lack of adequate discrimination. The theatre is said to be evil, the plays bad and most players immoral; the theatre subverts the Christian Sunday, it corrupts the tastes of its audiences, it de ps an artificiality of life among its players. There is some truth here. But unless qualified, the truth is unruth. The tone of the stage, generally speaking, is low, But high-minded members of the dramatic profession yearn

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T. McDouald, Auctioneer. 3051/4 WASHINGTON ST. for a better day, which is hopeful. The charge that the theatre subverts Sunday doesn't go deep enough. Commercialism, using the theatre, subverts Sunday, just as it does by using the trolley lines for an excursion to Canemah Park or Columbia beach or St. Johns. Sunday theatrical performances are violous, and a future generation will see these evil

"But in itself the theatre is not an evil, but good. If its moral tone now is low, denunciation and abstinence, alcofness, will boot little. The atmosphere of plays like The Old Homestead, 'Ben Hur' and many others is morally uplifting and stimulating—more so than many sermons of unqualified denuncia-tion in churches. The theatre will be elevated more rapidly as the church gives sympathy to the high-minded mem-hers of the dramatic profession who shall try to lift the moral tone of the stage and by practical co-operation whenever possible. Some Episcopal churches and clergymen are doing noble

work in this field. "I do not present these remarks," said Rev. Small, in conclusion, "as the teaching of the Universalist church. church has always left the settling of such issues as this to the individual. realizing that each one must determine it in its relation to his personal ideals and his influence upon other lives."

BEV. H. J. TALBOTT,

Taylor-Street Methodist church Rev. H. J. Talbott-preached yesterday on the text from Matthew xxvii;22, "What then shall I do with Jesus?" He said in

"This was the perplexing question that

came to Pilate when Jesus stood at his judgment seat, and when the mob had en that Barrabas should be released under clemency of the governor and not Jesus. Pilate was in great perturbation of mind. On the one hand was Jesus, lone, friendless, helpless, but innocent of any wrong, and having a strange majesty and power, which Pilate felt but could not explain; on the other hand were the howling mob, the malicious and formidable chief priests and elders, and back of all the gloomy, crime-hardened, suspicious emperor at Rome yon-der. No wonder that, leaning toward justice, yet fearing the power of the Jews at the Roman court, Pilate hesi-tates and seeks to rid himself of all responsibility by throwing the question back to the people, What then shall I do with Jesus?

"We face this question. The circum-stances under which we meet it are vastly different in detail from those under which Pilate met it. But at bottom the meaning is very much the same. He was judge. Jesus was before him, accused. Pilate must deal with him as bents himself as judge, and as bents the prisoner as innocent and entitled to pro-tection. Jesus comes accredited as Divine Savior. We are guitty and need just such a Savior as he. What shall we do with him and his claim upon us? We must treat him as befits a Savior and as befits us who need him. So at bottom the question before Pilate and that

before us are not so very different.
"The question as it comes to us is ever recurring and it is personal. We do not get rid of it once for all, nor do we turn it over as one to be met by community. Pilate sought to get rid of the personal burden of it, but this was his undoing. All the ocean's waters could not make his hands clean of blood after he threw off his personal obligation to decide it. We face the guestion tion to decide it. We face the question each for himself, What shall I do with Jesus?"

REV. WILLIAM E. BANDALL.

"Man's Debt to Man: Shall Obligation Be Acknowledged and Paid?" was William E. Randall's theme at the Central Baptist church yesterday morning. "I am, debtor both to Greeks and to barbarlans, both to the wise and to the foolish." Romans 1:14 was the text. He said in part. said, in part:

"In a systematic or crude way balance sheets are being made up for the closing year. A genuinely honest per-Regardless of the financial exhibit—the in part, as follows: story of dollars—we are debtors. Moral "We hall with joy the return of mem story of dollars-we are debtors. Moral

obligations are of the highest order. There ills been development in the sciences, but the physical forces are constant. There has been unfolding in We are made debtors by the law of stewardship and responsibility that obothers every good.

'The world owes me.'

ollity. A hundred philosophers—one Tolstol. Thousands penetrating dark continents for gain and glory—but one David Livingstone. Scores of men brought into official prominence by the war that crimsoned our nation 40 years ago-three great, magnanimous souls



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that tower majestic: Abraham Lincoln, "When Paul actualized his creed, re carded the voice calling, 'Come over into Macedonia, and help us, took the gos-pel into Europe, planted it in the Greek mind, put it on board Roman commerce. his act was one of the far-reaching events in history. It swept on, blos-

soming and maturing in civil and re-ligious liberty. The best fruit of his initial act is our republic. "You and I will live life all over in an endless eternity. It will be joyful, satisfying, if we have made it easier for our fellow men to win moral victories: it we have added sympathy and smiles; if we have recognized and met our debt

of humanity. "For the glory born of goodness Never dies.

And its flag is not half-masted In the skies."

"THE BIRTH OF OUR KING."

At the First Christian church yesterday Dr. J. F. Ghormley, the retiring pastor, took for his text at the morning son wishes to ascertain the amount of service, Matt. ii:2: "Where Is He That outstanding obligations and meet them. Is Born King of the Jews?" He spoke

orial days. The birthdays of friends and "The seimary principles of religion relatives are seasons of gift-making are as permanent as the laws of nature. Wise men still bring gifts of gold, frankincense and myrrh to the cradle of heaven's royalty and every child, in a sense, is born a king. The memorial knowledge, but great truths are un-affected. There has been progress in religion, but principles abide and rule. orial and will continue to be observed. days of the church are significant. They The event in Bethlehem more than 1,800 years ago, which gave to the world the ligates each person to communicate to king of destiny, was far more than ord-Paul's letter fallen into the been foretold by the prophet Micah. Being the city of David and the place hands of the emperor. Nero and the pa-tricians would have spurned the thought of many memorable events it was suited of obligation to slaves, prisoners, bar- as the birthplace of the king. The jourbarians. I say to the average modern ney of Joseph and Mary from Nazareth man. You are a debtor, and receive the to Bethlehem was to the world in obedience to a decree from Augustus Caesar "Culture, power, genius are often as that everyone should go to his own city aristocratic and selfish as superficial no- to be enrolled, but to the eye that sees all things it was that the king should be born in the divinely appointed place. His birth was announced by the angels who sang on that first Christmas morning the blessed story of redemption. The lowly heard it, and responding to its invitation, found Emmanuel. Philosophy following its best light came to Jerusalem seeking the new-born king, and aided by revelation, discovered him

in the manger at Bethlehem. Hatred faith, ought to be in a museum.'
was defeated, for it found him not.
"Sage men had lived and wrought. confessed that as a young man he had was defeated, for it found him not.

"Sage men had lived and wrought.
They came with the world on great grave imaginings on this very subject.

Only one theme and preach for forty years! Was it not to be bound with a years! Was it not to be bound with a to do and dedicated an altar to the un- as the unity and explanation of the uniknown god, and awaited the fulfillment verse, his fear vanished. of the prophecies in the coming of the desire of all nations. The prophets had art, history, science, philosophy, eco-been speaking of him and when the ful-ness of time was come, that for which field you have not spoken the final word they had been looking came clothed in until you stand before Jesus Christ and flesh and the power which makes for him crucified. righteousness in human personality was named Jesus."

Westminster Presbyterian church yesterday, the Rev. Henry Marcotte, the new pastor, took "A Great Preacher's Theme." His text was from I Cor. 2-2 "For I determined not to know anything among you, save Jesus Christ and him crucified." In part, he said: In part, he said:

'It is most instructive to know what the great preachers preach about. Paul was one of the greatest, if not the greatest, preacher the world has ever known. We have his one all-absorbing theme in our text. Notice it is not Jesus Christ crucified. Some have preached that exclusively and have presented a one-sided gospel. We need this, but we need more than the sacrificial death. "Some preach Jesus Christ and omit

"Some preach Jesus Christ and omit the last word. That is incomplete also. The preaching of Jesus Christ without the cross is a mere morality. Jesus Christ apart from the cross is surely one of the world's wisest men. But Jesus Christ and him crucified! What a world is opened before us! His words, his works, his whole life as asymmetric words. his works, his whole life as example-revelations, inspirations and this in cludes his risen and glorified life also. Not only the man, revealer, example, inspirations, but also the sacrifice for inspirations, but also the sacrifice for tric star blazed above the altar. Miss sin. Some have sneered at this as a vesta Townsend recited "Sandolphon" at circumscribed theme. The author of a the evening service impressively, and certain modern novel makes one of his there was special music at both serv-characters say of a young clergyman: ices. Rev. E. L. House delivered a ser-In this case it certainly seems a waste mon on "The Pre-Eminent Christ."
of good material; he will do a heap of He said nature has pre-eminent things thinking before he is forty, and the —such as the highest mountain, the

There is no deep knowledge of literature apart from him. In the world's greatest

"There is no true appreciation of his-ry without him. In science, even, sisted in the services. Mrs. Additon tory when it comes to causes, it must finally stand with uncovered head before Jesus Christ and him crucified—the cause of ance. In speaking of what the W. C. causes. A circumscribed theme! When T. U. had accomplished, she said it had you know the universe and what Christ means to it and in it, then you may speak. Until then I magnify my office as the herald of the king. With a theme as wide as God's purpose, as deep as the needs of man, nothing is foreign to it, and yet we are not politicians or economists or philosophers or historians

THE PRE-EMINERY CHRIST.

At the Christmas services at the First Congregational church yesterday an elecman who can think for thirteen years greatest waterfall, the largest river, etc.

on any subject without modifying his St. Paul declares that Christ was preeminent among men on earth. Christ is the bright and morning star, the foundation-stone of the building, the captain, advocate and counselor. He is pre-eminently the greatest personality of the universe. As a man he was laid in the tomb; as a God he forsook the tomb and triumphed over principalities and powers. Christ is pre-eminent in the

"Some may ask what of literature, work he has accomplished for the human race. In him is the power which works for perfect human life and so-WEAT THE W. C. T. U. HAS DONE. Literature! His words are unrivaled. Mrs. Lucia Faxton Additon, national

lecturer and organizer of the Woman's Christian Temperance union, reviewed the causes that gave rise to the temperance crusade at its 30th anniversary, which was celebrated at Centenary church yesterday afternoon. Mrs. For ter, the county superintendent, presided. sisted in the services. Mrs. Additon said that the movement signalized the birth of a permanent factor for tempermade itself felt in legislation for the protection of young girls in refuge work and in temperance and educational work. Ninety per cent of the railroads of the country now require total abstinence in their employes. Other great corpora-tions of the country also made temper-ance a qualification for employment. The W. C. T. U. had crystallized temperance sentiment into form and effect.

WILL RAVE A JUBILEE. Members of the First English Evangelcal church, East Sixth and East Market streets, Rev. G. W. Plummer, pastor, will hold a jubilee about the first of the com ing year to celebrate the raising of the debt of \$1,500 which has hung over the property for more than 10 years. Only \$46 of that sum now remains to be

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GENTLEMEN'S FINE SILK INITIAL SILK HANDKERCHIEFS AT REDUCED PRICES FOR CHRISTMAS.

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All of our celebrated makes will be reduced specially for Christmas.

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