

**AMUSEMENT A FORCE  
IN CHRISTIAN TRAINING.  
FOUR DISCOURSES**

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Amusement a Force in Christian Training. Four Discourses by Marvin R. Vincent

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**MARVIN R. VINCENT**

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FOUR DISCOURSES**



AMUSEMENT



*Force in Christian Training.*

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FORCE IN CHRISTIAN TRAINING.

Four Discourses

BY THE

REV. MARVIN R. VINCENT,

*Pastor of the First Presbyterian Church, Troy, N. Y.*

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WM. H. YOUNG, 8 & 9 FIRST STREET.

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These discourses are not presented as a series. With the exception of the last, which was prepared merely for publication, they were delivered at considerable intervals, and to meet certain aspects of the subject as they presented themselves. As they all develop substantially the same principles, they will probably contain some repetitions. The interest awakened by the publication of the essay before the Albany Convention, and the very general desire expressed to see the second and third of these discourses in print, have decided the author against remoulding the whole into one treatise which he at one time contemplated. He therefore sends them forth in their original shape, with earnest prayer that the great Head of the church may use them, with all their imperfections, to awaken Christian thought and friendly discussion on a subject of vital importance to the welfare of our youth.

MARVIN R. VINCENT.

TROY, Jan. 9th, 1867.



RELIGION AND AMUSEMENT.

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AN ESSAY,

DELIVERED AT THE

INTERNATIONAL CONVENTION OF YOUNG MEN'S  
CHRISTIAN ASSOCIATIONS,

HELD IN

ALBANY, JUNE 1, 1896.



## RELIGION AND AMUSEMENT.

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The religious thought of the age must soon face this subject more fairly than it has yet done; and seek for some more satisfactory adjustment of it. At present its status is very indefinite. The church is by no means at one concerning it. The pulpit too often evades it. Private Christians waver between the results of independent thought and of early education, undecided whether to approve or condemn; while extremists take advantage of this hesitation to lay down the sternest dogmas, and to thunder denunciations at every head that will not bow to their *ipse dixit*. The questions at issue are not to be dismissed with a sneer at fanaticism and over-scrupulousness on the one hand, and with a protest against unwarrantable liberality on the other. The whole subject must be reëxamined with reference to fundamental gospel principles by both parties, in