THEMES OF THE PULPIT.

SERMONS IN BROOKLYN AND NEW-YORK.

MR. BEECHER ON THE TRUE WORK OF THE CHURCH—MR. TALMAGE ON THE PRODIGAL SON—MR. MARTYN URGES KINDNESS TO ANIMALS—DR. TIFFANY CONSIDERS THE LABOR PROBLEM.

Mr. Beecher in his sermon yesterday morning gave his views of the true scope and work of a church, and introduced interesting personal reminiscences and description of the progress of Plymouth Church in his sermon. Mr. Talmage preached on the Prodigal Son and was interrupted by a drunken prodigal. Dr. O. H. Tiffany last night considered some aspects of the labor problem, and the Rev. Carlos Martyn made a plea for kindness to animals.

THE TRUE WORK OF THE CHURCH.

The Rev. Henry Ward Beecher at Plymouth Church (Congregational), Brooklyn.

In a powerful and characteristic sermon yesterday morning Mr. Beecher discussed the work of the Church, and applied his conclusions particularly to Plymouth Church. He gave some personal history, and spoke of his work as almost over. His statement that the Mongolian should have equal right to this country with other foreigners was received with hand-clapping. Applause was also caused by his statement that his salary should be taxed as much as that of a bank president. The text of the discourse was Matthew v., 13, 14, 15, beginning, "Ye are the salt of the earth."

One light lights all of the house, said Mr. Beecher, provided there is only one room. But often, as the family grows and the rooms increase, there is no additional light for the rest of the house, and it is in darkness. Thus it often is in the life of Christian men and of Christian churches. The object of the church is the conservation of morals and an increase in spiritual acquirements. The church which only takes care of itself defeats the end of its existence. We find two tendencies in life, one progressive and the other conservative. Churches are as much under these as individuals are. These phrases have come to be used with much indefiniteness; but all men are under the influence of progressive tendencies when youth and health abound; when all is before them and nothing behind. I pity the young man who is conservative. We are born to be the engineers of the future. It is the normal condition of men to exert progressive influence, to think, to feel, to execute. But when we get past the meridian of life another force becomes more powerful. It is then the law to care for what we have got. So in society and in all organized institutions. Men are bold in beginnings, and lay foundations with enterprise and progressive spirit. But as their works gather age they become conservative in tendency.

Now I propose to speak of some of the dangers which beset individuals and churches undergoing the action of this law. A church has ordinarily a humble beginning. There are a few earnest men among the common masses, men of feeling, emotional, usually of moderate means, not of the highest class measured by a worldly standard. These begin a new Christian work. It usually starts in a Sunday-school in a hall somewhere where there is nothing to tempt men but souls. In time, by fidelity, success comes, the hall overflows, preaching is secured, and a larger place is needed. By self-denying effort money is raised and the foundation laid; by more effort the church is reared, and at last completed and out of debt. Then the church begins to die. As soon as it is finished, respectable families come in, and Satan among them. The moment a church begins to take care of itself only, the devil has got it. It wants fine singing and more fashionable preacher. It is ashamed of its poor members, and no longer sees through the cotton or homespun the man beneath. Spontaneity will give place to regularity and order, the emotions will be kept under, and fastidiousness will result. It will become subject to rules and regular orders. All expansibility and educability are lost. Order, doctrine, exact creeds and orthodox views are insisted upon. Don't I believe in doctrines and creeds? Yes, I do. But doctrines and creeds were once a part of politics, and a man's belief determined his life and liberty. Exact statements were then put into creeds, and these came down to us. But a man's adherence to the doctrine of the Trinity does not affect his suffrage or his freedom now, and it would be just as absurd to insist now upon the creeds and doctrines of hundreds of years ago as to live now in forts and castles and wear steel armor because men then did. A church can't stand scholarly theology. Where it grows on the outside only, it goes back to Egypt. It gets out of the light and becomes crustaceous.

The second danger is in the change of ideas, and in the end of its existence. The church becomes an association of prosperous families to educate their families for heaven. Why don't men go to church? Because they don't want to. They don't find there what they need. Churches learn to care for their own members, and no others. They have a few pews offered to strangers, giving them, as it were, the kitchen and woodshed. But that church is caring most for itself which is doing most for others; that is the best growth.

I have had particularly in mind this church and the period at which it has arrived, with its pastor, officers and members. This church is now thirty-three years old, a period set down by life insurance tables as one generation. It is that time since twenty-five men and women stood up where the lecture-room now is and organized a new church. The pastor was called from a Western wilderness. There he had been laboring with zeal part of the year as a missionary and part of the time, as a revival pastor. He came to be settled over a new church. He was asked even if it were best for him to leave the West, if it were wise to settle in Brooklyn, when there were as many promising fields in New-York, and to take a church abandoned by a brilliant preacher because he could gain no congregation. He was young, inexperienced and impulsive. But he was told to say what he thought with proper respect for popular sentiment; to be aware of committing himself on questions apt to divide his people, on slavery and moral reform; to take care of his influence, and he might come to be a man of some note. All this and more he was told by some of the fathers of the ministry. But in his first sermon, at least on the first Sunday evening, he blew the trumpet. He told those who desired liberty for the slave to come hither; those who were in earnest in temperance work to come hither; those who wished the Gospel to be preached out to come hither and hear here these things preached. So for ten or fifteen years the work went on, the minister being put up at auction every year. A party spirit was aroused against him to induce him to forfeit his anti-slavery convictions. Even *The Journal of Commerce* urged to roll him in the dirt and take away his bread to see if he would hold forth his sentiments so boldly. But his people believed in him with heart and soul, and the church grew. It held the same spirit in all the great conflicts. I believe its steadfastness in time of trial kept many a patriot heart firm during the dark days of the war, more dreadful than any words have ever told, and gained much sympathy for those who guided affairs in those perilous days. In all the disturbances that followed it maintained its integrity with a heart right on all subjects. And when the day comes that there is more care for the church than for principle, when the pews become subordinate to the outside world, the church will be in dry rot; it will be left to darkness and destruction, and all that can be done is to bury the corpse.

We are in danger as we go on into smoother times. To be sure we will have the quadrennial caldron, heated by the fires of the lancets of alarm, but the times of alarm will soon be over. These are the open questions to be settled: The unification of society; the establishment of temperance; the showing that liberty exists here, in the same right of the Mongolian to set foot upon our Western shore as of the Irishman to land on our Eastern [applause.]; the rights of citizens to the ballot, their blood-bought rights; and the rights of man as laid down by God and Christ. When this church does not stand up for these it goes out and a light is gone. These things are not to be decided to-day or to-morrow. You must be willing to live without thinking of the opinion of the world, doing your work and living a useful life. I have little to ask for myself. It is not in the power of sceptred hand, or of the hand which wields the pen, more powerful than the sceptre, to touch or harm me. I am nearly seventy years old, and what I have behind me cannot be gotten away from me. I have had a chance at the devil and have hit him many times. But it is not for myself, but for this church, which next to God I live and care for, that I am anxious. I pray that may never go down and its light set in darkness.

What is it fills the aisles and pews here full? It is the atmosphere here—the spirit of love to men and sympathy for them. This church has grown up in that spirit. Its creed is love to God and love to men. Men feel this when they come in here. The attraction is not at this end, but it is in the whole church. You make it. There shall never be lack here of a place where broken men and weak men shall resort for strength and help.

But what ought you to do? The crying evil of our time is lying and dishonesty. Some think it is heterodoxy in the doctrine of the atonement, but it is lying and dishonesty. [A voice, Amen.] The church which does not bear witness against this is eaten out by dry rot. There is need of a stand in the churches upon this matter of taxation in Brooklyn. There is an essential spirit of dishonesty in this matter. Men resort to all manner of duplicity and still wear the profession of religion to escape paying their share for the support of government and the institutions of society. I believe taxes should be shared alike. There should be taxes on churches and on ministers, on everything but the State institutions. Why should not my salary be taxed just the same as that of a bank president? [Applause.] Men say churches should not be taxed because they are for the good of morals. So are all regulated institutions, including the family. There is great need of witnesses in our churches for honesty in accounting for property and honesty in the payment of taxes. Men are sneaks in this matter. Some who are worth millions pay only for mills. Rich men get into churches and smear over their dishonesty with a varnish of religion. They engender jealousies in whole communities. Poor men say they have to bear the whole burden of taxation. Honesty is the John the Baptist of the Gospel. Morality is not religion, but there is no religion without morality. May you have here a public sentiment that shall have a purgative and healing influence upon society.

In another point, let no part of charity be neglected. Go out among the poor and needy. Don't send your tears and money, take them yourselves. A large part is your personal work. When I ask you for contributions it is no dole of charity you are to give, but a part of your life, without which you would dry and wither. It is the vital breath of Christianity.

In looking into the future, I see what will become of you and me? I am all right; I shall die soon. Another man will preach here, and a royal church will continue. It is truly Congregational. For every hour and minute of its life it has determined its own affairs. My influence has often been overruled, and I am glad of it, for I did not want a set of puppets here, but people to act for themselves. Let no man take the reins: continue full of living members; look upon the past as only a preface to your full work. I can't tell what will be in twenty years. But in heaven I shall know. Joining there my father and mother, my children and the brethren gone before, and it will add a glory to see this church doing Christ's work in the world. May God care for you, and Christ say to every one of you enter and welcome at last.

A PRODIGAL SON IN CHURCH.

Singular Interruption of Mr. Talmage's Service at the Tabernacle.

The Rev. T. DeWitt Talmage preached in the Brooklyn Tabernacle yesterday morning. The attendance was not so large as usual. He took his text from St. Luke, xv., 13: "The younger son gathered all together, and took his journey into a far country." Mr. Talmage said in part:

"Do you remember that sermon on a father's kiss?" said a man as he thrust his arm into the window of my carriage at the conclusion of one of my sermons in England.

"Yes," I replied.

"That saved my soul. God bless you. Good by."

I thought then that we might safely preach any number of sermons on the parable of the prodigal son without repeating ourselves, and on every occasion convert men to God. So let us look at that part of the story referred to in the text. The family evidently was in a prosperous condition. Amid the luxuriance of park, orchard and castle, the lord of the estate with his two sons ought to have been happy. But as you sometimes find, the two sons, who had been rocked in the same cradle, developed very differently. The elder son was splenetic, selfish and jealous, and wanted everything to himself. The younger wanted to see the world. He was frank, sociable, impatient of restraint, ungovernable, in fact a bad boy. He could not wait for the death of his father for his share of the estate, so an inventory was made, and he was given his share. His father had hoped that he would be his stay in his declining years, and it pained him to have his son turn his back upon the beautiful home. The father stood in the doorway and saw him go. He did not say much, because he was afraid he would utterly break down. He felt that it is hard to have a son go away because he is not satisfied with home, and he only said: "Farewell, my son. God bring you back again, that I may see you with these old eyes before I die. Farewell, my son." And he kissed him.

Our first parents were not satisfied with all the beautiful glories of the seasons concentrated into one, so they turned their backs upon it. Charles Kingsley, when dying, said: "Oh, how beautiful God is." Still we don't like Him. We go away from Him, and some of us are willing to do anything rather than return. Like the younger son, we have gathered all together and have gone astray. First, I remark from this parable, that when a young man goes away from God, he goes away from his early influences; he deserts the old scenes and home influences. I also remark that in going from God he is apt to go away from Christian associations. He take up with new friends who can laugh, sing, and drink with him, but who can neither weep with him nor comfort him.

At this stage of his discourse Mr. Talmage was interrupted by the movements of a well-dressed man in the body of the church, who walked down the main aisle to the small door at the preacher's right hand, through which access is gained to the organ. He entered and remained within for a short space of time. When he came out he attracted further attention by crowding himself into a front seat occupied by a number of women. He remained seated for about three minutes, and then realizing that he was not in his former seat, pushed past the women and returned to where he first came from. He sat in his seat nervously and continued to attract the attention of those near him. Seeing that he was likely to give more trouble, Mr. Talmage said:

"I hope the audience will keep perfectly still until that man leaves the house."

On this several ushers advanced and escorted the man from the building. A minute later a woman who had been sitting by his side got up and left the church. When quiet had been restored, Mr. Talmage continued:

"No illustration I could give of my subject could be so mighty as that one. God pity his household, pity his happiness, and save him from strong drink."

The preacher concluded his sermon by inviting prodigals to return to God, as follows: "Throw yourselves on God. He won't shut the door against your souls. You will find rest, perfect and everlasting rest, in God; and though your sins be as scarlet, they shall be as snow."

In his concluding prayer he said: "Bless the man who interrupted the service this morning. Save him and his family, and keep back from our abodes the awful curse of strong drink."

THE SPREAD OF THE GOSPEL.

Bishop Simpson, at St. Luke's M. E. Church.

Bishop Simpson preached yesterday morning in St. Luke's M. E. Church from II. Corinthians, x., 15-16. The spirit of Christianity is aggressive, he said. It knows no limits but the wide earth. Its mission is to teach all nations, and not to be satisfied until it reaches every creature. When the Apostle Paul had preached to the Corinthians, he told them he had hoped they would furnish him facilities to preach the Gospel in the regions beyond. The Church of Christ expects that every man shall do something to extend His teachings. When men look at what has been accomplished in the last 1,800 years they ask how long before the work shall be accomplished and the Gospel taught to all mankind? How shall the myriads of China, the millions of India, and the ignorant masses of Africa be brought under the influence of the Gospel? They took for men and women to go into these vast regions and spread the truth of the Bible. Many years must elapse before this great work can be accomplished, and yet there are signs observable by earnest, thoughtful men that there is coming a time when all shall acknowledge Christ.

The precepts which Christ taught are applicable to all ages. If you look at His teachings there is nothing local about them. The rule, "Do unto others as ye would that they should do unto you," speaks alike to all. It recognizes the grand brotherhood of humanity; the asking for God's blessing on all our work; the asking for the spread of God's kingdom over all the earth. There is not only a Providence alike for all, but the man illustration of God's love are alike for all. Of all the loathsome lepers on the earth Christ never bade one depart. The leper who dared not approach others had confidence to come to Him. All His works showed His boundless love. There is not a son or daughter on this wide earth but is taught to look up and be saved. Christ directed all His disciples to go into all the wide earth and preach the Gospel to all nations. He was tempted, but He allowed no compromise with sin. His dominion was the wide world. He is Lord over all. The treasures of the earth are His, and the cattle on a thousand hills are His to feed His people.

Before the Temple of Jerusalem was built there were years of preparation. A vast amount of material was accumulated. So when a great work is to be accomplished in Christ there are years of preparation needed. When the Apostle Paul went forth to preach there were great difficulties before him. At that time the Bible was in manuscript form, and these manuscripts were very costly, for it took years to transcribe them. God afterward inspired man with the idea of printing. Now we have the means of furnishing the Bible to every one. There are from 1,000 to 2,000 dialects and over 200 distinct languages at the present time. The Bible has been translated into all languages, and some dialects additional. We have now the means to place the Bible in the hands of all men in their own language.

If all the world is to be taught the Gospel, how will it be reached? Paul's voyage was a long, dangerous and devious one. Part of Europe was almost unknown. Northeastern Asia, America, Australia and other lands were entirely unknown. The work of spreading the Gospel has gone on without cessation. Why do men go to the Arctic seas or risk their lives in the fever-laden jungles of Africa? It is because the spirit of God impels them; the voice of God says, Prepare the way for the spread of the Gospel. We have almost solved the question, Where does man live? We need the guidance of God in carrying on the good work of spreading the Gospel. He has given man the knowledge of the magnetic needle, the knowledge of currents in the air and the sea. All this has been done to prepare the way for the Gospel work. Where man may go to trade he may go to preach. Many who thought they were working against God were unconsciously working for Him. God has curbed them with a bridle and compelled them to do His will. The governments that send out the Bible are reverred to the end of the earth. England's flag is respected the world over. The Stars and Stripes are seen in every port in the world. For a man to say he is an Englishman or an American is a protection the world over. And now, at the time when the earth seems ripe for the work of preaching the Gospel, God reveals the treasures of Nevada and Australia, and seems to say: As you are spreading the Gospel, here is the treasure to carry on the work. What more is needed for evangelizing the earth? We have the men and the educational appliances. Go into our seminaries and see the young men who are willing to go as missionaries. They say, Send us to China or Japan or India. See how the Christian women in all our churches are studying these questions and talking of cities in China, Japan, India and Mexico. It is because their sisters and daughters are going as teachers to these distant lands. To-day there are more missionaries and teachers offering than we can send. Many are offering to go without being supported. What more do we want? The armies are marching to the field, and the conflict is before us. The work of spreading the Gospel among the heathen has made greater spread in the past twenty years than ever before.

A PLEA FOR DUMB ANIMALS.

The Rev. Carlos Martyn at the Thirty-fourth Street Reformed Church.

"A Speech for the Speechless" was the theme of the Rev. Carlos Martyn's discourse last evening at the Thirty-fourth Street Reformed Church. The sermon was a plea for more kindness and humanity toward dumb animals.

The societies for the protection of animals, said the speaker, were the outgrowth of the agitation that followed the epizootic which raged among horses a few years ago. I plead for better treatment for animals, first, on the lower ground of their usefulness to men. The need to-day is of a warm, vital public opinion, that will educate the people up to a sense of the importance of the movement. Again I plead for kindness toward animals because of their physical likeness to men. They suffer, are grateful or revengeful, self-sacrificing or selfish just as we are. And furthermore I plead for them on account of their inferiority to men. We need a development of the moral as well as the intellectual side of our characters. The worst men in society to-day are the unprincipled college graduates—men of brains but of no heart. The awakening of public interest in this question will be most beneficial.

OPENING A PASTORATE.

CHARLES H. PARKHURST IN NEW-YORK.

HIS FIRST SERMON AS THE PASTOR OF THE MADISON SQUARE PRESBYTERIAN CHURCH—LESSONS FROM DAVID'S VICTORY OVER GOLIATH.

The Rev. Charles H. Parkhurst, formerly of Lenox, Mass., preached his opening sermon yesterday as pastor of the Madison Square Presbyterian Church. The new pastor was welcomed as the successor of the Rev. Dr. Tucker, who recently resigned, by the Rev. Dr. Adams, in behalf of the congregation. Mr. Parkhurst took his text from I. Samuel, xvii. 50, "But there was no sword in the hand of David," and the sermon was devoted to the presentation of lessons from David's victory over Goliath.

THE SERMON.

A great deal of the power and effectiveness of the Bible, said the preacher, is lodged in its stories, in its pictures, for a story is a picture substantially, only entering the mind at the avenue of the ear instead of the eye. Children are fascinated by pictures, by word-pictures, and men also, for this is one of the many respects in which we can never quite get over being children, and it is a very sad and dry sort of an old age that is not sensitive to the beauty and open to the appeal of a story. And so the Bible wins its way with the children and holds its own with adults in considerable degree because it is a story-book. It is full of flesh and blood and interesting situations that it does not tax the intellect greatly to understand. And so it appears to be a very wise Providence that made the Bible dramatic.

There is another preliminary point that I want you should notice. We need not only to be satisfied of the historic accuracy of the narrative, but we want also to be satisfied that there is nothing in the story substantially exceptional to what is occurring now. There is a notion continually getting hold of our minds that things used to be essentially different from what they are now; that events which took place thirty or forty centuries ago—especially in Palestine—occurred under an almost totally distinct régime from the one operative in the history that is being wrought in our own longitude and generation, and that historic principles and the natural sequence and consequence of events have been altered by their transference from sacred to profane soil. Also, that a philosophy of history and of life centuries before Christ is not exactly as valid for you and for me eighteen centuries after Christ, and that the declarations of Scripture, which passed at their par value in the days of Moses and Solomon, are not fit to serve now as a medium of exchange between intelligent minds and earnest hearts without being discounted. To the extent that this conception pervades the minds of men, to just that extent, the Old Testament ceases to be a practical reality and the vital fact in the world's life and growth. If I did not feel perfectly persuaded that the story of David and Goliath in its statement of events not only, but in its explanation and philosophy of events, is as true and relevant to us to-day as the sermon preached by Christ on the Mount, I would no more bring it into a Christian pulpit and found a sermon upon it than I would seek to enliven my hours of loneliness by populating my rooms with bleached bones excavated from the Catacombs.

Now, with this conception of the story we shall find it, on examination, to be an inexhaustible mine of helpfulness to every man and woman who sincerely craves help. There is not one of us but that at one time or another is placed precisely where David was in front of our Goliath and with no weapons with which to confront the panoplied champion but five stones and a sling. To the cry we raise to heaven we want an answer to come in some shape beside abstract principles. When we pray, "Give us this day our daily bread," nothing will answer but bread. And what we want as we stand up in prayer confronting our Goliath is a concrete, soul-satisfying answer, and in this page from the life of David we have that precisely. The young shepherd out of Judah stands before us as a solution of the problem: "How shall I with the poverty of my resources accomplish what God has committed to me to be done?" In answering that question—or rather in letting David answer it—we shall notice first the quality of the purpose. Why was David ambitious to slay Goliath and rout his fellows? This was his purpose, "That all the earth may know that there is a God in Israel." There was nothing David would have left undone. For the time being it was the one burning passion of his soul to shed the unsanctified blood of his opponent, but this purpose was holy, because touched by the light of a purpose higher and grander.

Just at this point you and I must be careful. However reasonable and intelligent a purpose may be, it has not the promise of a slaughtered Goliath in it unless to us the splendor of its achievement will be that it will help persuade the world that there is a God in Israel. You are a merchant, which means that you are seeking to accumulate property by means of the methods and you adopted that explain that reason you judged a right and proper one to adopt. You devote the best years of your life and the grandest energies of your soul to the accumulation of wealth. Of course you do that if you are a Christian merchant; there is nothing else open to you. There is a criticism, oftentimes insidiously made upon Christian professional and business men, that they are too devoted to their profession, too much engrossed with their business. It is, however, the evident sentiment of Scripture that business is no more evangelized by being prosecuted irreputably than preaching the Gospel is made acceptable to God by being done in a way that shows that the preacher's heart is only half enlisted. We sometimes designate the office of the ministry as the holy office. Everybody knows that it is the office unto which the Lord has elected us, and everything in that office is sin that is not done into all the conceivable energy with which we have been endowed. But while in all this we shall have been following the example of David in the resolutness and whole-hearted-ness of his attempt, there is one step further in which we have to follow him. Whatever energy may be devoted to our purpose, it is a holy purpose only as it consciously leans forward toward an end transcended and resplendent. Whatever editorial we may compose, however gain we may drive, or discourse we may preach, the act begins to be a Christian one and to contain in it the promise of Christian success when it falls into conformity with the will of God.

The second element of success we shall notice is implied in the pasture where David puts his hand into the bag, takes out a stone, and putting it into his sling smites the Philistine in the forehead. David had a very definite idea of what he was trying to do. His energies were focussed to an exceedingly precise point. For the time being the whole cause of evil in the world was represented, to him, by army of the Philistines, and the whole army was represented by Goliath. He was therefore intelligently and deliberately striking at this great world's evil by driving a stone into Goliath's forehead. What we infer from the story of David is to be an element of the success proper for us to labor after in any laudable enterprise. Now, while in the ordinary matters of life men have a pretty definite idea of what it is they want to do, and a pretty definite idea of the way to do it, in matters of Christian life and collective church life it seems to me there is a good deal of indecision and ambiguity. When a mason builds a brick wall he does not construct it collectively, but by picking up separate bricks and putting them together. Now, in the work of building up our own Christian characters into a higher manhood, there is no dispensing with much of this same method of procedure. There is in my character some particular place more than any other that needs to be built upon; it is for me to find out that place. We oftentimes are very definite in our ideas of the way to build up. One reason why such general petitions often go unanswered is because we do not care enough to go to the trouble of offering particular petitions. The glittering generalities of our devotions are oftener than otherwise the outcome of our spiritual sloth.

There are two or three other features of the story which remain to be noticed. A third element of David's success lay in the cautious adoption of such means as were at his disposal and in the sagacious use of those means. There was not much of the armor of Saul in David's equipment. He took what he did he did as well as he knew how. When we stand in the presence of our Goliath, our first impulse is to measure his stature and calculate the weight of his spear's head, and our second impulse is to conclude that our bravery appliances are of no account, and that therefore the whole matter must be given over to the disposal of the Lord. If we have any work to do—and who of us has not?—our first step is to take an inventory of our appliances. We must choose carefully our five pebbles from the brook, regard our sling with tender respect, and not despise it because it is not a sword, and when the time comes use it as though the issue depended totally on the manner of its use.

A fourth element in David's success was that he was true to himself, which is the supreme test of a man's genuineness. He succeeded, among other reasons, because he labored along a path that was familiar to him. David's use of his simple instruments was an embodiment of the doctrine that the way to do an extraordinary thing is not to resort to extraordinary means of doing it. We can take suggestions from the wisdom of others and learn lessons from others' experience, but no man becomes great by imitation or wins success by importation. A man can be none other than himself with any just expectation of making a success of life. Every successful outcome of a man blossoms directly from the man's own individuality. In ordinary secular employments our individuality is in a good degree preserved; but when we come over into the religious domain there we preach, pray and behave like something that is other than our own selves. Let me instance prayer. In our ordinary conversation we speak naturally, with easy inflection and spontaneous emphasis. But there are very few saints that pray as they talk. It is our disposition to pray with an assumed sanctimony, counterfeit inflections, and with borrowed petitions, all which is a sort of spiritual wax-work, all the more repulsive from the laboredness of the imitation. One secret of David's success was that he never tried to be anything but David; and your success and mine in the work that lies before us will be due to the same exercise of simplicity and genuineness.

Now, all of these four specifications are only fundamental to the keystone of human success. "And David said to the Philistine, This day will the Lord deliver thee into mine hand." To work as though everything depended on us is the Scriptural preliminary to praying as though everything depended on God. The efficiency and the sufficiency are of Him. The little spark of our endeavor seems only to fire the charge lodged in God's heavy ordnance and to release the mute and invisible energy of heaven. And this crowning, completing power of God is indissolubly welded to the fulfilment of the ordained human conditions. If we enter into a work to which God has called us and fail in that work, we do not fail because our strength was not adequate to the work. God makes very little account of our strength. Indeed, He seems fond rather than otherwise of a weak instrument. It is just in weakness that the Lord promised Paul that the Divine strength should be made perfect. It is precisely the weak things of the world, as Paul tells the Corinthians, that God has by his own deliberate choice selected to confound the things that are mighty. If, therefore, we enter into a work into which God has called us and fail in that work, we fail because of God's withheld power; and if God withholds his power from us, he withholds it because of the unfulfilled conditions back to which with adamantine links the Divine beginning is forever bound. In whatever suitable Christian service we may therefore be engaged, let it be the aspiration and prayer of our heart that we may bring to that service that faithless concentration to the glory of God, that precision of purpose, that faithfulness and simplicity in the use of means, that sense of dependence upon God's help, that shall make it as easy and necessary for success to be the outcome of our endeavor as perfume exhales from the opening flower, and as the earth and the sky are suffused with necessary splendor beneath the baptism of the ascendant sun.

EMPLOYERS AND EMPLOYED.

Dr. O. H. Tiffany, at St. Paul's Methodist Episcopal Church.

The Rev. Dr. O. H. Tiffany continued his discussion of "The Labor Problem," in St. Paul's Methodist Episcopal Church last evening. In his previous lectures his object had been to set forth the principle that work in some form is both duty and praise, and that the relations of men as employers and employed make necessary classification, but not antagonism. Last night he quoted from Exodus to show the high value placed on skilled labor. In ancient Rome, he said, there was found a class which approached the working class of the present day, but it disappeared in the third and fourth centuries. This was due to the mistaken policy of the Government in distributing gratuitously to the people all the things necessary for life. It was also due to the enormous increase of a class in society that merely represented work, with none of the conditions of its worth. The same thing was to be seen in Ireland to-day. Of her eight millions of inhabitants, a few thousand, owned the soil.

In this country, continued Mr. Tiffany, we are a nation of workingmen and as such are happy, prosperous and content. There are exceptional cases among us where the tendency to ape the airs of foreign aristocracies is so developed as to class them among the Darwinians in philosophy. We have no aristocracy, hence no pauperism but what we import. We grew in less than one hundred years into a great nation. We were plunged into a great civil war. We conquered peace and in fourteen years redeemed our promises in coin. We have challenged the world at its international expositions and we have rivaled the world in the renown of our workingmen. Heroes are not accidents. The giants of their time and age never come by dreams or visions. An iron fibre is not the product of repose. The history of great men is not a narrative of what has happened to them but an account of what they have done, showing that their strength was gained by labor. We are thus forced to conclude that there is worth in work, since the working classes are the strength and hope of social order and national prosperity and independence.

ANTHONY COMSTOCK'S WORK.

A BAPTIST DOCTOR OF DIVINITY PROTESTS AGAINST IT IN STRONG TERMS.

To the Editor of The Tribune.

SIR: As a citizen, a taxpayer and a clergyman, having a numerous parish, I wish to protest against the work of Anthony Comstock and his associates. I protest against his lottery raids, because they are heartless and persecuting. Clerks and buyers are locked up under oppressive laws, enacted because of a popular prejudice. I hold that the best cure for lottery gambling is to let buyers sicken of the business just as outsiders do of stock buying, by reaping a crop of disappointment. At any rate do not tell us that the United States mails are to be invaded by spies. There is neither morality nor honesty in seizing money in lottery offices. To give it to the poor savors of the methods of old-time English footpads who robbed from the rich and gained safety by subsidizing the poor.

I protest against the whole system of spies and the lying thereby enacted. It is a disgrace to try to commit the Church to these methods. If it be a crime to appeal to the cupidity of the wicked and cheat them under promise of gain in investing in lotteries, etc., is it not equally a crime to appeal to the cupidity of the wicked by pretending to be a bona fide buyer of a ticket only to lead the seller to ruin?

I protest against the pretentious and futile raids on disreputable houses which only disturb public morality by lifting the curtain and dropping it after the innocent have seen. Well might a fallen woman say, "They raid us or they tell us to leave our business. If we promise to reform, Christians pray over us, sing to us; out of meetings, shun us. We get only hymns, slights and hunger. Our associates in sin and death are our only true friends. To leave our present life is drudgery or hunger. There is no way for a fallen woman to get up and back."

Why is not some method devised to stop the fall beforehand, and to recover the weak girl by offering her a home and work such as she could do, such as she did before the fall? She tries to reform, and nine cases out of ten she is asked to go to heavy domestic service to compete with the brawny Irish emigrant.

I protest against the law and the proceedings under them of Anthony Comstock, wherein he attempts to prejudate and prejudge the sale of certain things hitherto commended by the great majority of physicians as harmless and yet unavailable to sickly and overburdened mothers. I am aware of the fact that some of those who have favored these prohibitions, buy and use what they denounce. Common sense is a jewel, and there ought to be laws, if we are going to invade the privacy of homes, to discourage the bringing into existence of weaklings; also to guard the mothers from those diseases that prevent them from caring for the children they have.

Finally, I protest against the obscene, so-called, "exhibitions" given by the said Comstock. Hundreds of clergymen, deacons and other men have been invited to see the lewd, pictures and such things that this man has hopelessly taken from the owners. Not only have these degrading things been frequently shown to large gatherings of men, but scores have been invited to private views. These scenes have been given frequently for years. "Revenue?" to sold them? The plaintiff is that this will awaken public opinion against them. Very well. Let us hold to the line. If gathering men to look at them will make them hate them let us have them on sale for men everywhere. I deem the whole thing impertinent folly; as a remedy, shabby; in the light of justice, dishonesty and fraud; in the line of government, the setting up of a dangerous precedent and the establishing of principles that undermine our liberty and our safety. Yours respectfully,

New-York, Feb. 12, 1880. A NEW-YORK PASTOR.

WHAT IN THE CAPTAIN'S BUT A CHOLERIC WOMAN.—The laird (to his gardener, who had caught somebody trespassing): "Hum! And you say, Sandy, that the fellow was impudent?" Gardener: "Impudent! 'Deed, sir, if he had been the laird himself he could na have been mair ill-bred!"—[Punch.

An Arbroath man, overfond of a wee drop, having beaten his wife at night, and forgotten all about the domestic difference by the morning, looked at her damaged face, and anxiously exclaimed: "Gudeness preserve a'! Lassie whaur hae ye been?" Enlightened as to his part in the matter, he cried, as though he were the aggrieved one: "O dear, O dear! its an awfu' thing ye winna keep out o' hairm's way."—[Chambers's Journal.

Proposals.

PROPOSALS for HYDRAULIC CEMENT.
OFFICE OF BUILDING FOR STATE, WAR AND NAVY DEPARTMENTS, WASHINGTON, D. C., March 24, 1880.
SEALED PROPOSALS for furnishing and delivering 2,000 barrels, more or less, of natural Hydraulic Cement, at the site of the north wing of the Building for State, War and Navy Departments in this city, will be received at this office until 12 m. of April 12, 1880, and opened immediately thereafter in presence of bidders.
Specifications, general instructions for bidders, and blank forms of proposal will be furnished to regular manufacturers and dealers upon application to this office.
THOS. LINCOLN CASEY, Lt.-Col. Corps of Engineers.

PROPOSALS FOR ARTILLERY HORSES.
DEPOT QUARTERMASTER'S OFFICE, COLLEGE HOUSE, 1, 3 and 5 BROADWAY, NEW-YORK, February 9, 1880.
SEALED PROPOSALS, in triplicate, addressed to the undersigned, will be received at this office until 1 o'clock p. m., Wednesday, March 10, 1880, at which time and place they will be opened in the presence of bidders, for supplying this Depot with sixty (60) Artillery Horses; to be geldings of hardy colors, sound in all particulars, in good condition, square trotters, well broken to harness, from fifteen to sixteen hands high, not less than five nor more than seven years old, weight not less than one thousand and fifty (1,050) pounds, and suitable in every respect for artillery service.
One copy of this advertisement should be securely attached to each duplicate proposal, and be mentioned therein as comprising part of it.
Blanks for proposals may be obtained at the office. Proposals should be enclosed in sealed envelopes, marked "Proposals for Artillery Horses," and addressed to Col. L. C. Easton, Depot Quartermaster, New-York city.
The United States reserves the right to reject any or all proposals.
L. C. EASTON, Colonel and Asst. Q. M. General.

PROPOSALS for CAR-FASTENINGS for use on cars transporting goods in bond, and for seals for use on packages of dutiable goods.
TREASURY DEPARTMENT, Feb. 19, 1880.
SEALED PROPOSALS are invited until 12 o'clock m. on Wednesday, March 24, 1880, for furnishing the Treasury Department fastenings for cars transporting dutiable goods in bond and goods passing in transit through Canada and seals for packages, in such quantities as the Department may from time to time require.
Proposals will be accompanied by samples of the articles proposed to be furnished, and will state the price at which the same, boxed and marked for shipment in such manner as may be required by the Department, will be delivered at the office of an express or freight company at the place of manufacture. Where lead seals and wires, glass seals, or other seals of like character are submitted, at least one dozen of each should be furnished.
The Department reserves the right to reject any or all bids, and to waive informalities.
Due examination will be made of and full consideration given to the merits of all locks, seals and other devices which may be submitted.
Printed forms of proposals are not furnished, nor are they necessary.
Proposals may be made for furnishing either or both of the articles named to be marked "Proposals for car fastenings" or "Proposals for Package Seals," as the case may be, and addressed to the Secretary of the Treasury.
JOHN SHERMAN, Secretary.

Religious Notices.

Disciples of Christ.
26th st., near Broadway.
GOSPEL PREACHING TO-NIGHT
By the Rev. JOSEPH BRADFORD CLEAVER.
Come and hear, believe and obey the Gospel.

Sales by Auction.

MORTGAGE SALE.—THOMAS BOWE, Auctioneer, sells this day, at 10:30 o'clock a. m., at No. 10 University Place, one horse, wagon and harness.
S. FEUCHTWANGER, Atty for Mortgagee.

Dry Goods

E. Ridley & Sons,
GRAND AND ALLEN-STS., N. Y.
STATION OF THE
NEW METROPOLITAN RAILROAD
DIRECTLY OPPOSITE.
OUR 52 DEPARTMENTS
EXHIBIT
Extraordinary Bargains,
MILLINERY SILKS AND SATINS, 35c. and 45c. per yd.
ANOTHER STOCK
OF
RICH RIBBONS, FLOWERS, FEATHERS, TRIMMINGS, &c.
ODDS AND ENDS
IN LACES, WHITE GOODS, &c.
LARGE STOCK OF
ROGER BROS. A 1
PLATED SPOONS, PLATED FORKS,
NEW AND DESIRABLE PATTERNS.
275 DOZEN TEASPOONS, $2 70 PER DOZ.
125 DOZEN DESSERT SPOONS, $4 75 PER DOZ.
165 DOZEN TABLESPOONS, $5 80 PER DOZ.
95 DOZEN MEDIUM FORKS, $5 75 PER DOZ.
250 DOZEN DESSERT FORKS, $4 75 PER DOZ.
☞ THESE GOODS ARE ABOUT 33⅓ PER CENT LESS THAN THEY CAN BE PURCHASED ELSEWHERE.
EDWARD RIDLEY & SONS,
309, 311, 311 1-2 GRAND ST.,
56, 58, 60, 62, 64, 66, 68 and 70 ALLEN-ST.

E. Ridley & Sons,
GRAND and ALLEN-STS., N. Y.
STATION OF THE NEW
METROPOLITAN ELEVATED R. R.
DIRECTLY OPPOSITE.
DRESS SILK
DEPARTMENT.
CANNOT BE EQUALED, OUR 95c. Black Silk.
COMPARE WITH ANYBODY'S SILKS,
OUR $1 00, $1 15, $1 25, $1 38, $1 48, $1 59.
DAMASSES, 22-INCH, DESIRABLE COLORS and SHADES, $1 per yd.
Full Lines of
SATIN DE LYONS,
$1 45, $1 50, $1 65, $1 80, $1 95, $2 25.
WARRANTED TO WEAR.
BLACK AND COLORED
DRESS SILKS,
AT 75c., 85c., 95c., $1 15, 99.
EDW'D RIDLEY & SONS,
309, 311, 311 1-2 GRAND-ST.,
56, 58, 60, 62, 64, 66, 68, AND 70 ALLEN ST.

SPRING SUITINGS.
SPRING OVERCOATS.
MADE TO ORDER.
Nicoll
THE
TAILOR.
620 BROADWAY,
139 TO 151 BOWERY.

MME. DEMOREST'S Grand Opening of the novel, useful and the beautiful for the Spring Fashions Wednesday