so be dissolved and with Christ." But one moment is sufficient to redeem the past. Begin, then, from this very instant to live and do all things well, so that when you shall be no more your souls may rest with the blessed, and your names and good actions be in the mouths of men for example and praise. It is impossible, you may say, for poor human nature to do all that is required of it for salvation. But I will answer you that there is no impossibility asked of you. It is a simple command of God Himself, and he would not command an impossible thing. Christ says, "I am the way, the truth and the life." Hence, it must be admitted that any one that does not follow Him walks in darkness.

HIS IS THE ROAD OF SALVATION.

Again, our Lord tells us, "Be ye perfect as our Heavenly Father is perfect." How can we expect to be as perfect as the Great Father? Between the perfection of God and that of even the blessed Virgin Mary, there is an infinite distance. But this strong language is used to show us how much we should prize our salvation, and endeavor, by all means, to fructify the graces that God bestows upon us. Again, the Apostle writing to the Thessalonians, says "This is the will of God, your sanctification." It would be blasphemous for us to say that we cannot be saved. He who suffered so much for us cannot wish to see us lost. But do you wish another proof that you can be saved without doing impossibilities? Tell me, you who have had the happiness of attending this mission, you who have within the last couple of weeks given up drinking and cursing and entered on a good life, if you would have believed such a change possible a few months ago. What you can do for two weeks you can do for four; what you can do for a month you can do for a year, and so continue in the pardon and grace of God for all time if you are steadfast in prayer. I may be answered, Oh! that old missionary is a terrible man, he has told us some awful truths. Who could be wicked while he preaches to us with such earnestness? But it is not the man that has done it. He has told you nothing new. He has truly said that you have not been placed on this earth to gain treasures, enjoy pleasures or honors. You have been

PLACED HERE TO SERVE GOD.

He has also told you that there are two roads to eternity—one leading to heaven and one to hell. This has been preached hundreds of times in other places, but not with the same result. It is the grace of God that has made the good seed take root in your hearts. In order to be saved we must be saints. Let us for a moment examine how it is that so many people consider it too difficult to acquire a state of sanctity. They foolishly imagine that to be a saint one must leave the pursuit of his worldly affairs, his relations and home, and retire into a desert and lead a life of continued prayer and austerity. Then others fancy that to be a saint we must leave all things and travel through distant countries to preach the Gospel to the heathen. I do not, of course, say that there is no sanctity in such a life and in great prayer. All cannot do these things. There are here on earth

MANY DEGREES OF SANCTITY,

as there are many degrees of glory and happiness in heaven. Our Saviour Himself hath said, "There are many mansions in My Father's house." And Almighty God does not give the same grace to all. To some He gives more, to some He gives less. But yet He rewards all according to their merits. Sanctity must reign with the monarch on his throne and the beggar in his hovel. It will be the wealth of youth and the prop of old age. Rich and poor, literate and illiterate alike, may acquire it. Let people, then, not fancy that sanctity belongs only to a few chosen ones. In what does it consist? "If thou will live," says Christ, "keep the commandments." "Do this and thou shalt live forever." Can it, then, be impossible for you to do that? Hundreds of thousands have done so before you; men and women with the same temptations, the same enemies to contend against as you have. It would not be just for you to expect to go to heaven without some little trouble. Even to realize a little worldly honor and wealth and position, how much labor we undergo! Look at the lawyer, the physician and the mechanic, going through years of patient study, anxiety and labor to acquire eminence in their respective pursuits. See the industrious mechanic rising at early dawn to work and returning late at evening in order to make a living and little comforts for his family. He does not give it up. All trades and professions know the road to honor to be difficult, yet will they manfully pursue it. Now are the goods of this transitory earth so superior to the lasting glory of heaven? Are we prepared to undergo all difficulties to acquire them while we look upon

OUR SIMPLE RELIGIOUS DUTIES

as unbearable? If such be our thoughts we think but very little of our salvation. Remember, beloved brethren, that we are all born to salvation. It is the will of God that you be sanctified. Persevere, then, in the good resolution formed and good actions done during this mission. Lift up your eyes in spirit and behold the glory that God has prepared for you. Beseech the intercession of the blessed Virgin Mary to enable you to walk in paths of grace and come at length to the fruition of your faith and good works in the kingdom of the just.

At the conclusion of the mass Father Damen ascended the steps of the altar and announced to the congregation that a thanksgiving mass would be celebrated this morning to praise God for the graces conferred upon the labors of the mission. He exhorted all the men to join either the Bona Mors Sodality or the Temperance Society, and especially called upon the young women to enter the Sodality of the Blessed Virgin, also attached to the church. He expressed himself much edified at the number of converts that had come into the church yesterday morning, and stated that he would baptize other applicants to-day.

BROOKLYN CHURCHES.

Shady Love in the Plymouth Pulpit.

Cataracts of Cold Water from the Rock of Truth.

The Immortal Treasure of the Soul.

PLYMOUTH CHURCH.

Mr. Beecher on the Shady Side of Love—The Aspects of Hyacinth Love, Adulterated Friendship and Abdominal Good-Natured People—Brothers, Sisters and Lady Friends.

A dull, gray morning and an easterly wind did not prevent the usual crowd from thronging the gates of Plymouth church yesterday. It had its effect, however, upon the apparel of the congregation. Spring fashions did not make much of a show, and there were more furs and less silk than were visible last Sunday, when everything was lovely in the heavens above and the earth beneath. Externals have their effect upon the preacher. Bright, clear weather, either sunny or frosty, agrees better with Mr. Beecher's mind. On a cloudy, drab and colorless day like yesterday he is apt to pitch the eloquence of his speech to a pathetic minor and to defer the fortissimo and the crescendo passages to a more auspicious season.

After the choir, including the familiar soloists—the new ones not having been installed yet—had sung the *Kyrie*, from Mozart's Twelfth Mass, Mr. Beecher led in prayer, which was distinguished by the emphasis with which the burdens and sorrow of life were laid before the Throne of Grace, and the earnest intercessions for a divine sustenance to tread with manly firmness the rugged road of life's hill of difficulty.

Mr. Beecher's subject was the shady side of love, and he selected for his text the thirteenth and fourteenth verses of the fifth chapter of St. Paul's Epistle to the Galatians—"For brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this—Thou shalt love thy neighbor as thyself."

The introduction to the sermon was mainly taken up by a philosophic definition of love, reducing what Matthew Arnold says is "the sweetest vintage of the vine of life" to its primeval elements. True love, said Mr. Beecher, always carries with it the power of self-negation. Let us see if this is so in life, and look at it in that form of affection which takes the shape of friendship. You will see there is an element of disinterestedness in friendship. The glory very often of the gift is that there is

NO COMMERCIAL ELEMENT

in it. Hence there are very few friendships, but there are many acquaintances gilded with friendship; very few with the root of the matter in them—namely, the power to will, to do and to suffer for a friend. Ordinary friendships are mere commercial relationships. There are friendships between women and women where this principle is probed as deep as possible, and where the doing and the suffering are developed to the deepest depths of the soul. We cannot have too many of these friendships in the world. We do not have many, however, for these friendships are too costly for poor human nature, and it has not learned the lesson of life with sufficient facility. In this kind of friendship, however, there is no passion, no deep, true affection. Most of what we call love has stolen the name and covered it with a surface of passion. When men do love there is a carelessness about themselves and an intensity of desire for the growth and development of others. We have a glimpse of this in that love that terminates with wedded love. Young men and maidens know of such hours when self has merged one into the other, and the thought of life has been glorified by actual experience. But then such love is

LIKE THE HYACINTH'S,

which has blossomed royally in the spring, but before May has half past the blossom has withered; a few green leaves lie withered on the ground; all the rest of the summer there is nothing but the bulb lying withered in the dirt. The love of parents for their children was here strikingly illustrated by Mr. Beecher by the sketch of a mother and father who were farmers, to whom God had given a son, whose poverty and hard life had been lit up with a holy purpose to labor and toil that their son might go to college; who rose so early that they were at work before the birds were up, and whose son's candle might be said to have been lit by the marrow of his fathers and mother's bones. Then tidings came that this son was sent home disgraced. No heart ached like these old people's hearts, and none took him home again with anything approaching to the pity that these old folks did, who had sacrificed almost their lives for his sake. Mr. Beecher said he had given these

FAMILIAR EXAMPLES

that his hearers might see what true love was. It was shown to us in the declaration of the Apostle in the third chapter of Paul's Epistle to the Philippians; and in the declaration of Christ to His Apostles at the Last Supper. Yet men, after reading this declaration, want to know if Christ is divine, and they test this divinity as a chemist would test it; they weigh this text and the other text, and put one into one scale and another into another, and say, "If I had but another text I think He would be divine," as if this divinity were a ponderable quality. If this world is struggling for a higher life, for a diviner humanity, it has God standing before it, holding up the manifestations of His love, which is characterized by a wondrous, unappreciable capacity for bearing, for sustaining, for suffering, and for doing. In this divine manifestation it is as if one single hour had been let down to earth from heaven to show what is the continual occupation of heaven. There was no other servant like God in the plenary service of love. This was not the former teaching about God. I can take

ONE HUNDRED VOLUMES

from my library in which there are sermons that represent God as requiring the whole universe to be His parasites; all the nations to bow their knees to Him who sits in glory, merely to gratify a selfishness for its own sake. A selfishness that required the sweeping of the whole lines of creation to augment that store of flattery that was to go pouring into the Divine presence in the most voluminous tides of flattery. Was flattery or selfishness any better for being almighty and boundless? This unselfishness of love was the secret of the joy in heaven, and one might very properly inquire whether we were fitted for being partakers of that heavenly joy. Mr. Beecher proceeded to give a practical application of his subject, and in referring to good-natured people said:—These people were very well for the lubrication of life. Good nature was, however, but a very superficial quality, and was very often far more physical than mental. There were many men who had a reputation for being hard, rough and unsympathetic, who would be likely to do more for you when the pinch came than these

ABDOMINAL GOOD-NATURED PEOPLE

would. These latter had a negative kind of virtue. If virtue consisted in the "nots" how much virtue there would be in the world. They did not steal, did not murder, did not swear, did not break the Sabbath, did not knock men down, did not gamble, did not get angry—no more did lamp posts. (Laughter.) The true service of love was to go out and do, and suffer and be anxious for the real welfare of one another. This view of love should go into the household. This giving up for another is the ratio of family happiness. How many young men there are who are good natured to their sisters, but who will see their sisters go out without a beau, but who will themselves go off with some lady friends of their own, and whose love for their sisters is only dependent upon their sisters' good offices for them? This was another reason why there was such a little power in the Church; there was too much adulterated love there. Men pray for a higher life, but this life is a tropical plant—it needs the sunshine of love. What would you think of a man who planted orange and lemon trees in Canada? You would tell him they had never grown there, and never would. But you might plant them in the south of Florida, and you would have plenty of oranges and lemons without much praying for. (Laughter.) Selfishness is the bane and the curse of life, as this love is the bounty and the divinity of life."

LAFAYETTE AVENUE PRESBYTERIAN CHURCH.

Dr. Cuyler on the Temperance Question—Total Abstinence a Divine Law—Dr. Duryea Rebuked.

The announcement that Dr. Cuyler would preach upon the total abstinence question in connection with the fact that it was known that his opinions on that question conflicted somewhat with those set forth by the Rev. Dr. Duryea, drew a very large congregation to the Lafayette avenue Presbyterian church yesterday morning. Before announcing his text Dr. Cuyler said that he had prepared his sermon in compliance with a suggestion of the National Temperance Society, made several weeks ago, and would have preached upon the subject even had it not been presented by any of his brethren in any other Christian pulpit. He selected as the text of his sermon Proverbs xx., 1—"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise." He said that he proposed to discuss the very important question, "What is the moral duty of every good man and woman in reference to the use of alcholics—intoxicating drinks?" No question at present agitated more minds than this one, and none had a better right to enter the pulpit than this one. The pulpit ought to make the path of duty so clear that the wayward man that falls shall not err thereafter. The minister should carry

NO DARK LANTERNS.

Up from the seething caldron of sin arises the question to-day—What is my duty in reference to the use of of offering these destructive drinks? Surely our all-wise Father has not left us in the dark upon so momentous a question of Christian ethics. If our Father has made known to us His will in regard to alcoholic intoxicants, where shall we discover it? We shall discover it in two clearly legible laws—the one is the law written upon our bodies, the other the law written in this blessed book, the Bible. What is written upon the one never contradicts what is written upon the other. Truths never conflict. An established truth of science never contradicts an established truth of revelation. And when any man or minister attempts to prove that the Word of God justifies or encourages the use of intoxicating beverages he puts a fatal weapon into the hands of the infidel, for the shrewd sceptic quickly retorts:—"I know that alcoholic stimulants are deadly poisons to the body and mind. If, therefore, your Bible justifies and encourages their habitual use your Bible must be false. I prefer to stick to what I know rather than to believe what you make your Bible say." You may be sure that I am not going to put

SUCH A LOGICAL BLUDGEON

into the hands of the sceptical; neither shall I put into the mouth of the Christian any excuse for violating God's law, whether written upon the human body or upon this heaven-sent inspired book. Our bodies were made for temples of the Holy Spirit, not to be tippling places. Let us inquire, in the first place, what law in regard to the use of alcoholic intoxicants God has written upon our bodies? To this question science and universal human experience give answer in a voice as distinct as the thunders of Niagara. Science has made laws upon investigation of the statutes which the Creator has written upon the human organism and has established the fact that alcoholic intoxicants are poison. Science holds her inquest over the bloated, disfigured body of the man who has drank and brings in the verdict, "This man is poisoned." There is not a reformed inebriate who does not carry in his brain a powder magazine ready to ignite at the touch of one drop of strong drink. If we never had any Bible science would inscribe upon the body of every habitual drinker, "Wine is a mocker," &c. Science declares as a second testimony that alcohol is not a creature of the God of law. While the Almighty has created innumerable fountains of water God never created one gill of alcohol. It is simply the chemical product of the fermenting vat and distillation. God made the golden corn to nourish His mighty family, but distillation pressed out of the decomposed masses the fiery juice alcohol. Science and human experience have a third testimony. They reveal to us that God has written upon every human body the law of abstinence from intoxicants by decreeing that alcohol shall lessen the muscular power, diminish the animal heat and derange the digestive organs of the human body. At the same time people are swallowing doses of Bourbon, gin and wine under the idea that it will aid them in digesting their dinners. When

THE MOST FAMOUS OF MODERN PEDESTRIANS

was asked if he did not use plenty of ale and porter while training, he replied, "When I have business on hand there is nothing like cold water and the dumb bell." The shameless bully cared nothing for God's law written in the Bible, but he knew too much of God's law written upon his body to weaken his giant's strength by the use of alcoholic poisons. Dr. Cuyler was once told by one of the most famous of American pedestrians that nothing so weakened him as even a very moderate use of wine or whiskey. Science and experience points to the fact that every living human body recognizes alcohol as an enemy and tries to expel it. They also testify that alcohol does not feed the body but impoverishes it. Instead of warming it, alcohol first scorches and then leaves it to freeze. Instead of prolonging life it breeds disease. Now let us read and interpret the law written upon this inspired book. We must come to it in a spirit of devout candor. Each passage must be studied in the light of the whole book. What is the spirit and aim of God's glorious word? None will dare to deny that the aim is to elevate man, not degrade him. I therefore say, without fear of successful contradiction, that from the first syllable in Genesis to the last note in Revelations the whole spirit of God's word is in favor of an entire abstinence from every practice which tends to degrade and destroy the human body and the human soul. The divine law in the book comprises the divine law in the body, and all attempts to drag these scriptures into a support of modern drinking customs only end

IN MAKING MEN SCOFFERS AND SCEPTICS.

I aver that the holy Word of God enjoins the duty of abstinence from alcoholic intoxicants. Before this assembly, as before a court, we shall summon witnesses to that declaration. Dr. Cuyler then referred to Noah and Moses, and said that the words "strong drink," as mentioned in the Scriptures, had a very ominous sound; but it was an incorrect translation of the Hebrew and which signified a sweet drink pressed out of fruits, often drank in an unfermented state. Facts showed that the ancients regarded unfermented wine with great favor. Dr. Cuyler referred to Solomon, who said:—"Who hath woe? who hath sorrow? who hath strifes? who hath wounds without cause? who hath blurred eyes? Those who tarry long over their wine," &c. Was there any one in that house who could torture that into moderate drinking?

Dr. Cuyler then presented the other side. Here he said, comes an expounder of God's Word, who sets forth the example of his Saviour, and asserted that Jesus Christ actually manufactured, by miracle, a large amount of alcoholic intoxicants, to be drank at the wedding feast. If we had not heard that before we should be horrified; and last year, when

A DRAMSELLER IN NEW YORK

printed that passage on the back of his card, we were horrified. Our opponents would admit that our Divine Lord knew what was in man. In view of that perfect knowledge we defy any man to prove that He actually created and gave to His own children a draught of alcoholic poison. Dr. Cuyler said that the present wines and beverages of Jerusalem, as he himself tasted them, were unfermented. He also quoted from the most learned scholars in support of his assertion that our Lord would never have ministered to drunkenness, and declared that it was profanation to connect the name of the blessed Lord with the fiery, villanous, deadly intoxicants which in our day and country we know by the name of wine. Let me sum up the teachings of God's holy Word in five statements. First—The Bible points out the terrible evils and curse of intoxicating drinks in several passages it prohibits their use. Second—In those few passages in which "wine" is commended the original Hebrew word signifies a sweet, unintoxicating article. Third—The Bible commands total abstinence more than once and never forbids it. Fourth—The spirit and end of this holy book are in favor of purity and abstinence both for our own selves and our neighbors and for the glory of God. Fifth—The laws of God on our bodies and in His book agree with each other. If the teachings of the Gospel were allowed to have full sway they would crush every decanter and scuttle every grogshop in the land.

DR. DURYEA REBUKED.

Before closing let us touch upon three propositions lately advanced. It has been asserted, and often, that the use of intoxicating beverages is in itself neither a moral wrong nor a moral right, but is a matter of indifference. A man may drink alcoholic liquors at certain times without doing any wrong, or he may let them alone without any virtue in the act of refraining. The question of drinking or not drinking in itself involves no more guilt or goodness than the question of getting up before sunrise or after sunrise. I would reply, is it a matter of indifference whether I violate or not God's law, written on my body, and also the spirit of His holy word? Is it a matter of indifference for you to give your sanction to an example in favor of drinking customs which are cursing society and

CROWDING HELL TO THE DOOR

with victims? The proposition that drinking alcoholic stimulants involves neither moral right nor moral wrong strikes directly at God's law, written on our bodies, and the law of self-denial, written upon His book. There is not a grogseller in Brooklyn that would ask to have his front door set open wider than that proposition. Again, it is said that the use of alcoholic beverages is a matter of indifference and will be left to every man's conscience to decide. But suppose that a man's conscience justifies his drinking alcohol. Will his conscience save him from the consequences of his practice? Finally, it has been asserted that total abstinence can only be defended on the ground of expediency. I will not fight with this assertion, provided that in this case you allow to expediency a powerful grip of a moral obligation. But I don't like the and—it lacks bottom and backbone. It

DOES NOT ALWAYS HOLD WATER.

I have even known it to hold several gallons of exceedingly bad liquor. It sometimes trips up a good man's heels. Therefore I present before your consciences to-day the high moral duty of every man to abstain from alcoholic intoxicants for his own sake, for the sake of others and for the glory of our Lord and Saviour. This is the way; walk ye in it, and remember that no man was ever yet lost in a straight road.

CHURCH SERVICES IN WASHINGTON.

Dr. Newman on Educated Christianity.

The Great Industrial and Scientific Miracles of the Age the Fruit of Christianity and Education—The Probable Scientific Triumphs of the Future—Character of St. Paul—Dr. Starkey on the Noblest Apostle of Them All.

THE METROPOLITAN METHODIST CHURCH.

Dr. Newman on the Works of Educated Christianity—The Heathen Chinee on the Pacific Slope—The Coming Grand Events of Christian Industry and Science—The Obligation of Men to Do Their "Level" Best.

WASHINGTON, March 26, 1871.

The usual services were held this morning at Dr. Newman's church, a large congregation being present. General Grant, Miss Nellie and Vice President Colfax were among the number.

The following text was chosen:—Mark xiv., 8, "She hath done what she could." Such is the verdict of an impartial judge. It seems to anticipate

THE DECISIONS OF THE LAST DAY.

It is brief and simple, but contains a world of meaning. Three days prior to Christ's crucifixion, while with His friends in the house of Simon the leper, Mary, the sister of Martha and Lazarus, brought an alabaster box of ointment which she broke and anointed therewith the head and feet of Jesus. The significance of the act is found in the faith of Mary. Judas protested against it as a useless waste, saying that the box might have been sold for forty-five dollars and the money given to the poor. Here were two characters and two opinions. I propose to deduce from this transaction three propositions—first, that what we do for the spread of Christianity we do for the fullest and highest interests of man; second, that we are under obligations to do to the extent of our ability; third, in doing this we secure the imperishable reward of righteousness. The first grows out of the difference of opinion between Christ and Judas. It is the difference between temporary relief and permanent comfort. As an illustration, it is

A NOBLER CHARITY

on the part of this government to provide for the education of the freedmen than to appropriate that money for their immediate necessities, though these are not to be disregarded. A superficial charity would look with pity on the present condition of the freedmen, but a far-reaching charity would look to their future permanent welfare. Our forefathers were wise in sacrificing present comfort for the future good of this country. They could have paid a tax on tea, paper and painters' colors without being slaves to England, but they chose to do that which they so nobly did. There are men who consider it a waste of money to contribute to the evangelization of the world. Such men ignore the principle of Christ and array themselves on the side of Judas. They orget that the human race moves forward as a whole. That which affects, for weal or woe, any considerable portion of men affects all men. The permanence of knowledge depends on its diffusion. The world has never lacked for educated minds, but it is because these have been in the minority that

IGNORANCE HAS TRIUMPHED.

Just as the whole race moves forward in the same proportion does the race attain to whatevever is excellent in religion or high civilization. No nation can rise above the average intelligence of its citizens. Self-protection should lead a Christian nation to plant outposts in Pagandom.

THE CELESTIALS ARE CROWDING

the Pacific shore. It is self-protection to plant missionaries in China to educate the Chinese mind before they come here. It would be an act of wisdom on the part of the American people to establish a university in China in which the English language, the sciences and the principles of our government should be taught.

GO TO NEW YORK

and you will find that of the polyglottic citizenship there those are the best who come from lands where Christianity and missionaries have been established. God might have made man wealthy, but He has chosen that man should acquire it by the exercise of the Gospel precepts of temperance, honesty, industry and economy. The treasury of the world was once

IN THE EAST.

Now the great sources of gold are Australia, California and the Ural Mountains, all under the dominion of Christianity. Pagan soil is as fertile as ours, pagan lakes and rivers as broad and navigable, but they have no navy and no commerce. They have the materials for manufacture, but the fabrics of Christian lands are superior. A nation's wealth is

IN PROPORTION TO ITS CHRISTIANITY.

God might have imparted information to the mind, but this is not his mode. The mental lighthouses of the world are controlled by Christian nations. Christian nations write the poems, orations, histories and philosophy which move the world. There are more persons, according to population, who can read and write in Christian than in pagan lands. The same principle is

TRUE OF LIBERTY.

God never emancipated but one nation by a miracle. The nations that have risen highest in Christian civilization have conferred upon the world the greatest benefits. It is

CHRISTIAN GENIUS

that has shortened the voyage by thirty days between New York and London, between New York and China seven thousand miles, between Constantinople and the far East thirteen thousand miles, and we shall live to see it bring the ocean from Dieppe to Paris, the Mediterranean to Rome and

THE DARIEN CANAL

uniting two oceans—yes, and the Sahara desert made an inland sea by a canal of seventy-five miles. Three-fourths of the Earth's surface are subject to Christian sceptres. Queen Victoria has

MORE MOHAMMEDAN SUBJECTS

than the Sultan of Turkey. These thoughts lead us to our obligations. Whatever has been done has been done by human endeavor, by personal effort. This is true of secular and religious things. The Christian Church to-day is responsible for the present condition of society. You have the power to

CLOSE EVERY DRAM SHOP,

and those places where painted desolation entraps the youth, to make the Sabbath respected, and it is only through lack of energy, courage and will that society is as it is. Dr. Newman closed by describing the reward of those who should devote themselves to the best of their ability to the highest interests of mankind, bringing in some very striking illustrations and drawing comparisons between the

GOOD AND SO CALLED GREAT MEN

of the world, and commending the example of the former to his hearers, and exhorting all so to live that at the last it should be said to each, "Thou hast done what thou couldst."

THE EPIPHANY PROTESTANT CHURCH.

Dr. Starkey on the Power of the Grace of God—St. Paul's Character.

WASHINGTON, March 26, 1871.

The regular morning service at the Epiphany Protestant Episcopal church was conducted, as usual, by the Rev. Dr. Starkey, who preached an impressive sermon from the text, First Epistle of St. Paul to the Corinthians, xv., 10:—"But by the grace of God I am what I am, and His grace which was bestowed upon me was not in vain. But I labored more abundantly than they all; yet not I, but the grace of God which was with me." This word

GRACE

as you know, he said, means favor. In our text it is used synonymous with light. It was the essence of this grace which produced all good works, giving us the humility which is at the foundation of true religion. In one place St. Paul says, "I am the least of the Apostles." We all know he was the greatest. He did nothing apart from God. By His grace we may compass all things. I can scarcely conceive, brethren, of a thought more grand than the conception of this One, whose mighty power gives us the strength to show forth His good works. The support of God to our humanity is a wonder; the mighty machinery of His workings are really miracles. God's providence is over us all. He sends the sunbeam through many miles of distance. We see the effects of that sunbeam every day upon the face of nature. The transmission of that sunbeam is God's mercy. So is His care of us. We seem to Him as the lonely blades of grass, dependent upon His rays. From the palace to the lowest cottage is

THE INFLUENCE OF THIS SUNBEAM

felt. Dear brethren, as thoughtless of mercy as some of you are towards each other, should you be called upon to bear persecution, what grace would you have to sustain you? Not the grace of man. As you look back your conscience confronts you and shows your own weakness beside the mighty works of God, and you exclaim, "Not unto me but by the grace of God." We look in His sphere of operations and see perfect law and order, and not the hand of disobedience. There are no intermediate points with God. His spirit wields a mighty power. We know He could, by exercising His will, put an end to all the evils of the world, but he is pleased to wait patiently. Thus He compels no man. He keeps

AN ACCOUNT OF ALL MAN'S DOINGS.

God's grace feels to man working in God as a rational feeling. Indifference in religion is the parent of destruction. The ark on the water was guided by His hands. If I build at all I must build upon the rock. If I seek God's word I must seek earnestly and sincerely. When we took our confirmation vows it was our first step towards grace. The grace that works in our behalf is strong enough to overcome every enemy. Ye who have lately taken the vows of confirmation be true to them and you will be able to say as St. Paul said, "His grace is my grace." Let us call our determination

A CHANGE OF HEART,

because it is written anew by the Holy Ghost. There is no work of man but can be discerned by man, but God's works are known to no one but Himself. In our works we trace in out limbs the outline, but God does His works at once. Like the winds we hear them, but know not whence they come. The character of St. Paul is so strongly marked there is difficulty in recognizing the old man in the new. Mark the mighty change from the Pharisee to the Christian; mark the ancient spirit of the man when they offered him liberty. He said, "Nay, let them fetch me." St. Paul was the pattern of meekness. It has been said that he is

THE NOBLEST SPECIMEN

history presents to us. Under the conviction that all was done to him that gave him grace, let us use his self-denial and that grace of God that made him will make us.

CON SULLIVAN'S QUERY.

A Catholic Church in a Paroxysm of Excitement—A Madman Goes for the Preacher—He is Arrested and Lodged in the Tombs.

During the celebration of the high mass at St. James' church in this city yesterday an incident occurred which for some time caused a scene of the most intense excitement. The congregation in this church is almost entirely composed of Irish people, and, as is well known, it does not need such fine weather as we had yesterday to make them fill the church to its extreme capacity. The service had proceeded with its usual solemn quiet until the Rev. Father McKenna ascended the pulpit to preach the sermon of the day. At this moment

A TALL, BRAWNY MAN,

of about forty years, with a certain wild look in his eyes, seemed to become uneasy in his seat, muttered and shook his hands strangely. As the sermon proceeded he seemed absorbed for a while and gazed intently on the reverend father, who was unfolding the mystical story of the transfiguration. Suddenly he arose and left the pew in which he was seated. He walked steadily and without any noticeable excitement up the aisle until he was

IN FRONT OF THE PULPIT.

Here he halted and crossed his arms very deliberately and looked the preacher full in the face. This unusual action attracted the attention of those in his vicinity, who at once suspected that he was drunk. The reverend gentleman noticed the position taken by the man, but continued his sermon. After standing in this posture for a few seconds he startled the whole congregation, of over 2,000 persons, by shouting in a loud voice:—

"WHAT ARE YOU PREACHING ABOUT?

Why don't you tell the people what religion you are? Who put you there to talk to me?" At this unwonted outburst the entire congregation started to their feet, and wild rumors of attempted assassination ran round. The man now

ATTEMPTED TO SCALE THE PULPIT,

and a number of the parishioners rushed out and grasped him by the arms, while he continued gesticulating with growing fierceness. He struggled forward and attempted to cross the altar rails. The people began pouring out of the church, and the story soon gained ground over the Fourth ward that

A FANATIC PURITAN

was caught in the act of stabbing the priest on the altar. While this scene was being enacted in the church special officer Mahoney, who was near by at the time, was attracted by the rush of people and made the best of his way up to the scene of the struggle. When he gained the middle of the church he met the man, now secured by the parishioners, being led out, and recognized him as an unfortunate lunatic named Cornelius Sullivan. The moment the latter cast his glaring eyes upon the officer he cried,

"MAHONEY, YOU WRETCH,

you have come to murder my children." Again he strove to disentangle himself from his captors. He was, nevertheless, brought into the street handcuffed and lodged in the Fourth precinct, whence he was conveyed to the Tombs, where he now lies. He is a Catholic, and lived with his family—a wife and three sons—at 22 Cherry street, and has always borne a good character as a hardworking, honest and sober man.

About three months ago he commenced laooring under fits of temporary aberration of mind, during which he constantly imagined that people were lying in wait about his home to murder his wife and her boys. When these fits were not on him he was well disposed and peaceable. In one of these insane spells he called on the Rev. Father Farrelly, pastor of St. James, and, after an apparently rational conversation of two or three minutes, he

BEGAN DENOUNCING HIS WIFE

as unfaithful to him, and invoked the pastor's aid to put a stop to it. Sullivan's wife is a woman well spoken of by all who know her and Father Farrelly accordingly dismissed the man, with the advice to go home and take care of his family. He went, however, to the Fourth precinct station house and told Captain Allaire that a man was hanging about his door to murder their little boy. He craved that a policeman be sent to arrest the man, and as he told his story plausibly an officer was told to accompany him. On his return he brought back Sullivan, and as there was

NO MYSTERIOUS MAN TO BE FOUND

he concluded that Sullivan was insane. Captain Allaire procured an order to have him sent to the Insane Asylum on Blackwell's Island, from whence he was dismissed as cured early last week. It has transpired that before being sent to the Island he was in the habit of sleeping with a carving knife under his pillow. He would frequently arise in the night and draw the back of

THE KNIFE ACROSS HIS THROAT,

and threaten to kill his wife. It is, therefore, pretty evident that he is not a safe person to be allowed at large, and it is to be hoped the authorities will see to his being confined as a confirmed lunatic. As he was being brought down from the church to the station house one of his sons, a fine boy, rushed up in tears to his side and cried out, "Father! father!" The poor wretch turned an anxious glance upon the child and said excitedly:—"Run home!

RUN HOME TO YOUR MOTHER, TOMMY!

They can't hurt me, but they'll murder you and her." While in the station house he was visited by his wife, who, as was natural, seemed greatly distressed. The fourth ward was much moved at the event.

YACHTING.

Launching of the Schooner Dreadnaught and Sloop Peerless.

Particulars of Their Construction, Models, Dimensions in Hulls, Spars and Areas of Canvass—Character of Interior Fittings and Decorations—Interesting Details.

Additions to the New York and Atlantic Yacht Clubs.

On Saturday last, at twenty minutes past one o'clock, the schooner yacht Dreadnaught—for thus the yacht of which all yachtmen have heard was baptized as she kissed the briny wave—was launched from the yard of her builders, the Messrs. Pollion Brothers, foot of Bridge street, Brooklyn. The occasion called together a goodly company of ladies and gentlemen, aquatic sports and veteran yachtmen, with their fair friends, all of whom gathered upon the surrounding piles of boards and ship timbers or covered the deck of the promising child, and, with great enthusiasm, helped to swell the cheer that gave the latest addition to the New York Yacht Club a

PLEASANT "SEND OFF."

The day was quite unpropitious for the event, as a strong northwest wind was blowing, and the tide being three feet lower than usual fears were entertained that it might not be successful. Shortly before the hour named the blocks were knocked away; but because of the tallow on the launching ways having become hardened a battering ram was used, and that for several minutes, before she began to move; but once started the yacht glided prettily and beautifully into the water, taking to her natural element as easily as her most sanguine well wishers could desire. At the opportune moment, amid the waving of handkerchiefs and the huzzas of scores, the elegant boat

WAS CHRISTENED

by Mr. C. A. Longfellow. A tug being in readiness she was at once taken in tow, and now lies alongside of the sloop Peerless, at the yard of her builders, where she will receive her finishing touches and be put in trim for the coming yachting season.

Captain Samuels—under whose inspection this schooner was built—assures us that he expects the

DREADNAUGHT TO BE FAST;

for this was she designed, and for this, with the necessary accompaniments of comfort, convenience and luxurious ease, was she built. Her builders have gone in for the whole "pound of flesh," and in her racing muslin expect to beat to the home stakeboat anything of her size and capacity that ever hoisted a racing flag.

The keel of the Dreadnaught was laid shortly after the Cambria departed from our shores and her owner sought other climes. With but little interruption the work upon her has progressed steadily, and now being launched, and so far in other particulars is she advanced towards completion it will require but few weeks before she is ready for a trial trip.

This new vessel on the stocks presented a

MOST ATTRACTIVE APPEARANCE,

and was well worth a study before she dipped to the water by those nautical Solomons, who are so prone to have their hobbies and so free to air their notions with fitful and wisdom-hinting motions of the head, after the matter is settled, and their prophecies of no account. "The model of the vessel is open to criticism," said Captain Samuels; "now give us your opinion before the Dreadnaught slips her land moorings, or forever after hold your peace." The hint is worth observing in the future.

The dimensions of the new schooner are as follows:—

Length on water line, 103 feet.
Length on deck, 107 feet.
Extreme breadth of beam, 24 feet 6 inches.
Depth of hold amidships, 10 feet.
Draft of water in racing trim, 12 feet.
Tonnage, 126, C. H; 140 C. M.

THE FRAME

of the Dreadnaught is of white oak, locust and hackmatack, and is fastened in the most thorough manner with copper, locust trenails and copper butt-bolted through and through. Her hull is of oak, and consists of two pieces in length and two pieces in depth, being sided eight inches. The keelson is in two pieces, with clamps of yellow pine, 3 inches by 3 inches. The depth from bottom of keel to top of keelson is 4 feet 9 inches. The floor timbers are sided six inches, making them 12 inches, and the space between them is 13 inches. The distance between top timbers is 14 inches and the length of floor timbers at amidships is 9 feet. The inside planking is edge bolted—or, as English builders term it, "chain fastened"—the deck planking is 2¾ inches by 3 inches, of white pine, without a knot, and laid with the sheer of the boat, thus forming a perfect arch. The deck clamps are of yellow pine, 10 inches by 6 inches.

THE DECK FRAME

is fully kneed off with hackmatac hanging and lodging knees fore and aft, and fastened through and through, in and out, up and down. The breasthooks are of oak crochets and fastened through and through with 1-16th inch bolts. The floor timbers are bolted through bottom of keel with 1¼ inch iron bolts, 12 inches apart. The bilge strakes are all bolted edgewise, and the deck clamps likewise, with ¾ inch iron bolts. The wales are clenched butt-bolted with copper. All iron used is galvanized. The garboards are lapped down on the keel 7 inches, from which the bottom of the keel is 29 inches and tapering down to 3 inches on the face. The stanchions are of locust and form part of the frame. The waterways and transom are of oak. The stem has a rake of 6 feet 4 inches.

THE STERN

is not unlike that of the Sappho, yet with an improvement upon that vessel's, suggested by experience. Her bulwarks are 24 inches high, and her rail 3½ by 8 inches, of oak, in lengths of 35 and 40 feet.

THE BOWSPRIT

is formed by continuation of the stem, of oak, not unlike the Sappho's but yet with several modifications. The floor of this yacht is longer than that of any other in the country, her run commencing ten feet forward of the mainmast.

Her ballast, which is of lead and iron, is fitted between the frames, meeting together under keelson and resting on the keel. The blocks are fastened to the thickest strake and are clear of the skin of the yacht.

SPARRING.

The utmost attention has been made to this important work. Her masts are now in and much of the preliminary work of fitting her with rigging completed. The annexed will give the particulars of her principal spars:—

Mainmast, 91 feet; 23 inches in partners.
Foremast, 88 feet; 24 inches in partners.
Bowsprit, 20 feet outboard from where the knightheads ordinarily are.
Flying jibboom, 20 feet from cap to stay.
Mainboom, 74 feet, with mahogany jaws.
Foreboom, 31 feet, with mahogany jaws.
Maingaff, 33 feet; foregaff, 28 feet.
Topmasts, 46 feet, 11 inches in partners, of Norway pine.
Squaresail yards, 60 feet; ditto booms, 40 feet.
Gafftopsail spreets, 50 feet; ditto clubs, 38 feet.
Jibboom, 11 inches in diameter at the cap, of pitch pine; it has a patent fid on the heel and can be shortened.

HER RIGGING,

fore and aft, is of the best English three-inch charcoal wire. There are four shrouds forward and three aft, with full backstays for lower and top masts. All rigging will lead in on the rail, which will save in many respects much labor. There are long outriggers at the mastheads for the topmast backstays, and these are independent, each side having a separate one instead of, as usual, one long one extending all the way across. The trestle trees are