SABBATH SERVICES

Sermons Illustrated with Lessons from Public Events.

Frothingham in Favor of Free Divorce.

The Ville du Havre Disaster, the New Religious Movement of Bishop Cummins, the Ring Convicts and Other Sensational Topics Touched Upon.

QUAKER PROGRESSION.

CHURCH OF THE DISCIPLES.

Life and Death—Loss of the Ville du Havre—Sermon by the Rev. George H. Hepworth.

The subject of Mr. Hepworth's discourse yesterday morning was "The Uncertainty of Life and the Certainty of Death." His text was Mark xiii., 32—"But of that day and that hour no man knoweth." I want—he began—to speak to you this morning upon a subject, serious but not melancholy. I would try to color my statements with hope, rather than fear. Despondency is natural, but hopelessness denotes disease. Shadows will sometimes come, but only to the blind is night always starless. Never yet did God give medicine to any man the taste of which was entirely bitter. His aim is not for our chastisement, but for our cure. God is best glorified by strength, and not by weakness; by hopeful ambition, and not by despair. The whole earth suggests the morning's theme. Who can look back on the history of his country and not know that life is evanescent. Every wind that blows has hidden somewhere in its bosom

A REQUIEM OVER THE DEAD.

And yet we do not appreciate this. We see others go, but we do not think of our own going. That is put far from us. It is a distant possibility. We do not stop to think as we pass over this bridge that connects the cradle and eternity that we must some day reach the end. Our souls say to themselves, "Others may die; but I have prophetic feeling that I shall always live." We should not always live as in the presence of death. Why throw an unnecessary sadness over to-day? Some men become for lengthened periods entirely absorbed in the business of this world; but, on the other hand, there never was a man who had not in some moments thoughts of a better land. These are common experiences. I do not believe that thoughts of death should crush out the glorious merriment of youth or the ambition of riper manhood or womanhood. Yet no one should live without any provision for the future. Any plan that embraces only this world is a failure. This is not our abiding place. The other life becomes a part of the philosophy of this. That is the basis of all long-sighted thought. No man should be unmindful of the exigencies that may come to him as they come to others. Men are absorbed in acquiring riches; death comes upon them unawares. They are perfectly astonished. No man has a right to do business unless he is prepared to be taken off at any time, so that those with whom he has lived may not fall from their station. Every man should be quick sighted for to-day and far sighted for to-morrow. So spiritually a man has no right to a happy family, unless he looks through his walls of brick, to the walls not made by human hands, and prepares for death at any moment. Now, death sometimes comes slowly. A man may be in constant expectation of it for half his life. The existence of such men seems to be as elastic as a piece of india-rubber. They are stretched far beyond their apparent dimensions. Other lives are here, and they are gone—they break at the first trial. Such instances of frailty always unnerve us. The other day a vessel started from our shores, and if you have seen such a sight you know what a pleasure and bustle there is about it. Friends bidding each other

"GOOD BY AND GOD-SPEED."

In a little while the ropes are cast off, and the huge fabric moves slowly down the bay. Before nightfall they are out on the broad expanse of water. The land has faded away. On board that ship were those that you and I loved, and many a prayer went up that they should cross in safety. There was the ambitious artist, with his great air castles; there was the Minister, who had done his duty in our country, hastening home again. And so this little village of over 300 souls sped on its way across the deep. Who would have thought of danger. And so they pushed on, each one feeling secure. Secure! Every man holds his life by a thread. Hundreds slept in their berths with apparent safety, when suddenly—one cannot describe it—the great prow of another vessel came crushing through the iron timbers of

THE VILLE DU HAVRE.

The village began to totter and reel, until old Ocean sorrowfully sunk it out of sight. Although this is startling to us, we might have been on that vessel. They felt as strong as we do. Shall such things as these throw an irrepressible gloom over our lives? No. We bend down with grief one moment, and stand up the next, with a new hope. And so I ask what is the relation between life and death? It is the relation of a friend to a friend. I am not afraid of death. Before Christ came men were afraid to die; but Christ has disarmed death of its terrors. O Christ, open to-morrow to me! If I can see the turrets of the New Jerusalem I could not fear to die. We will there be reunited to those whom we have lost. We will rise up from the thraldom of this world into liberty. Though we must die, we die not unto the sod, but unto the other life; not into the sod, but into health and vigor.

CHURCH OF THE MESSIAH.

"Faith and What Comes of It"—How It Has Purified the Political Atmosphere of New York—Sermon by the Rev. Henry Powers.

A large congregation greeted the Rev. Henry Powers, pastor of the Church of the Messiah, yesterday morning, the subject of his discourse being "Faith and What Comes of It." Selecting as his text Matthew ix., 29, "According to your faith be it unto you." After introducing his subject the pastor said:—If you will carefully examine the New Testament accounts concerning the acquisition by any one of any desired blessing, you will find that faith is universally assigned as that without which the blessing never occurs. So essential has this element of faith been regarded throughout the Christian ages that the word itself has been incorporated into the

LITERATURE OF THE CHURCH

as synonymous with the Gospel, and to ask a man what is his faith is equivalent to inquiring of him what is his religion—what is the guiding principle of his life. Faith is inseparable from the soul—so much faith, so much soul; and according to the measure of our faith—that is, according to the greatness and the integrity of our souls—will be our belief in the reality and value of unseen things. It is one of the commonest principles in life. It is just as necessary and just as generally made use of as sight itself. Faith is the great educating power of the world. We must distinguish faith from fancy—from that nothing which sometimes usurps its place, and which is a feeling without fitness, an effect without a cause, a cipher without a unit. Again, we must distinguish faith from fatalism, which is a something that stands at the opposite extreme from fancy, and is a condition into which thousands are continually drifting. They look behind them, and there is eternity; they look before them, and there is eternity; they look about them, and conclude that they are in the grasp of a power beside which what they can do to help themselves is about as much as a ship can do on the curve of the fall at Niagara.

When, with the conviction and the courage, we can do a worthy thing, and possess the constancy to follow it up, we can cast ourselves, as did Paul and Moses and Abraham, into the arms of the Most High, with the perfect assurance of the energy, intention and accomplishment of the eternal will, and feel in every fibre of our souls that in Him we live and move. What is the object of this faith? It is the hidden essence of things first, then persons, and then God, who is the great being and person, the origin and life of all. Men of faith are looking constantly for a city which hath foundations whose builder and maker is God. Their trust is in ideas, in justice and mercy, love and truth. When they put their hands to any enterprise it is because they behold the

SPIRITUAL AND BEAUTEOUS

form of the ideal of their souls enshrined in that outward and visible tabernacle of the material world. Among the illustrations which the preacher used of the power of faith he said we have seen within one day that tremendous power, the American slave system, overturown by the faith which a handful of men had in the principles of eternal justice. They believed and they spoke, and their speech went in silent but invincible power throughout the civilized world. Against them was interest and wealth and law and prestige, and a great political party, with the President and Congress of the United States, the army and navy and Church also of the nation; while with them was only faith—faith in the powers of the unseen world, in justice, truth and the final prevalence of the right. And by

THAT FAITH THEY CONQUERED,

triumphing over the world, the flesh and the devil, and breaking every bondman's chain. Take now a more recent case. In this city of New York, but a few short months ago, theft and villany, violence and corruption had entrenched themselves so strongly that the hearts of good men failed them and idiocy was rampant on every sides. A wicked and unscrupulous ring had possession of the ballot box and the jury box, of millions of money and all the forms of law, and it seemed as though frugality and common honesty and morality, to say nothing of liberty and public virtue, had gone from us forever. Then a morning paper, having some faith still in the integrity of the people, assailed this ring. Day by day the facts were printed and the true character of the men in power made known. Others joined in the assault, and soon there was a grand uprising of the people, who proclaimed in thunder tones their purpose to purge and free the city from

THESE GREAT FRAUDS.

What do our glad eyes behold? Already this great and impudent ring is broken and most of its tremendous power for evil destroyed through the mighty and unseen power of conviction and loyalty to truth. Said its leader and organizer in the days of his seeming success, with proud insolence in his soul and defiance of just opposition to those who would question and resist his acts, "What are you going to do about it?" Let the answer come to-day from that baffled, broken-down man, who sits in his felon's cell on Blackwell's Island, sick and shorn of all his former greatness, without power or friends or peace of soul, without God and without hope in the world. We talk of justice, and lament sometimes that the age of romance is over; but surely there is nothing in the "Arabian Nights'" entertainment that surpasses for strangeness

THE CAREER OF WILLIAM M. TWEED.

Let us pity the misfortunes of a poor old man, and pray the good God to have mercy upon him. Mr. Powers then eloquently discussed two points—that Christian faith is not radically different from the common sentiment of trust, and that faith is the inward substance, of which worth is the outward manifestation, closing with a direct and earnest application of the sermon to the affairs of the church over which he presides.

SEVENTH STREET METHODIST CHURCH.

The Lessons of the Loss of the Ville du Havre—Sermon by the Rev. John Parker.

The Rev. John Parker preached last night in the Seventh street Methodist church, near Third avenue, on "The Lessons of the Loss of the Ville du Havre." He first sought to demonstrate the insecurity of life and the necessity for immediate repentance. He had urged a certain young man to join the Church of Christ, but the answer had been, "Wait a few weeks till I shall be more at leisure," just as though he had made a contract with the agencies of death to wait upon his convenience. When they heard of this great disaster they must all have asked themselves, "What if it had been I? Am I ready? What a terrible thing if it had been myself?" Therefore it was his (the preacher's) duty to inquire whether they always kept themselves in this state of preparation. In regard to the Divine Providence, which had permitted all such disasters, there were generally three theories. The first theory was that God had established certain

FIXED, UNIFORM AND UNALTERABLE LAWS,

and that these laws always sufficed for the government and happiness of the human race. This was the theory of radical infidelity. It denied the doctrine of a benedicent Divine agency, of evangelical ministration, of the special care of God over His saints. It simply recognized God as a great machinist who had built up a house and then left it to itself. This belief in a frigid and exact Providence was certainly the belief of infidelity. There was not much atheism in the land, but unfortunately there was a great deal of infidelity. This doctrine set physical above moral ends and claimed that God never was touched by prayer or by the most heartrending supplications of the sufferer.

The second theory of God's laws was, that they merely provided punishment for sins on this earth, and that this was the end of it. If there was a great calamity it had occurred because the victims had deserved the punisament which they had suffered. Within this circle of ideas were the Universalists, and others. Dr. Chapin, he thought, believed that sinners were partly punished here and partly in the next world; but most believers the theory of religious Deism and Universalism were adherents of this special creed. The truth of this doctrine was denied by all

THE REVELATIONS OF THE GOSPEL.

If it were true that the bad man was always certain to be unhappy in this world, then the good man ought always to be correspondingly happy, and see, the babe that went down on that night of horrors on the great Atlantic ocean was so innocent that the angels might have kissed it and been innocent still. The third theory was that of the true Christian. It recognized that God had interfered 1,000 times in the affairs of this world, all His other rules notwithstanding. It taught them that God was so near them that prayer could reach Him and cause Him sometimes to change His laws. It taught them that the physical government was subordinate to moral ends. According to certain scientists all physical laws were absolute and beyond all power of interference, and God was swinging around this world just to achieve certain physical ends. Jesus summoned His people to repent in view of their certain punisament as sinners after death. All the punisament of these sinners would not end with their mortal existence. The Jews had thought that the sins of parents were visited on their children. If a child were leprous or blind this was a proof of

THE SINFULNESS OF ITS PARENTS.

But this was not the judgment throne. The punisament of broken moral laws was infinitely more certain than that of broken physical laws. True, if some one threw himself from a six story window, praying that some angel might save him, his madness would not prevent his death. Why? Because he had violated a physical law. When it was necessary to annihilate a race of sinners Jesus did it not. He bared his brow for the bloody thorns so that he (the preacher) and they might be saved. "Except ye repent ye shall perish." These were the words of Jesus. Some thought that sorrow after punisament was repentance, but the drunkard, even after being sorry for having got drunk, would drink again. God would not be cheated by such a parody of repentance. On the Ville du Havre there was a Catholic priest, and when he saw some agonized at the thought of death, this Catholic priest said, "Are you a Catholic?" The men said "Yes." "Repent," the priest demanded, "and I shall forgive you." This

WAS NOT TRUE REPENTANCE,

and everybody's common sense revolted against such an idea. To pay so much in prayers or in money and then to be forgiven, this was a doctrine of the Papacy and fostered the love of sin which could be atoned for so easily. To perish meant to suffer everlasting death. The last disaster warned every Christian against delay, and let them all repent this very night and come to Jesus.

LYRIC HALL.

Marriage as One of the Sacraments—Free Divorces an Insurance of Happiness—Our Modern Homes—The Loss of the Ville du Havre—Sermon by the Rev. O. B. Frothingham.

Mr. Frothingham's subject yesterday morning was the "Sacraments of Home." Sacrament is a technical term—he began—and it is well to understand it. It is not a symbol, but a channel of divine influence. In some of the Protestant churches it is a mere symbol and has no efficacy in itself. Its significance lies in its power to awaken a tender sentiment. In the Catholic Church the bread and wine are supposed to incarnate a living God. The wine is the very blood and the bread the veritable body of Christ. In the High Church of England it is a symbol, and in the Low Church, a sacrament. Only believers appropriate the divine life. In the Episcopal Church those who humbly confess their sins and who live in charity and love with their neighbors are invited to come and participate in the bread and wine. In the Catholic Church, among the seven sacraments, marriage is one. In the Church of England marriage is not considered a sacrament, yet those who enter into

THE MARRIED STATE

are warned that it is sober and holy. The two persons are adjured under solemn vows that if either know of any reason why they should not be united it must be confessed. On this ground the Catholic Church has forbidden divorces. You take each other for better or for worse, until death do you part. In the Catholic Church there are no grounds for divorce. How far this rule and practice of the Catholic Church has availed to make homes happy is useless to inquire. To say that Catholic homes are happier than any other would be very rash indeed. Calvin and Luther said that marriage was no holier a state than any other agreement. We live in a sentimental, passionate age. The process of secularizing marriage has been going on. People are drawn together by that subtle magnetism called love. Feeling is the attraction, the bond, the pledge. They are all in all to each other. The elders are only consulted to ratify the contract. The engagement is generally spent in an ecstasy of feeling. Then, when the time comes, the Church is called upon to accept a bond. The Church is not necessary, but is used as a decoration of pomp. Sometimes there is the ceremony of

MARRIAGE REHEARSED BEFOREHAND,

so that when the real marriage takes place there may be no blunders, and everything may go on smoothly and in the most approved style. Indifference, neglect, unhappiness and often misery that the English language cannot express, results from secular marriages. The contract did not hold hearts together, and there was a restless longing for liberty and a beating against the doors of exit. If the door of admission is as wide as humanity, the door of departure should be as wide as necessity. Our wish is to make marriage more perfect. People who would love to live together rebel when they are told they cannot get away. There is a natural rebellion against all prohibition. So long as divorce is impossible, so long as the thing is done and there is no door of escape, the persons thus tied will take no pains to make each other any better than they were. The wife belongs to the husband and the husband belongs to the wife. These two people who have been doing so much to please each other in the engaged period do nothing now.

MAKE DIVORCES FREE,

so that people will make life a long courtship from beginning to end. It may be possible that under a perfect system these benefits might accrue. Had not we better begin at the other end, and put angels with flaming swords at the door by which we go in, instead of at the door of exit? Let us see if we cannot make others regard marriage as a solemn thing. Engagement should be made a period of probation, and if the bonds are not close enough they should be severed. I would not go back to any old law of divorce. I plead for liberty; not for a simple pastoral melody, but for a grand symphony of Beethoven; I would weave a network of golden cords instead of having all live upon a single thread, and make marriage such a sacrament that no thought of separation would enter. Marriage is only one of the sacraments of home. It is simply impossible that people should understand each other during the short period of engagement. When they step over the threshold of marriage they enter into another world. Everything is absolutely new. What preparation could they make? All marriages are fractional. Some are married with heads, some with hearts, some with rings, some with fortunes and some for convenience, but very few are married from top to bottom. People should marry each other as much as they can. It is the routine of life that is hard to bear, the long, dusty highway hard to traverse. People talk about living

DIVIDED LIVES IN MATRIMONY.

The coldness is bitterness unspeakable, and if one has the capacity to live a divided life the other has a heart hungry for what it cannot obtain. To make themselves one after marriage should be done by careful study. They should compare notes and respect each other's minds; then, if there are any points of affinity, they should be cultivated by finding out what tastes correspond. Let them play simple games—chess, backgammon and cards; anything that will bring them closer together and make home happier. Another sacrament is the sacrament of obedience. Home is founded upon mutual respect. It must be admitted that those people who live in the same house and eat at the same table have rights and privileges that must not be violated or infringed upon. The child in the cradle has rights as well as any one else. There must be the heartiest agreement in all pursuits and a great deal of letting alone under the principle of liberty. The father used to have absolute control of his family, and the children were kept down. Now it is different. The old law says, "Husbands, love your wives, and wives, submit to your husbands." The new law says, "Wives, love your husbands; husbands, respect your wives." The old law says, "Children, honor your parents;" the new law says, "Parents, respect your children." See how this law of duty and fidelity holds at home. He helps most who has most; he stoops the lowest who stands the highest. The mother works uncomplainingly for her children, and the father slaves for the family. Here is a man whose wife has been for many years an invalid and a cripple. He is a man of talent and capable of shining in the highest society. It is not what he dreamed of when a youth, and it is not what he would choose if he had the power to alter his destiny. When he goes out into the gayeties of the world it is to pluck a flower to put upon her table. Sometimes the reverse of this is the case, and the woman's heart is full of bitter memories and regrets. The unshed tears, instead of rolling down the saddened cheeks, drop silently into the recesses of the heart. Another sacrament is the sacrament of birth. It is Mahomet who says, "Paradise is at the feet of mother." When life becomes autumnal and the winds sigh and howl, when the leaves that have been so bright decay and flutter to the earth, then, as we stand surrounded and see the friends of our youth dropping away, how we cling to those that remain. When the news came to us of the

LOSS OF THE VILLE DU HAVRE

we were horror-struck to think that so many people should be called from their berths to face death in one of its most fearful forms. The slumbers that were broken so suddenly by the collision and the turmoil of the sea are continued in the chambers of the everlasting deep. Think of the homes destituted of their dearest ones, and the orphaned ones wandering over the earth with nothing but memories. It shows us how feeble is our tenure upon life. Remembering this, we will try to be grateful for our happy homes and help others to make theirs what they should be.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Sermon by Mr. Beecher on the Human Side of Christ's Character—A Glowing Tribute to Woman and Her Beneficence.

Mr. Beecher preached yesterday morning a sermon on "The Human Side of Christ's Character" and selected for his text the seventeenth and eighteenth verses of the second chapter of Paul's Epistle to the Hebrews, and also the sixteenth verse of the fourth chapter, as follows:—"Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." "Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need."

Mr. Beecher commenced with a short and summary reference to the character of Christ, as represented in the Scriptures, in the aspect of judge, mediator and forerunner, and said that it was not in these aspects of human law that Christ drew all men unto Him, but as companion, teacher, guide, brother and shepherd. He was sometimes represented as a judge, a vindicator, but the force of the representation in the Gospel was in those phases of Christ's character that sought the highest ends of man's life, that sought the noblest development of man's character. So that if a man were degraded and overcome of evil, it was that very man that should feel that in Christ there was his security and his remedy for that ruin. It was this confidence in Him that enabled men to feel that,

LIVING OR DYING,

they were the Lord's. In the light of this truth, then, said Mr. Beecher, let us consider, first, that the identification of the Lord with the human race has been the fertile theme of comment, criticism and scepticism. Men have objected to this as unworthy of the divine nature. What, after all, was the best for the human race? Was it not this manifestation of beneficence, and would not this manifestation have the effect of winning men back to God? Let me illustrate it in another way. What is more lovely in woman than the separation of herself from her kindred, from the refinements and kindnesses that blossomed over her? When we think of her and ask ourselves, What is her sphere? everybody instinctively says that those moral elements, that culture and that refinement were born to make home bright and beautiful. When 1,000,000 men were marching from the North to go southward, when another 1,000,000 were marching from the South to go northward, where was a place more repulsive than the hospitals on the edges of the battles?—and yet woman walked there as an angel of light, and many a poor soldier, the son of Christian parents, went into the heavenly light, through the birth of Christ, by the ministration of these noble women. Yes, women left there a glory that will never pass away from the annals of the world. That heroine,

FLORENCE NIGHTINGALE,

has left a mark on the land that will never fade away. (Applause.) This representation of Christ's character fulfils the idea of the Scriptures of "Emmanuel" (God with us). The storm and the fire may make men afraid of the evil but it can never make men love God. This aspect of Christ's character, the going out to a sympathy with man's nature, is one that neither the believer or the unbeliever will let die. The miracles of Christ looked at from the same point of view had been very much perverted by disquisitions, and by not being looked at along the line on which they were meant to play. They were simply charities. As moral evidence they were certainly meant to have their influence among the superstitious and unlearned people. Christ underrated them, for he said, "If you don't believe in me, believe in me for my work's sake." He held that the divine radiance in Him ought to be the best evidence. But if they were so blind that they could not see it, he said, "Believe on me for the sake of the miracles." These miracles were always wrought for beneficence and never in an

OSTENTATIOUS SPIRIT.

Mr. Beecher then commented on the apparent exceptions—namely, the baptism and the transfiguration. Then the relation of Christ to the development of man, to commerce and sympathy with God, will, in the death of Christ, receive new light. When you ask why did Christ suffer?—and you say that He might redeem man from death, you have said all that can be said. The moment you ask how it was done; how did it redeem man from death? you are wandering right away from the heart of Christ. Mr. Beecher closed with a reference to the resurrection of Christ, as comfort as an evidence to man of his immortality, and an appeal to those of his congregation who had not yet felt this influence of Christ's character to "Come to Jesus."

SEVENTH AVENUE METHODIST CHURCH.

Dr. Wild, on the Mission of Evil, the Ville du Havre, Dr. Cummins' Reform and Methodist Bishops.

The Rev. Dr. Wild preached a sympathetic discourse yesterday morning, to a large audience. In his opening prayer Divine blessings were petitioned for the President, Senate and Congress, that they might, in their legislation, be equal to the demand of the nation's real interest. His text was Jeremiah ii., 19:—"Thine own wickedness shall correct thee;" and from it the reverend divine deduced the following:—

In these words Jehovah addressed Israel of old, and through them he spake unto us. In the established laws of nature, and by the unvarying economy of the same, progress is made possible, education a fact and perfection a reasonable aim. In the wreck of the Ville du Havre we are reproved and admonished, nay, condemned, for allowing negligence again to bear fruits unto death. The increasing travel upon the high seas and repeated accidents summon the marine powers to counsel together. Even upon this highway corporations should be held accountable. Not that upon land or sea dangers and accidents can be avoided altogether; still, much might be done to evade the first and mitigate the latter. Both corporations and individuals should be made to conduct their business in such a way as to insure, as far as possible, life and property entrusted to them. An eastern and a western ocean pathway for the several steam lines, something like that Lieutenant Maury recommended; a sufficient number of life preservers, in a good state and of easy access; boats, sound and plenty, and suitable apparatus for extinguishing fires. Companies should also be made responsible for remuneration and compensation, which would forbid undue haste or carelessness. Evil is designed to be both a curative and a penal mission. The incarceration of such men as Tweed and Ingersoll cannot fail to impart lessons of honesty to those in places of trust and power. The Reformed Episcopal Church is another effort to enlarge the domain of religious freedom. Dr. Cummins begins well, for he begins much like a Methodist, both in doctrine and discipline. Whatever difference there was Dr. Wild admitted to be in favor of Dr. Cummins. He sympathized with this reform movement, and wished it would abate the ritualism in the Episcopal Church, both in America and England; for he had a warm heart towards the Episcopalians. He believed the movement would have a kind influence upon the Methodist church in restraining the bishops from an undue exercise of power in the stationing of preachers. The Doctor finished his discourse by alluding to the Cuban atrocities, and thought they were a sufficient provocation for chastisement, and he hoped that whatever might be the decree of governmental authority we, as a people, might be true to our country's interests.

TALMAGE AT THE ACADEMY.

The Tragedy of the Ville du Havre and its Lessons—Appalling Guilt Somewhere—The Responsibility of Those Who Have Human Life in Their Keeping.

The tragedy of the Ville du Havre was the theme of Mr. Talmage's morning discourse. The Academy was crowded from orchestra to amphitheatre, and many persons who arrived after the services had opened were unable to obtain even standing room.

After briefly commenting upon the perils of the sea in olden times and at the present day, the preacher launched forth upon his subject as follows:—

Only a few days ago the Loch Earn, a vessel of 1,200 tons, with bowsprit steel plated, weighed anchor in English waters. Only a few days ago the Ville du Havre was ready to sail from New York. The usual warning was given on deck, "All ashore who are not going!" Then the gangways were cleared and the planks hauled in, and there was the usual farewell wavings, and, as though foreboding evil, a young man stood on deck and waved to his friends ashore, crying, "Goodby; you will never see me again on this side of the water!" It seemed almost impossible that two vessels starting from such distant ports should even hail each other on the sea. Nevertheless, they came on through day and night, and darkness and storm, and fog and sunshine, approximating, as though they had appointed

A PLACE AND A TIME FOR MEETING.

The Loch Earn sometimes took a different tack, and the Ville du Havre changed sometimes its course, but nevertheless approximating all the while the hour for their meeting coming very soon. It is twelve o'clock at night. The bells have rung. It is one o'clock in the morning. It is two o'clock in the morning. Lights hung in the rigging, the helmsman is at the wheel, the firemen down at the furnaces, the watch passing the lookout, the passengers asleep in the berths and cabins, when crash came the Loch Earn amidship the Ville du Havre, and they who were around the staircases ran to to the decks, and mariners and passengers ran wild and some stark mad; and there was a rush for the lifeboats and a cry to God and man for help. No time to put on life preservers. No time to sound the minute gun of distress across the sea. There they kneel in prayer; yonder leap into the wave. Here stand in wild horror. The thought of home and loved ones far away comes over them, and they feel as if they cannot, must not die. But already

THE STEAMER HAS BEGUN TO SINK.

Pull away there in the lifeboats, lest you be sucked down in the awful engulfment, and go down and be lost. Pull away there in the lifeboats! The mizzenmast crashes over upon some of the lifeboats and they are gone, and the steamer sinks. As it goes down toward the bottom of the sea—down lower until the deck is even with the waves—the combined, the unearthly, the stupendous shriek of 212 passengers rends the air of earth and heaven with the catastrophe.

I cannot, as a minister of Christ and as a lover of humanity, let this solemn occurrence pass without learning for myself and learning for you three or four lessons. And, first, I learn the responsibility of those who hold the lives or the property or the souls of men in their keeping. I will leave to the marine authorities to say who were to blame; but it is certain that there is wickedness somewhere. No fog, no storm—clear starlight; and yet 500, perhaps 1,000, families in this country and in Europe are whelmed in bereavement today. I will not say who is to blame. I do not know who is to blame; but the two continents have been empanelled as a coroner's jury and have rendered the verdict—

"APPALLING GUILT SOMEWHERE."

The commanders of steamers, the engineers of locomotives, the conductors of rail trains, the architects of buildings, the pilots of steamboats have in their hands and on their shoulders very great responsibility. God will hold them to account for what they do with the lives and with the souls of men. It may have seemed a very insignificant thing connected with this disaster that there were 34,000 bushels of wheat that went to the bottom of the sea; but I do not think it was at all insignificant when there are so many starving for bread. The world could not afford to waste 34,000 bushels of wheat.

I learn also from this disaster that when we part from our friends reunion is uncertain. My counsel to you is that if you have any duty to perform towards your friends, in regard to their eternal interests, you had better perform that duty before they take steamer or rail train. If there were any impenitent ones who perished in this wreck how do you suppose their unfaithful friends feel to-day? I believe there are hundreds of thousands now away from Christ simply because their friends do not do their duty.

Another lesson is that elegant surroundings are no security from the last foe. Iceberg, storm and collision can see no difference between magnificent steamship and Nantucket whaler with rusty bolts and greasy deck. If those passengers on the Ville du Havre could have exchanged their money for life, would not they have given it? Oh, yes; but

DEATH CANNOT BE BRIBED.

He comes with muddy feet from walking amid the upturned earth of new made graves, and blunders over the finest carpet and sets his spade against the headboard of rosewood bedstead.

This disaster also showed that some Christians are nearer glory than they think. Many of these passengers when they went to sleep that night did not know they were so near the jasper sea and a reunion with friends gone before. If they did they would not have slept a wink. Some of them were ministers of the Gospel, and the same Jesus they had preached stood by them on the parting deck. I suppose when the Loch Earn crashed in on one side, the Lord Jesus Christ walked the water on the other side. Those men of God did not know they were going from one Evangelical Alliance to another; but the one here is nothing compared with that beyond. This is so with some of you; you are nearer heaven than you think. There is a Loch Earn somewhere that is making towards you and ere you are aware you will open your eyes on raptures eternal. I congratulate you that it is so.

Again, I learn from this disaster that the world has not yet been persuaded of

THE NONSENSE OF PRAYER.

The report comes to us from this ship that they all prayed. They had probably read that prayer was unscientific and useless, but they were not persuaded. They all prayed, and if Tyndall and the skeptics of the world had been there they would have prayed too, though I fear not with the calmness of the woman who prayed aloud on the deck, for their hope would not have been so good.

In conclusion Mr. Talmage said that this catastrophe showed the importance of always being ready for transition. The longest time spoken of between the collision and the plunge is 12 minutes. Alas, for the impenitent people aboard that vessel, only 12 minutes in which to do the work of a lifetime and prepare for countless ages of eternity. I think they took 10 of them in hoping they could escape. Only two minutes left! But those two minutes must be spit up—one minute to look over their wasted life and the other to look forward to the great eternity. What a short time, you say; but do not you realize that you may not be so fortunate? Much of the history of the Hudson River, the Erie and the Pennsylvania railroads is the hurling of men and women unprepared into an unknown eternity. "In such a day and in such an hour as ye think not the Son of Man cometh."

SCHERMERHORN STREET FRIENDS' MEETING.

The New Order of Things—Sermons on Direct Inspiration from God.

The Schermerhorn street Friends' meeting house in Brooklyn was yesterday morning unusually crowded. The audience was very earnest and solemn in its aspect when the mantle of silence had fallen upon it, and the thoughts of each particular worshipper seemed to dwell uncompromisingly within the "inner self."

Yesterday was the first Sabbath upon which the innovation of the sitting together of the sexes, instead of discreet separation, as has hitherto been the custom of the Church, was put into practice. The meek-garbed Friends did not seem altogether free from embarrassment at first entering and taking their seats in this unusual manner. The young ladies and gentlemen smiled visibly, and the dear little boys and girls, who always enjoy themselves during service by thumping audibly on the floor and kicking the shins of people sitting next them, giggled at each other until the worthy Friend upon the loftiest seat near the middle aisle arose out of the common inanity and raised his voice to the utterance of two words. Then he took off his coat, and when this was done, completed his opening sentence. The speaker was David H. Barnes, of Portchester, Westchester county, a minister somewhat noted in the Society of Friends, but never heard of outside of its sober circles. The subject of his outpouring on this occasion was the old one of the direct inspiration of the heart of man by Jesus Christ, which he thoroughly believed in as the source of true religion. It spoke through a voice which was audible only when waited upon in the most humble and holy silence, and then it showed to us our faults and foibles, and pointed out to us the spiritual way in which we should go. It was this power that was the instrument of the wiping out of the sins of the world. It spoke encouragement, comfort, peace, admonition, reproach to us, and all for the good of our souls, for whose keeping we must give an account at the gates of that beautiful city which was promised us as our last abiding place and haven of rest, if we did the work given us to do, well and truly. He said that this same inspiration vouchsafed us at the present day was that which in former times had prompted the authors of the Holy Scriptures in the utterance of divine truths. He urged the cultivation of a deeper reverence of and belief in the Bible to counteract the growing tendency of the age towards scepticism.

Brother Edward Brown followed in a similar vein of thought. A kindly-faced lady in one of the ministerial seats then knelt, and offered a prayer for the whole multitude. After an interval of silence the meeting separated with shaking of hands.

SECOND UNITARIAN CHAPEL.

Jacob's Dream—The Nature of Law—The Last Terrible Ocean Catastrophe.

Dr. Chadwick's church was very well attended yesterday morning. He preached a sermon on the late terrible ocean disaster. He chose his text from the twenty-eighth chapter of Genesis, sixteenth verse—"And Jacob awaked out of his sleep and he said, 'Surely the Lord is in this place, and I knew it not.'"

We know next to nothing about Rebecca's housekeeping, what kind of a bed Jacob's mother could furnish; but, as he was the favorite son, it is likely it was softer than the bed of stones he slept on when he had the dream of the ladder. It is not likely his dream would ever have come to him under his mother's roof.

It is true that God deals with us as the Bible tells us. He sends us trials to discipline us, and then He will give us joy. Have we not found that, in our personal experience, people find themselves cramped and hampered? Then they find a

POWER OF RESISTANCE.

It summons new energies. Things are suggestive of opposites, just as a starving man dreams of plenty; so it is in the material plain where the dream points to some fulfilment. So long as the ocean by which you wander has a smooth beach to wash itself on it is tranquil, but when the jutting crags present themselves to the tide it shows resistance, and so it is with men and women.

It was Charlotte Bronté's pillow of stones that made her dream as she did; it was the lonely life, her hard surroundings, that were the making of her, and so it was with Burns and Sir Walter Scott, and when they looked back at the hard places, they must have said, "Surely, the Lord was there and I knew it not."

Has it not been so twice in the history of our own nation? It was when British tyranny became too hard, that our dream of liberty came, and later in our civil struggle came our dream of emancipation.

Many persons fear that the tendency of science is towards atheism; that

THE TENDENCY OF SCIENCE

is to expel God from the universe. William Hamilton states it that every natural phenomenon was regarded as a miracle, and the movement of the celestial bodies was resolved into a few mathematical laws by Kepler. All contingencies in the heavens find explanation in the law of gravitation.

If the idea of law excludes the idea of God, then is the world in a fair way to exclude God.

Law is every day making new conquests. But these ideas include each other at every step. The omnipresent principle of law hints at the omnipresence of God. It only enables us to say, with Kepler:—"I think thy thoughts after thee, O Lord." Ignorance eliminates God, and science restores God and enables us to say, "Surely the Lord was in this place and I knew it not." Every new revelation of science makes us bow our heads reverently. But if these laws furnish us with the joys of life let us look how stern they are; how unrelenting. God's love is central. I do not say God works by general laws, that he consults the greatest good at the sacrifice of the lesser. The antithesis of general providence is universal providence. Law is a schoolmaster, sometimes a sadly stern and unrelenting one, but it is the salvation of mankind. What would become of our calculations if law was an unstable commodity?

We see there is no reason why our claim should be heard before others; the law that seems so cruel is liberty, born of God, and shall be able to say, God is good to all; mercy is no afterthought. We do not intend to say that ignorance is

THE CAUSE OF DISASTERS

like the last one we have had, but seldom do they happen without carelessness. Is not law here the schoolmaster? Is there no special providence—none, in the sense of law suspended, much in the sense of law revealed? It is law that is the educator. Reflection is the corrective of imagination. This reminds us that, sooner or later, all on board that vessel would have gone. There is a time to die, but how few live to reach that time. The Bible puts it at three score and ten. What is the reason, but ignorance. We are like soldiers in the midst of battle; we know of nothing except our immediate surroundings; and I am sure of this, that some of the souls on that ship entered the unknown land without rebellion.

Are we so wise that we would choose a longer death? A quick death seems best.

Referring to the death of a member of the congregation, who was on board the Ville du Havre when she went down, he said:—

Our dear friend will always dwell in our memory as we saw her last in health and vigor. She was full of hope and joy, going abroad; and she has gone abroad. I can't think her dead.

LOVE IS STRONGER THAN DEATH.

Water cannot quench it. I rejoice that I was privileged to know that passenger. I shall always see her with her hand held close in the strong hand of one she loved. My neighbor is gone before. Shall we not meet her again?

LEE AVENUE BAPTIST CHURCH.

The Triumph of Justice in New York—Conviction of Tweed, Ingersoll & Co.—"The Way of the Transgressor is Hard"—Sermon by the Rev. J. Hyatt Smith.

The Lee avenue Baptist church was crowded last night with an audience numbering from 1,500 to 2,000 persons, standing room in the aisles could not be obtained and they went away. The principal attraction was a discourse by the pastor, the Rev. J. Hyatt Smith, on "The Triumph of Justice in New York." His text was Proverbs xiii., 15, "The way of transgressors is hard." This was not only written in the Bible, but it was also carved, he said, on stone, over the entrance to the Penitentiary on Blackwell's Island. Mr. Smith very naively asked his audience if they had not seen it there, which query created sensation throughout the house. For many years, he remarked, justice was fallen in the streets of New York and equity could not enter. But there has been and there now is a revival in New York, and that was his only excuse for thus temporarily turning aside from the revival in his own church. Mr. Smith referred without at any time naming the man who, from being foreman of an engine company in New York became foreman of the city and State of New York, and in whose hands the Mayor of the city was but a popinjay and the Governor of the State a mere puppet, who carried out his will for the promise of reward with the Presidency or some other honor. Turn in your minds, he said to his hearers, to 1870, while I read to you a sketch written 2,000 years ago. Mr. Smith then read from Psalms where David says he saw the wicked in great prosperity and he was envious of them; but when he went to look for them in a little while he could not find their place. They had stood on slippery places and had disappeared. And this, he remarked, is an exact picture of the "ring" of New York to-day. He also read like passages from Isaiah. He gave illustrations of

THE BOLDNESS OF THE RING

and the shamelessness with which the city was plundered. He was in a store in Broadway one day when a man entered who seemed as if he had just landed from an emigrant vessel and had put on a new suit of clothes. In a familiar manner he bade the proprietor to make out a bill for $2,000 for clocks for the Court House. It was done, and a few hours later the same man re-entered the store, regretting that he had not made the bill out for $5,000, and countermanding the order for cloc