GOSPEL LESSONS.

We Shall Know Our Friends in Heaven.

MORAL WORTH.

Christianity Teaches Us to Pluck Vanity from the Flesh.

CHURCH OF THE DISCIPLES.

MR. SANKEY'S SERVICE OF SONG AND REV. DR. HEPWORTH'S SERMON ON REASON AND FAITH.

The announcement that Mr. Ira D. Sankey would be present at the Church of the Disciples yesterday morning and sing several of his sacred songs filled that sanctuary to overflowing. On the platform were the pastor, the Rev. Dr. Hepworth, Mr. Sankey, and Mr. L. P. Thatcher, who will be remembered in connection with the Hippodrome services, and under his lead and on each side of the platform was a chorus of male and female voices. At the extreme corner, in front of the platform, was Mr. Sankey's parlor organ. The regular service was commenced by the choir and congregation singing "Precious Promise."

After prayer by Mr. Hepworth and the reading of part of the eighth chapter of St. Paul's epistle to the Romans Mr. Sankey addressed the congregation and said that it was very evident from what he saw that the blessed influences of two years ago had not died out of their hearts. The services then held in the Hippodrome had not died out of his heart, and he was quite sure they never would. The spirit of the Lord Jesus Christ never died; other things might die, but that never would, for the gospel of Christ was ever new. He heard Mr. Spurgeon say once when preaching in London that he was on the Thames one day and noticed a great ox come down to the river side and slake his thirst; afterward a dog came and lapped the water and he went away refreshed, but it made no perceptible effect on the river—the river rolled on as ever. That was like the Gospel—it flowed on forever, and it was flowing among the congregation, and he believed that the effect of it would be that many of those who heard him would be truly converted to God. Mr. Sankey then went on to say that the Lord had given him some new hymns, and for them he gave God all the praise. One of these was very dear to his heart. Since he left New York he had lost one who had stood nearer to him than any man in this world, and who had been taken away from them very suddenly. He alluded to their very dear friend Mr. Bliss. Mr. Sankey said he was in Chicago at the time, and Mr. Bliss had written to him saying that on the following day (God willing) he would be with him and would be his guest. They were to meet to arrange for the publication of a second hymn book. After two or three days of anxiety about him Mr. Bliss' trunk came along, having been sent by the morning train that had preceded the train that Mr. Bliss was a passenger on in the evening, and on which he met his death and from which he went to meet his Lord in heaven. In this trunk were found the words of the hymn that Mr. Sankey said he would sing. He then sat down to the little organ and sang this hymn, which begins as follows:—"I will sing of my Redeemer."

THE SERMON.

After prayer by the Rev. Mark Campbell Dr. Hepworth addressed the congregation, and said that the memories of the past crowded upon him so forcibly that he felt more like keeping his seat than uttering any poor words of his. And yet, as Brother Sankey had said, the Gospel that was so sweet in the olden time was as sweet to-day, and the thoughts that gave life to so many under the blessed ministry of their two brothers, Messrs. Moody and Sankey, were still living and were able to quench the thirst of those who were parched; able to give strength to those who were weak, sight to those who were blind, hearing to those who were deaf, and life to those who were spiritually dead. The preacher then selected as his text the twelfth verse of the fourteenth chapter of the book of Revelation:—"Here are they that keep the commandments of God, and the faith of Jesus." If we were to criticise the age in which you and I were living, said Dr. Hepworth, we would say that it was an intellectual age rather than an age of faith, and by that criticism we would probably mean that we are given to seek a reason for the statements that are made. All new theories must be subject to two tests—first, that of logic; second, that of practice. They must accord with what we already know to be true; they must prove themselves valuable by the effects they produce on men's lives. If you look through the whole world you will find a huge graveyard of dead theories and statements that have been subject to the test of reason and they have failed.

REASON AND FAITH.

Now test the popular opinion. Perhaps it is the opinion of some one here that reason and faith are diametrically opposed to each other. The Bible is wiser than we are. One of the injunctions of the New Testament is to search and find a reasonable faith. We are told by the great apostle to be always ready to give a reason for the hope that is within us. The old antagonism between faith and reason is obliterated, and you who pride yourselves so much on your logical powers and who insist on accepting only that which you can test by means of your understanding will find your best support in the wisdom of the man whom God sent into the world to deliver a new truth; a truth that has more life, more peace, more joy, larger results than any truth that the world has ever entertained before. Do not go away under the delusion that if you believe in the word of God you must not believe in the power of your own minds. All that you prize in this world depends upon your faith in these things. Your faith in God must be a reasonable faith, and must be based upon experience, and one that has proved itself to be well founded. All the higher qualities of the human character are the result of faith, and a reasonable faith. Jesus came from heaven and commenced His ministry by saying, "Believe in me;" at the next stage of His eternal course He said, "I am the way," and He applied the only true and rational appeal to men, an appeal that was as true in science as it was in doctrine. It was this:—"If you will not believe in me because of my words, believe in me because of my works." This is a faith that can be had for the asking. You must accept Him before you can find happiness.

Dr. Hepworth concluded by giving several striking and touching anecdotes illustrative of the truths of his sermon.

Mr. Sankey followed in a short address, stating that in the seven months' campaign of Mr. Moody and himself God had greatly aided their labors. Especially was that observable in New Haven. They had had experiences there that were only equalled by those with which they had been favored in New York.

The singing by the congregation of "I Need Thee Every Hour" brought the interesting services to a close.

FIFTH AVENUE BAPTIST CHURCH.

SHALL WE KNOW OUR FRIENDS IN HEAVEN?—SERMON BY REV. DR. ARMITAGE.

The Rev. Dr. Armitage preached on the subject, "Shall We Know Our Friends in Heaven?" taking his text from I. Corinthians, xiii. 12, in the following words:—"Now I know in part, but then I shall know even as also I am known." One of the commonest questions put to a Christian minister by the sons and daughters of bereavement is this, "Shall we know our friends in heaven?" and a very natural question it is, indeed, in view of the wide chasm which separates them from earth and severs all the loving ties which so endear our friends to us on earth. In some respects the loved and the lost are more highly prized than the living. This is not difficult to understand at all, in view of our interdependence as human beings, nor is the affectionate sentiment to be crushed out. Sentiment makes up a large part of our nature, both under its best and worst circumstances, and when it is hallowed by all that is sacred in friendship and tenderness it should be fostered as one of the noblest burden bearers of life. Yet we should see to it that the most delicious sentiment of life is held in abeyance to the thoroughly solid and practical, and especially in religious life. And perhaps there is no point on which there is greater danger than that which this very question raises. It is more than possible that the question, "Shall we know our friends in heaven?" may degenerate into a mere matter of poetic feeling, and carry the whole of religious principle and practice with it, even to disaster. When the hope of meeting and recognizing departed friends becomes the all absorbing passion of the mind, so that heaven itself is entirely enwrapped in the thought of their restored society, to the making of its holiness, its employments and even its Lord subordinate, it loses all proportion as a question to its own importance. The grandest use that the doctrine is capable of, practically, so far as I can see, is to make us love and prize and serve and bless those of our friends who are left to us on earth, so that we help and strengthen them by recognizing their infirmities and needs while they are spared to us on earth. Bless them while you have them, and do not neglect them on earth in the hope of meeting them in heaven.

WE SHALL KNOW EACH OTHER.

Scripture and enlightened reason teach us that we shall know each other in heaven. We draw this conclusion from the nature and fitness of things. The desire to meet and recognize our friends after death seems to be a part of our nature and is universally felt among men. Even the barbarian and the savage love the story of the blue mountains and the shadows beyond them, where their ancestors' shades are awaiting their own arrival. This is the natural voice of the human intellect, the rude doctrine of the human heart. But Pagans of polish and culture are keenly sensible to the same desire. We but depart, said the great Roman lyrist, to meet our Æneas, our Tully and our Ancus. The suttee of the Hindoo gives fearful expression to this hope, when the wife cheerfully mounts the funeral pile that she may be burned with her deceased husband, in the persuasion that she might enjoy the felicities of another world with him. Civilized nations express the same desire in their funeral rites, in the love for family graves which obtains among them, and in the transport of the remains of their friends from distant places that they may sleep together in the sepulchres of their fathers. Nominal Christians often utter this wish, while real Christians are wonderfully sustained under the loss of friends in the hope of realizing this desire. Well, is there anything improper in this desire? Does reason censure it? Does revelation condemn it? Nay, is it not in harmony with our better nature? Does it not accord with the highest principles of Christianity?

WHAT THE GOSPEL TEACHES.

The design of the Gospel is not to destroy our natural affections when they are honorable, but to strengthen, expand and elevate them. It increases our love to man, while it absorbs our love to God. It softens the heart and makes it capable of deeper and more lasting friendship. Our friendships on earth are deep and dear, with all the imperfections that mark our love for our friends as the object of it. But the heavenly life will greatly soften our hearts and invest our friends with new and superior attractions that must place them in a new light and lead to a stronger and more enduring affection. Therefore, as our Christian growth is perfected there must be a strengthening desire for reunion and recognition. The existence of this desire is one reason for its gratification. Would God have planted it in our nature if He had intended to disappoint it? Would He endow us with a life craving for an unattainable good? Would He possess us of a nature for which He has prepared no counterpart? The very craving would be a source of suffering, which a perfect heaven must either destroy or satisfy. But why create it only to destroy it? What end would its existence serve? Would God implant the quality for immortal friendship in the hearts of His children and allow it to go out in search of its dearest object, and then, by a stern mandate, frown it back into oblivion forever? Never can the heart find full power of satisfied and boundless love till it is present with the Lord. Think how limited our knowledge is upon all subjects here! How little we know of God, even in His perfect expositions of nature and revelation. With all the aids which art and science can lend how often are our investigations baffled and our researches nonplussed. We are arrested at the first step into the mysteries of nature. How often are our understandings bewildered by the moral glory which spreads itself over the vast field of the works of grace! This is largely in consequence of the imperfect condition and wrong workings of our mental and moral constitution. But says the Apostle, "Then shall I know, even as also I am known." There will no longer be vexatious and concealing mists around me, but all will be clearness and certainty, even in things that were before mysterious. I shall survey them through no distorting medium of prejudice. From the relative position which the Scriptures assign to the saints in heaven it is certain that if we enter there it will be as disciples of Christ. And Christ will be there in the perfect nature of man. In that nature we shall know Him. And if we know Him as the head, shall we not know each other as the members?

PLYMOUTH CHURCH.

UNIVERSALITY OF DIVINE MERCY—SERMON BY REV. HENRY WARD BEECHER.

Plymouth Church was crowded at the morning service and the congregation found some amusement before the delivery of the sermon in the infantile cries of one or two unruly children who, with from twenty-five to thirty others, were baptized by Mr. Beecher. On the whole, the little ones were remarkably well behaved, and the few who showed a disposition to disturb the solemnity of the occasion were quieted by the familiar process of hugging, shaking and turning upside down. The impressive service then continued without interruption and the preacher, having ascended the pulpit steps, offered a prayer for the children and the Church, and afterward delivered an effective sermon from the text—"Nay but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus?"—Romans, ix., 20. In the whole history of interpretation, said Mr. Beecher, there has not been so singular an instance of metmaorphoses of meaning as the interpretation given to this passage. It is a plea co the Jews and from a Jewish standpoint for the universality of divine mercy. It has been made use of to prove that God, because He is out of the reach of human interference, can do whatever he chooses to do and that whatever he chooses to do is right. To illustrate this point the speaker read several passages from the Westminster Confessions of setting forth the doctrine of predestination and election. This doctrine, that only the elect and foreordained are saved by Christ and that all the rest is passed over to eternal damnation we are told in the confession is "to the praise of God's glorious justice," and we are also told that it must be handled with caution. Such a view of it as shall make men glorify God I cannot conceive of. Few now believe in this doctrine or preach it, and though it is an article of the Calvinistic faith, yet any intelligent Presbyterian preacher of the present day would be offended if accused of setting it forward in the teaching of his flock. The attempts that have been made to explain it in such a way as to withdraw its virus are among the marvels of industry and ingenuity and have led to the performance of many feats of logical legerdemain. It is at variance with the whole teaching of Christ and with his revelation of God's character to man. The ninth chapter of Romans, from which this argument is drawn, is like one of the sloughs or depressions in the surface of the earth, filled with water, which one meets with on the prairie, and goes around or about in any way rather than to drive or walk through them. Yet I regard it as a garden full of flowers and green branches hanging with fruit. It is a charter of universal liberty. Paul is arguing to the Jews from the Jewish point of view, to prove that though they were the covenant people of God that did not exempt them from the universal law of morality, and that all the Gentiles throughout the world stood in the same relation to God's moral law and person. If a Jew disobeyed the command of God he would be lost, and if a Gentile obeyed it he would have the benefit of obedience. He showed that the Gentiles too d in the same relation to God and had the same rights as the Jews had. He enlarged the bounds, selection and redemption beyond the Jewish race, showing God to be the God of all the earth and putting all men on an equal footing. It was to show that God is not limited in the exercise of mercy, but could go outside of the Jews to show mercy and in among them to give judgment. Now that this should be used as an argument to show the limitation of God's mercy is one of the marvels of criticism; it is a corruption to the very root.

QUESTIONING GOD'S WILL AND DEEDS.

The next verse to that which I have taken for my text is this:—"Hath not the potter power over the clay of the same lump to make one vessel unto honor and another unto dishonor?" In answer to this I would say, if the potter made a piece of clay into an inferior vessel, for an inferior use, and then because the mug which he had made was not a golden goblet, to smash it to pieces would be an act of hideous injustice. The clay might say, "Why hast thou formed me thus?" and the potter would answer, because a mug had to be made and he chose to make it of that piece. There would be no harm in the inquiry, and a mug is not to blame for wanting to be a golden cup; but it cannot accuse the potter of injustice. Man has a perfect right to exercise his healthy reason and well trained moral sense in seeking the cause of God's creative designs and God's treatment of him; he is appealed to and challenged to do so all through the Scriptures, and the answer is not a difficult one—God provides it. It is not the inquiry which is wrong but the answers we give ourselves. God's will and works may be questioned by man, but they cannot be condemned. We might ask, Why did not God create a perfect race, without the possibility of sin and suffering? Why, we don't know but that He has done so. Because man is not perfect he is not to say that God has done unwisely or unwell in creating him. There are myriads of immortal beings spotless and perfect about the throne of God, and such we may hope to become. The earthenware cup is not to condemn the artist because he has not made of it a Parian vase. An artist is not to be confined to one branch of his art alone. If he prove himself a Landseer in painting animals, he will be more greatly admired if he proves himself likewise a Turner in painting indistinguishable blotches of color, or a Reynolds in painting portraits. The glory of Michael Angelo was that he was an engineer as well as a sculptor, and a poet as well as a painter. Man is to be judged by a relative and not by a positive standard, and in judging him the law of heredity will be taken into important consideration. The deaf and dumb are not to be punished for not speaking and hearing, nor is any man to be punished because he don't fly. There will be no punishment for violating a requisition if there is no corresponding power of obedience.

FIFTH AV. PRESBYTERIAN CHURCH.

THE WIDOW'S SON—SERMON BY REV. DR. JOHN HALL.

A large audience listened to Dr. Hall's sermon on the raising of the widow's son. He took his text from the seventh chapter of Luke, beginning with the thirteenth verse:—"And when the Lord saw her he had compassion on her, and said unto her, 'Weep not.'" The reverend gentleman began by remarking that in so large a congregation as his there must be some in the condition of the bereaved widow. Only on the previous day a funeral had been held in the church, on the occasion of the death of Alexander Van Rensselaer, and on Monday many of the congregation would again assemble to listen to the last ceremonies over the body of a departed friend. He said the text was appropriate. It was because of these two bereavements that he was present, for he had expected to be in Richmond, Va., in behalf of the American Bible Society, and the Rev. Dr. Adams had been engaged to speak in his place. But owing to the two sorrowful events the journey was prevented. It would be seen that the raising of the widow's son was one of the three great events in Christ's missionary life, wherein He showed His power over death. And the order in which the events occurred was graduated according to their importance. First was the raising of the ruler's daughter; second, the raising of the widow's son; third, the resurrection of Lazarus. In the first case the daughter had just died; in the second, the widow's son was on the way to the grave; in the third, Lazarus had already been placed in the tomb and was in decay. To the daughter He simply said, "Damsel, I say unto thee, arise;" to the widow's son, He said, "Young man, I say unto thee, arise;" but to Lazarus, who was long dead, He called with a loud voice, "Lazarus, come forth." So it is in our religious life, some are just dead, some are on their way to the grave of sin, while others have long been lost in the tomb of their iniquity.

It is not wrong to weep and mourn. Christianity teaches us to root up sin and pluck vanity from the flesh, but we are not to destroy our affections. All humanity should be thankful for the heart-feelings that bind family and society together. We should be glad when others are glad, and sorrowful with their sorrows. The greatest griefs and joys flow into the soul through the channel of the affections. Further on in his discourse the speaker said that the Bible was silent as to how the widow's son turned out after his resurrection. Curiosity asks, "How did the mother feel when he was restored again to her arms?" and one would like to know what finally became of the young man. But such information is not necessary to us. Revelation must confine itself to things that are vital. In all the great works of Nature and of God there are many things unrevealed.

CHURCH OF THE DIVINE PATERNITY.

THE HUMAN HEART—SERMON BY REV. E. H. CHAPIN, D. D.

The Rev. E. H. Chapin, D. D., pastor of the Church of the Divine Paternity, preached from Proverbs, xxiii., 7—"For as he thinketh in his heart, so is he." The text, said Dr. Chapin, leads us to a very mysterious region—into the seat of life, the human heart. It suggests the substance of a man's personality. The essence of ourselves is not in form or face. The intellect does not constitute a man's personality. Find out what a man loves, and you find him out. It is a very commonplace but practical truth that there are two worlds—the world of appearances and the world of reality. If we should ponder well upon this thought we should not be wondering how many hypocrites or persons of bad hearts there are about us, but rather of our own moral worth. This would tend to the increase of charity and the decrease of censoriousness. We should find so much that is not right within ourselves we would show more mercy to others. Uncharitableness is heartlessness. When you find a group of gossipers tearing the reputation of others to pieces you will find a set of shallow and heartless people. Although we can estimate, we must be careful how we judge.

In thinking of our own hearts there are two things to be considered. First, that there is an absolute standard by which men are judged. There is such a thing as a man's market value, and he is talked about as you would talk of a sack of salt. He may be rich, but that is no barrier to the visits of sorrow and suffering. Then there is the social valuation of a man. Reputation may make character. The things that men estimate socially have a just foundation. Might often makes right. Not until truth can bring its sifting process to bear do empty reputations collapse. If we look into our own hearts we may get an idea of and realize our personality. Yet a man may go to his heart too much. It may cause him to acquire selfish habits. Each in life has his own work to do, his own destiny to form. We do not recognize our personality to the extent that we shall be held accountable.

The most powerful currents of a man's life flow in the channels of his affections. Men are not moved by ideas, but by love. Sometimes good heartedness is a very poor thing, and becomes the plastic and yielding substance that receives the impress of Satan's as well as of angels' hands. The good heartedness that puts a man in the gutter should be condemned. Let not good heartedness be an excuse for wickedness and meanness. The truths that move the world shoot up through the sluices of the heart. Truth may be presented to a man, but before it is believed it must touch his emotions, for as a man "thinketh in his heart," not in his brain, "so is he." The power of Christianity is the harmony of its truths. Natural religion might infer that God loved the world, but that He gave His only begotten Son to save it is evidence of His love. The central power of Christianity is the change of heart which it produces. Christ makes every man a state, a church and a personality, because He touches such depths out of which personality springs.

MASONIC TEMPLE.

RICH AND POOR IN THE LIGHT OF COMMUNION—SERMON BY MR. FROTHINGHAM.

Mr. O. B. Frothingham discoursed on the relative positions and duties of the rich and poor classes in society at the Masonic Temple. In the course of his observations he said that the cry of the poor is one of the oldest cries on earth. It echoed through ages and nations of past times in angrier, hoarser and louder tones than now. It comes to us from fields of insurrection; from the persecuted, reviled and oppressed of all nations. The fact that it is now more universally echoed than it was formerly is a proof of more universal sympathy among mankind than marked past ages. The sufferings of society are felt in all climes and among all races, because all are as one human family. Depress a single class of men and women and the other class at the opposite side of the hemisphere feels it.

WHO ARE THE POOR?

All are poor and all are rich, said the preacher, for all share a common fate; all are subject to the same principles of natural economy. Once men could define poverty; but it is the distinguishing feature of our days that no definition can now be made that would not leave some people out of the category. In illustrating the village benefactor's position Goldsmith said he was "Passing rich on forty pounds a year." But who calls himself "passing rich" now on ten times "forty pounds a year?" Wealth and poverty are so constantly going up and down that there is no definite dividing line between them. He is rich who has what he has without the need of laboring for it; and the poor man, whatever his income may be, is he who depends upon his labor for it. The poor man must go to his office; is pinned to a point; must plan and execute, whether his riches be $1 or $1,000 a day. Who, asked the speaker, is so rich as to be without the care of labor of some kind, whether manual or mental, physical or intellectual? He asserted that such people could be counted on one's fingers, and added that they are of no account as factors in the solution of political or social problems. He believed that the world is now a paradise compared to what it was one hundred years ago, and said it was idle to talk about wars between different orders of society when no such distinct orders exist to make the fight. He illustrated this idea by telling the mythological story of how Apollo once challenged Jupiter to shoot an arrow with him, and that after Apollo had shot across the world Jupiter, standing on the brink of it, asked where he should shoot, and who would be the judge between them. The love of the late Theodore Roosevelt for the poor was now pathetically dwelt upon, and the question asked if Peter Cooper, a rich man, but from whose liberality the poor reaped more opportunities to come up out of their obscurity than from any other source in this city, was to be killed because he was rich?

THE CRY FOR FANCY CAKES.

Is it the cry for bread? indignantly asked Mr. Frothingham. That, he asserted, could be very easily answered. It is the cry for fancy cakes that rings in the people's ears and that cannot be so easily answered. There is food enough for all, and it is a shame that any one should want bread in New York. The cry is, however, not so much for bread as for something else. Is it the cry for labor? The times are short and intervals rare when really honest, industrious men cannot find an opportunity to labor or bread. Is it not the cry for light, remunerative, genteel work—labor that does not soil the hands or tire the brain—that is wanted? For those who are determined to work at what they can find with hands, body and brain, till something better comes along, the problem is simple. There is work enough for those who want work; but for those who want the earnings of work without the toil of earning it there always will be, there always ought to be difficulties; there should be no place in the world for them. Is not the cry a shout for privileges, fine bread and luxuriously furnished houses? This is the cry of the Communists.

ORGANIZED RELIGION TO BLAME.

I contend, argued the speaker, that organized religion has taught these men the idea of demanding the things which they imagine are monopolized by what they deem the privileged classes. He claimed that the poor are taught to believe that Providence watches over them with a special care. The Church promised them glories hereafter, and the State, they think, was bound to give them comfort here. Now, all this is changed. The science of life teaches that if men want anything they must get it themselves here; and as for the hereafter, that is uncertain, and those who want crowns must win them in this life. It is the old cry again for crowns to be bestowed here, not in the uncertain hereafter—a cry that would not have been entertained but for the thousands of years' teaching of old established forms of religion. It is not the decline of religious sentiment, as religionists believe, that raises the cry, and it must be conceded that when the Church becomes an intelligent educator it will help the progress of society. The cry must now be patiently listened to, not beaten down or repelled, for a spirit of threat from either above or below is disastrous. Threats of the leaders of opinion through the press are wrong. Let everybody be heard, and let concessions, if they are wanted, be made on both sides.

BROOKLYN TABERNACLE.

MAKING THE BEST OF THINGS—SERMON BY THE REV. T. DE WITT TALMAGE.

Mr. Talmage preached in the Brooklyn Tabernacle on the duty of every one to make the best of things. His text was taken from Job, xxxvii., 21—"And now men see not the bright light which is in the clouds." In other words, said Mr. Talmage, there are a hundred men looking for storm where there is one man looking for sunshine. There is a monster in our land—the old bear of melancholy—and with Gospel weapons this morning I propose to chase it back to its midnight caverns. I mean to do two sums—one in subtraction, one in addition—to subtract from your days of depression and to add to your days of joy. In the first place you ought to make the very best of your financial misfortunes. During these past few years you have all lost money. You have the sensation of rowing hard with two oars and yet all the time going down stream. Had you not better make the best of this? Suppose you had arrived at the fortune toward which you were rapidly going, you would have been as proud as Lucifer. How many men have succeeded largely in the financial sense and yet maintained their religious convictions? Not one out of a hundred. There are glorious exceptions, but the general rule is that in proportion as a man gets well off for this world he gets poorly off for the next.

You are despondent that you cannot leave a competency for your children? My brother, the same financial misfortune that is going to save your soul will save your children. Again I remark you ought to make the very best of your bereavements. The most common bereavement is the loss of children. But if your children had lived do not you suppose they would have had about the same amount of trouble as you have had? If you could make the choice for your children between forty years of annoyances, losses, vexations and exasperations and forty years in heaven, would you take the responsibility of choosing the former? Would you snatch away from them the cup of eternal bliss? So, my friends, I would have you make the best of your sicknesses. I will tell you how you can make the worst of them—brood over them. But that's the devil's work. It is my business to show you the bright light in the cloud. Who were the greatest in the Bible? Moses, Job, David, Paul. Strange, that you have picked out those remarkable for physical weakness! Moses I know was nervous from the clip he gave that Egyptian. David had a running sore which he speaks of when he says, "My sore ran in the night and ceased not." I gather from all this that physical disorder may be the means of grace to the soul. Again, you must make the best of life's finality. Some of you take it as though God had exhausted Himself in the building of this world. Heaven is as far ahead of this world as Paradise was above the Dry Tortugas. One would suppose men would get frightened at the idea of having to stay in this world instead of getting out of it. The wisest people on earth are they who make the best of everything.

SERMONS TO SOLDIERS.

THE CHAPLAINS OF THE TWENTY-SECOND AND THIRTEENTH REGIMENTS N. G. S. N. Y. PREACH TO THEIR COMRADES.

The usually large attendance at the afternoon service in St. Thomas' Protestant Episcopal Church, Fifty-third street and Fifth avenue, was greatly augmented yesterday by the presence of the Twenty-second regiment to hear the annual sermon of their chaplain, Rev. William N. Dunnell, rector of All Saints' Church, Henry street. The regiment, to the number of about four hundred, officers and men, assembled in the armory, on Fourteenth street, and marched up Fifth avenue to the church, where they arrived shortly before four o'clock. The doors had been closed nearly an hour before that time, and when the soldiers entered the building all the seats were occupied, except such as had been reserved for their accommodation. Colonel Josiah Porter was in command, and with the regiment also were Lieutenant Colonel Camp, Major Horsfall and the full staff, Adjutant Harding, Captains Smith, Hanneberger, West, Wheeler, Demorest, Cullen, Lieutenants Sabin and Farley and Second Lieutenant Van Vechten. Most of those officers were in command of companies. The veteran corps was under the command of Colonel Congdon. On arriving at the church the men marched up the centre aisle and filed into their places with the utmost precision and regularity. The national and regimental colors (furled) were placed outside the chancel rails.

The services, which were conducted by the Rev. Dr. Morgan, rector of St. Thomas', and by his assistant, Rev. Mr. Courtney, were then proceeded with. Dr. Morgan, in his capacity of rector and in the name of the vestry, took occasion to extend to the officers and men and to the honored chaplain of the regiment assurances of cordial Christian fellowship and good will. They welcomed them, he said, to their accustomed worship and to all the privileges of that holy place. The 232d hymn, "Onward, Christian Soldiers," was then sung, all the congregation joining.

Rev. Mr. Dunnell, before announcing his text, said it was eminently proper that he should, in the name of the colonel commanding the regiment, express their thanks for the opportunity which had been afforded them of uniting as a body in the worship at St. Thomas'. He was the more sensible, he said, of the privilege, because he knew that the house was invariably filled at that service, as it was on every other occasion on the Lord's day. He therefore, in the name of the colonel, board of officers, veteran corps and men of the regiment returned thanks to the rector, wardens, vestrymen, and to all whose courtesy had enabled them to partake of the sacred hospitalities of St. Thomas' Church. He then announced his text from the Gospel of St. Matthew, xxii., 21:—"Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's," and preached an impressive sermon in which he emphasized the duties of loyal and patriotic citizenship. The sermon closed with the Doxology and benediction.

MR. BEECHER TO HIS REGIMENT.

Plymouth Church was crowded on the occasion of the Rev. Henry Ward Beecher's first sermon to the Thirteenth regiment in his capacity of chaplain. The aisles, galleries and vestibules of the church were all filled and the crowd extended far out into the street, while after the sermon a number of fair ladies assembled on the opposite side of the street to see the boys in blue file by. The regiment to the number of 500 men occupied the pews on either side of the central aisle. They were in fatigue uniform, the officers with side arms; the 150 veterans in blue, and their younger comrades in gray. Mr. Beecher himself was dressed in a simple black suit.

The sermon was devoted to a comparison of the spiritual warfare inculcated in the Scriptures with the temporal warfare to which the members of the Thirteenth were called. The text was taken from Ephesians, vi., 13—"Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand." The qualities, said Mr. Beecher, that are required for the good soldier in the army or the field are precisely those that are required for the good soldier in the spiritual field. Intelligence was the first—an intelligent soldier made a better one than an ignorant soldier. Ignorance was good for nobody, knowledge for everybody. Knowledge was not piety, but it administered to it. Vigilance and watchfulness were also marks of the good soldier. Earnestness was one of the things that made military training nobler. It was that which made men throw the power of their whole being into the cause they served. Patience also was necessary—the ability to wait for the consummation of the campaign. So in the spiritual world, the education of a man's soul was not the work of a day. Courage, too, was needed, whether the courage of the animal man or the yet better courage of the man that is sensitive to danger and summons reason and moral sense to give him an artificial courage. Another thing was obedience, prompt, unquestioning obedience, by which the whole body of soldiers could be moved as by one arm. When the time came, and they waited for the order to disband, would that they could all say, "I have fought the good fight."

CITIZENS SOLDIERS.

While all these qualities were necessary for soldiers in general there were other quities especially applicable to the "gentlemen of the Thirteenth." They were citizen soldiers; as citizens they should keep the peace and as soldiers they should be the defenders of order. It was their duty to prepare for efficient service. They represented the reserve force of the civil order. That disorder which the police could not suppress it was the soldiers' duty to overrule. Should wild times arrive when lawless men threatened society and the rights of industry, upon the soldiers would devolve the duty of defending all that was dearest to man. In no other land under heaven was revolution and violence so little likely to happen as in America. Here the laws were the expression of the will of the citizens, no one was disfranchised except for crime. The whole community was a jury before which every man might plead his cause. It was morally certain that no considerable class of men in this country could suffer wrong. The American doctrine was a sound one—that all things needful for the public weal could be secured by legal means. Violence was a remedy worse than the good accomplished. It might possibly be needful under a despotism, but it was a desperate remedy and stood at the very door of death even under a tyranny. In a country where all men have a common interest in the common weal, where no political classes are allowed to perpetuate themselves, there was no excuse, no palliation for tumultuous uprisings of lawless men. Their theories were not home-brought, they did not belong to true American citizenship. To the emigrant population Americans were indebted for much that was excellent, wealth, labor, learning, art, skill, industry, but the foreign population could not teach Americans the art of self-government. Their lawless doctrines brought from the maddened classes of oppressed workingmen in Europe were utterly repudiated here. They were a deadly poison, and should they ever break out into disorder and be in antagonism to the rights of men which they assumed to defend and destructive of that liberty which they aimed to acquire, the energy of a free people would be aroused to maintain its institutions. In such an emergency it would become the soldier's duty to defend the Commonwealth. It would rest upon them and they would not betray their country. They should then be like bulwarks against which the waves of disorder should dash in vain. The consciousness of this high mission should give them dignity.

After the concluding prayer the Colonel of the regiment mounted the platform and gave the necessary orders to his men, and they marched out of church in military style to the martial notes of the organ.

THE CATHEDRAL.

THE LAMENTATION OF LIFE AND THE SUBSEQUENT JOY—SERMON BY THE REV. FATHER KEARNEY.

At the Cathedral the high mass was celebrated by the Rev. Father Hogan and the sermon preached by the Rev. Father Kearney. The text selected was from the gospel of the Sunday, John, xvi., 16-22. We should remember, said the preacher, that Christ was speaking to His disciples, to whom it seemed strange that He should tell them to weep and lament, that afterward they might rejoice. But it should not be forgotten that He also enjoined them and all of us that if we wanted to be saved we should take up the cross and follow Him. In order to understand these lessons we should go in spirit to the place wherein He was born and see Him in the midst of the poverty He had taken upon Himself for our sake. We should there learn that it became us to be humble, just as He had humbled Himself to redeem us by putting on our humanity. Wherever we found Jesus on earth we were compelled to be attracted to this leading characteristic of His life, for He always inculcated humility by His teachings and example. We might follow Him from His mother's house in Nazareth through every stage of His sufferings until we finally beheld Him nailed to a cross on Calvary, and everywhere this lesson of humility was taught us. His disciples had fled from Him at the last scene, and went together to remove themselves from the fury of the Jews; but, as He had told them, He would meet them again and send them the Holy Spirit. This He did, and then these poor, weak men, who had been so much afraid, went forth into the highways, among the very people they had feared, and proclaimed Christ crucified. They had been weeping and lamenting, but now they went forth rejoicing. So should we to-day rejoice, on this commemoration of St. Joseph, that we belong to the kingdom which Christ established and the covenant of which He sealed with His blood on Calvary.

ANNIVERSARIES.

Semi-Centennial Celebration of the Church of the Ascension.

FOREIGN MISSIONS

Rev. Howard Crosby's Address to the Young Men's Association.

The semi-centennial celebration of the founding of the Church of the Ascension, which was postponed from Sunday, the 5th inst., took place yesterday at eleven o'clock A. M. The spacious edifice at Fifth avenue and Tenth street was completely filled by the congregation, and the rector was assisted in the services by three other clergymen. After the regular morning prayer service of the Episcopal Church the rector, Dr. John Cotton Smith, ascended the pulpit and delivered a lengthy historical sermon. The reverend gentleman first referred to the organization of the Church of the Ascension fifty years ago, and its dedication by Bishop Hogan on the 28th of May, 1829. The congregation chose for their rector the assistant minister of Christ Church, and after occupying their edifice on Broadway grew rapidly in numbers and influence. On the 30th of June, 1859, the church was entirely destroyed by fire, and but little of the contents were saved. The baptismal font, however, was preserved, and stands to-day in the present edifice. The congregation, while looking for a new site for their church, held services in the Dutch Reformed Church in Ninth street, which had been kindly placed at their disposal. Some of the vestry were in favor of rebuilding on the burned site, but others thought it would prove advantageous to move. The latter finally succeeded in carrying their point, and the present site of the church, Tenth street and Fifth avenue, was decided upon. The new church was erected in 1841, Bishop Onderdonk officiating at the ceremonies. The church was designed by Mr. Upjohn, architect of Trinity Church. The present rector was called to the church in December, 1859.

Dr. Smith proceeded to speak at length of the Christian and charitable work of the Church in the past; of the establishment of its missions and chapels and of the erection of a church in Ohio. He referred with great feeling to the three rectors who had preceded him in the church, speaking more particularly of Drs. Eastman and Bedell, each of whom had left the church to become a bishop in another diocese, one in Massachusetts and the other in Ohio. The rector then alluded to the charities of the church and the members of the congregation who had been most prominent in them. He contended that the charities and benevolent institutions should not be separated from the Church. In the course of the sermon the reverend speaker spoke of the life and death of Captain Frederick Lahrbush, who died on April 3, 1877, a member of Ascension Church, and aged 111 years. The Captain was born March 9, 1766, and entered the English Army at an early age. He knew Blucher, Ney, Eugene, Victor, Lefevre and many other prominent generals and statesmen of those days, and had fought in the Peninsula War. He had been also one of the garrison of St. Helena while Napoleon I. was imprisoned there. Dr. Smith thought that he was really 111 years old at the time of his death, although there were those who argued that it was not so.

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.

The exercises of anniversary week in the Presbyterian Church were brought to a close by the delivery of the annual sermon before the Board of Foreign Missions of the Presbyterian Church by Dr. Herrick Johnson at Dr. John Hall's church at four P. M. and repeated in Dr. Cuyler's church in Brooklyn in the evening. The reverend gentleman took for his text the twenty-third and twenty-fourth verses of the first chapter of I. Corinthians:—"But we preach Christ crucified: unto the Jews a stumbling block, and unto the Greks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God." He said:—These are the words of a foreign missionary to a mission church. Paul was this missionary and was on his third missionary tour. He was at Ephesus, which was packed with idolaters. In Corinth the abandoned worship of Aphrodite was carried on, and more than one thousand priestesses were attached to the temple of that city. The historical setting gives the text a new meaning. The great thought is linked with a missionary idea. This first foreign missionary was on missionary tours, breaking pagan shrines and pagan hearts, because he believed fully in the Gospel he preached. Let us see if the very wisdom of God is not embraced in the work of Christ. What is the end aimed at? It is the salvation of mankind. What were the difficulties in the way? Chiefly two—a moral ruin and a broken law. How difficult to restore a ruin of any kind! Thoroughly destroy this beautiful church, and where is the architect who can exactly restore it? With man as the ruin what is the difficulty! It was a grand thing to make a man. The free agency of will was almost a terrible thing to give, but a free agent is a grander work than a machine. Can God's mere power restore what God's will created? No. Motive and influence are the remedies, not power. But what motive and influence are to be successful? It was easy to create man, but redemption is harder. A word would not do now. It is a far more difficult work now to be done. But there was also a broken law. Sin is a transgressor as well as a destroyer. Justice pleads for the vindication of that law. Justice is as dear to God as mercy. Not to punish sin would be to abrogate the law and impugn the wisdom that enacted it. But the means of success show God's greatness as much as the end aimed at. Christ's perfect sufficiency is shown by his mysterious personality. He was creator and created. All the fullness of the Godhead bodily contained in the emptiness of man, str