DUTY AND DIPLOMACY.

The National Position as Viewed frem the Pulpits.

Prayers for the President, Congress and the People.

Castelar's Struggle for Liberty in Spain and Cuba--- How Should We Deal with the Weakest Republic of Europe?

Blind Spain Without Sabbath or Bible.

The Fate of Tweed and the Trials of the Poor and Famished.

LYRIC HALL

Our Growing Army of Unemployed Laborers-Conviction and Sentence of Tweed-The Virginius Massacre and the Duty of the Government-Sermon by the Rev. O. B. Frothingham.

The unusually large attendance at Lyric Hall yesterday morning was undoubtedly due to the gen eral supposition that Mr. Frothingham would speak on the Cuban question. His subject, though not specially this topic, was of that broad character, the subject being "Humanity," that embraced this quite naturally, if not necessarily, within the range of ideas discussed. He alluded to another topic of present absorbing interest-the trial and conviction of Tweed. After some general prefatory remarks, he said that the word humanity was a comparatively new one and of recent origin. It occurs, he said, a lew times in Shakespeare, but is not lound once in the Bible. Pity is not humanity; charity is not humanity. The great word in the New Testament is charity. It does not mean love or brotherhood. The Chriscan exercises charity toward his fellow creatures. It is not almsgiving, but the bond that unites mutual believers. This is not humanity. By hunity we mean something organic. Kindred people are one by the tie of blood that holds all topeople are one by the die of blood that holds all to-gether, and this tie holds good under all circum-stances. Take the bond of friendship, which is the noblest that holds individuals together. Friend-ship is the relation between people whose higher qualities are in sympathy. They try to build one another up in nobleness, and are mutual servants, who are serving each other all the while. Friend-ship is limited. The

another up in nobleness, and are mutual servants, who are serving each other all the while. Friendship is immted. The TE OF CITIZENSHP, by which every man in the community is united to every other man is wider. We are kindred with perhaps a dozen, friends with a few, but we are all members of a community, all workers together, that the bad may be reclaimed, the foolish made wise, and for the increase and perpetuation of humanity. Does the German acknowledge the humanity of the Frenchman? or does the Irishman admit the equality of the uegro? Weigh the word likelf. It comes from the Latin home, which means a man, and home comes from humus, which means the ground. We all come; on the ground we all lauor; from the ground each man draws his sustenance, and into the ground each man draws his sustenance, and into the ground acommon lot makes us all one, waether we be American or Spanish, English or African. A common destuny belongs to every one, and this means a common future. Education, improvement and mutual discipline is what is implied in the law of humanity. Feeling comes without call; humanity rests in silence. The workingman says, regarding humanity, that it ought to give him work. On the ground of humanity all distinctions ought to be obliterated. It is unequal and inhuman that a few should have so much and so many nothing. How should we feel if we were lauorers, and our children

DEPENDED UPON US FOR BREAD that we could not humanity which is paramount above ail other. We pity them and would shed tears of blood for them, but then society has gone so far. I have been reading lately, he continued, the life of John Stuart Mill. His father was intellectual and very much attached to this, his only child. He was brought up from his cradle in intellectual pursuits. The boy had hours for play; but even while he was waking in the garden he was rectumg some lesson to his father. This intellectual law was continually over him. The other day I heard of a mother who had a favorite child—a little girl, gracecul in form and

humanity in Mill was carefully perpetuated and cultivated, and his senses kept in subjection to his thoughts. The other was disobedient and would grow up to be a woman of the world, cold and self ish. As a wife she would be very uncomfortable, and as a mother neglectful and selfish.

The criminal presents himself before society and begs for light punishment. He says, "We are all getting a living. You are getting yours honestly; I am getting mine dishonestly. I work and you work." It he is what he is it is because society has not treated him as a man. What right have we to put him in prison? Humanity is interested in the human qualities. It cannot allow its members to degenerate into murderers and thieves. If there is nothing to build upon in the criminal there is another humanity to be considered. It orders the criminal to be shut up in THE CRIMINAL'S PLEA.

the criminal there is another humanity to be considered. It orders the criminal to be shut up in prison. Humanity does not require him to be treated leniently or to go at large. When Judge Davis yesterday afternoon pronounced the SENTENCE OF WILLIAM M. TWEED he seems to have spoken out of the heart of our humanity. It is better that one man should be made to suffer than that hundreds should be made miscrable through his misdeeds. There is no inhumanity in banishing from the confines of society more those who tear society in pieces. We have all hose who tear society in pieces. We have all een for some days excited over one of those in-uman deeds that disgrace humanity and shock ciety. In

been for some days excited over one of those inhuman deeds that disgrace humanity and shock
buckety. In

THE VIEGINIUS MASSACRE

there was not only an utter disregard of the feeling of the civilized world, but an utter disregard
of international piedges and common decency. It
was savage and the deed of savage men; it was inhuman, cold blooded and heartiess. Is it inhuman
to invite war? Is it right to embarrass one of the
best men, who is trying to remodel Spain? It
would seem more human to confine all angry feeling in the smallest bounds. War strikes at the
heart of humanity, it is not in the amount of treasure expended; it is not even in the devastation
that war brings to every home; it is that war
plants its foot on all the fine, delicate sentiments.
War deranges all interests; it embroils people
who have been knitted together, and the whole
of civilization is pushed back a thousand years,
will you make us do all that work over again? An
inhumanity that is made permanent is worse than
war. An institution like our Southern slavery was
worse than war. If the affairs in Cuba can be
settled by anything but the sword let them be, and
speedily. The law of humanity is that a man
should not live for himself alone. This law requires that he should do all he can to make the
world a little more just and equitable.

BLEECKER STEPPET UNIVERSALIST CHILDRE

BLEECKER STREET UNIVERSALIST CHURCH. The Dependencies and Duties of Mankind-An Appeal for the Struggling

Cubans.
Rev. E. C. Sweetzer yesterday morning preached a discourse on "The Mutual Dependencies and Duties of Mankind." He took his text from the forty-first chapter of Isaiah and sixth verse:— "They helped every one his neighbor, and every one said to his brother, Be of good courage." The paster explained that this was spoken of an idolotrous people, when threatened by a great Power that was to result in setting the Jews free. They were uniting for self-desence against Cyrus, who was the terror of that day, and to put him down they advised each other to be of good conrage. These idolatrons nations were alarmed, they were panic-stricken and even sought aid from their idols, believing that it was a

PUNISHMENT FOR THEIR SINS. Thus in the text the propnet draws a vivid picpare of the means employed to avert the danger that was threatened by Cyrus, who was sent by God to set the Jewish people free. We must commend this course of the idolatrous people, in that it shows the mutual dependencies of all mankind-Paul likened the human race to a human body. No one member could do without the assistance of the others. Thus the apostle makes clear the doctrine The minister linstrated his position by tracing the commercial relations per-tween nations and showing the dependence that each one has upon the others, by the relations that the various parts of a house bear to each other—if the bricks are dejective the whole attracture is gn.—

dangered. The interdependencies of men in their international felationship shows that

NO NATION CAN STAND ALONE
and no nation can divorce itself from the others. He referred to the gradual removal of the walls of partition that shut China in from the world, and the visit of the Persian Shah, who was the first Persian ruler to cross the boundary since Xerxes. Long ago the voice of inspiration declared that God had made all manking of one blood, to dwell in unity upon the earth. The same necessity that exists in dependencies between nations, he showed, exists in communities. Among tradespeople each man is more or less dependent upon his fellows. Let one be weakened and all are weakened. Once and awhife God makes us see our dependencies upon each other. If an epidemic breaks out in the districts of sin and squalor, the wealthy are affected as well as the hamble. The panic illustrates this also. It is a sign of the unity that exists between men—the

DEPENDENCIES OF MANKIND.

The panic is like a set of tenpins. When the head pin was struck the crash shook and struck everywhere. The crash is a sign of the unity between men; all leel it. The minister relerred to the recent butcheries in Cuba, and said it was the duty of all nations to unite and put a stop to such outrages against humanity. It was as much the business of other nations to assist in putting a stop to such airocities as it is ours. This nation should stretch out its hand and it should have the support of all nations. He did not advocate war; war was terrible. But Engand and the United States should say to Spain that

THE CUBANS

should be let alone, and the Spanish butchers there will not dare repeat such crimes. Let them say to our struggling brethren in Cuba, "We will will protect you," and there will be no occasion for war. The minister showed that in the Church there was the same necessity for unity, and stated that all should endeavor to assist each other in trying times like these.

ST. STEPHEN'S ROMAN CATHOLIC CHUBCH.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH. The Forty Hours' Devotion-Opening of the Jesuit Mission-Sermon by the Rev.

Father Shea, S. J. The scene in St. Stephen's yesterday morning must have gladdened the heart of the pastor, Dr. McGlynn. Long before the commencement of the services every seat was taken possession of and every available foot of space in the aisles occupied by thousands, willing to stand during the long ceremonies and bear the crushing of the crowd, rather than lose the opportunity to take part in the initial devotions of the Forty Hours' Adoration and, at the same time, hear the consoling truths of religion enunciated by the distinguished Jesuit Father who opened the mission.

Solemn high mass was sung by Rev. Dr. McGlynn assisted by Rev. Father Flynn as deacon, Mr. Young-man as sub-deacon and Rev. Father Power as master of ceremonies. The grand and impressive ceremonies, peculiar to the "quarant' ore," including the procession of the Blessed Sacrament, were through with creditable precision and accuracy. When the deacon had finished the singing of the gospel, Rev. Father Shea, S. J., President of St. John's College, Fordham, ascended the pulpit, and, after reading the regulations of the mission delivered the opening sermon. He spoke in sub-

seed through with creduction revenues and seed the popule, there Pathers shout, S. J., Providents of the grouped, there Pathers shout, S. J., Providents of the property for the popular street. He property that the providence of the property of the control of the property of

ST. CECILIA'S CHURCH.

Panegyric on St. Cecilia by the Rev. Father McGuirk, of St. Stephen's-The Church Decorations.

There was a solemn high mass celebrated at this church yesterday for the spiritual and temporal benefit of the members of the St. Cecilia Choral Union. The music, as regards the selection, was was far below. The altar was elegantly decorated with choicest gifts of flowers, and on all sides were visible the lairy touches of ladies' hands. In the centre of the altar was placed a beautiful and symbolical bouquet, with the inscription "Cecilia" in white flowers on a background of red. The first, the symbol of virginity, the latter of martyrdom. The effect of the brilliant galaxy of apers on the altar was grand, and as the priests in their bright robes moved to and fro the scene became one of gorgeousness. The sermon, or, rather, panegyric, was on St. Cecilia, and was delivered by Father McGuirk, of St. Stephen's church. The preacher opened his remarks with the statement that when one said St. Cecilia was a virgin and a martyr he pronounced her culogy. The major part of the sermon was on the beauties of virginity and the glory of martyrdom. When the story of the faith, the beauty and the tenderness of the young patrician maid was narrated many were affected to tears. The history of the young virgin's hie, from her cradle to her last interview with Pope St. Urban, was a poem of pathos. The bruighty of her martyrdom and the manner in which the Roman executioner hacked her immaculate body, were vividly described by Father McGuirk. The panegyric ended with a tale of the glory of the martyrs.

After mass there was benediction of the biessed secrament, and the Sunday school children—boys and girls—with lighted tapers came into the church, and while standing in the aisies sung a hymn to St. Cecilia.

CHURCH OF THE MESSIAH.

"The Terror of the Lord"-Sermon by the Rev. Henry Powers. The Rev. Henry Powers selected as the subject of his discourse yesterday morning "The Terror of the "Knowing, therefore, the terror of the Lord, we persuade men"-that is, according to the popular interpretation, or rather misinterpretation of these words, said the preacher, the apostle feit himself urged by the vision of the awiul future which awaits mankind to preach most strenuously the Gospel which had been committed unto him. from the wrath to come." The supposition is that a constant and most feverish portrayal of the ter-rors of death, judgment and hell torment entered into the New Testament preaching as its most important element; and that, therefore, a large infusion of this element of the terrible ought to distinguish the presentation of the Gospel in all times

tion—the fear which there is held of God, and again of that notion of atonement by substitution.

tion—the fear which there is held of God, and again of that notion of atonement by substitution. It is an antiquated doctrine, and should not longer lag superfuous upon the theological stage, for the moment its main idea is opened with the master-key of the latherhood of God we immediately perceive that it cannot be the true one. No father, certainly, would purish another who is innocent for one who is guilty. No human court would consider it possible to administer justice on such a principle as this. And in further, illustrating this point Mr. Powers said:—Suppose to-day some innocent man in this city should come forward and put himself in the FLACK OF WILLIAM M. TWERD.

what would be thought of it? And if Judge Davis accepted the substitution, would not the community cry out in righteous indignation? Again, you say, "Does not the apostle declare that our God is a consuming fire; and does he not assign that as the reason why He should be leared?" Yes; and this is the pith and grandeur of the theme. God is love, and love seeks ever the absolute purity of that which it loves. God's love is a fire which will not burn us, because we do not love Him. but it will burn us until we love Him. The man that resists this burning of God's love and sins away his days of grace will some time fear and suffer the most of all. The conclusion of the sermon touched feelingly upon the goodness of God. "If ye, being evil, yet know how to give good gifts unto your children, how much more shall your Pather which is in heaven give good things to them that ask Him?"

CHURCH OF THE DISCIPLES.

Christ's Mission on Earth and Its Lessons-Sermon by the Rev. George H. Hepworth.

At the services yesterday morning at the Church of the Disciples, corner of Madison avenue and Forty-fifth street, there was the usual large and ashionable attendance. More than usual fervor, however, seemed to infuse itself into the prelimi-nary exercises, and particularly in the singing, in which the entire congregation participated, and which had a sort of old fashioned camp-meeting-like ring of enthusiasm in it. The Rev. Mr. Hepworth preached the sermon. His subject was, "The Life of Christ and Its Teachings;" and his text John, xii., 25-"And he that hateth his life in world shall keep it unto life eternal." We have here, he began, one of those paradoxes of which the New Testament is so tull. It certainly contradicts the logical expediency of the time, and the fruit of such a course would have been exceedingly undestrable to most men. If Jesus had been only worldly wise, and had at first unfolded the course He was to pursue, it would have received an immediate denounciation from the learned Hebrew. If one wanted to take

A CROSS-CUT ROAD TO OBLIVION, that was the way. But if he wanted to be regarded by posterity as a mighty ruler, he must be backed by power and prestige. To contradict the influential would be death; to oppose them, immediate was marked out by the Eternal. He had only one path. Jesus lived then for a purpose. Even if He should spend His life in its purchase, it would be cheap. And so we find a life not only of singular but of divine consecration, a life of opposite extremes, yet in all He did or said with that one purpose in view. Men might threaten or hate, but He would not swerve. When Judas in the night kissed Him, instead of calling down the wrath of heaven He submitted without a sigh. He yielded without a word to the bitter hatred of men and to the bitter will of God. That afternoon as the iron crushed through His fiesh He prayed Heaven for nothing save for forgiveness to his tormentors. When all was done He said, It is completed. He meant His labor on earth. That labor was to answer the spiritual necessities of mankind—to become a balm of Gilead to every wounded life—to become a glimpse of heaven to those who were walking down to eternal gloom. Men were dying, women were dying and children were dying, No wonder that the great heart of the problem of their spiritual nature. We know that the storms of this life are pitliess indeed. Without faith and hope life is

A LONG WINTER OF DISCONTENT.

After enlarging quite extensively on this topic he went on to state that all men must come, sooner or later, face to face with death. What light shall be our guide to the future world? What mind here knows more than us? Who shall teil us, I can lead you to the land of the hereafter? It is Christ, who has been there and who will lead us there. We look at the life of Christ and ask ourselves, What is its significance? It seems to me that without Him we would be like men living separately in caves, with a thousand possibilities not inifilled and a thousand longings not satisfied. Christ saw that the human breast needed a shelter, and He gave us what we needed. The floor of the house is

THE SERIMON ON THE MOUNT, every stone of its mosaic a beatitude, the walls stucced and freescoot to illustrate the loving faith of Christ and His disciples. The roof shall be studded with what seemed to be stars, like the vaulted night; but the father, looking through his tears, shall see the dim face of his dead parent, as though those who went belore watched over us and stood ready when our time came to give us a helping hand. This is what Chr one purpose in view. Men might threaten or hate, but He would not swerve. When Judas in the night

BROOKLYN CHURCHES.

HANSON PLACE BAPTIST CHURCH.

Emilio Castelar in His Struggle for Liberty in Spain and in Cuba: Shall We Help Him or Crush Him !"-Spain Needs Time to Think-The Causes of Her Degradation-A Country Without a Sabbath-The True Policy of the American Government.

The Hanson place Baptist church was last evening crowded by an immense congregation of ople, whose curiosity and interest were engaged by a public announcement that the pustor, the Rev. Justin D. Fulton, would preach upon the exciting subject of the relations of our government with that of Spain on the question of Spanish rule in Cuba. The preacher is an impressive man, whose face expresses solidity of character and determination and energy of thought; and the

mint that of Spain on the question of Spain, fruit measurements of the most bisported and spier-fruit makes of the prescript and interestination and enterpr of thought; and title section with the section with the section with the section with the section of the

for liberty corgonaratively alone. Indeed, despite the poverty of his followers, no sooner had the Cortes met than Castelar made a strenuous appeal to the country, having overthrown the bloody tyranny of Isabelia, to not content itself with a monarchy, but to fose no time in adopting a republic. Prim wished to replace the dynasty of Isabelia by merely changing the name of the royal house. Castelar opposed the great War Minister with all the formidable and telling array of eloquence which was at his command. There has been nothing hise it in all Europe. Bismarck fought for his King and for the old portion of Prussia. Thiers accepted of a republic in France because he could get nothing else. Castelar, with fortune and fame within reach under a monarchy, walked out alone, contending for republican ideas, which were dear to his heart. He had made republicanism his study, and when his lesson was learned and he was ready for his work God opened the door for him and he entered it and pushed on. How significant the lact!

While Castelar was significant to the country of the chor of the oldest deacons of Plymouth church, and who had occupied his accustomed place on the previous Sunday, has deen his lesson was learned and he was ready for his work God opened the door for him and he entered it and pushed on. How significant the lact!

While Castelar was significant to the country of the chor of "Beyond the weeping and the wailing." Mr. Beecher's subject was suffering as the interpreter of moral truth, and as a great moral force acting through the imagination. He selected for his text the sixth, seventh and

sindy, and when his lesson was learned and he was ready for his work God opened the door for him and he entered it and pushed on. How significant the lact!

THE FIRE WAS KINDLED

while Castelar was doating on the sea of thought, and when, in the gray morning, cold and famished, he approached the place where he was to take his stand and begin his work, he sure that a fire of welcome had been kindled by the Lord Himself, and fish was laid thereon, while the Lord said to him, "Bring what ye have and join your possessions with my preparation and there shall be more than enough." He obeyed, and, to and behold! Europe first heard and then left Castelar. He ruled Span by the power of his thought and made the King glad to resign a sceptre which he could not safely hold. Only once die he support the Ministry—when Zorrilla brought in the bil to abolish slavery in Porto Rico—and he then insisted that the act should extend to every Spanish province and colony. The speech which he then made cost him the support of every lover of slavery in Spain and Cuba, and secured him the confidence and sympathy of every lover of freedom in the world. As it was in the past so in the present. Romanism and slavery are, in origin and in aim, one—one in combining against education and development. Castelar, called to the Presidential chair after the assassination of Prim and the abdication of Amadeus, because he represented in his person the principles of republican government, finds himself confronted by perils which make his path dark and which place his life at the mercy of miscreants.

THE MOB THUNDERING AT THE GATES OF THE American Minister, and desiring to wreak vengance upon the respected, cost what it may; the brutal crowd leaping upon the warm and writhing bodies of the victims of the Virginius massacre, are specimens of which has been found impossibile to obtain a foothold for obeying this fundamental command of God in Romanism makes the government of which he is the head weak and plots his overthrow. In Spain there is no Subbath,

devil seeks to form a rope with which to execute Castelar.

REFFORTS TO PREE CUBA
have been made, not alone by filibusters from America nor by the wealthy classes in the Pearl of the Antilles, but by the leaders of republicanism in Spain itself. The insurrection in Cuba, which was encouraged by the troubles in the home government in Ises, wrote on its flag "Laberty for All," but underneath it, in fact, wrote "Gradual Emancipation." As a result, weakness characterized the movement. The nature of the war has been determined partly by the nature of the country and partly by the nature of the combatants. The speaker drew a glowing picture of Cuba's former beauty and prosperity. As soon as the government of isabella was overthrown Cuba began the revolt. The republicans at home offered the insurgents religious freedom, the right to establish independent institutions of credit, everything but emancipation, which they did not date offer because of their lear of severing the only remaining the holding this dependency to Spain. Fully one-third of the slayes at present working in the sugar estates in the island are natives of Airica, while had Spain been willing or able to fulfil her obligations no African negro less than 48 years ought to be found in the plantations. In the light of this truth think of our complicity with slaveholding!

could not prosper without our acquiescence. It does prosper, and no one makes an appeal against the horrid practices. Free? It is not the fault of Spain. The progressionists who came into power with Frim, Topeta or Serrano, upon the downial of Queen Igabelia's government, had long been solemnly piedged to abolists slavery throughout the Spainsh dominions. Casteliar held them to their piedges, and as a result the bill was passed in 1879 which provided for excellent held them to their piedges, and as a result the bill was passed in 1879 which provided for excellents as law, and had the insurrectionists welcomed it and railied to the support of Spain in its enforcement, Cuba would now be a free State of the Republic of Spain. It was not welcomed. Cubans fight for independence, not for liberty. Two years elapsed before the volunteers would allow the law to appear even as a historical document in the newspapers. The reason of the Republic out in the newspapers. The reason appears of the proposed could stand emancipation. Now, be it understood, for two years the insurrection but 300 could stand emancipation. Now, be it understood, for two years the insurrection had been going on, nominally for the freedom of Cubans. Spain was a Republic, but the insurrection has lacked force, and has not yet succeeded. These are some of the difficulties which surround Castelar, and it is the question for us whether we will help him or crush him. The seutiment of the Spainsh people, who are in a below the leader of their present government in enlightenment and culture, and of the ortal volunteers, has prevented the Cortes form, with Saw its decree in the Audician tongress and an army at his back, found it impossible to go in advance of the people.

Public opinion has there to be modified and supperson the control of the control

eighth verses of the fifth chapter of Romans: "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love toward us in that, while we were yet sinners, Christ died for us."

The representative verses of this chapter, said Mr. Beecher, are those in which St. Pani says be rejoices in hope and glories in God. Not only so but he glories in tribulation also, bringing together the two great elements which move humanity in joy and sorrow. These twin verses have been from the first primary moral agencies in morality and in educating and establishing the numan race on a spiritual plane. The Old Testament appealed more to joy, as a positive and formative motive, than to any thing else. It employed sorrow as a threat, and gave a mysterious element to suffering and added to it a new interpretation. The New Testament develops this suffering and gives it a new hie.

Mr. Beecher, at some length, explained the first step of human love as manifested through the senses and illustrated in childhood. If a child sees a parent returning good for evil—not doing it dramatically, as a scene, but doing it by habit—it will affect its imagination and teach it significant lessons. Suffering is the midwife which brings us into a higher file. Mr. Beecher directed the attention of his hearers to the beginning of the effect of suffering upon the imagination, when young men and young women first enter upon the battle of life. Of course it was comparatively easy to manifest fidelity in small things; but think of the effect of fidelity to duly, as manifested by the captain in being burned at the wheel on board his boat at Lake Erie, in order that he might fulfil his duty in landing his passengers. The engineer too, on the Shore line of railroad, who stood at his post to save the train; or the engineer above New Hampburg, who although pressed between the rocks gave calmiv and undaintingly directions to the last for the disposition of that portion of the locomotive that could be used. Mr. Beecher also referred to the acts of Grace Darling, to Piorence Nightingale, to the army of American women workers during the recent civil war; to Howard who had "circumnavigated charity throughout the world;" to Joan of Arc, of whom he said he didn't care whether she saved colost France, she saved the world; also to John Brown, whose name goes travelling on, as instances of what a man can do who is willing to suffer for great sensiments. The practical result, then, of these truths is found in this—that it gives rest to those who are embarrassed and tried in regard to the intensity of suffering which feli upon our Lord and Saviour Jesus Christ. They may rest in the simple exposition of the New Testament, that it was necessary that He should suffer. That was only an historical argument, and was only thus applicable to us. "He was to bear our sins." But the great and the living truth was that the life of God was brought down under natural law, and was the manifestation of the human thus cloistered. It was senses and illustrated in childhood. If a child sees a parent returning good for evil-not doing

CENTRAL CONGREGATIONAL CHURCH.

Dr. H. M. Scudder on Preparation for the Ending of Life's Voyage—The Nation Getting Ready for the Possibility of War with Spain in Vindication of Honor and Liberty. Dr. H. M. Scudder, pastor of the Central Congre-

rational church, of Brooklyn, preached yesterday morning from the fourth chapter and eleventh verse of Hebrews-"Let us labor, therefore, to enter into that rest, lest any man fall after the same example of unbelief."

The text, like an angel messenger, meets us, weary life travellers, assuring us of a rest, a place in heaven, a country with a central metropolis, salt water, tempests or sea-sickness; with gold, for the paving stones are made out of it, and pearls large enough to hew gates out of.

Above all, heaven is a rest from sin, struggles and sorrows; from anxieties, fears, doubts and forebodings; from bereavements, calamities and woes. Not a rest of indolence, but coexistent with though it flashes out its sunbeams without intermission. The exhortation to labor includes the ideas :- "Be zealous; be earnest; be wide awake; certain spider are set on the summit of a tower, so that it literally scans all its little horizon; so the eyes of a vigilant soul, as though set on towers, descry danger and discover duty.

By disobedience we array against ourselves a

tremendous power, far beyond the compass of human thought—viz., the Word of God. It is "quick and powerful." It is a living power—the

A word went out the other day from THE CABINET AT WASHINGTON.

the word "prepare!" It was called forth by the horrible massacre of those on board the Virginius. What, then? No sooner is that single word pro-