HELPFUL CHURCHES.

ELOQUENT SERMON BY THE GREAT BROOKLYN PREACHER.

A Reply to the Query, "What Is the Church?"-It Should Be a Great, Practical, Homely, Omnipotent Help-The Business of Worship,

the hymns given out by Rev. Dr. Tal-make others happy. "Mythology tells a man talking to a man. The Scriptur mage in the Brooklyn Tabernacle this us of Amphion, who played his lyre unforenoon called for the unusual power til the mountains were moved and the man talking to God. Oh, if we underof congregational singing. Organ and walls of Thebes arose, but religion has a stood the grandeur and the pathos of cornet and the voices of the thousands of worshipers made the place resound with music. The subject was "Helpful Churches," the text being Psalms xx, 2, "Send thee help from the sanctuary."

bool

If you should ask 50 men what the church is, they would give you 50 different answers. One man would say, "It is a and after they were done striking the New York to Buffalo by stage coach, or convention of hypocrites." Another, "It is an assembly of people who feel themselves a great deal better than others," Another, "It is a place for gossip, where wolverine dispositions devour each oth-Apother, "It is a place for the cultivation of superstition and cant." Another, "It is an arsenal where theologians go to get pikes and muskets and shot." Another, "It is an art gallery, where men go to admire grand arches, and exquisite fresco, and musical warble, and the Dantesque in gloomy imagery." Another man would say: "It is the best place on earth except my own home. If forget thee, O Jerusalem! let my right hand forget her cunning."

Now, my friends, whatever the church is, my text tells you what it ought to be -a great, practical, homely, omnipotent help. "Send thee help from the sanctu-The pew ought to yield restfulness to the body. The color of the upholstery ought to yield pleasure to the eye. The entire service ought to yield strength for the moil and struggle of everyday life. The Sabbath ought to be harnessed to all the six days of the week, drawing them in the right direction. The church ought to be a magnet, visibly and mightily affecting all the homes of the worshipers. Every man gets roughly jostled, gets abused, gets cut, gets insulted, gets slighted, gets exasperated.

By the time the Sabbath comes he has an accumulation of six days of annoyance, and that is a starveling church service which has not strength enough to take that accumulated annoyance and hurl it into perdition. The business man sits down in church headachey from the week's engagements. Perhaps he wishes he had tarried at home on the lounge with the newspapers and the slippers. That man wants to be cooled off and graciously diverted. The first wave of the religious service ought to dash clear over the hurricane decks and leave him dripping with holy and glad and heavonly emotion, "Send thee help from the sanctuary.

SABBATH SONGS.

In the first place, sanctuary helpought to come from the music. A woman dying in England persisted in singing to the last moment. The attendants tried to persuade her to stop, saying it would | they want is help to bear the whimsicalexhaust her and make her disease worse. She answered: "I must sing. I am only practicing for the heavenly choir." Mupart in that great orchestra, it is high that brain racked, hand blistered ma time that we were stringing and thrumming our harps. They tell us that Thalberg and Gottschalk never would go into a concert until they had first in private rehearsed, although they were such mas ters of the instrument. And can it be that we expect to take a part in the great oratorio of heaven if we do not rehearse here? But I am not speaking of the next world. Sabbath song ought to set all the week to music. We want not more harmony, not more artistic expression, but more volume in our church music.

Now I am no worshiper of noise, but would, with full heartiness of soul and all parts of a sermon may not be approfull emphasis of voice, sing the songs of priate to our case, if we wait prayerfully Zion this part of sacred worship would before the sermon is through we shall have tenfold more power than it has have the divine prescription. I say to now. Why not take this part of the sa- these young men who come here Sabbath cred service and lift it to where it ought to be? All the annoyances of life might | the gospel—these theological students be drowned out of that sacred song. Do I say to them, we want in our sermons you tell me that it is not fashionable to not more metaphysics, nor more imagiwith the fashion. We dam back the fundity. great Mississippi of congregational singing and let a few drops of melody trickle way to the oceanic heart of God. Whether it is fushionable to sing loudly or not, let us sing with all possible em- ties. When Richard Weaver preached phasis.

We hear a great deal of the art of singing, of music as an entertainment, of music as a recreation. It is high time we heard something of music as a helpa practical help. In order to do this we must only have a few hymns. New tunes and new hymns every Sunday hymns are enough for 50 years. The ought to come through the prayers of all make poor congregational singing. Fifty Episcopal church prays the same prayers every Sabbath, and year after year and century after century. For that reason they have the hearty responses. Let us take a hint from that fact, and let us sing the same songs Sabbath after Sabbath. Only in that way can we come to the full force of this exercise. Twenty thousand years will not wear out the hymns of William Cowper and Charles Wesley and Isaac Watts.

Suppose now each person in this au-dience has brought all the annoyances of the last 365 days. Fill this room to the ceiling with sacred song, and you would drown out all those annoyances of the 865 days, and you would drown them out forever. Organ and cornet are only to marshal the voice. Let the and in brigades, by storm take the ob- you put to your forehead while you duracy and sin of the world. If you prayed? Will you be chiefly critical of caunot sing for yourself, sing for others. will bring good cheer to your own heart. prayer is for me, and at every step of the farm. One was a housemaid; her broth-When Londonderry, Ireland, was besieged, many years ago, the people in-side the city were famishing, and a ves-sel came up with provisions, but the

ressel ran on the river bank and stuck | we have three prayers—the opening laughter and derision, to board the ves- and the closing prayer. sel, when the vessel gave a broadside fire against the enemy, and by the shock first prayer in arran in; their apparel

Oh, ye who are high and dry on the song may build whole temples of eternal thy with the skies. I tarried many nights appearances. in London, and I used to hear the bellsthe small bells of the city-strike the

congregational song beating against the | humdrum. gates of heaven. Do you know how they

Let those refuse to sing Who never knew our God, But children of the heavenly king Should speak their joys abroad

THE DISCOURSE. Again I remark that sanctuary help ought to come from the sermon. Of a thousand people in this or any other help? Do you guess a hundred? Do you guess 500? You have guessed wrong. I will tell you just the proportion. Out of a thousand people in this audience there are just 1,000 who need sympathetic help. These young people want it just as much as the old. The old peo ple sometimes seem to think they have a monopoly of the rheumatism, and the neuralgias, and the headaches, and the physical disorders of the world. But I tell you there are no worse heartaches than are felt by some of these young people.

Do you know that much of the work is done by the young? Raphael died at 37, Richard III at 33, Gustavus Adolphus died at 38; Innocent III came to his mightiest influence at 37; Cortez conquered Mexico at 30; Don John won Lecanto at 25: Grotius was attorney general at 24, and I have noticed amid all classes of men that some of the severest battles and the toughest work comes before 30. Therefore we must have our sermons and our exhortation in prayer meeting all sympathetic with the young. And so with these people further on

in life. What do these doctors and lawvers and merchants and mechanics care about the abstractions of religion? What ities of patients, the browbeating of le gal opponents, the unfairness of customers, who have plenty of fault finding sic on earth is a rehearsal for music in for every imperfection of handiwork, but heaven. If you and I are going to take no praise for 20 excellences. What does care for Zwingle's "Doctrine of Original Sin," or Augustine's "Anthropology?" You might as well go to a man who has the pleurisy and put on his side a plaster made out of Dr. Parr's "Treatise on Medical Jusisprudence."

While all of a sermon may not be helpful alike to all if it be a Christian sermon preached by a Christian man, there will be help for every one somewhere. We go into an apothecary store. We see others being waited on. We do not complain because we do not immediately get the medicine. We know our turn I believe that if our American churches | will come after awhile. And so, while by Sabbath, and who are going to preach nation, nor more logic, nor more pro-

What we want in our sermons and Christian exhortations is more sympathrough the dam. I say, take away the thy. When Father Taylor preached in dam and let the billows roar on their the Sailors' Bethel at Boston, the jack tars felt that they had help for their duties among the rathines and the forecasto the operatives in Oldham, England, all the workingmen felt they had more grace for the spindles. When Dr. South preached to kings and princes and princesses, all the mighty men and women who heard him felt preparation for their

high station. NECESSITY FOR PRAYER. Again I remark that sanctuary help the people. The door of the eternal storehouse is hung on one hinge-a gold hinge, the hinge of prayer—and when the whole sudience lay hold of that door, it must come open. There are here many people spending their first Sabbath after some great bereavement. What will your prayer do for them? How will it help the tomb in that man's heart? Here are people who have not been in church before for 10 years. What will your prayer do for them by rolling over their soul

holy memories? Here are people in crises of awful temptation. They are on the verge of despair or wild binndering or theft or suicide. What will your prayer do for them this morning in the way of giving them strength to resist? Will you be chiefly anxious about the fit of the glove that the rhetoric of the pasto,'s pelition? No. No. A thousand people will feel, "That prayer chains ought to drop off, and tem- er failed on the old homestead; she had

The enemy went down, with prayer, what is called the "ion; prayer,

There are many people who spend the was turned back into the stream, and all after entrance, and spend the second prayer-the "tong prayer"-in wishing it were through, and spend the last prayer rocks of melancholy, give a broadside in preparing to start for home. The are of song against your spiritual ene- most insignificant part of every relimies, and by holy rebound you will gious service is the sermon. The more come out into the calm waters. If we important parts are the Scripture les-BROOKLYN, Oct. 15.—The character of want to make ourselves happy, we must son and the prayer. The sermon is only mightier story to tell of how Christian this exercise of prayer, instead of being a dull exercise, we would imagine that joy and lift the round earth into sympa- the room was full of divine and angelic

But, my friends, the old style of church will not de the work. We might as well hour of night-one, two, three, four, now try to take all the passengers from hour of night, then the great St. Paul's all the passengers from Albany to Buffacathedral would come in to mark the lo by canalboat, or to do all the battling hours, making all the other sounds seem of the world with bow and arrow, as utterly insignificant as with mighty with the old style of church to meet the ongue it announced the hour of the exigencies of this day. Unless the church night-every stroke an overmastering in our day will adapt itself to the time it will become extinct. The people read-My friends, it was intended that all ing newspapers and books all the week, the lesser sounds of the world should be in alert, picturesque and resounding drowned out in the mighty tongue of style, will bave no patience with Sabbath

We have no objections to bands and mark the hours in heaven? They have surplice and all the paraphernalia of no clocks, as they have no candles, but clerical life, but these things make no a great pendulum of halleluiah swinging impression-make no more impression across heaven from eternity to eternity. on the great masses of the people than the ordinary business suit that you wear in Wall street. A tailor cannot make a a minister. Some of the poorest preachers wear the best clothes, and many a backwoodsman has dismounted from the saddlebags and in his linen duster preached a sermon that shook earth and heaven with its Christian eloquence. audience, how many want sympathetic No new gospel, only the old gospel in a way suited to the time. Nonew church, but a church to be the asylum, the inspiration, the practical sympathy and the eternal help of the people.

CHURCH DOORS. But while half of the doors of the church are to be set open toward this world the other half of the doors of the church must be set open toward the next. You and I tarry here only a brief We want somebody to teach us how to get out of this life at the right time and in the right way. Some fall out of life, some go stumbling out of life, some go groaning out of life, some go cursing out of life. We want to go inging, rising, rejoicing, triumphing. We want half the doors of the church set in that direction. We want half the prayers that way, half the sermons that way. We want to know how to get ashore from the tumult of this world into the land of everlasting peace. do not want to stand doubting and shivering when we go away from this world. We want our anticipations aroused to the highest pitch.

We want to have the exhibaration of dying child in England, the father telling me the story. When he said to her, 'Is the path narrow?" she answered The path is narrow. It is so narrow that cannot walk arm in arm with Christ, so Jesus goes ahead and he says, 'Mary, Through these church gates follow." set heavenward how many of your friends and mine have gone? The last time they were out of the house they came to church. The earthly pilgrimage ended at the pillar of public worship, and then they marched out to a bigger and brighter assemblage. Some of them were so old they could not walk without a cane or two crutches. Now they have eternal juvenescence. Or they were so young they could not walk except as the maternal hand guided them. Now they bound with the hilarities celestial.

The last time we saw them they were wasted with malarial or pulmonic disorder, but now they have no fatigue and no difficulty of respiration in the pure air of heaven. How I wonder when you and I will cross over! Some of you have flailing of this life. A draft from the fountains of heaven would do you good. Complete release, you could stand very well. If you got on the other side and and had permission to come back, you would not come. Though you were in vited to come back and join your friends on earth, you would say, "No, let me tarry here until they come. I shall not risk going back. If a man reaches heaven, he had better stay there."

Oh, I join hands with you this morn ing in that uplifted splendor!

When the shore is won at last,

Who will count the billows past? In Freybourg, Switzerland, there is the trunk of a tree 400 years old. That tree was planted to commemorate an event. About 10 miles from the city the Swiss conquered the Burgundians, and a young man wanted to take the tidings to the city. He took a tree branch and ran with such speed the 10 miles that when he reached the city wav-ing the tree branch he had only strength to cry, "Victory!" and dropped dead. The tree branch that he carried was planted, and it grew to be a great tree, 20 feet in circumference, and the remains of it are there to this day.

My hearer, when you have fought your last battle with ain and death and hell, and they have been routed in the conflict, it will be a joy worthy of cele-bration. You will fly to the city and cry "Victory!" and drop at the feet of the Great King. Then the palm branch of the earthly race will be planted, to become the outreaching tree of everlasting rejolcing.

When shall these eyes thy beaves built walls
And pearly gates behold,
Thy bulwarks with salvation strong
And strents of animing gold?

Wellsville, Alleghany county, in western New York, has 40 women agriculturists-all successful. One has a stock ples of ain ought to crush into dust, and saved money; she bought the farm a few jubilees of deliverance ought to brandish years since, and all its belongings are re-

Farms for the propagation of frogs are common in the Chesapeake region. A profitable business in London is the manufacture of sermons for unintellectual or lazy clergymen.

A stranger in a New York restaurant the other day created excitement by ordering and eating five sirloin steaks.

The late Frederick L. Ames is said to have been the owner of the largest crystal in existence. It measures 7 inches

in disaneter.

A machine for making tacks was patented in 1806, but not put into practical use until near the middle of the century, Now the world consumes 50,000,000 tacks a day.

There is said to be no successful remedy for dandruff, though experiments have been made for 20 years to find one. The best palliative there is is simply good plain soap and warm water.

During the fiscal year ending June 30, 1892, 579,608 immigrants arrived in this country, of whom 2,081 came in violation of law and were returned to their homes. Of this number 1,763 were contract laborers.

Human hair varies in thickness from the two-hundred-and-fiftieth to the sixhundredth part of an inch. The coarsest fiber of wool is about one-five-hundredth part of an inch in diameter; the finest only the one-thousand-five-hundredth part.

Arrangements have been made by the German military authorities on the first intimation of war to instantly convey by rail all the women and children in such large towns as Metz and Strasburg, as well as smaller places, into Germany.

The Chinese doctor's lot is not wholly a happy one. Four members of the Imperial College of Physicians at Pekin failed recently to make a proper diagnosis of the emperor's indisposition, and were punished by being fined a year's of an egg. Chill and serve with steamed salary.

The will of Eather Pomeroy, which has been filed for probate at Springfield, Mass., is a peculiar document. It specifies with great detail how each article of personal property is bequeathed, and even gives directions to the executor to finish quilting a bed quilt that it may be in good condition to give to a relative.

There are yet 1,000,000 acres of government land in Kansas open to settlement, not a little of which was tramped over by trappers in order to take chances on getting land in the Cherokee strip that is no better, and in many places is worse, which they had to travel farther to reach and which is very uncertain property to its possessor.

Georgia's Petrifying Spring.

There is a spring in Brooks county, Ga., which in a very short time converts wood and several other substances into hard rock. The peculiar qualities of this Georgia fountain have been known since early in the century, when an old "ba'r hunter" accidentally lost his knife in the basin which has been hollowed out of the granite strata by the ceaseless bubbling of the water. A month later the old trapper again repaired to the spring and was agreeably surprised to find his favorite knife. The water had had no effect upon the bright steel, not even to the extent of leaving a speck of rust, but with the wood of the knife's handle it as far different. The petrifying par cles with which the water is so highly impregnated had entered every pore and sap tube in the wood, and what was but a few weeks before a hickory handle of "home make" was now two thin slabs of solid stone, woodlike in appearance, but as hard and unyielding as a chip from a granite bowlder. To this day the place is known as "old Moore's petrifying spring."-St. Louis Republic.

To Improve Plaster Casts. A plaster cast or bas-relief, however beautiful in form, is inartistic on ac

count of the disagreeable effect of the dead white plaster. This unsightliness had about enough of the thumping and can be entirely overcome and the statuette or group in relief made to look like a piece of old ivory by rubbing the surface with melted wax mixed with an infinitesimal quantity of raw sienna or umber. If well rubbed after it has been waxed, it will take on a soft polish, and the crude plaster will be transformed into a material that is quite delightful in texture and color. Casts of Barye's lions when treated in this way are really superb, and a bit of antique frieze may be made to look like marble mellowed by age.-New York Tribune.

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mashed until juicy. Canned berries may

be used instead of fresh ones. Beat the

butter and sugar to a cream, then stir

in the rries and the well beaten white

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Test it by the door of the clock. If

this swings open or shuts readily, the

clock is queven. If it stays in any post-

How to Silver Ivery.

Put it in a weak solution of nitrate of

silver, keeping it there until it has

turned a deep yellow. Then put it in water and set it in the sun. In three

hours it will be black, but the black can

be rubbed off and the surface of the

How to Remove Grease Spots From Ground

Glass.

Wash well with water that has been

boiled and cooled, with an ounce of soda

Luna and Lunacy.

he said in a letter that semiscientists had

for more than 50 years ridiculed the idea

that the full of the moon was a danger-

ons time for mad people. Better in-

formed men are coming back to that old

time notion, said Dr. Charcot, as the re-

sult of increased learning on the subject

of earth tides, similar to the oscillation

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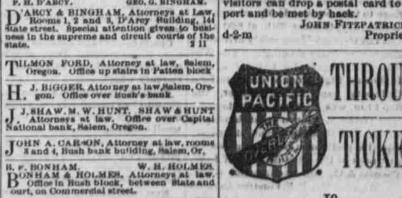
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