THE CITY PULP'T. THE END OF GOSPEL TEACHING

A Sermon Delivered Yester day Morning, at the Arch Street Meth adist Episcopal Church, by the Re.v. Thomas M. Griffith.

[SPECIAL REPORT FOR THE EVENING TELEGRAPH.] After the preliminary exercises at the morning service yesterday, in the M. E. Church at the corner of Broad and Arch streets, the Rev. Thomas M. Griffith, the newly appointed pastor, announced the following text:—

"Now, the end of the communiment is charity, out of a pure heart, and of a good conscience, and of faith un-regned."—Ist Timothy 1, 5.

Referring to the period at which these words were written, the speaker remarked that there were then many who thought that religion consisted in something else than right being and right living. Such were the Pharisees and Sadducees, who prided themselves upon having Abraham for their father, unmindful of the admonition of John the Baptist, that God was "able of these stones to raise up children unto Abraham." Others appeared to labor under the delusion that special devotions constituted them children of the Highest, while still others needed a change that they might cease to depend upon fables and endless genealogies. Such were the men who caught at the ignes fatus of marshy grounds, while heeding not charity, purity, and saith unfeigned. The end of the commandment, the substance of it all, is love-not such as selfish and unholy natures give, but the love which, like a puring stream, flows from these three crystal fountains-a pure heart, a good

conscience, and a laith unleigned.

Gathering, first of all, about this fountain whose pame is purity, we find that to be pure in heart is to be in sympathy and in harmony with God, so as to come into His immediate presence unrebuked and uncondemned. Like the Irish patriot. Emmet, we look for the good time coming, when true worth will be exalted, and the meretricious circumstances of rank and fortune ignored. Then the history of the past shall be written; then mankind will love what of earth is most lovable, and, casting their eyes heavenward, begin to love and adore the pure and all-gracious One who is the very essence of all that is lovely. A pure heart is a realm of beauty and delight. There is a beauty and a joy forever in that which is pure and lovely. The most degraded of mankind cannot but feel that there is something attrac-tive in goodness. When Columbus on his second voyage discovered the island of Cuba, he wrote to his sovereign that he was so much amazed at the sight of such beauty that he knew not how to describe it. "The river, the paim trees, the birds, the verdure of the plains, are so wonderfully beautiful that this country excels all others, as far as the day surpasses the night in splender." And that was high praise coming from one who had gazed into the the transparent skies of Italy, and had trod the sunny vales of Spain. But, oh! could he have had the spiritual eye to discern the beautifu continents and enchanting isles that stretch away before the vision in the realm of a purified he would have said, "Not Italian skies nor Andalusian vales, nor even the charming and varied scenery of the New World, where a tropical sun paints it in gorgeous rainbow hues,

can be compared with this!" The soul that dwells in such a realm is like the migratory bird that sings in the midst of

'Whose bower is ever green, whose sky is ever That has no sorrow in her note, no winter in her year;"

for, though the night of affliction offtimes closes in upon the day of rejoicing, yet even then the moon of Divine comfort and the stars of

heavenly promise beam down in kindly sympathy.

Naturalists inform us that there is a flower images ship cliffs o which grows on the most inaccessible cliffs of the Tyrolese Mountains, where the chamois dare hardly venture, and which the hunter, tempted by its beauty and by his love (for it is greatly prized by the Swiss maidens), climbs the cliffs to gather, and is sometimes found dead with the flower in his hand. It is called by a name which signifies Noble Purity. It may be that such a flower grows on inaccessible cliffs where Alpine mountains rear their snowy sum-mits, bleak and cold, and that he who would win it imperils his life in climbing to its almost unapproachable recesses, but not so, we trow, with the principle of which it is the chosen emblem, for though it is the choicest flower that ever bloomed in the bowers of human happiness, yet we believe there is not one, however lowly and unworthy, in the ransomed Church oil God, but may look into its eye of beauty, wear it in his bosom, and be regaled by its fragrance. True, this is the highest and noblest gift which 'Heaven, all lavish of strange gifts to man,' has ever bestowed; just as the blossoms of certain trees are only found on the topmost twigs. But why should we not have the ambition to aim high and reach high, and through the help-ing hand of grace to climb after the thing, that are high and heavenly, as well as be ambitious to make earthly and perishable attainments? Nor must be who would win the blessed attainments of holiness be discouraged on account of a few difficulties and depressing circumstances, but with irrepressible ambition press onward and upward to the prizes of his persevering faith. An eminent American, who was a great lover of nature, informs us that the wild apple tree grows at first in the form of a little clump or thicket of twigs, which the ox browses upon and leaves almost level with the ground; but not despairing, next year the twigs not despairing, next year the twizs sprout up again twice as numerous as the year before; so year after year the twigs are devoured, and as year after year the twigs are devoured, and as often grow out again, multiplying both in numbers and in strength, till they form a little thorny, pyramidal mass, almost as solid and impenetrable as a rock. At length, after some twenty years of this persistent growth in spite of constant repression, the thicket be comes so broad and strong as to form its own fence, so that the cattle cannot reach its centre

at all. Then some interior shoot, safe from its foes, and not forgetful of its high calling, darks

upwards all the while as though determined to

reach a purer atmosphere, clinging to its long-

cherished vision of the time yet coming when it should hold its leafy cups to the vapors of the

sky; so let us learn to struggle and aspire, in spite of evil powers and fleshly appetites that browse upon the springing tendrils of our desires; not only dreaming of the highest bles-

sedness, but mounting upwards, ever upwards,

to waving toliage and golden fruit. But we should not only strive to reach the noblest purity for ourselves, but endeavor to carry out our mission of puritying the world we live in. We often hear the question, What shall be done to rescue the degraded from the moral corruption into which they have sunk?
Alas! it is a question at which the very heart grows sick. But may we not turn from consider the more practical question, What can we do?—yes, what can we do—not so much to rescue the fallen—though that should by no means be left undone—as to save the comparatively yet untainted millions of the young to purity and to heaven? Begin where vice begins its deadly work! It will be far better than to stand over the degraded when the lowest stage of earthly run is reached, administering powerful panaceas and restoratives. That ragged little boy in the street, whose bright intellect has already been applied to all manner of artful villany, and whose bosom has so early become the home of unholy passions, is on the direct road to the penitentiary. Moyamensing or Cherry Hill is waiting for him as a monster with distended jaws expects its prey; after awhile, you might as well try to rescue the lamb from the mouth of the lion or the bear, as to snatch him from destruction; but now his impressible nature would receive a kindly word; an invitation to the Sabbath School might be the saving of him, especially if you, a selisciple of Jesus, would teach him yourself.

Much may be done to save even the corrupted multitude that we find outside the gates of hell; but oh! ye lovers of humanity, take your stand at the entrance gates, look well at the passes, there lift up your warning voices, and permit not one to enter upon his downward course without an effort to save him. In this good work are engaged all who are helping to build up and sustain a Christian church, "a well as the members of the "Bands of Hop a," the "Christian Associations," and the "Temperance Unions" throughout the land. Their object is, not only to reform the vicious, but to keep back from temptation those who are in danger of becoming victous.

We say, so not to the mouth of the river, where it pours its dark corrupted floods into the sea, but purify, it possible, the fountains of society, and as individuals ever bear in mind the

apostolic injunction, "Keep thyself pure."

The second great quality which the text speaks of is a good conscience, or, as perhaps is meant, an unswerving obedience to conscience, the term good being transferred in meaning from the conscience itself to that obedience which should always be accorded to conscience as the voice of God in the soul. True, one may have a mistaken conscience, or a morbid con-science; but even in that case, the man who violates its dictates cannot but bring himself into condemnation, for he disobeys the only moral governor which God has set over the realm of his soul; and though it may be unen-lightened and imperfect, yet until it is enlightlightened and imperfect, yet until it is enlight-ened and perfected he is bound reverently to yield to its authority. Conscience is the repre-sentative of God; it is that principle in man that stands nearest the godlike and the hea-yenly, ever beckening the lower nature up to a higher level; it is the last to yield to the do-minion of sin and Satan; and when it no longer resists, the last stronghold is taken and the resists, the last stronghold is taken, and the man is lost to virtue, lost to heaven!

The conscience is a faithful ally, an unwearied and persistent collaborer with the minister of the Gospel, smid all the opposition which he encounters from vain desires, worldly tastes, and fleshly impulses. But then, conscience may be perverted, or abused, or even silenced, as is the case with many who are pleased with the most solemn and searching truths, but never think of applying them to their own lives As when, according to the old legend,

St. Anthony preached to the fishes; and "When the sermon was ended, Each turned and descended; The eels went on eeling. The pikes went on stealing: Much delighted were they, But preferred their own way."

conscience, then, colightened by the Word of God, be your guide and guardian angel; and let its slightest whisperings be heeded and cherished as the very music of heaven.

But, in addition to a pure heart and a good conscience, faith is necessary to make a model character; yes, faith unfeigned. Without, this character; yes, faith unfeigned. Without, this man would have nothing Divine to rest upon. Faith places us in the circling arms of Almighty Gcd; directs our eyes, sometimes filled with tears, to the light that gilds the horizon of heavenly promise; teaches us to sing, even in

"'Tis but the shadow of thy wing, Near which there cometh no unnoly thing." Faith shows us Christ, the crucified; unfolds he atonement, and places in our hands a title to heaven. Without faith we are out on a stormy sea, with only the wavering compass of human reason and the false helm of ungov-erned passion to guide us. There is nothing like our triumphant faith to cheer the dying When the Pemberton Mills were stroyed by fire, some years ago, three girls who had learned to exercise this precious faith were locked in by the falling timber. Seeing no hope of escape from the flames, they joined hands

and commenced to sing:-"We're going home, We're going home, We're going home, To die no more."

And the horror-stricken, pitying crowd, all powerless to help, heard the song of these children of a joyous faith, above the roar of the flames, till their voices were hushed in death. But the end of the commandment, embracing in its range these three principles-purity, conscience, faith—is charity. We love some natures naturally; even the heathen and the publicans go this far. But to love God as supreme, and all men as creatures of God and brothers of ourselves, is the aim of the inspired teaching, and the standard of evangelical man-

Love comprehends all the law and the Gospel. Every crime is a transgression of the law of love, and every duty performed is in obedience to that law. It is love that pulsates in the heart of Deity, and that flows through all the veins of life that permeate this vast universe; and the end of all God's dispensations of providence and grace is finally to bind all His intelligent creatures together by the sweet bond of a common brotherhood. The temple of the Lord shall then protect and enfold our broad humanity.

THE DUTY OF HUSBANDS.

A Sermon Delivered Yesterday Afternoon, at the First Independent Church, by the Rev. John Chambers.

[SPECIAL REPORT FOR EVENING TELEGRAPH.] A large congregation assembled in this church esterday afternoon, to listen to a sermon delivered by the Pastor on the "Duty of Husbands." During the discourse which followed upon this topic, the deepest interest was manifest, profound attention was given, and many an eye was dimmed with tears at the pathetic stories of sorrow of loving wives and faithful mothers because of a husband's neglect. The preacher remarked that there two sides to the question of married life. Providence permitting, he would at a future day discuss the other, the "Duty of Wives."

When Solomon, a man of large experience and great wisdom, would give an account of a wife, he does it in the language which we find in the 18th chapter of Proverbs:—"Whose findeth a wite findeth a good thing, and obtaineth favor of the Lord." Paul, in the directions which he foes, and not forgetful of its high calling, darts upward with joy; the other twigs give to it all their repressed energy, and in giving it disappear, leaving the central twig to become a mighty tree, crowned with its dark-green founge, and bearing its fruit in triumph. What a sermon of patient aspiration does the wild apple-tree preach to us! As it has learned to struggle with its bovine foes, still mounting inwards all the while as though determined to gave us, not only in one solitary place, but in various parts of his preachings, and in the Epistle to the Ephesians, says, "Husbands, love your wives, even as Christ loved the Church. He gave himself for it." In his letters to the Colossians, and in the 19th verse of the 3d chapter, the following will be recollected. "Huster, the following will be recollected:-"Husbands, love your wives, and be not bitter against them." Peter, the Apostle, in the 7th verse of the 3d chapter of his first letter, remarks:— "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together in the grace of life, that your prayers be not hindered." But I am as fully aware as you are or can be of the magnitude and the importance of the subject I have proposed to consider this afternoon, and when I took it up and looked at it carefully, in order that I might present it rightly to this congregation, I determined to do so thoroughly and fully.

You know full well that, in the professions of life, in all religious actions, in all religious practice, in all things, we should be governed by the Bible.

That it should to us be a matter of very small moment what men may say—however plausible may be their theories. However learned their may be their theories. However learned their exegesis—however argumentative their positions, or however refined and subtle their philosophy, we should be controlled and governed by the Holy Scriptures in all things. And if the world would submit to this control, this government, there would be no trouble—no jarring—no complicated difficulties with men in the relations they sustain in social or civil affairs. The man who lives according to the teachings of the Scriptures will faithfully, honestly, and honorably fulfil every obligation of life imposed or taken upon him—from the duties of a king upon the throne to the most humble laborer or peasant in his dominions. And so it is throughout all the great range of life, whether social, civil, religious, or domestic—The man who designs to become a true, good, excellent, and honorable husband, must take the Bible for his guide. The woman who designs to fill the high position of a wife and mother, and do so truly, honestly, and right-cously, must, if the do that to the advantage of

the world, and the benefit of mankind, follow the samptural teachings contained in that "book of books." The parent, the child, the master eq anlly with the servant, the rich as well as the P everty-stricken—ah! let not one forget that God's law should govern every condition and sphere of life.

The marriage relation is one of God's own establishment. It had its origin mid the unspotted and unmingled purity of the creation, before the blight and influence of sin had falled upon a spear of grass or a flower of the field, or had interropted the free course of love in the human heart. This relation was instituted the human heart. This relation was instituted by the God of peace, to promote not only the universal diffusion of the race of man, but to make him the great and holy centre of all carth's joys and happiness. That was the great object! He declared Himself that "it was not good that man should be alone!" Such a life, alone, is a miserable, lonely existence, in the unhappy sphere of solitude. For man is then without social influence, social enjoyments, or the privilege and comforts of social life. The position of a husband is a marvellously importthe privilege and comforts of social life. The position of a husband is a marvellously important one. Everything that is honorable, holy, religious, manly, and of good report, centres in that great and important relation. There is no position equalling that wherein a man has such ample and grand opportunities for exhibiting his manhood.

To that individual who walks with him through this short existence he turns, and counsels, and receives, what hopeful cheerings, what tender consolations! In every hour of his life's pilgrimage, and in the duties devolving upon him in that unity, he feels the strength which comes from a warm and gushing heart who feels so deeply his welfare, who feels that his life is her life, her every joy and blessing, And when we take into consideration that deep and enduring happiness that a man derives from a holy union with another nature that can become imbued with his own, we have the measure of joy almost full, and filled to overflowing when such loving hearts receive sustenance and

heavenly strength from that Infinite Being with whom all is love and all is peace. What manifold means are employed, what arguments are used, what promises are made, what endearments are offered to secure a returning affection of that heart which he so longingly seeks! Promises, pledges, vows unnumbered and innumerable, are given so lovingly, so truly, so generously before the marriage. Everything that can be is offered to induce a woman to leave the family circle, the old home around which are clustered so many fond memories, to leave her present condition with spirit free, unbindered, in the joys of youth, and to trust herself to him who offers as her protector, her shield, her undying frieud and ife-long companion.

Men will do anything to gain the affections of another. We see them attend with their betrothed the house of God. We have seen them willing and ready to perform whatever was necessary, could they but gain that heart and hand they sought. They might be false in other relations, but their words would be, "Let this heart cease to beat if I am false to thee." All this is constantly being done. On one side we have untold offers, great inducements, unnumbered claders. bered pledges; on the other, sweet homes are given up, hallowed and friendly associations often sundered. What losings of friends, and partings from parents, what many sacrifices are made by the loveliest of God's creation—woman! What maternal and paternal associations are destroyed, what brotherly help or sisterly devotion is given up, all for the plighted taith love and honor of one man! faith, love, and honor of one man!

She is persuaded to break from the society of that good mother who has watched over her with unfold devotion and care—only less than that watching which the good God exercises: and who loves her as no heart but God's loves her, and who has protected her with that shield which is only surpassed by the immortal breastplate of the great Jehovah. She is asked to leave that father, who from the time she was a little prattling child to now, when the years that have intervened have powdered his locks with snowy white, has watched her with joyous heart. She is induced to leave that noble brother, who for her sake and her protection has bared his breast to the storm of danger, and buffeted with the waves of adversity. She is asked to part from that sister who has grown with her to mature years, and the affections of whose heart are twined about her own like the tender ivy which clings so tenaciously, and keeps bright its retreshing color of green.

Truly, the inducement must be great, the love of untold strength, that could cause her to sunder this bond of fraternal unity with home, and in the protection of him for whom all had been given, depart for some far-off place, or a beyond the rolling sea. Ah! how often do we find, and how sorrowfully too, that the pledges, the vows of never-tailing love, the obligation which man took upon himself, are but things of a moment, which, in the morning of the married life, stand out bright, like shining stars, seeming to cast beauty and hope and happiness into the vague future; but the morn wedded life wears apace, and how often do we find man's heart growing less warm; the noon comes, and his affections and disposition are chilly-hardly a ray of affection shows itself to brighten the path of that one who sacrificed so much; and night soon comes. nature once warm, then chilly, now cold, is freezing-has blighted the tender flower which was plucked to be protected and shieldedso well- by him who, by his neglect, has killed it. How comes this all about? How strange that

all the promises which man made should be unfulfilled! Why is it? Is there good cause? Have other things weaned his affection from that peautiful and good woman—his wife in the sight of God and man? Ah, these vows were forrot-ten-lost! They have become supplanted by other things-the influence of the club-house the league, the billiard-room, the card-table the drinking saloon, the theatre, and other places too numerous to enumerate—where time is lost, affections blighted, hearts chilled, and Tell me not that these things are not so

Look at them and witness for yourselves. Lift the veil cast over this city, and see! There sits one alone in some room, with light dimiy burning. Her little ones have each been tucked away so softly by a mother's kind and gentle hand. She attempts to read, a sorry trial to assuage the grief of the soul. She waits for the return of him who promised so faithfully never to cause a pang of sorrow to her bosom. Ten! to cause a pang of sorrow to her bosom. Ten! No footstep yet—the minutes fly—the hours pass, and the distant beil tolls the midnight hour. "Will he not come? Surely he cannot leave me alone!" She peers out into the blackness of the night—trying to pierce the inky darkness, to catch the sight of him whom she loves so much. The clock strikes one—two—each stroke chronicles many tears, heartsughiups, which instent away the strength. Ah! man! could you see these tears—scalding tears man! could you see these tears—scalding tears—falling thick and fast; could you hear these

heavy sighings of a heart depressed, surely you could not pursue your unjust path.

In times of such sorrow, how hopes fluctuate with the falling tears !- now rising as she speaks to herself, "He will be better to me." The husband comes home, perhaps sober, perhaps in tolerably good humor, but in a majority of cases under the influence of liquor, and often besotted till the man's nature has been changed into that of a demon. And if she asks him in the gentle tones of love, that charmed his ears in bygone days, perhaps now she meets with a cutting rebuil, a hasty answer, and unkind words, and—

rebuff, a hasty answer, and unkind words, and—should we say it—sometimes with an oath!

The Apostle in his injunction to us says, "Husbands, love your wives." How, in what manner, and to what degree? Answers the Apostle, "Love them even as Christ loved the Church."

He loved the Church even unto the girls. He loved the Church even unto the giving up of He loved the Church even unto the giving up of His life for its salvation. You, husband, love your wife; by your conduct show her that as life moves on love increases. Let her know that her happiness is your only object, and never neglect her. Oh! I tell you that love, happiness, joy, and life itself is destroyed by cold, cruel neglect. It is not necessary to do this that you should go to a club-house, or spend your evening until late hours away from home. No.

home. If you would become so lost to all the obliga-If you would become so lost to all the obliga-tions of protection and love imposed upon you at the marriage, you can easily break the tender heart of that lovely woman who has con-sented to be your companion through life. An easy mode it is—come into the house without

speaking a word to her. If she asks you a question, meet it with a hasty orangry rebuff; never encourage her; never give her a smile of approval, words of love, or looks of sindness; pat your children on the head, smile upon them, but regard their loving mother with a heart, of cold indifference; pass out of the house early in the morning, and return late at night, and you will soon see the effect of your conduct. That cheek once so full and blooming, will become sunken and hectic; the eye which beamed with love will have lost its lustre; listen and you will hear the hard breathing, and the sharp hacking cough, premouttory of some dreadful disease. Cold and a sund lindifference are killing room. neglect and cruel indifference are killing your

Oh! if by some magic touch the veil which haugs over many of our families could be up-lifted to our view, what a solemu scene, what woes and tears and sorrowings would we wit-ness! Wives, who not two years ago stood at the altar, now sorrowing for the hard life they lead; no leve to recompense them, nothing to cheer them onward. Night societies, that draw men away from their home circles; dens of pol-lution, that lead to certain destruction; the fascinations of fashionable life, with its lust and licentiousness; the imbroglios of political gatherings, where nothing is gained but much is lost. Shun them all; make home the dearest spot on earth; may it indeed be "Home! sweet home!"

with no place in the universe that can induce you to leave it. Love and cherish your wife; cheer her; nothing does a woman desire or need so much as a word of encouragement more powerful when it comes lovingly from a husband's lips. Cherish, love, and protect her as the weaker vessel. Do not mistake the meaning of this phrase. It does not refer to the intellectual abilities. The world would be the better if the majority of husbands had as much sense as their wives. It refers to the physical nature. She is not tormed to labor with might nor endure fatigue or bitter sorrow; and yet we find that there is no class of persons who can endure more or hold out longer than a loving wife with the cruel and cold neglect of an untaithful husband. Make your house loyous, and she will adorn it, no matter how palatial your residence or how humble your cot. She will be a true mother and a loving wife, if the man will be but true to her. Home is the place for a wife. Should ever that political scheme be carried out, in which the devil seems to be at work-I mean the elective franchise—and women should go to the ballot-box, I say, brethren, farewell to everything that is lovely in woman's life. She is damned as sure as Ged exists. I do not, I cannot believe that these imps of darkness who seek to draw fair and good women into the maelstrom of politics can succeed, for it has polluted everything that has come within its reach. Let her not impair her fair nature with contact that such a course would cause. Let woman have her grand sphere at home. Let her be lovely and loving. May the husband, from the teach-ing of Bible truths, and from the affections of his own heart, seek to make her life joyous, happy, and peaceful. Let not night scenes, or plays, or meetings, keep you away from her, unless they are a necessity. Regard her as the frail and fragile flower which God has placed in your hands for protection, not to be blighted. May a halo of holy light shine around your household—home be made the only earthly paradise this side of Heaven. May God bless the husband that lives to make life happy for his wife, and to make home, that blessed place the sweetest spot on earth!

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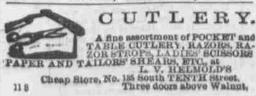
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