THE BELIEF.

Sermon by Rev. George W. Bethune, D.D.

The announcement that the Rev. George W. Bethune, D.D., would preach his farewell sermon at the Third Reformed Dutch Church, in this city, of which he was formerly pastor, (now Rev. Mr. Taylor's), corner of Tenth and Filbert streets, drew together a very large congregation, on the occasion, among which we noticed many who, in past years, sat regularly under the ministry of Dr. B. We had not seen the latter since his recent return from Europe. His health, we are aware, of which his trip abroad was made, we are happy to say, ranging from appearances, has been completely restored. In his opening remarks, last night, he was himself again" in every particular. In fact, we have never heard this distinguished divine vindicate his reputation for pulpit eloquence in so masterly a manner as on this occasion. The text selected for his theme was announced in the following words:

"YET IT PLEASED THE LORD TO BRUISE HIM,"

which will be found in the first clause of the tenth verse of the fifty-third chapter of Isaiah.

In opening, the speaker remarked that certain theologians had largely and ingeniously disputed, whether or not God had emotions. On the one side it was contended that He was not subject to a sense of sorrow, regret, love, or any other attribute which we find manifested in His government; whilst on the other, it was held that His fixed and unchangeable Godhead could not possibly admit of such a conclusion. For his own part, he believed not these, and there attempts to decide a case over which angels might tremble and fear to tread, were thought, practically, it could be a matter of but little consequence. Such inquiries, moreover, seldom emanated from any higher motive than mere curiosity. It was not unreasonable to suppose, however, that many things which, we might imagine, judging God by our own standard, would excite Him to action, did not in the least degree disturb his profound serenity. To illustrate this point, the speaker graphically depicted the difference, even between individuals in this particular, showing that while some would, under certain circumstances, be swayed with fear or rage, others, who might be no less sensible of what was transpiring around them, would remain totally undisturbed. The peculiarity was finely exhibited to us in the character of an imperial judge upon the bench, who, surrounded with contending and excited counsel, and multitudes agitated with emotion, was able to discharge his own duty in the case, without the slightest quickening of his pulse. That he was enabled thus to act, did not prove him to be any more devoid of sympathy or emotion than others, but rather that he had the power to suppress it, and that was the best indication of his fitness for the post. From this the speaker reasoned that all such *outward* manifestations of grief, or pity, or rage, or revenge, or love, were no many indications of *weakness*, and, hence, could not be in any degree attributable to God. He closed this branch of the introduction with this judicious suggestion that it was always wiser, and more profitable, to read the Scriptures with the *simplicity* of little children, than with the itching curiosity of metaphysicians.

Taking up the import of his text in more especific terms, he said that the words used by Isaiah in his riddle respecting the honey in the carcass of the lion might be appropriately applied to his *text*, for in it were contained *the strongest* doctrines, and out of it came the sweetest assurance of Christian hope to be found in the Bible. In the first place, he wished his hearers to bear in mind that wherever the term "pleased" was used in the Scriptures, respecting God's dealings with man, it always referred to his *mercy*, and in discussing the subject proposed, he wished to do so under two distinct divisions:

First—How the Lord "bruised" his Son, and, *Secondly*, Why it "pleased the Lord" to do it.

Under the first of these heads—How the Lord bruised Jesus Christ, His Son—the speaker dwelt upon Christ's perfect incarnation, in having been truly God, yet becoming as truly man. A great source of the bruises which He endured in His incarnation was said to be the sorrows endured by His human brethren on account of their sins. In view of this the prophet had said truly, "He was wounded for our transgressions, He was bruised for our iniquities," &c. The penalty incurred by man in his fall was *death*—the death of the whole man, body and soul. It pleased the Lord, therefore, to "bruise" His Son, in body and soul, for the reason His flesh and blood was mortal, even as ours, and from His birth made as subject to pain and all the weaknesses and perils of humanity. These He realized through life, and at last, after having suffered *soul* bruises for a greater part of three days, He gave up the ghost upon the cross. So He drained out cup of bitterness for us.

At this point the speaker pronounced, in his own impressive style, an apostrophe of rare beauty to his bruised Lord, concluding it as follows: "Ah! blessed Lord, is it fatherly to bruise? Is *suffering* it all? What should we not be willing to endure for Thee?"

Most of these bruises, he proceeded, came by the hands of men, which God had used as his instruments. He had suffered greatly from the malignity of men, in having their malice, as it were, *permitted* to work their malice by the *will of God*. He might add, moreover, that nothing had happened to our Lord while upon the earth, which might not happen to any one of his faithful followers. The *sorrows* of Christ's sufferings were not essentially greater than those of his people, but the cause and manner of them were essentially the same. *Christ could not have resisted any of the* bruises imposed upon him while in the flesh, for the reason, as he had just shown, that in resisting He would have been resisting Himself as against His Father. He could have called a legion of angels, but "He opened not his mouth." He bowed his meek head, laden with our implied guilt, saying, "Father, not as I will, but as Thou wilt." By this, said the speaker, our great Exemplar had left an undying proof for us to follow in our *Christian* race, was for us to endure meekly whatever suffering God permitted to come upon us, *through any medium*, for we might rest assured that it was just as certainly sent to us of God, as if He stood in with his own hand and bruised us were the subjects of his merciful pain.

He was now ready to take up the *second* part of his discourse: *Why it pleased the Lord to bruise our Divine Saviour.* It was certainly not be cause He was angry with Immanuel, for the record which He gave from the mountain concerning him was "This is my beloved Son, in whom I am well pleased." It was not, then, from any displeasure that He "gave him up for us all," else would He not again have received him into heaven and given him the place of honor at his own right hand, with his crown of thorns exchanged for a diadem of amaranthine splendor. No, said he, our Gospel ends not with His cross; our hope is not buried in his grave. The glory of his Church, as it is to be presented before the Father's throne, where he ever liveth to make intercession for us, and the full fruit of the travail of his soul," perfected in his righteousness and atoning death. In that death these are a full atonement for all that shall believe on him; and we might rest assured that there was a merciful purpose in it to communicate this complete salvation for all whom the Father hath given him." We saw, then, that it was because God delights in the salvation of sinners that He bruised the Saviour of sinners. There was no other way for Him to achieve this merciful end consistently with his divine perfections.

In conclusion, he wished to deduce a few practical lessons from this subject. First: we were taught by this to trust in the abounding grace of the crucified for our salvation, and in *His grace alone*. Some resort, indeed, must God be to receive every sinner, when for the sinner's sake He gave up his son to die an ignominious death! And how unspeakably glorious must be the salvation purchased at the price of such suffering! Then, addressing the unconverted portion of his hearers, the speaker portrayed with thrilling power the one way which the Saviour stood for them, and that was the bruises He endured had not yet attained all the recompense He died to earn. He did not feel called upon to argue about the bitter pangs implied in the sentence of "Eternal Death"—of "lying down in everlasting burnings"—it would be better to heed the "Lamb of Christ" reproach them. He hoped that none present would make it vain for Christ to have died by refusing the purchased salvation; by turning a deaf ear to the loving entreaties of that heavenly One who said "at least break not a prayer penned in their behalf."

The second lesson to be drawn from this subject was, for Christians to submit with cheerfulness to all that may befall them. If they are saved through faith in Christ, they are the children of God also, and should therefore as willingly endure chastisement as he that is the child of a father. He had bruised Christ for our salvation; He bruised us for the same merciful end. Not indeed that our sufferings could add any *to* our salvation; that was already completed in the sufferings of Christ. Nevertheless, and although we were "complete in Him," for our life-saving, He sometimes, therefore, from whom suffering may seem to come, we should receive it as good, and so rest in accordance with the Father's will. If He made Christ suffer for us, surely we ought not repine if He called us to suffer for Him, especially when we remember how unspeakably glorious was the end of his sufferings, and that as He now we shall yet become. Nothing could really harm those who trust implicitly in Christ; and to those who did we trust there was a blessing in every trial, if they would but look with great joy at having been counted worthy to suffer for the name of Jesus.

Here the speaker gave vent to a fine rhapsody as he contemplated the hope of the Christian, even in this life—the song which the believer is permitted to breathe out in the desert earth. His closing thought was a sublime climax to his whole argument, and may be said to have embodied, almost in a single sentence, the spirit of the entire discourse. The substance of it was this; If God took so much pleasure in bruising his beloved Son; and if the Son took so much pleasure in suffering for our salvation, what should we not be willing to suffer in return? That Son was now waiting for the fulness of the satisfaction for which travail of his soul. His parting admonition was: "Labor zealously for Him, who suffered so faithfully for you," adding this benediction, "May God bless you for Christ sake! Amen!"

This sermon was delivered in Dr. Bethune's most impressive style, and was listened to with the deepest interest. Taking it all in all, we have seldom heard a pulpit discourse more replete with gospel truth, presented in a scholarly manner, than was the eloquent version of which the above is a meagre synopsis.

A TASTEFUL AND CHEAP BAROMETER.—Take a clean glass bottle and put in it a small quantity of finely pulverized alum. Then fill the bottle with spirits of wine. The alum will be perfectly dissolved by the addition of the spirits, and the liquid will be as transparent as the purest water. On the approach of rain or cloudy weather, the alum will be visible in a cloky spiral stand in the centre of the fluid, reaching from the bottom to the surface. This is a cheap, simple and beautiful barometer, and is placed within the reach of all who wish to possess one. For simplicity of construction, this is altogether superior to the frog barometer in general use in Germany.

A MYSTERY MAN IN LUZON.—Australian Kelly, one of the principals in the prize fight which took place at Point Alietos, last fall, to the great disgust and indignation of the English authorities, was recently surrendered by the Spanish to this city, to the British Consul at New York, whose residence is at Hamilton in Canada, where his trial will soon come on. And he was committed to jail to await the result. He will probably be dealt with more harshly than was Morrissey, and may have to go to prison, for the benefit of his health. Kelly is a big, strong, fellow, and is said to be a fair fighter. Meenan and Sayers, *N. Y. Times.*

[From the N. Y. Tribune, March 21.]

Another terrible and mysterious tragedy became public yesterday, which, from present appearances, promises to exhibit a greater degree of the most barbarous character. The facts of the case, so far as our reporter has been able to ascertain, are these. On Thursday, the 15th inst., the sloop E. A. Johnson, of Islip, L. I., Capt. George Burr, sailed from the foot of Spring street, bound to Virginia for a load of oysters. On Sunday, the 19th inst., having called at Keyport, she again set sail and went to sea, since which time she was not seen until yesterday morning, when she was picked up between the West Bank and the Romer Shoals by the schooner Mary Ann, of New London, with bow-sprit gone, and abandoned.

When boarded, the deck presented a most horrible spectacle, being almost literally covered with clotted gore, and the bulwarks, and the cabin, so much as was visible, but large pools of blood lay on both sides of the stove and in the companion-way. The starboard quarter-boat was also covered with blood to the finger-marks, after having been washed. In the cabin were found a pair of Indian moccasins, several knives, pistols, bedding, and a number of other articles, which could have been easily taken away, if the vessel had been hopelessly abandoned.

The hatches were found fast to the deck, and they were both fast driven ashore, when the steamer Gen. Gorge, Captain Stevens, being in the neighborhood, took them in tow, and brought them to this city. The vessel belongs to the estate of the captain's house, at Islip, *L. I.*, and the third hand was a stranger, who had been shipped in this city. The UNION COURIER of Trenton, N. J., says that Edward Watts, The name of the third man was not discovered. The captain was 54 years of age, and his family reside at Islip.

Several theories have been advanced relative to this affair. One is, that the Johnson had on board a considerable sum of money; that they were dumbfoun ded on the river pirates, who have probably gone on board the vessel in the guise of fishermen, and, after the murder, first hiding the man on deck, and murdered them all, afterward throwing their bodies into the water. Another theory is, that on the night of Tuesday, or early Wednesday morning, the third deck hand, whose name is unknown, had re-enacted the tragedy of the Kudora (mentioned in the HERALD), in which he had been left on deck in charge of the helm, with one of the boys forward and the other aft, and that the latter were below in their berths; that this man went forward, and murdered the boy on the look-out, dragged him aft, and threw him overboard; that he next called the second boy up, and, inducing him to go forward, threw him overboard; that he then went below and murdered the captain and the other boy, and, after a terrible struggle, succeeded in doing the same by the second boy, and, closing the companion-way