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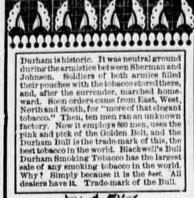
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GOSPEL ECHOES.

Sermons Preached by Two Eminent Divines Yesterday.

Rev. A. F. Shercill Answers an Editorial of the Republican,

While Rev. J. S. Detwiler Exhorts His People to Sacrifice.

some time since

The sermon is printed as delivered.

Ecclesiastics, 3, 1 and 7.—To everything there is a season and a time—a time to speak. There are those who affect to ignore news-papers. They dismiss them from attention as

unworthy their lofty notice. But newspapers are one of the institutions of the age. The leading newspapers of this country are mar-vels of energy, command first-rate talent, and have great influence. Along this longitude runs the hinge of the two parts of this continent. At some point upon it and probable here, for this is destined to be a great city, will by and by he minted the largest newspaper, most representative, widely circulate I and influen-tial in America. The boy is father of the man. The present importance of our newspapers is partly found in what they are to be. Already they compare well with any, in cities of this size. It is to-day worth the while of any one to give them attention, their information, suggestions, criticisms: also in turn, to do anything we can to help correct them, when we believe them in error, as well as lend them our aid and endorsement in every right en-deavor. The people may correct and help the papers, as well as the papers inform and guide the people, if both will so allow. The papers of this city are a constant and gener-ous help to the churches, which should always be acknowledged with due continue. This be acknowledged with due gratitude. This discourse is in the spirit of the above words. discourse is in the spirit of the above words. Especially is there friendliness to-night in this pulpit, toward the paper, whose article is to be referred to, and appreciation of its versatile ability, wide usefulness and uniform good nature. And there is no intended personality. Last Sunday morning, in a leading editorial of The Republican, making

a leading editorial of The Republican, making comments on a funeral somewhere and the clergyman's remarks, occurred this sentence, as pith and substance of the whole, and for which I suppose the rest was written, 'duty in the premises is plain. Sunday after Sunday we listen to ministerial denunciations of unbelief, and unqualified assertions that the man who doubts is damned—and when the man is dead, and his denouncers stand above his coffin face to face with the great terror and mystery of dissolution, they recant, and witth a beautiful charity consign his faults to obscurity and his soul to heaven." Clergymen and editors are not expected always to agree, and ministers may be, as often, the ones in error, but that sentence is so far from correct and on so grave a theme I thought it "time to speak."

I do not see how one of average religious I do not see how one of average religious intelligence and candor could write that sentence, especially as the central chief one of a leading article. It is not true at either end or in the middle, but notrue in every part and all through. If handed me at random, I should say the only way to harmonize it, with belief that the writer meant to tell the truth is to suppose the "we" used in a very editorial sense; that the writer never goes to hear the orthodox minister whose preaching he is trying to describe, only perhaps occasionly hearorthodox minister whose preaching he is try-ing to describe, only perhaps occasionly hear-ing one of those preachers, who often repres-ent us, as chiefly occupied in denouncing un-believers, and saying "the man who doubts is damned," and therefore he honestly beieves a chief part of the preaching

the 70,000 evangelical pulp ts of America alone is fairly summed in that statement and alone is fairly summed in that statement and I could only account for the last part of the sentence, that at the funeral of the man we yesterday consigned to damnation, we "recant" deny our creed and our own words, and "send his soul straight to heaven," on the ground, the writer almost never goes to a funeral, and when he does stands outside in the yard with many others while the service goes to n. I say, that, or its like, is the best theory I could offer though it is hardly the information on which to justify so grave a public

I could offer though it is hardly the informa-tion on which to justify so grave a public charge. The unbelief decribed plainly does not refer to conduct but to disbelief, e. g. in the existence of a God, the truth or inspiration of the Bible, the condition of salvation, &c. and the unbeliever is presumed sincere, and not a trifler or hypocrite. The charge is that Sunday after Sunday such unbelief is denounc-ed and the man sincerely holding it declared damned. Then, what is a grayer charge ed and the man sincerely holding it declared damned. Then, what is a grayer charge is against the minister at the funeral, he proves himself beyond question either a weaking or hypocrite by publicly recanting, denying the solemn assertions of yesterday, involving denial of what are usually regarded some of the most radical truths of religion. The charge also lies against the great mass of church going people through christendom; that they pay money, lend attendance and otherwise support such practices, and in some extent allow such men to guide them, even in matters the most sacred. How shall I reply to the first and middle part? Sunday after Sunday we listen to misisterial denouncements of unbelief and unqualified assertions that the man who and unqualified assertions that the man who and usqualified assertions that the man who doubts is dismoed. I am an average orthodox minister, that is I preach for substance, s all do, and I have been preaching and teaching after the usual way Sundays and week days for fifteen years, but I never once uttered the denunciations described, or used the assertion or its equivalent, "the man who doubts is

or its equivalent, "the man who doubts is dammed." Some are here to night who have heard me often, a few all the fifteen years. I confidently appeal to them if I ever did, or preached a sermon whose substance could be surrendered in the above statement. I never had such ideas in my mind or heart. I have listened to many of the representative c ergymen of our country, of all denominations from Boston to San Francisco, from Canada to New Orleans, and I never heard those de nunciations or assertions. I so not know an evangelical clerwyman anywhere, of such harder or practice. I never read it, in which

to New Drieans, and I never heard those de muciations or assertions. I do not know an evangelical cleryman anywhera, of such heard or practice. I never read it, in white mon, or paper or book, though I be a mon or sermons by orthodox preach.

The operations of the more any orthodox preaches of sermons by orthodox pre

condemned"—and, do not all arthodox preachers make that their central text? There are two large words in that text, "Gos "believe," for whose clear full meaning, Christ gave all his years of teaching and works, life and death. He summed all, at last in those two words. Let us not be misled then, by giving different meanings to the same word. By "Gospel" Christ meant the substance of all his teachings; and the basis, begining of the gospel, is, the moral law, the golden rule, the ten commandments. It is in re, but that is the basis of it, "Believe" as used there by four means, at bottom, obedience, practice. It means more, but that is the be gunning and basis of it. The basis of what he teaches there is: he who obeys the moral law practices righteousness, shall be saved; he who does not shall be condemned." There is more

The churches of this city Sunday were well filled, and a number of good sermons were preached among which were the following:

First Congregational.

At the First Congregational church Sunday evening, Rev. A. F. Sherrill, the pastor, took occasion to answer an editorial which appeared in the Republican

does not shall be condemned." There is more n it, but that is the foundation of it. Mors! I will saw sentences and supposes Christ referred to a simple abstract belief or not, in certain theological or philosophical questions, either about himself or God, or the human soul. When he said, "Follow Me," or "He that believeth in Me hath everlasting life," He meant at bottom and first of all, obselience to his chief teachings. "Why call ye Me, Lord! Lord, and do not the things which I say!" A few sentences before he had given the Golden Rule, Christ gave illustrations all the way, what he Christ gave illustrations all the way, what he meant by believing the Gospel. He went home with the grasping, dishonest publican. There was discourse, the gospel was preached. In the morning teachers restore all dishonest gains, gives generously, and therein makes pledge of future conduct. He has "believed" the gospel. There may be more to it, but that is the bottom of it and indispensable. The woman, penitent at Christ's feet, and now woman, penitent at Christ's feet, and now going out to a new, pure life, had "believed" the Gospel. Christ taught, his apostles did, orthodox elergymen teach, that is the way of life, and retribution the alternative. In that New Testament sense of the word "believe," we teach the duty of belief, from the bottom up, and no salvation otherwise; but that is not the way the word is read in the article referent to and

word is used in the article referred to, as including conduct, rightcoursess. It is charac teristic of our teaching, to throw a man back on his conscience. Christ, and all the Bible so direct. It is the motive intent of the heart, not abstract opinion. The "belief," on which is conditioned salvation, always has a moral quality, and includes righteousness.

Men sometimes fail to do themselves justice Recently, at a public Unitarian gathering, in Chicago, Ed. Everett Hale said, for substance

thrt by orthodox teachings, universal suffrage is to let devils vote, and to send the average boy to school, is to educate a little devil and such things. He knows Boston, its orthodox clergymen, as Phillip Brooks, its scholars, its strong men and women, many of whom are of the orthodox faith. He sacritic s his own salt respect, when he knowlegly makes such mis-representation of their teachings. He does not do himself justice. He must regret it. Any paper of this city knows the weight of teaching in any pulpit here, or in a Sabbath School or the like, is upon conduct, is for temperance, charity, righteousness, good morals and good habits, calling also transgressors of moral law to repent and do works meet for repentance, though there may be incidental spots or defects n our methods, and that the sanctions used to in our methods, and that the sanctions used to persuade or warn, are what Christ used and nistory has proved wise. It also knows how great are the temptations, especi-ally of young people, to ways that lead to dishonor and ruin, and when one represents to such readers that a

main part of the gospel and all that goes with it in the church, is to denounce unbelief and pour damnation on the head of doubters, any pour damnation on the head of doubters, any one who does that through the columns of an influential paper is not doing a good thing, and if he be otherwise a man who tries to do service on the right side, he is failing in such an article, to do himself justice, for the statement is not true and it is not right to make it It can do no good and some will believe it to their harm. It is hard enough here and elsewhere for moral teaching to get a hearing, especially to have influence. Don't try to check or disparage it anywhere, but help it in press, or school, or pulpit, and save all the sin and woe we can. We can now be brief with the last part of the charge, viz. that at the funeral, the orthodox minister, 'denouncer' of the man while living, 'recants, consigns his faults to obscurity (elsewhere, "the dead man's sins") and his soul to heaven." It is stated as the "peculiarity" of this case that Mr. Butler failed to "recant," "dony his creed,' and "provide the usual assurance that the dead man's soul had gone straight to heaven."

a brief review of the deceased's character and sexpress opinions about his future state, with any "improvement of the occasion." My father was a clergyman, and it was one of the trials of his life that every now and then he had to state for substance, the departed had lived in transgression of God's laws, and died twitch trepentance. Dr. Emmons, in his day, was a repentive orthodox preacher of New England. His son died in waywardness in middle life. The first Sunday following the funeral his father publicly stated, with choking grief, his son had died giving no evidence, and leaving no hope of his salvation, So much for the past. Podsy the growing custom is to make no remarks but hold a very simple service, a hymn, a few verses of scripting and the fundamental and provided the services and a prayer. If however the deceased has been illustrious for usefulness.

do evil or good to the living, but it does not effect the dead. "Say ye to the righteous, it shall be well with him." If, in life, you "fear God and keep his commandments," or having makes one handsome, even though the face it shall be well with him." If, in life, you "fear God and keep his commandments," or having trans ressed, if you "respect and do works meet for repentance" it will be well with you in your death and eternity. If you live and die in transgression, no minister, society, paper or anyother thing can save you from the words, "Woe unto the wicked, it shall be ill with him." Everyone, just as we read of Judas goes "to his own place," determined by personal character. No more impressive or sublime words are written than these, upon the final state, "He that is unjust let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him for the property and though the face is not a perfect mould. Burdock Blood Bitters not aperfect mould. Burdock Blood Bitters untation for facial beauty. A fine complexion makes one handsome, even though the face is makes one handsome, even though the face is not a perfect mould. Burdock Blood Bitters not aperfect mould. Burdock Blood Bitters not aperfect mould. Burdock Blood Bitters not aperfect mould. Burdock Blood Bitters untation for facial beauty. A fine complexion makes one handsome, even though the face is not a perfect mould. Burdock Blood Bitters not aperfect mo lithy still; and he that is righteous, let him be righteous still; and he that is holy, let him

ENGLISH LUTHERAN.

At the English Lutheran church Sunday morning the following excellent sermon was preached by the pastor, Rev. J. S. Detwiler:

"Worship costs something" or "No Service Without Sacrifice, '2 Sam 24:24, "Neither will I offer burnt offerings unto the Lord of that I offer burnt offerings unto the Lord of that which cost me nothing."

King David had been guilty of a great sin because once when it flated with pride and filled with pre-sumption he was moved to take a census of the people. He proposed to number the people at a time when he was very rich, great, and in every way prosperous. He was forgetting God and beginning to depend on himself and the might of his army. For this presumption and pride he was punished. The people were visited with a deadly pestilence, and David saw many of his people die. In one day 70,000 strong, able bodiet men—the very ones on whom David so much relied—died.

died.

David was greatly alarmed—he saw his mistake—confessed his sin, and prayed to God to stay the plague. In answer to his prayer the prophet Gad was sent with instructions to David, "Go up, rear an altar nuto the Lord in the thresning floor of Araunah the Jebusite." David quickly set out to obey. He went to the place pointed out, found the owner, and proposed to buy the threshing floor of Araunan for a space on which to build an altar and worship God. Araunah felt himself so honored by this visit of the king, he couldn't think of taking anythim and very generously refused to take anyt up offering the ground to the king for not not and and it addition giving him oven and woo fo the sacrifice. the sacrifice.

All this kindness David courteously but promptly declined, saying, "Nay, but I will surely buy it of thee at a price; neither will I offer buent offerings unto my Lord of that which doth cost me nothing." So David bought the threshing floor and the oxen for 50 shekles of silver.

Thus you see how David would not worship at another's expense. He was going to worship the Lord by a sacrifice and there could be no sacrifice without cost, for all sacrifice means the surrender of a lower thing for a higher. There must be the devotion of one in behalf of another. Hence there is suggested behalf of another. Hence there is suggested the theme, "worship costs something;" "no servi e without sacrifice." This theme was a frequent one with Christ. He repeatedly talked about cross bearing, self denial and the like saying that who ever would come after him, and be his disciple must take up a cross must deny himself. He spoke of this as a necessary element of christian service and gave unusual emphasis to the thought by alluding to himself as an example, particularly

The first part of the statement is meant to impress you as stating what is the large part of preaching. This to tell you what it all amounts to and what is the inferred quality of the preacher himself. Out of regard "to the feelings of the living and the common reverence of death," he declares his usual chief teachings false and himself a hypocrite. The answer must be in the facts, past and present. Years ago it was common to have a funeral discourse and for the elergyman to close with a brief review of the deceased's character and express opinions about his future state, with

the funeral his father publicly stated, with or choking grief, his son had died giving no the temperature and the funeral his father publicly stated, with or choking grief, his son had died giving no church member enriches himself. The more one does from a right motive, the more he delice of the past. I toddy the growing nor content to the past of the past of the grant policy of the grant policy of the past of the grant policy of the grant po

tude to my Omaha friends, Mr. Nickols and wife, who met me with my two bittle children on the streets, and proved themselves true christian samaratans in my then friendless condition. Brother Leedam, paster of the Eighteenth street M. E. Church, with Mr. Nickols, were in the truest sense christian gentleman They are among the few pure heared ones who can do right for the sake of right. May success crown their noble efforts. May their good families be protected and never feel the sorrow and privations that have fallen on me. Let me also remember the ladies' aid society, Mrs. Doolittle, Mrs. Date and many others. others too numerous to mention but who success is sure to crown.

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utation for facial beauty. A fine complexion makes one handsome, even though the face i

A young man from Nebraska has of his confiding uncle. The uncle, it is reported, is inconsolable over the loss of be hely still." Let us, by God's help, walk here, with those whose lot we most desire to share, in the beyond.

The can find another aunt in the county. in the county. He can find another aunt for his truant nephew, but the loss of the mules is irreparable. The nephews of western uncles should be more considerate. If they must elope with their aunts they should not stampede the cattle on the ranch at the same time unless they have a clear right to do so. Good mules are scarce in the west and especially in Nebraska, while aunts are as numerou as politicians.

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