RELIGIOUS LESSONS.

SUNDAY TEACHINGS FROM PROMINENT PULPITS.

SERMONS BY THE REV. HENRY WARD BEECHER, THE REV. JOHN HALL, D. D., THE REV. THOMAS ARMITAGE, D. D., AND THE REV. W. R. ALGER, D. D.

The sharpness of the Winter air yesterday did not prevent a satisfactory attendance at most of the leading churches. The themes discussed by several prominent preachers, whose arguments are here with presented in outline, were not those which derive their special force and prominence from the movements and interests of the present time, but were subjects naturally suggested by Christian belief, and which in one way or another have been handled by religious teachers for many centuries. The Rev. Henry Ward Beecher spoke of faith, showing the difference between the faith of the time of the Apostles and that of after times, and depicted faith as strengthened by trial. The Rev. Dr. John Hall preached concerning the invitation in the Old Testament to buy great good without money and without price. The subject of the sermon of the Rev. Dr. Thomas Armitage was the "Open Door of Heaven," while the Rev. Dr. W. R. Alger preached concerning the lessons taught by helpless, innocent infancy.

FAITH AND ITS TRIALS.

The Rev. Henry Ward Beecher at Plymouth Church (Congregationalist).

The Rev. Henry Ward Beecher preached in Plymouth Church, Brooklyn, yesterday morning, upon the subject of "Faith and how it is strengthened by the trials and temptations of life." When Mr. Beecher entered, his face seemed to bear a troubled and weary look. From the reading of the Scripture lesson to the end of the sermon, he was often visibly affected; the tears rolling down his cheeks. During part of the reading and sermon it was apparently with great difficulty that he controlled himself, and his words were often broken and his voice troubled. A part of the company of Jubilee Singers were present, and at the close of the sermon, by request of the pastor, they sang several songs, among which were, "No one Knows the Trouble I see," and "Don't be Weary, Traveler." After giving notice that prayer-meeting would be held in the church every morning during the coming week at eight o'clock, Mr. Beecher announced as his text the seventeenth verse of the first chapter of the first Epistle of Peter: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." After speaking at some length of the people to whom this epistle was addressed, and of the adaptation of the Epistles of Paul and Peter to the class of persons to whom they were sent, the preacher said:

What was meant by the Apostle Peter in writing to those Christians scattered throughout Asia Minor; what was the character of their faith, and what are we to understand by the faith that was so tried? First as to faith. We are to bear in mind that at the early period of Christian preaching the main teaching was of a personal character. That element can never be again in this world, as it was in the very early stages of preaching. Peter believed an unseen Lord says, "I am a man who was with Christ; I was in his history. I heard Him say words of wonder; I saw Him perform these miracles; I saw Him when arrested in Jerusalem, I saw Him crucified; I was witnessing the agony for the sin of the world; I saw Him after his resurrection. I walked with Him and He with me." Now we shall never have anybody come to us so. We have no one to say to us and say he was a personal witness. Christianity was a living Savior, a loving Savior, present with us, witnessed to by one who has seen Him and heard Him—this was the Apostle's faith in Jesus Christ. We have to take Him with a historic intervention, then we have to translate with a spiritual influence.

Doubtless Christians lived for a hundred years in the expectation of seeing Christ in the body before they died, and the power of that expectation is inconceivable to us who believe in the second coming of Christ. So that there was a personal enthusiasm and reality in the Lord Jesus Christ, who had gone back to Heaven, and who was to come again, and they were to hear the Gospel from His very lips. There was very little intellectual teaching in that day. Systems of truth as they present it there are none to read and no to-day, were not born. They are the product of a later stage of intellectual development. The early faith was in the person of Jesus Christ, who was coming again and who had promised them if they believed in Him they would live with Him for eternity. They had the highest form of worship; it was not church worship, or religion worship; it was personal worship of Christ. The worship of Christ was glowing, and He himself was among the worshipers. To us His presence on earth is a long gone event. Governments have arisen, have flourished for a while, and have relapsed into nothing. Letters which ruled the world are sleeping in the great libraries, and in their place systems and governments have come up which are with us to-day. The Apostles were able to tell the people how Christ looked, the color of His eye, the form of His mouth, the brow, the hair, the gesture, the stature; when He rose, when He slept; His manner of every action and everything about His person. There is a great deal difference between seeing and hearing things. I once saw people Gen. Hancock, one of the heroes of the war, and heard him tell of the battles in Virginia, and from him I got an idea of that battle, which I could not get from no book. So here were the men who saw Christ, who lived with Him. Then, again, the expectation of seeing Him again gives a vividness to the faith.

Now, as to the trials, what were the trials of their faith. Here were these men trying to live like Christ, all in fashion like a squad of soldiers, awaiting to be led into action, earnestly longing that when the general came he would say, "these are the men." Let us discuss these great troubles and come down to the facts. There was a great deal in changing from the Jewish worship to the spiritual worship. The people to whom the epistle was addressed were brought up in the Church with some peculiar rite for every part of their worship; their whole life was filled with provisions for right conduct within and without. They came to that life in which the inspiration was Jesus Christ, and the whole truth was faith. They asked, Is there nothing in sacrifices, is the meat of idols nothing, are consecrated things nothing? and this question had to be met. Some persons do not take anything very hard; they are physically adipose and mentally adipose, and the consequence is they never suffer any way. They keep Sunday because their parents told them to. They go down a little cower, and they discard Sunday as soon as their friends tell them it is a mere name. But there are very sensitive souls whose shakes the very soul, and by and by the imperfections of youth are seen, and the person is called upon to change, and in this change there is a great trial of suffering. Martyrs are not the only persons who have suffered, but there is suffering in giving up connection with friends, and that was the suffering of every man in the earlier times when men changed from the religion of Moses to that of Christ. We may see the same thing going on to-day in many families.

Mr. Beecher then gave a striking picture of the life of a young man, who, starting in life, was at first prosperous, but in the prosperity he forgot God. Adversity then came upon him, and in his trouble and trial he remembered his Creator, and began to serve Him. The preacher closed the sermon by exhorting men to be careful of riches, to be careful that their riches instead of hindering them should help them to a higher life, and also to be guarded, and see that the trials still temporarily of the strengthened them instead of weakening them.

THE PURCHASE WITHOUT PRICE.

The Rev. John Hall, D. D., at the Fifth Avenue Presbyterian Church.

The Rev. Dr. John Hall preached at the Fifth Avenue Presbyterian Church at Fifth-ave. and Nineteenth-st. yesterday morning from Isaiah, lv., 1: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk, without money and without price."

This subject, he said, has especial reference to those who are out of Christ, but no doubt there is truth in the invitation to encourage and strengthen believers. In the first chapter the foundation of Christianity is laid; in the sixth there is contained the history, the struggle, and the success of the Church; while in the 55th the voice of God is heard as it has sounded through the ages, saying, "Ho, every one that thirsteth, come ye to the waters." There is a fitness in this arrangement, and a beauty apparent to every one. To attempt to analyze it is like picking a flower to pieces to discover its beauty or its fragrance. But it is not on its beauty that we are to dwell. Such thoughts are apt to lead us away from the main teaching of the text. There is a common experience of men. It must be in the pursuit of happiness, for peace, and for repose of soul. Happiness is a common and imperfect word for expressing man's needs. It usually embraces the idea of food, raiment, home, friends, a place in society, and freedom from care. But this is a superficial conception; it does not express man's need of interior peace.

This invitation is a general one; all are invited. No money is needed; the gift is gratuitous. No matter what mistaken theologians may have said, here is the authority to proclaim a perfectly free invitation to any and every sinner. There are some, especially of the young, who thus far have had everything done for them, who have been surrounded by favorable circumstances all their lives, while others have borne their burdens. Their predominant feeling is hope. Their life is bright, and though sometimes they have hours of anxiety, they are still confident that propitious circumstances will continue to sustain them in the future. To such the Lord calls, saying, "Come ye, buy and eat without money and without price." Circumstances will not save you. Favorable surroundings will not give you a new heart. These have not met the deepest wants of your nature. You have a conscience which must be rectified, hopes that must be satisfied; a heart that must be renewed; capacities of happiness or woe which must be directed in right channels and diverted from wrong ones. There is another class, entirely different. They have had religious training, and have never broken very far away from church influences. But they have only a superficial interest in the Gospel. The Church occupies a subordinate place in their thoughts. They are polite and civil to the Redeemer of mankind, whenever He is brought to their notice. They have forgotten their deeper interests, and are likely to go from worse to worse. It is dreadful to have the Gospel brought close to your hearts and not to act upon it. If you have no goodness, no righteousness, no tenderness, no right view of sin, yet you can freely come to the waters. There are others who are standing still, who believe that religion affords the only true happiness, and who mean to put themselves under its power. To them also the invitation comes. Their neglect may not be criminal, but it is a frequent means of reaching ruin.

There may be other voices to which you may be listening. There may be the voice of Wealth sitting on her gilded throne; of Pleasure, young, radiant and dulcet-voiced; of Fame, walking on the mountain tops and sounding her trumpet so that the world must needs hear; all these you may hear, but if you are wise you will answer: I might fail in reaching these goals, and of those who have succeeded many are filled with the deepest regret and suffer the keenest misery. But they never experienced these things who give ear to the invitation of the text, and drink of the refreshing water, the gladdening wine and the nutritious milk which are freely offered to all. The happiness of the world will be broken by sickness, by adverse circumstances, by disappointments, by wounded affections, by the thoughts of death and judgment. The underlying peace and satisfaction which Jesus gives is compatible with all these things. Deeper than enjoyment, pleasure and happiness is the repose of the soul, the great peace which comes alone from Him.

LESSONS INCULCATED BY CHILDREN.

The Rev. W. R. Alger, D. D., at the Church of the Messiah (Unitarian).

The Rev. Wm. R. Alger, D. D., preached yesterday morning at the Church of the Messiah, at Thirty-fourth-st. and Park-ave., to an audience which nearly filled the edifice. Mr. Alger's text was selected from Matthew xviii., 28: "Jesus called a little child unto Him, and set him in the midst of them." Among other things Mr. Alger said:

By the beautiful symbolic act of setting the little child in the midst of the ambitious disciples, who disputed concerning their claims to precedence, Jesus taught that the most innocent and lowly in soul should receive the highest crowns and occupy the highest stations in the Kingdom of Heaven. Let us in distant imitation of the example of the Great Teacher, in imagination call a little child unto ourselves and, setting him in our midst, see what lessons his presence will suggest. Mr. Alger here pictured a child fresh from nature's mold, pure, undefiled, arrayed for the inhabitation of an invisible spirit which animates and wields it at will. That spirit came from God, a finite emanation from the infinite. Thus the Most High peoples the universe with His children, individual existences made in His image, partaking of His attributes, who may be the intelligent recipients of His love and wisdom, conscious centers of life and joy, glorifying their Author with free service and praise, relieving the weary monotony and the intolerable solitude of an absolute unshared existence. This is the origin of the human race whose destiny is to receive and return the love of God forever. The birth of a little child or the appearance of a new spirit at the commencement of the lists of immortality therefore is a revelation of God emphatically declaring the present exercise of His creative energy. The fact that every child is a spirit freshly created by the Omnipotent and sent here to begin his career constitutes every child in a profound sense an Emmanuel. The first lesson then which we may learn by considering a little child is that the birth of a spirit is a revelation of God, who alone is the independent and absolute cause.

As we again turn our attention to a little child we are struck with his entire dependence and the admirable provisions made for the supply by others of the wants he cannot meet himself. Over against the needs of an infant, God has set a feeling of tenderness toward these little ones which is universal in the human heart. This arrangement by which it is secured that he so powerless, so wholly at the mercy of every chance, shall be kindly cared for and brought up until he is able to take care of himself, is the strongest proof and happiest illustration of Providence, a Divine guardianship ever all, boundless, sleepless and forever. The next thought naturally suggested as we look upon a little child is of his innocence. The most absurd, most monstrous doctrine ever incubated on earth—a doctrine directly repugnant to the letter and spirit of Christianity—is the doctrine of total depravity of infants. Innocence, the state in which a child continually lives, is unconscious harmony with the will of God, in spontaneous concord with all truth. Upon the principles of natural religion, the death of a little child, who has accomplished no destiny, but only begun one, is the sure pledge of a life to come. Contrary to sinner religions, Christianity confirms this presumption and exalts it into knowledge. The Christian parent who has sent a child before Him—the spotless little feet treading lightly through the dark valley—expects as his own approach to the spiritual world to be first met and welcomed by a radiant little angel, from whom he parted as a mortal child, with many tears shed on her early grave. Here the household circle shall grow smaller, but there it shall grow larger, until it is complete. So cheering a faith as this is needed in this world of the dying and the dead.

As I look around me this morning, I see those who have parted with a little child of rare loveliness and promise, who was most dear to them. Affectionate, gentle, pure, she was more fit for the serene delights of heaven than for the rude encounters of this world; and God kindly took back the little seraph he had lent. They who had parted from her for a season cannot but miss her and feel a mournful vacancy in the dwelling she has left, for she was to them the most beautiful and sweet of human children. And she is gone. But be of good cheer! She is still living in some higher mansion of the Father's house, awaiting for those who one after one shall pass to meet her.

"She has gone to Heaven before you,
But she turns and moves her hand,
Pointing to the glories o'er you
In that happy spirit land!"

From the considerations now presented, therefore, we learn four important lessons: The birth of a little child reveals God; the helplessness of a little child proves Providence; the innocence of a little child illustrates the Kingdom of Heaven; the death of a little child implies immortality.

HEAVEN'S DOOR OPEN.

The Rev. Thos. Armitage, D.D., at the Fifth Avenue Baptist Church.

The Rev. Thomas Armitage, D. D., preached yesterday morning at the Fifth Avenue Baptist Church, of which he is pastor. His subject was "Heaven's Open Door," and his sermon was substantially as follows:

This is one of the standing consolations of the true servant of God, that when an earthly door is closed against him he has a beautiful view of the open golden gate though he be an exiled prisoner. Just as the gate of the ancient city of refuge afforded an asylum for the fugitive from justice, when the avenger of blood was on his track and at his heels; just as the massive gates of Jerusalem welcomed the weary pilgrim home again after his wanderings; just as the beautiful gate of the temple, which required twenty men to open and shut it, was a resting place for the impoverished and crippled, so are the gates of pearl and precious stones a refuge, a home, and a rest to all the exposed, the friendless, and the weary-hearted among the sons of God. While the word "door" or "gate," as a metaphorical word of Scripture, denotes peril, when it is used of the "gates of death;" plot, stratagem, and machination, when it is used of "the gates of hell;" opportunity when "a great door and effectual is opened" for the preaching of the gospel; and the passage to blessedness when Jesus says, "I am the door"—here in the text, the opening of "a door in Heaven" means the disclosure of a great and glorious revelation, an unfolding to the eye of the seer of all that expresses a new insight, obtained by a new freedom of access to the revealing God. Years had elapsed since the Lord Jesus had ascended to the throne on which he was seated when John looked into the heavenly door which was opened to his raptured sight, and the immediate scenes which followed brought him directly into union with the administration of Jesus as a mediator. If then this door opened in Heaven has such a bearing on our salvation we may proceed at once to show that the text implies.

I. That heaven's door had been shut. Then who shut it, and how? That is a terribly startling passage which you find in the book of Genesis descriptive of Adam's expulsion from Eden, when his sin had insulted Jehovah beyond longer endurance, for it is said, "So he drove out the man." Just as Jesus drove out those who speculated in the temple upon the sacrifices of the people, in like manner God shut the gate of the Paradise below which Moses speaks of in the first book of the Bible, and the gate of the Paradise above, of which John spoke in the last, lest man should put forth his hand and eat of the fruit of the tree of life, and live forever. In effect and after a moral order, man closed them both, and bolted and barred them effectually against himself. When the gate of that home turned upon its pivot, the clash of its closing spoke of an immense moral revolution in the universe. The gate of grace and glory seemed then to be closed forever. Apostasy sealed every avenue to purity and peace, and sealed it securely, voluntarily, and, as appeared at the time, eternally. Man deliberately shut to the door, and God's holiness morally ratified the act.

II. The text asserts that heaven's door has been reopened. And who reopened it? "I saw, and behold a door set open in heaven." God now opens, "and no man can shut." The heaven he lost is recovered by free grace, as he lost it by apostasy. When Jesus passed through the portals of light, on his way to this earth, he brought life and immortality to light, making a grand revelation of mediatorial restoration. He is our Samson to bear away every barrier, harmonize every difficulty, and honor the moral government of God by justifying the closing of the door, and still laying a basis for its reopening.

III. The text avows that this door being once reopened it shall never again be closed. It is a door in heaven "set" open. The door was not opened to let one pass through it and then closed again, but it was seen standing open. There was neither a cloud over it nor a vail before it, and there has never been a day since it sprang back, as by the magic of life, when renewed ones have not swept securely and triumphantly through it, as a blood besprinkled way. Sometimes God brings us down close to the gates of death, that we may have a nearer vision of the "door set open in heaven." Then what great thoughts we think, but how few words we speak. In the solemn stillness of those visitations, what an immense change takes place in all our estimates of two worlds between which we stand and that we survey at once. Like the prophet when he came down to the deeply shaded brink of the Jordan, we stand with him gathering our mantle around us and looking over to the light beyond. Need I say to you that this door in Heaven stands wide open for you today? Just as wide open as for your friends who have entered it or those who are pressing on to join them. God invites you as lovingly; He draws you as tenderly; He died for you as freely; and he is willing to save you as fully.

RELIGIOUS NOTES.

The library of the Rev. John Rodgers, first Moderator of the Presbyterian General Assembly, has been given to the Presbyterian German Theological Seminary of Bloomfield, N. J.

The Rev. James O. Murray, D. D., pastor of the Brick Presbyterian Church in this city, has accepted the Professorship of English Literature at Princeton College, to which he was elected a short time ago.

The Reformed Episcopalians have organized a new church in Chicago. The building formerly occupied by St. John's Church (Episcopal) has been taken. Bishop Cheney and the Rev. Mr. Postlethwaite are to conduct the services.

The women of the Presbyterian Church of Carson, Nev., have formed a Home Missionary Society to work among the Chinese of the neighborhood. Besides a small monthly contribution toward the support of a chapel, they assist a Chinaman, Ah For, four evenings in the week to teach his countrymen.

The Campbellites purpose forming a Board of Foreign Missions, the members of which are to be annually elected by the contributors to the foreign mission fund. The Board is to hold its annual meeting at the same time and in the same place as the General Convention of the Church. Its proceedings are to be published in the minutes of the General Convention.

In view of the pecuniary embarrassments of the various Boards of the Presbyterian Church, the Presbyterian Union of Cleveland has appointed the fourth Sunday of February as a day of special contributions in the Presbyterian churches of Cleveland for their assistance. It requests the other Presbyterian churches of the country to unite with it on the same day for this object.

A National Temperance Convention is to be held in Chicago, beginning June 1. All associations of ministers and churches, general assemblies and synods, general and annual conferences, classes, presbyteries, and religious state conventions, also all national and State temperance organizations, women's national and State unions, and other state temperance bodies, are invited to send seven delegates each. The Convention is to be held in the hall of the Young Men's Christian Association.

DR. JOHN HALL ON PREACHING.

THE PREACHER'S COMMISSION.

OPENING OF THE LYMAN BEECHER LECTURES ON PREACHING BEFORE THE YALE DIVINITY SCHOOL—A HISTORICAL CHURCH TO DEFINE THE PREACHER'S FUNCTION—ITS NATURE TWOFOLD—DIVINE LIMITATION OF PULPIT THEMES—SCIENCE AND SPECULATION RULED OUT—RELIGION'S SUBJECT-MATTER NOT UNEMPIRICAL.

[FROM AN OCCASIONAL CORRESPONDENT OF THE TRIBUNE.]

NEW-HAVEN, Feb. 4.—The fourth annual course of lectures on "Preaching," on the Lyman Beecher foundation, before the Yale Divinity School, was opened at Marquand Chapel at 3 p. m. to-day by the Rev. John Hall, D. D., of New-York. Dr. Hall spoke in substance as follows:

Much though the speaker admired the catholicity of the school in going outside of the circle of New-England bred men—the stamp of whose thinking was on the whole country—and outside its denominational limits, to ask him to deliver the present course, he had consented almost against his better judgment, and only upon the representation, first, that the scope of the foundation would admit of a general treatment of a subject which, in its strictness, he had never had time thoroughly to investigate; and, secondly, that by revolving in an orbit much less resplendent than his predecessor's, he might yet serve men, like himself, considerably on the hither side of the extraordinary. A moment's glance at the Church would suggest certain principles which might serve as guides in the suggestions of the course. First, then, the Church might be looked at in two ways, as an element in universal history, or as an institution by itself, beginning with the birth, death, or resurrection of Christ, as might seem best, and coming down to the present. In the latter aspect, it was to be noticed that the Church was no merely voluntary organization, like a benevolent society, toward which one's attitude was a matter of option, but a creation of Providence—a thing historic in the largest sense. To that organization were given officers and rites. The first officers were apostles, men sent forth with special functions, and notably miraculous ones; for each stage of the development of the Kingdom of God had its special props in the supernatural, which, when the new phase became established, vanished—the framework removed from the finished arch, the wrappings from the effected graft. Unto a succession to that ministry the ministry of to-day laid claim—not a tactual succession, as in certain wings of the church, but such as a true American citizen might claim himself to possess in succeeding in citizens' duties to the signers of the Declaration of Independence. The chief rites were baptism—sign of union and the Lord's Supper—sign of sustained communion with the Lord Jesus. These rites were adapted at once to man's physical and spiritual nature, and, from that borderland had arisen their mystic abuse—as, in psychic problems covering the same border land, necromancy and magic had produced distortions—and their abuse through excessive secularization, as in making them requisites to political citizenship. Nothing ago the North of Scotland and England had illustrated well these abuses respectively. This would suggest the need of knowing the history of such institutions. Of these rites the members of the Christian ministry were the natural celebrants, not by virtue of superior wisdom or holiness, but from their undertaking that particular service. This cursory survey would suggest the sphere of the ministry, and its letter of directions might be summarized in the words: "Go ye, therefore, and teach all nations, baptizing," &c., and "teaching them to observe all things whatsoever I have commanded you." But the two words for teach were different; the first meant "make disciples," the second meant "teach." So the ministry were first to disciple men, and secondly to teach men. Sometimes the functions might properly be separated, but usually they were to be combined. The "whatsoever I have commanded you," would cover all New Testament teachings; those of the Old as illustrating them; those of the Spirit's instructing since. Nevertheless this letter of directions was a definite guide, and lessened an awful responsibility to a grave one.

By inference the command excluded much that had crept into the pulpit. It excluded, for instance, Science as such. The speaker had no quarrel with science; he was profoundly grateful to its students for their contributions to the sum of knowledge; the seeming breach between Science and Religion was only a threatened one, and arose from Science's leaving its proper sphere. Still, Science had its own students, methods, pulpits, and the Church was not the place for it, save in incidental fashion, as when Chalmers utilized his astronomy. In this incidental way all things might help the Preacher: "Butter and honey shall he eat, that he may know how to refuse the evil and choose the good." Speculative preaching was also excluded by this rule. Many young preachers took essentially this position of a Sunday: "I have been thinking this matter over; have come to such a conclusion for such reasons; in a week or a month I may change my view." That was well for the method of philosophers—Plato, in the Academy, and the rest; it was well for poets, for scholars, for magazines, and reviews, but not for the pulpit. To preach in such fashion was boundless conceit in asking peers to bow to a chance phase of one's thinking, and it was, for religion, like building on a heaving bog, anchoring to a floating timber, setting up a landmark of snow. From such preaching the natural popular revulsion would be to undue bondage to authority for the very sake of something stable. This rule also shut out various minor topics, as the wire-drawn details of ritualism. The speaker wore in his own pulpit the Geneva gown and bands—hereditary in his own country, an ancient garb of scholars and the clergy, good to hide one's ungainliness, useful to keep the pews from excessive criticism of the preacher's outer man, when their own inner man should be scrutinized. But he should never think of preaching a sermon on the mystic significance of the Geneva gown and bands—especially if authorities were at loggerheads concerning them; so also would sacerdotalism be shut out. There were *Episcopoi*, *Presbuteroi*, *Diakonoi*, in the New Testament, but no *Hiereis* of the infant church—a fact most significant when the priestly name, common to Jewish and Pagan religions alike, would have been an important indorsement of Christianity. By this rule, again, the teachings of Christ would need to be emphasized in proportion to their importance. "Body of Divinity" was a pretty good phrase—thumbs and great toes of subordinate importance—indeed, but hard to lose, especially in Ambrose's's time, when their loss meant no more drawing of bow-strings or fleetness of foot in war. This rule did not, however, prohibit a method of thought and a style of address suited to the needs of the times—the only proper "preaching to the times."

In conclusion, two thoughts were to be borne in mind; first, that the body of the teaching was far more a matter of experience than Huxley and Spencer would have men think—even needs, helplessness, guilt, terror of God, reconciliation, triumphant hope, unselfish living; and secondly, that however poor the teaching as matter of criticism, so as it were only one's best, the Spirit was engaged to make it efficient. The speaker, in common with all ministers of a quarter century's service, had preached an exceeding multitude of weak sermons; in an almost staggering realization of which, it was ever his solace, "I believe in the Holy Ghost."

THE LATE SENATOR BUCKINGHAM.

OFFICIAL HONORS TO HIS MEMORY BY THE STATE OF CONNECTICUT.

NEW-HAVEN, Conn., Feb. 7.—Gov. Ingersoll yesterday issued the following executive order:

STATE OF CONNECTICUT,
EXECUTIVE DEPARTMENT, NEW-HAVEN, Feb. 6, 1875.

In token of the public respect for the life of William A. Buckingham, who for eight years continuously filled the Executive office of this State with high distinction, and whose death while a Senator of this State in the Congress of the United States, has, by reason of his personal virtues, as well as by his long-continued public service, caused profound sorrow throughout the State, the several offices of the State Government will be closed on Tuesday, the 9th inst., the day of his funeral, after 12 o'clock, noon.

CHARLES R. INGERSOLL.

AN ALABAMA CLAIMS COMMISSIONER.

PHILADELPHIA, Feb. 7.—C. P. Clark, United States Commissioner at Philadelphia, has been appointed by the Court of Commissioners of the Alabama Claims a Commissioner to take the testimony of witnesses to be used in the investigation of any claims presented to that Court against the United States.

XLIIID CONGRESS--2D SESSION.

REGULAR REPORT OF PROCEEDINGS.

SENATE DEBATE ON A STEAMBOAT BILL—THE POLAND COMMITTEE'S REPORT ON ARKANSAS AFFAIRS IN THE HOUSE—A DEBATE ON AN INTERNAL IMPROVEMENT SCHEME—NO MONEY IN THE TREASURY.

SENATE.....WASHINGTON, Feb. 6, 1875.

The VICE-PRESIDENT laid before the Senate the credentials of Theodore F. Randolph, United States Senator-elect from the State of New-Jersey, for six years from March 4, 1875. Read and placed on file.

Mr. WRIGHT (Rep., Iowa) presented a memorial of the members of the bar of the District of Columbia, asking the appointment of a commission of two lawyers to codify the laws of the District. Referred to the Committee on the Judiciary.

Mr. HAMILTON (Lib. Rep., Texas) presented a memorial of several hundred citizens of the Creek Nation, against the passage of the bill to organize a territorial form of government over them. Referred to the Committee on Indian Affairs.

Mr. FERRY (Rep., Conn.) presented the resolutions of the Common Council of Middletown, Conn., asking an appropriation for the improvement of the mouth of the Connecticut River. Referred to the Committee on Commerce.

Mr. SHERMAN (Rep., Ohio) presented a memorial of the Cincinnati Chamber of Commerce in favor of granting the aid asked by the Texas Pacific Railroad. Referred to the Committee on Railroads.

Mr. FLANAGAN (Rep., Texas) presented a memorial of the citizens of Brownsville, in that State, for a modification of the tax on leaf tobacco. Referred to the Committee on Finance.

Mr. PRATT (Rep., Ind.), from the Committee on Pensions, reported back the bill granting pensions to certain soldiers and sailors of the War of 1812, and the widows of deceased soldiers, and to restore to the pension rolls names of persons stricken therefrom in consequence of disloyalty, with an amendment in the nature of a substitute. Placed on the calendar.

In reporting the bill, Mr. Pratt said the substitute admitted to the pension rolls the names of all surviving officers, soldiers and sailors of the War of 1812, who served in that war for a period of 30 days, and who were honorably discharged, and did not voluntarily engage in the late rebellion. It also admitted all surviving officers and soldiers who served in the Indian War of 1811, and the surviving members of the Seneca Indian Nation who served in the War of 1812, and finally restored to the roll the names of all persons now surviving, stricken therefrom by the act of 1862, such pensions to be paid from and after the passage of the act.

Mr. EDMUNDS (Rep., Vt.) presented a communication of the Secretary of War touching the state of the law concerning the removal of persons charged with crime from the Territory of Alaska to Washington Territory. Referred to the Committee on the Judiciary.

Mr. WEST (Rep., La.) presented a memorial of P. B. S. Pinchback, asking action on his claim for admission to a seat in the Senate. Referred to the Committee on Privileges and Elections. In presenting the petition Mr. West said: I present the petition of Mr. P. B. S. Pinchback, Senator-elect from the State of Louisiana.

Mr. HITCHCOCK (Rep., Neb.) introduced a bill to provide for the construction of a bridge across the Missouri River at Decatur, Neb. Referred to the Committee on Commerce.

Mr. PRATT (Rep., Ind.) from the Committee on Public Lands, reported adversely on the bill to authorize the Secretary of the Interior to indemnify holders of preemption and homestead certificates upon lands in Iowa within the so-called Des Moines River Grant, and it was indefinitely postponed.

Mr. HAMILTON (Dem., Md.) from the Committee on Patents, reported favorably on the bill authorizing the extension of letters patent of John R. Harrington for an improvement in carpet lining. Placed on the calendar.

Mr. FERRY (Rep., Conn.), from the same Committee, reported adversely on the bill to authorize the Commissioner of Patents to extend the letters patent of O. D. Harrett and S. E. Smith for improvements in sewing machines, and it was indefinitely postponed. He also reported favorably on the bill authorizing the Commissioner of Patents to consider the application of John Fritz for an extension of his patent for rolling iron. Placed on the calendar. Also adversely on the bill to extend the letters patent granted to Henry G. Buckley for certain improvements for kiln-drying substances, and it was indefinitely postponed. Also favorably on the bill to enable Mrs. Christiana L. Williams, administratrix of the estate of C. W. Williams, deceased, to make application to the Commissioner of Patents for an extension of letters patent for an improvement in canal locks and gates. Placed on the calendar. Also adversely on the resolution of the Legislature of Kansas against the extension of patents beyond the time now allowed by law; and the petition of Julius A. Pickering for an extension of his patent for attaching boot-straps, and the Committee was discharged from their further consideration.

Mr. MORRILL (Rep., Vt.), from the Committee on Public Buildings and Grounds, reported favorably on the bill for the protection of the United States Custom-house in the city of Louisville, Ky. Placed on the calendar.

Mr. CLAYTON (Rep., Ark.), from the Committee on Territories, reported back the Senate bill to organize the Territory of Oklahoma, with a written report recommending that the further consideration of the bill be postponed until the second Monday in December next. So ordered.

Mr. FENTON (Lib. Rep., N. Y.), presented a resolution of the New-York Legislature in reference to the ratification of leases made by the Seneca Indians in that State, which was read and laid on the table, a bill having already passed the Senate to provide for the ratification of such leases.

Mr. FENTON (Lib. Rep., N. Y.), from the Committee on Private Land Claims, reported favorably on the bill authorizing the sale of certain lands at Vincennes, Ind. Placed on the calendar.

Mr. WRIGHT, (Rep., Iowa), introduced a bill to define the law in regard to the right of action for injury to the person in the District of Columbia. Referred to the Judiciary Committee.

He also introduced a bill to define the crime of murder and manslaughter in the District of Columbia, and fixing the punishment therefor. Referred to the Committee on the Judiciary.

Mr. HOWE (Rep., Wis.), from the Library Committee, reported a bill making further provision for the accommodation of the Library of Congress. Placed on the calendar.

The bill authorizes the erection of a fire-proof building in the center of Judiciary square, to which shall be removed the copyright records and all books and other material of the Library (every such portion, not exceeding 50,000 volumes, is shall be designated by this Committee to remain in the Capitol). The new Library Building shall be designed and so worked out, determined on by a commission consisting of the Secretary of the Treasury, the Chairman of the Joint Committee on the Library on the part of the Senate and House respectively, the Chairman of the Senate Committee on Public Buildings, and the Librarian of Congress. The bill proposes the appropriation of $250,000 to begin the work.

Mr. SPRAGUE (Rep., R. I.), from the Committee on Public Lands, reported, with amendment the bill to provide for the sale of the desert lands in Lassen County, Cal. Placed on the calendar. He also reported favorably on the bill construing the act for the benefit of the Mobile and Girard Railroad Company of Alabama. Placed on the calendar.

Mr. MORTON (Rep., Ind.), from the Committee on Privileges and Elections, reported back the bill to regulate the counting of votes for President and Vice-President, and the concurrent resolution to amend the Twenty-second Joint Rule, and asked that the Committee be discharged from their further consideration. So ordered. He also reported, from the same Committee, a bill to provide for and regulate the counting of votes for President and Vice-President, and for the decision of questions arising therefrom. Placed on the calendar. He gave notice that he would ask the Senate to consider the bill on Monday next.

The bill provides that both Houses of Congress shall meet together at 1 o'clock on the last Wednesday in January next succeeding the meeting of the Electoral College, and be presided over by the President of the Senate. One teller shall be appointed by the Senate and two by the House, and they shall receive from the presiding officer the certificates as they are opened, and after reading them aloud, shall read a list of the votes as they appear from the certificates. The result of the count and the names of the persons, if any, elected, shall then be announced by the President of the Senate. If, however, upon the reading of any of the certificates, any question shall be raised in regard to counting the votes therein certified, the Senate shall withdraw to its chamber, and each House shall decide upon the question raised. No electoral vote or votes from any State to be rejected except of which there shall have been made, shall be rejected except by the affirmative vote of the two Houses. When the two Houses have voted they shall immediately reassemble and the presiding officer shall then announce the decision of the question submitted; and any other question pertinent to the object for which the two Houses are assembled may be submitted and determined in like manner.

The second section of the bill provides that if more than one return shall be received by the President of the Senate from a State, purporting to be the certificate of the electoral votes given at the last preceding election for President and Vice-President in such State, all such returns shall be opened by him in the presence of the two Houses when assembled to count the votes, and that return shall be counted which the two Houses, acting separately, shall decide to be the true and valid return.

The remaining sections of the bill limit each Senator and Representative to ten minutes in speaking on any one question, provided that after each debate has lasted two hours, the majority of each House may direct the main question to be put without further debate, and provided that the joint meeting of the two Houses shall not be dissolved by the election votes are all counted and the result announced; but it shall be competent for either House, acting separately, in the manner herein before provided, to take a recess not beyond 10 o'clock the next morning.

Mr. MORRILL (Rep., Me.), from the Committee on Appropriations, reported favorably on the House bill appropriating $20,000 additional for the contingent fund of the House of Representatives. Passed, Mr. Edmunds only voting in the negative.

A message was received from the House of Representatives announcing the non-concurrence of that body in the amendments of the Senate to the bill amending the National Bank act, and fixing the compensation of National bank examiners, and asking for a Committee of conference thereon. The request was agreed to, and Messrs. Scott, Morrill of Vermont, and Bayard were appointed members of the Conference Committee on the part of the Senate.

The Vice-President then called for business on the calendar. The Committee on the District of Columbia being entitled to the floor, the following bills reported by the Committee were passed: The House bill to incorporate the Capital, North O Street and South Washington Railroad Company. The Senate bill supplementary to the act to authorize the Washington City and Point Lookout Railroad Company to extend a railroad into and within the District of Columbia, approved Jan. 22, 1873. The Senate bill giving the approval and sanction of Congress to the route and terminus of the Anacosta and Potomac River Railroad, and to regulate its construction and operation.

Mr. SARGENT moved that the remainder of to-day be assigned for the consideration of bills on the calendar, and at the close of the session the resolution of Mr. Schurz, instructing the Judiciary Committee to inquire what legislation by Congress is necessary to secure to the people of Louisiana the right of self-government under the Constitution, be taken up in order that it might be the unfinished business on Monday, when he thought he would be able to address the Senate.

Mr. CHANDLER (Rep., Mich.) objected, and moved to take up the House bill to revise, amend, and consolidate the laws relating to the security of life on board of vessels propelled in whole or part by steam, and for other purposes. Agreed to. Yeas, 27; Nays, 16.

The reading of the bill, which was begun last session, was concluded.

Mr. BOUTWELL (Rep., Mass.) opposed its passage, and said it left the equipment of steam vessels as to articles for the protection of human life entirely in the hands of the owners of such vessels. He argued that there were fewer casualties under the present law than heretofore, and the safeguards now thrown around the steamboat service were a gain to the public. Another objection he had to this bill was the fact that it had numerous and intricate provisions to govern vessels in regard to passing each other. It was very hazardous to incorporate in any law provisions of this sort. It was much better to leave the Board of Supervisors to prescribe these rules, subject to the approval of the Secretary of the Treasury.

Mr. THURMAN (Dem., Ohio) favored the passage of the bill, and said he did not agree with the Senator from Massachusetts (Boutwell) that the rules in regard to vessels passing each other should be left to the Board of Supervisors. It was better to have them enacted, and thus have them uniform.

Mr. CONKLING (Rep., N. Y.) said he well understood the nature and persistence of that lobby, which even now was in this chamber to urge this bill. He understood the force of that lobby which purchased a newspaper to pour out noise on Senators who opposed the bill. He believed the proposed legislation would imperil no more lives. It was not a great while ago that a vessel went down in Long Island Sound, and the newspaper to which he referred said the loss of so many lives was chargeable to him (Conkling) because he opposed the Steamboat bill, and such opposition on his part prevented the parliamentary hinge being on the door of each stateroom in that vessel. He was told that he was to meet the sheeted ghosts of all those lost because he opposed the bill. At the proper time he would assign his reason for