SEPARATE FROM THE WORLD.

DR. CROSBY'S WARNING TO CHRISTIANS.

NO ALLIANCE TO BE FORMED WITH THE UNGODLY—PERILS OF A FASHIONABLE LIFE.

In the Fourth Avenue Presbyterian Church

yesterday morning the Rev. Dr. Howard Crosby preached upon the dangers to which Christians are exposed when they form alliances with ungodly people. His sermon was based upon these words in IId Chronicles, xix., 1, 2: "And Jehoshaphat, the King of Judah, returned to his house in peace to Jerusalem. And Jehu, the son of Hanani, the seer, went out to meet him, and said to King Jehoshaphat: 'Shouldest thou help the ungodly, and love them that hate the Lord? Therefore is wrath upon thee from before the Lord.'" After showing how Jehoshaphat, who was a good man, was punished by the Lord because he went astray and formed wicked alliances with King Ahab, Dr. Crosby said in part:

"Many would have a God without wrath. They think that wrath does not become God, and they think so because they associate with wrath all the human imperfections with which man accompanies his wrath. They imagine selfishness and envy and malice and spite, when God's wrath has none of these elements, but is pure and holy and a part of His goodness and truth. The events of life are part of God's training of His children, and much of this training is disciplinary and corrective, while some of it is directly the action of the Divine wrath.

"Let us examine wherein good Jehoshaphat provoked the Divine wrath, and apply the lesson to our own lives. First—He helped the ungodly. Jehoshaphat doubtless had admirable political reasons for his conduct. He also had admirable social reasons. There are always admirable reasons for doing wrong. But all his alliance with Ahab was in God's sight 'the helping the ungodly.' Now turn the glass from Jehoshaphat to ourselves. God's government is the same now that it was in his time. If we help the ungodly as we may do we shall have our Heavenly Father's wrath upon us.

"We help the ungodly when we put them into public office. We may plead party allegiance or any other excuse, but if we give our votes for wicked men, we are directly helping the ungodly. We are doing what we can to put them into positions of power and influence, and are thus contending against the Lord and the spreading of his truth and righteousness. We cannot do this, and then suppose we shall be lost sight of in the crowd. The Lord sees one soul as if it were the only soul in the universe. You have helped the ungodly—you must suffer for it.

"Again, we help the ungodly when we join with them in crooked money transactions. We may have cunning enough to keep out of the clutches of human law, but we cannot deceive God. We are on a board of directors. The company commits a crime; it waters stock fraudulently; it makes a lying statement of its condition, or it makes a corrupt bargain with another company. We do not vote for either of these things, but we sit by and let the matter be carried without a protest. More than that, we are secretly glad that it is carried, and we share the profits of the iniquitous transaction equally with those directors who voted for it. We have gone down deep to help the ungodly; we shall not escape God's wrath.

"Still another way of helping the ungodly is in entering into their social style of life, by which time is wasted in selfish display and the golden opportunities to learn Divine things and do good are lost. Eager to get into rich and gay and fashionable circles, Christians give up all their holy advantages and are tickled by being associated with the godless idlers whose whole idea of life is that of empty amusement. A box at the opera, a drag or a dog-cart in the Central Park, or a fashionable ball is sought by the Christian just as Jehoshaphat sought an alliance with the gay and fashionable of Ahab's court.

"There is a great deal of degradation of the Christian life going on in this city. It is nothing but gross defilement. I am sorry to believe that Christian women lead the way in this folly, but they find men ready enough to follow. Where is Christ our Saviour in all this? Where is our sense of Divine things? Where is our aspiration for them? Where is our love to do good? Where is our zeal to evangelize the world? It is an impossible thing for a Christian man or woman to enter into the fashionable life of this city without losing all the earnestness of the Christian life and marring the taste for Divine truth. That fashionable life is wholly alien from God. It is a system which wastes time and talents on trifles light as air. It drains its sympathies and checks its helpfulness to the needy and to those that are destitute of the Gospel. They will navigate of thousands on palaces and yachts and other such perishable flummery. What business has a Christian with such a worthless crowd? Is one who has Christ Jesus as his friend to go and seek the friendship of these insipid nothings, who never had a serious idea in their heads and whose hearts are set upon vanity?

"Secondly—Jehoshaphat provoked the Lord's wrath not only by helping the ungodly, but by loving those that hated the Lord. It was not a self-defensive alliance, it was a conclusion from without, but Jehoshaphat really loved those wretched princes and princesses at Samaria. And that is the trouble with our Jehoshaphats to-day. They associate with evil men and women because they love them, and if you chide them as making an unequal yoking, such as the Holy Spirit through the apostle condemns, they grow quite indignant and accuse you of a want of charity, and they begin to praise the noble character of the ungodly. There is nothing more melancholy than the decline of Christian thought and feeling and life under the influence of worldly alliances. The pleas of necessity are all false. It is always a deliberate act. It is love for those that hate God that is the motor.

"Whether in politics, society or business, the Christian who allies himself with the ungodly does so because he loves them. He forgets his first love for Jesus and substitutes for it a love for those who have no thought whatever for Jesus. The idolatry of the act is equalled only by its utter vanity. It leads to no blessing. It brings no gain to the traitor. It adds nothing to his happiness. It only adds to his load of remorse. The converted man who is trying to get his happiness out of the world is a pitiable object—he is pouring water through a sieve. He tires very hard and gets nothing for his pains. The Lord is against him and will trip him up for his good's good. The wrath of the Lord is upon him.

"Do not think, my fellow Christian, that our Lord is unmindful of us, His children. He is not going to let us go into folly without rebuking us. He watches every movement of our lives. Our worldliness will receive His stripes, the few stripes or the many stripes, exactly as He sees we need them. The storm will come and rage over us and we shall be distracted until we see Christ in the storm and seek from Him in penitent faith the command to the raging elements, 'Peace—be still.' Isn't it better to find our all of joy in Christ our Saviour? Isn't it better to dwell on our mount of privilege with Jesus and leave the vain world to hurry itself with its fashions and follies to its own ruin? The happy Christian life is that which makes no compromises with the world and has no drawing to its vanities, but which, by a true faith in Christ, obtains the wonderful riches of His grace as its portion every day."

WHAT TO DO WITH THE REASON.

A large audience at the Church of the

Paulist Fathers yesterday greeted the opening of a course of lectures designed for all classes of believers and unbelievers. The opening lecture was given by the Rev. Walter Elliott, the subject being "What is Human Reason?" The lecturer said that over the gate of the temple at Delphi was the inscription "Know Thyself." A course of lectures treating of the intellectual difficulties of the times might well begin with a short study of human reason itself. He continued:

We may partially define Reason to be that power which is superior to all others in external creation. Endowed with reason, man studies the stately procession of the planets and stars above his head, the elements of the bulky globe beneath his feet, the laws of life on the teeming woods and fields and waters; and everything pays him tribute. His busy reason argues, defines, assorts, compares. From things dead and dumb, from beings brutish and rude, he draws living, eloquent truth, ennobling beauty, purifying goodness, and as they vanish from his bodily senses, he stores them in an eternal memory. Do you not see that the truth of one definition of reason—a power superior to all others in valuation, creation or which ought to be—and to which all else pays tribute—or ought to do so. Every material and animate thing on earth, every impulse and appetite of his own animal organism, is rightly subject to a man's reason.

But reason is itself subject to another power, to an infinite and Divine reason. For the clearer a man's perception and the juster his judgment, the better does he know that he is not his own master. His reason acts by laws of his own making. Thoughts, aspirations, affections, all work by processes some of which he cannot himself realize, and others of which he can interfere with only at the expense of his own happiness. He instinctively looks to a higher power for guidance. He finds his truest liberty in subjection to laws (and therefore to a law-giver) supremely in and around him. So that human reason is tributary to supreme, infinite, Divine reason—God.

What shall I do with my reason? Cultivate it, obey it; make it master of the animal within you. But keep it where it belongs—above the material and brutish, subject to the infinite and Divine. Cling fast to its certitude; cherish its noble aspirations; and if you find the mysterious and perplexing in its researches be not dismayed. Complete enlightenment will finally reward you.

St. Paul's choir, under the direction of Edward Hurly, added much to the enjoyment of the occasion. The lecture next Sunday night will be given by the Rev. Clarence E. Woodman on "The Voices of God."

SOCIALISM AND UNBELIEF.

The Rev. Nicholas Bjerring, pastor of the Presbyterian Church of the Redeemer, delivered a sermon yesterday on "Socialism and Unbelief." Among other things he said:

The greatest evil in the world is unbelief, the apostacy from God. This apostacy from God is the continual source of corruption. For the man who falls from God and accepts infidelity nothing more is holy. A Nation in which deep infidelity gains the dominion is sure to meet perdition. Unbelief undermines all foundations of society, that finally, regarding neither Divine nor human authority, it seeks to upset everything existing.

The Socialists and the Communists incite man to their service through all that God has named as the prize in his service. "Liberty" is the first watchword that resounds from the ranks of these enemies of order and government, and the glorious liberty of the children of God is also the reward of those who follow the Gospel. But the evangelical liberty is freedom from the slavery of sin; the liberty at which the Socialists aim is the despising of the commandments of God, the self-willed separating from His ordinances upon earth, instituted to bring man into the service of God. "Equality," proclaim the Socialists to their adherents, eager after unjust gain and enjoyment. The equality of men is also the doctrine of the Gospel. All men are equal before God; all were create alike in His image; to all He has offered the same salvation. The equality of the Commune is the claim to like enjoyments of the world, possession, power, and the gratification of the passions. "Fraternity" is the third word upon the red flag, the beautiful battle-cry also of the Christian. The children of God are brethren, and are to be of one mind and soul. But what does the Commune understand by "Fraternity"? The answer was given to the world in the howling of rage and murder of Petroleuses and Petroleuses. Even the names point to crime, because only the Commune has invented them.

"Liberty, Equality, Fraternity!" These words are incessantly used and misused, and still they have a Divine germ of truth within them. They contain ideas which express the highest truths of Christianity. Yes, I believe in the truth of all the exalted ideas which these words symbolize, but there is only one way in which to realize them, and that is by turning to Him who taught those ideas to the world, the Son of God, Jesus Christ.

For this present life we often see unbelief lift up its godless head in the name of a false philosophy, which walks in the steps of the prodigal son in the Gospel. Christian brethren, do not waver in your faith. Modern science has not discovered anything that stands in contradiction with the teachings of the Gospel. The origin of matter, the evolution of organized types of being from unorganized substance, neither Darwin nor any of his disciples have been able to explain. The future lies in the hand of God and is hidden from human view, but we know, and also the present time teaches it to us, that the nations will find their true welfare only in that degree in which they turn to Him who leads humanity, both individually and collectively, through conflict to victory.

THE CHANGES IN THE PRAYER BOOK.

At St. Mark's Church Dr. Rylance yesterday gave the second of his sermons upon the proposed revision of the Book of Common Prayer. He said that there are three classes of people in the churches and in the community at large—those who are eager to make radical changes; the reformers who push forward faster than the community can move; the extremely conservative class, who do not want to make changes, who declare that what was good enough for their fathers is good enough for them and for their children. The third class comprises those who, while revering the liturgy of the Church, are yet alive to the demands of progress, and would cast away the litter of the past that hinders the spirit of the present from finding its best and fullest expression. Dr. Rylance told his hearers that at the recent convention the changes suggested were really only slight ones; that ecclesiastic, as a rule, are conservative, and therefore there need not be alarm lest the Prayer Book be radically changed. He then briefly indicated some of the changes.

In the morning services, he said, it has heretofore been the custom to have the Morning Prayer, the Litany and most of the Communion service, really three services, in one. By the change it is at the discretion of the clergyman which of the services shall be used. Some changes are suggested for the evening service, especially leaving out the long exhortation which is in the morning service. Dr. Rylance thought that this was a very excellent departure. He also was greatly pleased with the special service which has been prepared for use at the burial of little children. Some prayers had also been prepared which he thought excellent. He noticed one in the proposed new Manual of Devotion—that for the working classes. On some occasions he should use it, and would exercise also the discretionary power given him of changing the services from time to time.

The evening service on the first Sunday of the month at St. Mark's consists of a choral service. Last evening there was a festival service, beginning with a processional hymn, "The Spacious Firmament on High," from Haydn. The choir and congregation united in repeating the 119th Psalm. After the first lesson from the Old Testament, was sung, the anthem "It is a good thing to give thanks unto the Lord," adapted from Weber's mass in G. Following the second lesson was Dens Miseatur. Then came the creed, prayers and collect. The choir and congregation then sang antiphonally "Soldiers of Christ." This was followed by the anthem "Rebekah," given by the choir. The offertory anthem, "Trust in God, for He will reward thy patience," was rendered by the contralto in solo. The choir and congregation then joined in "Sun of my soul." The service closed with the recessional hymn "Abide with Me," given by male voices.

CHRISTIANITY AND SOCIALISM.

LITTLE DANGER TO CIVILIZATION FROM "THE ARMY OF THE DISCONTENTED."

The Rev. Dr. E. McChesney, of St. Paul's

Methodist Episcopal Church, preached last night the first of a short course of sermons upon "Christianity and Socialism." He announced as his text "What shall it profit a man if he gain the whole world and lose his own soul?" He said in substance:

"The relation of this old text to our subject will appear very soon. But first of all, I name some reasons for preaching upon this subject. I have taken up this theme under what I may call atmospheric pressure. The world is in the air. 'Socialism about thirty years ago was pronounced by an eminent French authority to be dead. Said Louis Reband in his 'Dictionary of Political Economy,' published in 1854: 'Socialism is dead. To speak of Socialism is to pronounce its funeral oration.' But Socialism to-day is thoroughly alive. It is everywhere in various forms throughout the civilized world. Dreams of power and prosperity are filling the minds of classes in the Old World which a century ago were living in dull contentment.

"We see how it is in our own midst. 'The Army of the Discontented,' as Mr. Powderly calls it, is beginning to show how great an army it is. Every one is asking, 'What will be the outcome?' and no one knows. It is not easy to predict. We hope and believe that the ultimate outcome will be social order firmly established. Civilization is not easily overturned. It has stood many shocks and can stand many more. The man who takes the pessimistic view of the situation must forget or be ignorant of history. But the end is one thing. The way to the end is another. Christianity has the message for this hour. And it is the duty of all who represent Christianity in any measure to announce this message as plainly and emphatically as possible. I believe, moreover, that the only solution that the problem can receive that shall be complete and final is the Christian solution.

"I deal this evening with only one phase of the great question. And if features of great interest are overlooked, it is merely because they are postponed till another occasion. I desire now to show the peculiar standpoint of Christianity with reference to these issues, and to show how with respect to the standpoint Christianity differs from Socialism.

"There has never been a time when social conditions were harder than when Christ appeared. Our text illustrates the peculiarity of his teaching. Socialism concentrates its attention upon 'the world.' Christ looks at 'the soul,' the man himself. Socialism pays respect to what the man has; Christ to what the man is. Socialism works upon society from without. Christianity works from within. Socialism seeks through the medium of the law, or the State, to remove social wrongs. Christianity seeks to save the individual, and thus from within to regenerate society. It is no unusual thing to hear Christ called a Socialist. St. Simon entitled his work upon Socialism 'The New Christianity.' If by this it is meant that Christianity is broadly humane and that it proposes to regenerate human life, social as well as individual, then it is true. But in no other sense is it true. The humanity of the Gospels one thing; Socialism is another.

"This text not only illustrates the peculiar standpoint of Christianity. It exhibits also some of the great potent ideas, ideas powerful to the history of society as well as of individuals. Here we find put in the strongest form the idea of human worth. A man is weighed against the world, the man outweighs the 'world.' This idea has been at the heart of all true human progress. It has been back of many reforms. It has given impulse and inspiration to the most magnificent enterprises for human welfare. We find here also a protest against views and modes of life that are merely material. The first business of men is to be saved, and that is simply to be right. This goes to the root of the whole matter. It is claimed that wealth is oppressive. In so far as it is true, the remedy is simply because men are more for the luxury or power that wealth brings than they care for themselves. They care more for what they have than what they are. In many cases wealth is not oppressive. It is because life is then looked at through spiritual eyes.

"What means the menacing cry that comes up from the streets and the factories and the tenement houses? It means again that men are more anxious about 'the world' than about their 'souls.' Granted that multitudes have not had a fair opportunity to make lives of comfort, granted that multitudes are burdened with inherited incompetence and misery. Still it remains that many owe their wretchedness to themselves. Laziness is a sin not only against God, but against one's own soul. There are thousands, doubtless, throughout this country who are vaguely looking for 'the Government' at last to help them who have not done a day's honest work for years. In other cases the saloon is perverted at last to help them who have not done a day's honest work for years. In other cases the saloon is perverted to the sanctuary. The bartender receives the money that ought to go to the home or the savings bank.

"Let the practical suggestion of our text be heeded and the ranks of misery would be greatly thinned. Let the unfortunate put themselves in such relation to Christian people that charity can be administered without defeating its own ends and their cry will not be unheeded. Some men need justice; others, charity. In proportion as Christianity prevails, in the same measure justice and charity will reign."

CENTENNIAL ANNIVERSARY OF A CHURCH.

The "Bowery Village," or Seventh Street Methodist Episcopal Church, a sketch of which was published in THE TRIBUNE yesterday, celebrated its centennial anniversary by several services. At 9 a. m. A. G. Thompson presided over a class-meeting. A half hour later Bishop E. G. Andrews conducted a love feast. At half past 10 Bishop E. G. Andrews preached upon "Faith," the opening prayer being offered by Dr. Daniel Curry. At 2 o'clock the Sunday-school was addressed by former superintendents and teachers, and at 3 o'clock the church body was filled by former pastors and members, the leader of the members being John Stephenson, the car-builder. The meeting opened with the hymn,

"And are we yet alive,
And see each other's face."

The whole congregation joined in singing the hymn to the familiar tune of "Dennis." After prayer by the Rev. Dr. F. A. Bourdon, the chorus of fifteen voices sang an anthem. Mr. Stephenson said among other things: "In 1825 I came to New-York. I became interested in this church, then meeting in the old Academy. I became interested in the Sunday-school and taught a class there. Shortly after that I became really converted, and ever since I have had God for my stay. I am now seventy-nine years old, and am teaching a Bible class of forty-four at my present home in New-Rochelle. I well remember the young men who used to meet with me here, The Floys, Michael Floy and I were like brothers; Graham, a graduate of Columbia College; Sam, Charles and James Davis. When I came here Thomas Fairweather was the superintendent. All of these turned out successfully and have fulfilled their mission here."

Mr. Stephenson then invited every one to take part, and the time was fully occupied. Among the speakers were the present pastor, the Rev. A. C. Morehouse, the Rev. Dr. A. C. Lee, the Rev. Dr. Lucius H. King, the oldest pastor of this church now alive. Dr. King read a poem written for the occasion, and upon asking, found that only one member remained who was in the church when he was its pastor. Francis A. Palmer, president of the Broadway National Bank, Mrs. F. A. Bottome, Mrs. Sarah Golding. Among the others present were W. H. Brummel, Joseph Haight, M. Henry, Mrs. Sullivan, Mr. and Mrs. L. M. Roth, Dr. Dunn, Mr. and Mrs. Davidson.

The small debt of $1,500 was nearly provided for at the morning and afternoon services, and the pastor said that enough money would be given in connection with the anniversary to clear the entire debt.

A NEW RECTOR FOR ST. ANN'S IN BROOKLYN.

The installation of the Rev. Dr. Reese F.

Alsop as rector of St. Ann's Protestant Episcopal Church of Brooklyn, took place yesterday morning. The services began at 10:30 o'clock before a large congregation, including the wardens of all the Protestant Episcopal churches of Brooklyn. Before the services began George Fred. Haynes played on the chimes the hymn "How Beautiful upon the Mountains," the music being written for the occasion by Thomas Lawrie. The services were opened with the processional, and after the morning prayer was sung Bishop Littlejohn performed the service of installation. The keys of the church were presented by General Jesse C. Smith, the senior warden, and the books of prayer and the Holy Scriptures by Bishop Littlejohn. The organist, Archibald Arthur, and his assistant, H. B. Reese, with a choir of boys, whose inaccurate singing marred the solemnity of the occasion, furnished the music.

Dr. Alsop was formerly of Grace Church, Philadelphia. He succeeds the Rev. Dr. Noah Hunt Schenck.

MR. TALMAGE ON GAMBLING.

HE DENOUNCES CHURCH RAFFLES AND PAINTS THE EVILS OF TEN-PIN ALLEYS.

Mr. Talmage spoke yesterday in the Brooklyn Tabernacle on the evils of gambling, taking his text from Acts, i., 19: "Aceldama, that is to say, the field of blood." In part Mr. Talmage said:

The gambling practice is an evil, brazen, sanguinary, transcontinental, hemispheric. Some of you have past the merits of it; some have yet to decide it, but whatever is our station you will have to battle with this evil. Gambling is the risking of something more or less valuable in the hope of winning more than you have. Implements may be different, but the principle is always the same. To deal and shuffle cards is not gambling unless stakes be put up; while on the other hand, without dice, without cards, without the ten-pin alley and the like, you can practise gambling. A man bets on the election, on horse races, on anything, and this is just as much gambling as though he dealt in fancy stocks.

This sin always works ruin, because it palsies industry. You never saw a confirmed gambler industrious. When a man is accustomed to gather at a sweep him reels of dollars, he is not going to work hard for $60. "Why," said a merchant, "should I work hard for $100, when I can make twice that amount in one night down at Billy's?" Ah, this crime has dulled the carpenter's saw, has stopped the factory wheel and has broken the farmer's harrow. How many bank cashiers and how many presidents have been ruined by this evil. Gambling is also destructive of domestic happiness; the wife sits in rags; the daughter in disgrace. Of what use are the caresses of the children or the devotion of a wife to a gambler?

Many of our churches of God encourage gambling by having raffles at their fairs. I believe in church fairs; there are hundreds of churches that would not have been built but for church fairs. But for a church to conduct a raffle is nothing more than an ecclesiastical gamble. The winner of the prize goes home feeling all right, because Christian people gave him it. Christian women embroidered it, and the proceeds are to go for a new communion set. I have spent many happy hours in a ten-pin alley, and it is healthy and recreative. But the ten-pin alleys are being turned into gambling places, and in most of them now, when you roll the first ball, it strikes and away goes your respectability; the second ball rolls, strikes, and away goes your last feeling of humanity; your third ball strikes, and away goes your soul.

MR. BEECHER WELCOMED BY HIS CONGREGATION.

Plymouth Church gave as cordial an expression as possible yesterday to the heartiness with which Mr. Beecher is welcomed back to his familiar place, after an absence of twenty Sundays. The fronts of the pulpit and of the organ loft were covered with a mass of flowers, palms and foliage plants. In the centre, above Mr. Beecher's arm-chair, hung the word "Welcome," in red flowers upon a background of vivid green smilax. The audience crowded every nook and corner of the church, and many turned away from the doors, unable to get even standing room. Before the service eleven new members were admitted to the church, and after the sermon the communion was celebrated.

In the sermon Mr. Beecher said that there was not a nation on the earth that was Christian. Putting God in the Constitution of this country would do no good; it would not put Him in the hearts of the people. So-called Christian nations in Europe were barbaric and heathen to a degree.

THE COURT CALENDARS TO-DAY.

SUPREME COURT—CHAMBERS—Before Van Brunt, J.—Nos. 20, 22, 26, 31, 36, 70, 44, 45, 45, 47, 49, 56, 61, 65, 79, 82, 88, 87, 110, 112, 114, 125, 129, 144, 153, 159, 163, 164, 166, 168, 169, 178, 184, 201, 202, 204, 218, 222, 224, 225, 226, 227, 231, 232, 233, 234, 235, 236.

SUPREME COURT—SPECIAL TERM—Before Andrews, J.—No. 663, 391, 595, 761, 919, 973, 978, 974, 988, 989, 990, 246, 418, 887, 739, 681, 890, 653, 806.

SUPREME COURT—SPECIAL TERM—PART II.—Before Donohoe, J.—Nos. 208, 243, 877, 906, 929, 942, 968, 973, 978, 710, 83, 814, 827, 832, 865, 900, 921, 883, 967, 969, 970, 971, 972, 976, 79.

SUPREME COURT—CIRCUIT—PART I.—Before Lawrence, J.—Case on—No day calendar.

SUPREME COURT—CIRCUIT—PART II.—Before Beach, J.—Nos. 3403, 497, 2529, 2084, 2581, 1550, 2088, 2082, 2952, 1677, 1683, 1355, 1864, 1564, 3414, 2679, 2570, 1982, 687, 1911, 1801, 3342, 1645, 2197, 2697.

SUPREME COURT—CIRCUIT—PART III.—Before Barrett, J.—Nos. 960, 3974, 3069, 2169, 3223, 3225, 3064, 2963, 2776, 2917, 3025, 2858, 3081, 3103, 2947, 2975, 2910, 2914, 507, 786, 177, 836, 3002, 3009, 3004.

SUPREME COURT—CIRCUIT—PART IV.—Before Lewis, J.—Nos. 3899, 1003, 3210, 2316, 3176, 3195, 3374, 249, 1070, 1180, 1433, 3141, 3143, 3145, 2415, 1204, 761, 1541, 278, 1280, 2330, 3158, 3172, 3175, 3182, 3183, 3184, 3188, 3190, 3191, 370, 1009, 2998, 1257, 70-96.

SURROGATE COURT—Before Rollins, S.—Estate of Joseph Gaff, 10:30 a. m.; estate of William Moody, 10:30 a. m.; will of Rosa V. Burton, 11 a. m.

SUPERIOR COURT—SPECIAL TERM—Before Ingraham, J.—Nos. 37, 311, 479, 481, 485, 497, 423, 519, 517.

SUPERIOR COURT—TRIAL TERM—PART I.—Before Sedgwick, C. J.—Nos. 1323, 972, 1348, 1369, 1012, 1164, 1169, 1153, 1160, 1166, 1170, 1176, 1173, 857, 1240.

SUPERIOR COURT—TRIAL TERM—PART II.—Before Freedman, J.—Nos. 624, 1125, 1228, 1292, 1120, 895, 1288, 1258, 1230, 1260, 1263, 1264, 1249, 1251, 1179, 1269.

SUPERIOR COURT—TRIAL TERM—PART III.—Before Truax, J.—Nos. 1352, 1350, 1324, 1325, 1456, 1387, 1401, 1401, 1329, 1197, 1198, 1076, 113 1, 882, 1288, 1292, 1295, 915, 988, 1003, 898, 696.

SUPERIOR COURT—TRIAL TERM—PART IV.—Before O'Gorman, J.—Nos. 806, 1110, 1111, 1118, 1232, 1180, 1276, 1278, 1283, 1273, 1046, 374, 640, 376, 1357.

COMMON PLEAS—GENERAL TERM—Before Larremore, C. J.; Daly and Van Hoesen, J. J.—Nos. 32, 46 9, 95, 4, 35, 37, 39, 40a, 41, 42, 43, 44, 45, 48.

COMMON PLEAS—SPECIAL TERM—Before Bookstaver, J.—Nos. 1, 3, 4.

COMMON PLEAS—TRIAL TERM—PART I.—Before Allen, J.—Nos. 1842, 2233, 2347, 1985, 1986, 1994, 2355, 1927, 1908, 1918, 2 1 3.

CITY COURT—TRIAL TERM—PART II.—Before Moran, C. J.—Nos. 2024, 2025, 26, 27, 28, 29, 265, 214, 1334, 409, 410, 411, 1662, 1645, 1645, 1769, 1546, 1718.

CITY COURT—TRIAL TERM—PART II.—Before Hall J.—Nos. 380, 381, 385, 328, 384, 397, 398, 408, 1531, 367, 285, 359, 377, 1029, 351, 400, 301, 1787.

SUPREME COURT—TRIAL TERM—PART III.—Before Hyatt J.—Nos. 1530, 831, 700, 51, 100, 113, 116, 118, 244, 238, 245, 292, 293, 257, 228, 145, 129, 136, 137.

COURT OF OYER AND TERMINER—Before Erdely, J.; Asst. Dist. Atty. Fellows.—Nos. 1, 2, 3, 4, 5.

COURT OF GENERAL SESSIONS—PART I.—Before Recorder Smyth and Asst. Dist. Attor. Fitzgerald.—Nos. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20.

THE PETROLEUM MARKET.

Few or no new features were presented by the petroleum situation last week and the speculation was so stagnant as to be unworthy of special note, save for the possibilities of a "wild cat" strike the field outlook is improving, and as the cold weather approaches the improvement ought to be reflected acutely in the figures of production. In the Washington field there was an early decline in the yield, but the opening of three new good wells raised the gauge again. Yet the average for the week was slightly under that of the previous week, and the average yield per well was considerably lower. There was an error in the gauge of the field last week as given by the Exchange scout and of course it was reproduced in our table. The gauge was given as 10,068 barrels from 92 wells, making an average per well of 110 barrels. The correct figures would have been 11,118 barrels from 92 wells, or 120 barrels per well. Saturday's gauge shows a decline of 22 barrels in the gross yield and a fall of 4 barrels to 116 barrels in the average per well. There are 81 wells drilling and 13 rigs up and building, against 78 wells drilling and 16 rigs up and building in the previous week.

The past month closed with a large excess of pipe line delivories over runs, and the present month has opened with the same relation between production and consumption. Unless some unlooked-for pool of magnitude is discovered, it may be expected that the reduction of stocks will continue, at least until the end of the year. For the first four days of November the runs have amounted to 298,235 barrels, or a daily average of 74,559 barrels; the deliveries have been 317,920 barrels, or an average of 79,480 barrels a day, making an excess of deliveries of 19,685 barrels, or at the rate of 4,921 barrels a day. The charters for the first five days of November have been 208,930 barrels, or a daily average of 41,786 barrels.

The results of the gauges of the Washington on the dates mentioned were as appended:

Date.	No. Wells.	Average per Well.	Total Barrels.
July 24	41	197	8,081
July 31	44	175	7,740
August 7	48	209	10,022
August 14	50	269	13,474
August 21	56	259	14,523
August 28	62	252	15,659
September 4	60	225	13,524
September 11	70	189	13,229
September 18	73	243	17,768
September 25	78	210	16,408
October 2	79	209	16,514
October 9	82	187	15,360
October 16	77	149	11,019
October 23	92	135	12,420
October 30	92	120	11,118
November 6	95	116	11,096

Since last spring the weekly gauges have been: May 8, 3,387 barrels; May 15, 4,530; May 22, 5,497; May 29, 8,596; June 5, 8,600; June 12, 10,924; June 19, 7,540; June 26, 7,302; July 3, 6,382; July 10, 6,747; July 17, 6,604 barrels.

Last week's certificate speculation may be dismissed with brief comment. Trading was light and of the narrowest character and prices barely varied within a range of one cent. The decline in Washington's production below 11,000 barrels made traders buyers in the early part of the week and gave a semblance of strength to the market. The rise of the range to above 11,000 barrels later in the week caused selling and made the speculation slipped away, whether movement was there, had no significance. Prices are so low that only "phantom" oil is sold, and when the market sags off a little there is enough good buying to steady it. Many of the large producers who were aggressive bears a month or more ago have closed out their contracts but refrain from entering on any bull campaign. Every attempt of the traders to rally values meets an irresistible opposing force, and it is evident that the great leaders of the speculation are not yet ready to give the cue for an advance. It is not necessary to say that the public favors the speculation, but it never is won over to the bull side until a preliminary advance is established. So traders are putting their attention on the lively stock and bond departments of the Exchange, which show steady gains in magnitude and importance. The oil market closed dull and unpromising in tone.

The range of prices and the total dealings at the Consolidated Exchange for the last two weeks and the corresponding week a year ago were as follows:

	Nov. 7, 1885	Oct. 30.	Nov. 6, 1886.
Opening	111⅛	66⅛	66⅛
Highest	111⅞	67⅞	66⅞
Lowest	107	64⅞	65⅝
Final	108⅝	66⅛	65⅝
Sales, barrels	53,787,000	8,926,000	6,584,000

Refined oil was stronger in tone and prices were advanced ⅛ cent per gallon to 6¾ cents, Abel test, at New-York, Philadelphia and Baltimore.

COTTON MARKETS—BY TELEGRAPH.

LIVERPOOL, Nov.—12:30 p. m.—Cotton dull; prices in buyers' favor. Middling Uplands, 5⅛d. Middling Orleans, 5 5-16d. Sales—7,000 bales, including 500 bales for speculation and export. Receipts, 10,000 bales, including 9,700 American.

Futures dull but firm. Uplands, Low Middling clause, November delivery, 4 61-64d., November and December delivery, 4 58-64d.; February and March delivery, 4 58-64d.; March and April delivery, 4 61-64d.; also 4 60-64d.; April and May delivery, 4 63-64d.

2 p. m.—The sales of the day included 6,100 bales American.

Futures steady. Uplands Low Middling clause, November delivery, 4 61-64d. sellers; do. November and December delivery, 4 58-64d. sellers; do. December and January delivery, 4 57-64d. buyers; do. January and February delivery, 4 57-64d. buyers; do. February and March delivery, 4 58-64d. buyers; do. March and April delivery, 4 60-64d. buyers; do. April and May delivery, 4 63-64d. sellers; do. May and June delivery, 5 1-64d. buyers; do. June and July delivery, 5 4-64d. sellers.

LONDON, Nov. 6.—The returns issued by the Board of Trade show that the imports during the month of October decreased £620,000 as compared with those of the corresponding month last year, and that the exports decreased £450,000 as compared with those of October, 1885.

GALVESTON, Nov. 6.—Cotton dull; Middling, 8 9-16; Low Middling, 8. Good Ordinary, 7 5-16; net and gross receipts, 7,107 bales; exports to Great Britain, 6,548; exports coastwise, 4,194 bales; sales, 735 bales; stock, 58,539 bales.

NORFOLK, Nov. 6.—Cotton quiet; Middling, 8⅝; net and gross receipts, 2,456 bales; exports coastwise, 2,578 bales; sales, 149 bales; stock, 40,771 bales.

SAVANNAH, Nov. 6.—Cotton quiet; Middling 8⅝; Low Middling, 8 3-16; Good Ordinary, 7 9-16; net and gross receipts, 7,926 bales; exports to Great Britain, 5,100; coastwise, 9,738 bales; sales, 1,400 bales; stock, 153,940 bales.

NEW-ORLEANS, Nov. 6.—Cotton easy; Middling, 8⅝; Low Middling, 8¼; Good Ordinary, 7½; net receipts, 16,915 bales; gross, 17,541 bales; exports to Great Britain, 3,891 bales; to the Continent, 5,500 bales; coastwise, 2,152; sales, 2,000 bales; stock, 159,525 bales.

THE MONEY MARKET

SUNDAY, Nov. 7—P. M.

The United States Treasurer last week received $3,065,870 from customs and $1,993,903 from internal revenue; total from both for four days, $5,059,773, against $5,660,848 for the preceding week. Yesterday's Treasury statement shows a loss since October 30 of $3,837,414 in cash, of which $2,762,996 was by reduction in deposits in National banks. The available balance is reduced $8,900,364 by the addition to the loss in cash of $5,062,950 transferred to the fund for redemption of National bank notes surrendered; that fund together with the 5 per cent reserve fund now amounts to $94,153,580. The gold balance is increased $1,225,194 by an accumulation of $494,484 bullion and receipts in excess of new issues of $730,710 certificates. As there was upward of $1,000,000 foreign gold deposited in the New-York Assay Office during the week, it follows that there were some withdrawals of gold coin. The legal-tender balance was reduced $971,821 by a loss of $841,821 in notes plus an issue of $130,000 certificates. The silver balance, despite the weekly purchase of (coined value) $630,000, was reduced $851,501 by a loss of $234,738 bullion plus an issue of $616,763 certificates.

Subjoined are the results of Saturday's statement as compared with those of the statement of October 30:

	Oct 30, 1886.	Nov. 6, 1886.	Changes.
Gold coin and bull., less certificates and $100,000,000 fund	$58,537,129	$59,762,373	Inc. $1,225,194
U.S. notes less certificates	30,967,305	29,995,484	Dec. 971,821
Nat. bank notes	3,192,746	2,716,456	Dec. 476,290
Deposits in Nat. banks	16,266,639	13,503,643	Dec. 2,762,996
Silver dollars and bullion less certificates	86,432,380	85,580,879	Dec. 851,501
Totals	$195,396,249	$191,558,835	Dec. $3,837,414
Deduct for funds held to red'm Nat b'k notes, incl'dg the 5 per cent fund	89,090,630	94,153,580	Inc. 5,062,950
Net avail. balance	$106,305,619	$97,405,255	Dec. $8,900,364
Non-legal-tender (frac.) silver coins	26,300,335	26,163,228	Dec. 137,107
Total balance	$132,605,954	$123,568,483	Dec. $9,037,471

The week's changes of bonds deposited with the United States Treasury by the National banks were as follows: Four security of bank note circulation—Withdrawals, $4,588,100 3s; deposited, $267,750 4s and $653,200 4½s. For security of deposits—Withdrawals, $500,000 3s; deposited, $50,000 4s and $150,000, 4½s.

The feature of yesterday's bank statement was the showing of $368,100 less in cash. That reflects movements of currency to the South and Southwest larger than was suspected. It is true that the week's imports of $1,000,000 gold did not reach the banks till on Thursday and Friday, so that that amount counted as only 1-5 and 2-5 in the week's averages. But there was reason to suppose that the banks began last week with $1,000,000 more cash on hand than was stated in the average of week ended October 30. The reported increase in deposits of $1,590,700 is so inconsistent with the other changes and with the movements of "currency" as to render futile all attempts to analyze it on any other hypothesis than that of an error in the statement. A year ago the banks in the same week lost $3,900,000 in cash and the surplus reser