SERMONS OF THE DAY.

X.

THE THEOLOGICAL VIEWS OF A NEW PRESBYTERIAN PASTOR.

THE REV. DR. GEORGE L. SPINING, OF THE PHILLIPS CHURCH, SPEAKS FRANKLY REGARDING THE MERITS AND DEFECTS OF CALVINISM AS THAT SYSTEM IS UNDERSTOOD TO-DAY.

At the Presbyterian Union dinner in the Metropolitan Opera House last week the new pastor of the Phillips Presbyterian Church was heard for the first time by many not members of his church. His reputation as an eloquent speaker had preceded him, and it is safe to say that the expectations of his hearers were realized. He is a Western man by birth, education and experience. He was born in Dayton, Ohio, fifty years ago. His father was George B. Spining and his mother was a sister of Dr. J. G. Monfort, of Cincinnati. Dr. Spining is a nephew of the great educator, Dr. W. H. McGuffey. He comes of a preaching family—fourteen uncles and cousins are now occupying Presbyterian pulpits.

Dr. Spining spent his young manhood on the Western plains and among the Indians, and later defended the Nez Perce Indians and secured their rights. He served two years as a Union soldier in the famous Kansas Cavalry and was wounded. His collegiate studies were pursued at Hanover College and Highland University, and in 1869 he was graduated from the McCormick Theological Seminary in Chicago. He has occupied leading pulpits in Cleveland, Cincinnati and San Francisco, and his special gift, if one may be singled out, seems to be that of building churches. Among the honors from the Church which have come to him was that of an appointment as delegate to the Pan-Presbyterian Alliance in London in 1888.

THE REV. GEORGE L. SPINING.

The sermon given in this column is one that he preached recently in the Phillips Church, to which he was called in the summer, Dr. S. D. Alexander, the Nestor of Presbyterianism in New-York, remaining as pastor emeritus. The text was "Feed the flock of God as much as in you is, taking the oversight thereof not by constraint, but willingly; not for filthy lucre, but of a ready mind." After mentioning some of the varied relations which exist between the pastor and his people, as indicated by the text, the preacher turned his attention to the theology and government of the Church, saying in part:

As classified among religious denominations, this Church is distinctively Presbyterian in government and Calvinistic in faith. Presbyterian means, in part, elder rulers chosen by the people, and churches bound together by a system of courts of review and control. But in the broader signification the term includes a distinctive system of doctrine, known as Calvinistic.

No Church on earth has fought more battles, endured more trials, suffered more persecutions, or shed more of its own blood, for the right of self-government, for the maintenance of principles of civil and religious liberty, and for the faith once delivered to the saints, than the one of which we are a part. In Central Park stands a venerable obelisk covered with Egyptian hieroglyphics, including the names of three ancient kings.

Two thousand years ago it stood in Heliopolis on the banks of the Nile. In the reign of Tiberius it was taken to Alexandria and set up in front of the Temple of Cæsar, and ten years ago it was placed in its present position with the great Nile of our nineteenth century civilization sweeping along at its base. As I looked upon it for the first time, and saw it looking down upon the wealth, beauty, fashion and multitudes of this great metropolis, it seemed to say: "I am out of place here—a death's head at a banquet; a lone monument of dead empires of life and beauty, of inspiration and power. Alas, that I am so dumb! Oh, that I might speak to this generation in thunder tones of the far-off times when humanity died under the lash of task-masters, groaned under the bondage of religious superstition, and when human freedom was mocked and crucified by cruel kings."

WHAT PRESBYTERIANISM SIGNIFIES.

I know not how much of political, intellectual and religious value to the world went down with the fabric of Egyptian civilization. Archæologists are slowly uncovering the mysteries of her temples, obelisks and pyramids, and making the tongue of the dumb to speak. God never intended that even Egyptian history should perish from the earth, so He embalmed and wrapped it about mummies and buried it under the sands of centuries; and at the late day we witness the spectacle of a Pharaoh coming out of his tomb and testifying to the truth of sacred history.

But I do know that there is very much in the history of our Church that is of imperishable value to mankind, and that the name Presbyterian ought never to become a denominational obelisk covered with ecclesiastical and theological hieroglyphics, which are as unintelligible to the passing world as are the signs and symbols of Cleopatra's needle. The name stands for everything that is sacred in civil and religious liberty. It speaks of heroes who have crossed swords with tyranny on a thousand battlefields where freedom of speech, freedom of conscience and freedom of worship were at stake, where scores of eminent scholars, statesmen, theologians and saints adored its membership, and rank shining martyrs add imperishable glory to its history. It is a good company to join—a Church that no one need be ashamed of; a Church, the whole history of which is so identified with republican principles that the foremost nations of the earth must perish before its name shall lose its significance.

It takes second rank to none in the logical and necessary reasons for its existence. The grand mosaic of denominationalism would be broken and imperfect without it.

Glorious as is its heritage, it does not call itself the Church, nor does it refuse to accord the name of true churches to denominations differing from it in form of government and non-essential doctrines.

Its spirit is broad, fraternal, charitable, and it fellowships and communes with all evangelical Christians of whatever name. There is nothing narrow or sectarian about it. Its terms of communion are as broad as those of the New Testament.

No Church on earth is so easy of access. For obvious reasons its officers are required to subscribe its system of doctrine and form of government, but no more is required of an applicant for membership than would be required of a little child. All that it asks of any one—learned or ignorant, rich or poor—is, can you give us creditable evidence that your heart is changed, and that you love the Lord Jesus Christ? It does not expect applicants for membership to subscribe its confession of faith. Such a requirement would exclude tens of thousands of children and adult Christians, who are incapable of grasping a theological system in its entirety.

There is no Biblical or ecclesiastical authority for withholding membership from any because they do not understand or even believe in the Calvinistic system of theology.

ALL CHRISTIANS ARE WELCOME.

We receive into our membership Methodists, Baptists, Episcopalians, Congregationalists, Lutherans, on simple credence that they are Christians. All we require of any one is credible testimony that he is a Christian. We have no cast iron mould of faith and knowledge; no ecclesiastical act of uniformity by which our members are melted and moulded into the same size and shape like a lot of tallow candles.

There is a wide-spread misconception on this subject. We are often charged with narrowness and bigotry in imposing an iron-clad system of faith on all who seek our membership. It is not true. We welcome all who love our saviour, and there is ample room in our communion for such difference of opinion as may exist concerning doctrines not essential to salvation.

No new system of theology do I bring to you, but one as old as the Bible itself—one that slays before it makes alive; universal ruin by the fall, electing love; salvation by a Redeemer; regeneration by the spirit, and the perseverance of the saints.

These doctrines are the framework of the reformed theology; they have stirred the heart of the Church to its profoundest depths, and have made the Presbyterian Church what it is. They make much of God, and they make man little in order to make him much. I believe them, not because they are the five points of Calvinism, but because they are contained in the Word of God. The age needs no new system of theology, but what it does need is the reduction of evangelical theology to practice in Christian life. A Church whose piety consists in the achievements of a glorious ancestry is like a sweet-potato patch—the best part of it is under ground.

We should let the spirit of earnest believers, the spirit of Paul or James, Knox or Wesley, dominate our lives. We want the moral fibre of sound doctrine in our backbone; the muscle of fixed principle in our jaw, and the warm fire of consecration flashing from our eyes. If we disown the speculative theological vagaries of the past, much more do we repudiate those of the present, with their agnostic negations and second probation theories. Let me exhort you, brethren, to live as though you believed yourselves to be living in the very world for which Christ died, not a saved world, but a lost world. Cling to the doctrine of original sin, universal condemnation, the atonement for sin, and, above all, God's love for all and His unwillingness that any should perish, but that all should come to repentance and the knowledge of the truth.

Remember, this—not another—is the lost world, for which Christ died, and that it is just as much in need of the truth to-day as when He hung on Calvary. Do not forget that the Church is His messenger to save it. Erect your family altars, train your children, nourish your Sunday-school, seek out the destitute, be on the giving hand to all the agencies of the Church for evangelizing the world, crowd your prayer-meetings, use every help to quicken your spiritual life, live as though you were in a lost world, and God had commissioned you to save somebody.

WHAT THE CHURCH SHOULD BE.

Let us try to make this church as Christ would have it, the spiritual home of the poor, the rich, the stranger, the outcast; a place where the wage-worker is as welcome as the millionaire, where all classes shall meet and worship together at the feet of that Master who is not a respecter of persons, who died for all, and whose wills that all should believe and be saved. Let us make it a power for good in this community; a blessing to the poor, a training school for workers, an inspiration to noble manhood and womanhood, a mighty agency for the conversion of the world to Christ. To this end we invite strangers to cast in their lot with us; to this end encourage each other, pray for your pastor, take up, work up and pray up your church, not that the church, but God, may be honored in the salvation of souls.

When old Dr. Lyman Beecher lay on his death-bed a ministerial brother said to him: "Dr. Beecher, you are a wise man and know many things; which is the greatest of all?"

The Doctor replied: "The greatest thing of all is not theology, not controversy, but the salvation of souls."

Is there not some soul here this morning that wants to be saved? The door is wide open. There is full and free forgiveness at the saviour's feet. There is no decree of election that shuts you out, except the election of your own heart to continue in sin. "As sure as I live, saith the Lord, I have no pleasure in the death of the wicked." "Now is the accepted time, now is the day of salvation."

We need a warm enthusiasm in our work. Not a gushing Christianity, but a courageous, contagious, joyous, hopeful, victory-inspiring spirit—the product of a mighty faith that walks daily with Jesus, and believes in His all-conquering power. A Christianity without enthusiasm is as dead as a door-nail. It is a powerful factor in social, commercial and political life. When a man loses enthusiasm in his business he begins to fall behind. The world and the Church expect but little and have little use for the man who has lost his grip. A contagious whirlwind of enthusiasm swept down the Shenandoah Valley when Sheridan made his famous ride. We need such leaders in the Army of the Lord to organize our forces, inspire them with courage and turn defeat into victory. It is easy to get up a sort of enthusiasm when all the crowd is going one way and everything goes swimmingly, but that which is born of God and is the fruit of entire consecration to His will retains its cheery, courageous spirit under the most trying circumstances. It doesn't whip Kartz, a bright-faced boy, six years old, was into lamentations over a rainy Sunday, an unruly class, a small prayer-meeting, or repeated discouragements in winning souls to Christ. If it finds itself in prison stocks at Philippi it sings at midnight a hymn of praise. It doesn't know when it is whipped; it never is whipped. A Union soldier who scaling the ramparts at the siege of Vicksburg collared a surrender and brought him in a prisoner when our own troops were all retreating under a heavy fire, remarked cheerily: "Boys, why didn't you all come and get one? You could have done it. There was enough to go round." He went for his man, believed he could get him, and he got him. He wasn't waiting to see what others were doing, nor was he discouraged when others retreated. So may we go forward in our Christian work. Single out your soul—this one or that one—and go for it as Christ went for the woman at the well, as Philip went for the man in the chariot, as Andrew went for Simon, his brother, and may it be written of you as it is of him: "And he brought him to Jesus."

HEARING FATHER IGNATIUS.

HE PREACHES THREE SERMONS.

MANY PEOPLE CROWD TO HEAR THE MONK OF THE CHURCH OF ENGLAND—SOME OF HIS SAYINGS.

Large crowds of people gathered yesterday to hear Father Ignatius, the Episcopal monk, whose renown as a preacher has spread in this country through his recent successful mission in Boston, and in this city through his sermon at the Church of St. Edward the Martyr on Friday night. In the morning Father Ignatius conducted the Episcopal Church service in a large meeting room at Cooper Union. The seats were all filled half an hour before the service began, and at the time the preacher appeared the aisles were crowded, and many people surrounded the door, unable to get in, but anxious to hear his remarks. The congregation was composed of an intelligent class of people, more than half of them were women. There were probably people there of every sect, but the majority of those present appeared to be familiar with the Episcopal service. Father Ignatius is so magnetic, and his earnestness and enthusiasm are so inclined to win those about him, that those who had come from curiosity joined heartily in the services, and when the preacher led in prayer all followed him with reverence. The Father expressed himself as sorry that so many had been unable to get seats and so many others had been turned away. He promised that a collection to be taken up warranted it, to hold an afternoon service in the large hall. He presided at the organ himself, and he and Sister Annie, a woman who is giving her time to the work, led in the singing. The hymns were strange to most of the people, they are called "Hymns of Llanthony Monastery," and Father Ignatius's monastery in Wales. Books of the hymns were sold to the people for a small sum. There are many remarkable verses in them, and the earnest Father's rich voice led the singing to lend an accompaniment, was beautiful.

He said at the beginning of his sermon he wished the people thoroughly to understand his position. He was a Catholic of the Church of England. He added, "I will not sanction the use of the word 'Protestant.'" He said, however, that he intended to put his personal religion aside in his sermon. He was simply a Christian, endeavoring to bring souls to Christ. Ecclesiastical and church "vanity" take too much of the attention that should be devoted to the true worship of Christ. The subject of the sermon was "The Bride waiting for the Bridegroom." The speaker compared Christianity to the bride, and Christ to the bridegroom, whose coming was anxiously expected. He dwelt strongly on the inability of an intellectual religion, and said that if true religion appealed to the sentiments, Christian religion had not advanced by worldly means but by sentiment. Christ had built His church in the hearts of men, and not in their reason, "and we are just beginning to learn a few little pretty accidents in nature's grammar, to find out why we should pride ourselves on our intellect."

In the afternoon a meeting was held in the large hall of Cooper Union. Father Ignatius wore a cross that was blessed by Pope Pius IX on occasion when Father Ignatius visited him. The text of the sermon was "Fashionable Christianity," he Father said he believed Christianity was not intended to convert the world. It has had 1,800 years to do that, and if it could not succeed in that time there was small chance of its succeeding. His idea of Christianity is that it is intended to select a people of God from the world. But people who call themselves Christians insist in being of the world.

"Just imagine the stately ladies carrying the cross of the crucified carpenter of Calvary (the type of their parasols), and letting it dangle amid their necks in midnight ball rooms! Such religion only an outward show—a mere farce and mockery. Its words are not of bitterness, but of pity."

In the evening at Chickering Hall every seat was filled, and many prominent people were in the gathering. The subject of the sermon was "The Advent and Mission of Christ to the World. The Father spoke at length of the divine nature of Christ. His remarks were interesting throughout, at times his language was exceedingly powerful. He talked strongly in favor of a united Christian religion, and said: "There are at least half so many differences between the various Christian sects as the doctrines to make people believe."

HOW PASTORS OBSERVE THEIR 1ST DAY.

The last General Assembly sent the overtures to the presbyteries, which they are to act on before the meeting of the Assembly next May, one relative to the increase of the supply of ministers, to be based upon a report submitted by Dr. Henry Johnson and Dr. S. J. McPherson, both of Chicago. This report was discussed for some time, but was it adopted, and was sent to the presbyteries in the hope that more light might be given. The second overture is based upon a report on deaconesses, submitted by Dr. Warfield, of Princeton Seminary; and the third is on the method of effecting changes in the Confession of Faith and constitution. These overtures are referred to the committees at the meeting of the New-York Presbytery in October, and they will report this afternoon in the Scotch Church. It will not be surprising if the report on the new order in the Presbyterian Church—deaconess—should cause considerable discussion.

"The Vagaries of Higher Criticism will be presented to the Methodist ministers at their meeting today by the Rev. Dr. Mendenhall. If the rate of moving than one Biblical scholar do not trifle, along toward noon, it will be because there is no truth in the old saying. Dr. Mendenhall is a vigorous writer and he is not predisposed toward the "higher criticism," whatever he may think of those who adopt it—"vagaries."

The Baptist ministers are to discuss city mission work at their meeting in the tabernacle.

The Reformed Pastors' Association, at No. 26 Reade-st., the Presbyterian ministers' meeting in Dr. Crosby's Church parlors, and the Congregational clergymen's gathering in the Bible House, are not accessible to the public.

SHOOTING DEER WITH A MARBLE.

From The Cincinnati Enquirer.

An eleven-year-old Missouri lad has executed a remarkable feat in hunting. The boy's father had bought him a cheap single-barreled shotgun, and in a few days the boy had shot at everything in sight. One morning he began to load his gun for a hunt, and after running down a charge of powder found that his shotbag was empty. With the readiness of a boy to try experiments he thought of his marbles. Finding a smooth "taw" that would just fill the bore of his gun, he rammed it down and started out in search of game. He had not gone far before a full-grown deer was seen running through the woods about sixty yards away. The boy had never shot at a deer before, but he was too much of a hunter to miss a chance, and he looked away. The deer gave one great jump and fell with a marble through his heart. When the boy came running into the house with the news his father was tempted to thrash him for his rashness, but he was finally forgiven and the venison eaten with a relish.

NEWS FROM NEW-JERSEY.

JERSEY CITY.

AN INSULT BY THE GRAND JURY.

Every one in Hudson County is discussing the fact that the recent Grand Jury gave the court a "Bob" Davis just before his term of office expired, and when it was selected Davis took for granted that some election cases would require the scrutiny of a Grand Jury. It is believed that the one he selected was not satisfactory to him and in other expressions concerning an election. It is believed that Davis in the Grand Jury chose one which could deal with any suggestions which the court might make concerning the indictment of the Democratic ring, the real conspirators in the election frauds that caused eleven men to be convicted of ballot-box stuffing and to be sentenced to a term of eighteen months in state prison. The foreman of this Grand Jury is Edward F. McDonald, Congressman-elect, and the members were more or less familiar with the cases. From the outset it was plainly evident that the prosecutor Winfield had met many men whom he knew more than he did this jury. Mr. Winfield is a man who exerts himself to conceal his likes and dislikes. He said, when spoken to about the matter, "I had no quarrel with them," and left the subject with this ambiguous reply.

It has been an immemorial custom, in fact an unwritten law, for the Grand Jury to close its labors with a dinner and the court and prosecutor are always invited. It remained for Davis's last Grand Jury to break down this old practice. When this body decided to adjourn it did so without giving the dinner, in a body they sent twenty invitations, seventeen went to county officials, and three to representatives of the press. Judge Knapp, of the Supreme Court, Presiding Judge Lippincott and Associate Judges Paxton and Scott were ignored. Assistant Prosecutor Winfield was included in the invitation, and Prosecutor Winfield were ignored. Assistant Prosecutor was included in the invitation, and his chief was omitted. The Assistant Prosecutor is a particular friend of ex-Sheriff Davis. A dinner was held at Meyer's Hotel, Hoboken, and there were present. Those who had received invitations were present. Those who had been invited by the Grand Jury in a body had sort of enthusiasm when all the crowd is going one way and everything goes swimmingly, but that which is born of God and is the fruit of entire consecration to His will retains its cheery, courageous spirit under the most trying circumstances. It doesn't whip Kartz, a bright-faced boy, six years old, was drowned yesterday afternoon while playing at the foot of Newark-st. The little fellow and some playmates had gone to the Newark Bay, and when it was selected Davis took the boy's clothing caught fire, and in a moment the boy was in a blaze. The boy's clothing caught fire, and in a moment the boy was in a blaze. Piercing screams brought help, but before the fire could be extinguished the little fellow died from his injuries.

NEWARK.

SUNDAY LAWS OF PURITAN DAYS.

The old Puritan sunday law went into effect in Newington yesterday, or rather an attempt was made to put it into effect, but it did not wholly succeed. The village was unusually quiet, so far as the transaction of business was concerned, but the streets were crowded, and the place seemed a Mecca for driving parties, who were drawn there to see how the law would work. Constable Allen, the grave and reverend guardian of the village peace, when seen yesterday afternoon said, as he shrugged his shoulders: "I will have to make complaint against a few people. I saw children coming out of certain places singing, and I presume they had been having candy from other sweets."

The village druggist was also seen, and he was a quandary. He said he was first ordered to close his place, but received a subsequent notice not to close, under peril of prosecution. He is between the fires and stands a chance of getting burned, no matter how things go. He has, however, kept his place open, but for the sale of medicines only. The village hotel and the several taverns all seemed to be closed as tight as drums; at least, a stranger would find them so. Many of the more liberal residents of the village say that the action of the village trustees in ordering the places closed is farcical, and is throwing the village back half a century or more.

Samuel Tooker has brought suit against the Rapid Transit Railway Company of this city for $5,000 damages for alleged injuries received on one of the cars of the company a few weeks ago. The plaintiff says that he received a severe shock from the hand rail of one of the cars when he attempted to board it, and that his arm has been useless ever since. The company says that Tooker received his injuries in attempting to board the car while in motion, and not from an electric shock.

The Essex Passenger Railway Company has discovered that it has been forced by conductors, who have had counterfeit transfer tickets printed in New-York, which they turned in for fares. In this way they were able to beat the "spotters," as well as the company. A package of the tickets, addressed to one of the conductors, which burst in the mail, led to the discovery.

ELIZABETH.

The Anarchists of this city are furious over the severe punishment imposed on two of their number on Saturday by Judge McCormick. They were condemned that Emil Voss, who was sentenced to spend six months in jail, would get off with a heavy fine, and they had raised $500 to pay it. His commutal to prison has enraged them beyond measure, and yesterday morning the city was flooded with big circulars denouncing the authorities of this city, Newark and Brooklyn in the most bitter terms for interfering with their meetings. They are styled in the pamphlet as "the ruling villains, cowardly rascals and rich parasites of the same class that brutally murdered R. A. Parsons in Chicago and cowardly doubled his innocent wife off to prison." The inflammatory document closes with advocating force and rally upon workingmen "to form organizations to take part in the contest to form such a human society for which the Chicago martyrs have died, and the name of said society is anarchy."

The paper is printed in German and English, and thousands of the circulars were distributed in the city, being stuck under doorbells or flung in the hall of dwellings. The authorities are greatly annoyed over the circular, and are trying to ascertain who got it up and distributed it. There are three columns of closely printed matter, and from beginning to end it is a savage tirade against the existing forms of society.

ORANGE.

The crossing of a telephone wire with one of the electric lighting circuits about midnight on Saturday caused a fire in the telephone central station. The main distributing board was entirely burned out, causing great damage and delay. Superintendent Wiley put a large force of linemen on, and the morning the telephone service will be running as usual.

Michael Dolan, a well-known man in orange, was struck by the westbound fast freight on the Delaware, Lackawanna and Western Railroad on Saturday night, and sustained severe injuries. He was taken to the Memorial Hospital, where he has lain unconscious ever since. He has a wife and a large family.

The glee club of the Orange Athletic Club will give its first concert in the tennis court building of the club this evening. The club will be assisted by the Ladies' Schubert Quartet, of Boston and Miss Lillian Parshley, violin player.

PASSAIC.

THE FIRST BAPTIST CHURCH BURNED.

A fire broke out in the First Baptist Church, in Gregory-st., yesterday afternoon. The building was a frame structure, and the flames spread rapidly. The volunteer firemen had much difficulty in dragging their machine up the Gregory-st. hill, and when they finally got streams of water on the fire the flames had made such headway that it was impossible to save the church property. The firemen directed their efforts to saving adjoining houses and surrounding buildings. The church was completely destroyed, with nearly all of its furniture and other contents. The total loss was about $15,000. The building was partly insured. The fire is supposed to have originated from an over-heated furnace. Had it broken out one hour sooner, when the Sunday-school children were in the building, there would undoubtedly have been a panic and possibly loss of life. The congregation of the church is one of the wealthiest and most fashionable in Passaic.

TO NURSE AND CARE FOR SICK ANIMALS.

Temporary arrangements have been made at the kennel rooms and ambulance house of the Society for the Prevention of Cruelty to Animals, No. 111 East Twenty-second-st., for the reception and merciful disposal of all abandoned and otherwise distressed animals. Until this society can secure the necessary funds to establish a permanent shelter, such will be provided for as stated. Persons having pet animals, which are sick or otherwise disabled past recovery, or who know of such that are abandoned in the streets, are requested to inform the society, on receipt of which a wagon will be sent to the address given, and the animal or animals will be taken to the society's premises. The public are respectfully invited to inspect the headquarters and ambulance house, and familiarize themselves with the workings of the institution.

DEDICATING A BAPTIST CHURCH.

The exercises attending the dedication of the new Carmel Baptist Church, in One hundred and twenty-third-st., between Second and Third aves., began yesterday, the pastor, the Rev. John E. Raymond, presiding. The dedicatory sermon was preached by the pastor's father, the Rev. C. A. Raymond, and the prayer of dedication was offered by the pastor. After the regular morning service, a meeting of the church society was held, to receive five applicants for membership, and the communion service followed. Liberal subscriptions for the church were made, and an increase of $200 a year in the pastor's salary.

The dedicatory service will be continued throughout the week, and a number of prominent Baptist ministers and laymen will speak at them, some of whom are as follows: The Rev. Dr. W. H. P. Faunce, Fifth Avenue Baptist Church; the Rev. D. D. McLauren, Calvary Church; the Rev. Dr. Ellenwood, and the Rev. Dr. W. C. Bitting, Mount Morris Church. The new building is of yellow brick, and will seat comfortably from 400 to 500. Abundant accommodations are furnished for the Sunday-school in the basement.

OTHER SUBURBAN TOWNS.

WESTCHESTER COUNTY.

DEDICATING A MOUNT VERNON CHURCH.

The three-days' services attending the dedication of the new Presbyterian church building at Mount Vernon began yesterday with the religious christening of the church, or holding the first services in it. The auditorium was filled at both the morning and evening services. It is the most elaborately furnished of any church in the town, and equals, if it does not surpass, some of the handsome churches in New-York and Brooklyn. There is also a novel arrangement of the interior. The platform and reading-desk are in the southwest corner of the church, directly facing the main entrance, with an audophone canopy or sounding board over the preacher. The pews are arranged in an arc of a circle, each one rising slightly above the other toward the back. The cushions of the pews are upholstered with matted plush, and the carpets correspond pleasantly in their shadings. The platform chairs and also those for the communion service are of a unique and attractive pattern.

As the people entered the church they were greeted with a voluntary from the new $4,500 organ. The Rev. Charles S. Lane, the pastor, preached at the morning service. In the evening the Rev. Dr. Marvin R. Vincent, of the Union Theological Seminary, delivered the sermon, and the Rev. Dr. C. E. Lindsley and the Rev. Dr. E. F. Hibben made addresses. The dedicatory services will be held to-night. The Rev. Dr. John Hall will preach the dedicatory sermon, the Rev. John H. Eastman will make the invocation prayer, and the Rev. J. P. Trussell, moderator of the Westchester Presbytery, will make the dedicatory prayer.

The first steps to organize this new society were taken at a meeting of a few residents of Mount Vernon on May 26, 1887, when an application was sent to the Westchester Presbytery to form a Sunday-school and to hold weekly meetings. The first session of the Sunday-school was held in the Grand Army of the Republic Hall on May 29. Then Union Hall, afterward Presbyterian Hall, was rented for both church services and Sunday-school. The first religious service was held on June 12, 1887, at which the Rev. Dr. C. E. Lindsley, of New-Rochelle, preached. Not a Sunday has passed since then without holding services. The Westchester Presbytery granted the petition for a Presbyterian society on June 21, and the organization was effected on June 23 with seventy-three members. The present membership is more than 300, and a sunday-school membership of as many. On October 17, 1887, a call was extended to the Rev. Dr. W. W. Knox, of Bayonne, N. J., but his own church protested, and at once raised his salary. On December 28 a call was sent to the Rev. Charles S. Lane, at Gallipolis, and he began his pastorate on March 29, 1888.

In June, 1888, two 100-foot-front lots were purchased on Sixth-ave., near First-st., and on October 15 steps were taken to raise a building fund, when $30,000 was pledged at one sunday. Ground was at once broken and the cornerstone of the building was laid on December 12, 1889, by the Rev. Dr. Howard Crosby. The first service was held in the new chapel, before it was completed, on July 3 last, and yesterday the church itself was occupied for worship.

The Rev. Mr. McIlhenny, recently of New-Britain, Conn., who accepted a call to the Universalist church here, held his first service in his new parish yesterday. The St. Andrew's Brotherhood celebrated its first anniversary in Trinity Church last night. Among the speakers were C. V. Wetmore, president of the New-York Council; John Mitchell Pope, member of the central council, and A. Warner Harrington, secretary of St. Peter's Chapter of Westchester.

NEW-ROCHELLE.—A clerk by the name of Griffin, employed in the furnishing store of A. C. Grant, was tested and carried by burglars on November 24, and afterward was locked in the store and the building was set on fire by his assailants. The citizens of New-Rochelle, feeling that the depredators should be brought to justice, have called a meeting of all citizens interested in making an effort to arrest the burglars the Tuesday evening at 8 o'clock in the Town Hall. The call is signed by the board of Trustees and the town officers.

AFFAIRS IN BROOKLYN.

CHRISTMAS GOODS BURNED.

A fire occurred yesterday morning in the fancy goods store of A. I. Namm, at Nos. 335 and 337 Fulton-st., causing a loss of over $50,000. The fire broke out in the basement of the four-story brick building, and is supposed to have been caused by the furnace. The firemen found the fire blazing up a shaft in the centre of the building, and it took some time to get control of the flames. The entire interior of the building was burned out, destroying a large amount of Christmas goods upon each floor. Window shades and upholsterers' materials formed a large part of the stock. Mr. Namm estimated his loss at $50,000. Edwin A. Coater, of No. 160 Washington-ave., owns the building, and his loss will not exceed $4,000. The adjoining buildings were not damaged, but the stock in Harder's candy store, at No. 337 Fulton-st., was damaged by smoke to the extent of $1,200. Another fire recently occurred in the same part of Fulton-st. on a Sunday morning.

OPENING THEIR NEW SUNDAY-SCHOOL HALL.

The new sunday-school hall of the Brooklyn Tabernacle was formally opened yesterday afternoon, and the sunday-school met for the first time since last summer. The building adjoins and is a part of the new church for Dr. Talmage, which covers the entire block of Greene-ave., between Clinton and Waverly aves. The sunday-school hall occupies about one-fourth of the structure, at Greene and Waverly aves. It is built of brick trimmed with red sandstone, and bears in the front the cornerstone of the structure which was horsed in Schermerhorn-st. more than a year ago. It is about sixty by eighty feet, and will accommodate about 1,500 persons.

At the exercises yesterday afternoon the children sang, Dr. Talmage made a congratulatory address and several of the officers of the church and school spoke. Next Friday night Dr. Talmage will continue his weekly lectures in this building. The work upon the new church is making good progress, but it will not be completed before spring.

GATHERED ABOUT THE TOWN.

The Letter Carriers' Mutual Benefit Association will give its annual ball in the Academy of Music this evening.

A communion table and a baptismal font were presented to the South Reformed Church, at Third-ave. and Fifty-second-st., yesterday by members of the Bergen family, who attend the church.

The funeral of the late John W. Goin was attended yesterday afternoon at No. 205 Pacific-st. by many members of the Society of Old Brooklynites and of Doane Post, No. 199, G. A. R.

The twenty-eighth anniversary of the Sunday-school Missionary Association of the Lafayette Avenue Presbyterian Church was observed last evening with special services, and addresses were made by the Rev. Drs. E. L. Cuyler and W. P. Paxson.

At the annual meeting of Plymouth Church on Friday night, instead of the prayer-meeting, addresses upon the various branches of the work of the church will be made, the reports of the church clerk and of the church work committee will be presented, and officers will be elected. Frederick C. Manvel says that he will decline re-election as clerk.

A PUBLIC VIEW OF MISS MURPHY'S BABY.

The baby hippopotamus in the Central Park menagerie was two months old on Thursday, and yesterday it was placed on public exhibition for the first time since the Sunday on which its mother, Miss Murphy, nearly killed it through fear of the crowd of sightseers that pressed around the pair. There was no such scene yesterday, neither mother or child showing any particular alarm. It caused be said, however, that they were especially gracious to the large number of persons who visited them. The animals kept in the tank nearly all the time, exposing only their snouts for the most part. The parent always kept between her offspring and the spectators, as if not entirely satisfied that the intentions of the assemblage were peaceful.

The baby, which, by the way, has not been named yet, is strong and healthy now, and if it survives the winter, is likely to live long and prosper. Only one door was opened yesterday in the building in which the baby is housed, so that there would be no draught. The crowd that stood before the tank was so large that the policemen had to keep it moving nearly all the time. Every one wanted to linger, to catch a sight of more of the baby than the black patch which could hardly be distinguished from the murky water. Miss Murphy from time to time winked her bleary eyes at the public in a knowing way, that seemed to say, "Never mind; we're all right." Her little one is learning to eat bran and bread, and in a short time will probably be able to look out for its own food without assistance from its mother.

THE BRAZILIANS TO SAIL TO-DAY.

The Brazilian officers did not go to West Point on Saturday, the trip being given up because of the illness of Rear Admiral da Silveira. It is possible that the Brazilian cruisers will sail from this port for the West Indies to-day. The flagship Philadelphia left her anchorage in the North River yesterday afternoon, and went up to the Navy Yard to be made ready for an early cruise in the West Indies. As she passed the Brazilian cruiser official recognitions were exchanged by the officers. The Yorktown and Vesuvius will probably accompany the Brazilian vessels as far as Sandy Hook upon their departure.

CACTUS BLOOD CURE

Contains no Iodine, Potash, Blue Vitriol, Mercury or other mineral. Is guaranteed purely vegetable. Cures all blood affections and skin diseases produced by impure blood.

Harlem, January 28, 1890.

This certifies that my child, 19 months old was afflicted with a very bad skin disease of the face, ears and inside of the nose. The face was covered with matterating sores and his ears were swollen with on account of the sores on the eyelids, and his nose was discharging matter and was full inside of the ones. I gave him the Cactus Blood Cure for four weeks, and to-day my baby is entirely well.

Mrs. J. KENNY, 145 East 116th-st., N. Y.

Gentlemen: For several years I have been a great sufferer on account of hereditary gout, having dosed myself with all of the specifics known to medical science for its cure, without avail.

The physician to your company, however, prescribed for me your Cactus Blood Cure, which I have taken according to his directions, and have consumed fourteen small bottles within a period of five months, and I now feel perfectly well; have none of its painful symptoms and believe that all traces of uric acid have been eliminated from my blood.

Therefore, I cannot commend it too highly as a specific for gout.

Truly yours, COOPER HUGGINS, 143 West 16th-st., N. Y. City.

Pleasant to take, applicable to diseases of infancy or old age. Sold by druggists, or sent prepaid on receipt of price to any part of the United States. Price, large size, $2 00; small, $1 00.

ALVA'S BRAZILIAN SPECIFIC CO., Office, No. 6 Wall-st., New-York.

HOME NEWS.

WHAT IS GOING ON TO-DAY.

Patriarchs' ball, Delmonico's, evening.

Steinitz-Gunsberg chess match, No. 31 West Twenty-seventh-st., 2 p. m.

Examination of P. H. Sumner, Tombs Police Court, 1 p. m.

Meeting of stockholders in the Real Estate Exchange, No. 20 Liberty-st., 1 p. m.

Sugar Trust case, Supreme Court, General Term, Brooklyn.

Non-Partisan Woman's Christian Temperance Union, Broadway Tabernacle, 10 a. m.

Meetings of Baptist Preachers and Reformed Pastors.

Brooklyn Bridge trustees, afternoon.

New-England Society, Fifth Avenue Hotel, 8:30 p. m.

Society of Psychical Research, No. 46 East Twenty-first-st., 8 p. m.

Academy of Political Science, Hamilton Hall, Columbia College, 8 p. m.

Ohio Society, No. 236 Fifth-ave., 8 p. m.

American Geographical Society, Chickering Hall, 8 p. m.

George William Curtis's lecture, Second Unitarian Church, Brooklyn, 8 p. m.

Annual meeting of the New-York Bible and Fruit Mission, No. 416 East Twenty-sixth-st., 1 p. m.

Lincoln Club of the XVIth Assembly District, No. 223 Third-ave., 8 p. m.

Business Men's Republican Organization of the IXth Assembly District, No. 468 Hudson-st., 8 p. m.

Concert of the Metropolitan District Cricket League, Steinway Hall, 8 p. m.

Gymnastic exhibition, Sangerbund Hall, Brooklyn, evening.

Fair at St. Andrew's Methodist Episcopal Church, evening.

Reception at the Central Congregational Church, evening.

Annual meeting of the 23d Regiment Veteran Corps, No. 4 Union Square, evening.

NEW-YORK CITY.

The Arion Society will give its second concert of this season at its club-house, Fifty-ninth-st. and Park-ave., next sunday evening.

The December meeting of the Society of Amateur Photographers will be held to-morrow evening at its rooms, No. 113 West Thirty-eighth-st.

The fair in aid of the Church of Our Lady of Mount Carmel, which closed on Saturday, realized $7,000. The money will be applied to reducing the debt on the church.

P. M.—The Columbia College Saturday-morning lectures begin at 11:30 o'clock. No cards of admission are required.

Police Justice Charles N. Tabner will address a meeting at the Young Men's Institute, No. 222 Bowery, to-morrow evening, his subject being "New-York Police Courts."

Among minor misfortunes, it would be difficult to name a more annoying one than breaking one's spectacles on Sunday, when all the opticians' stores are closed.

James Quirk, aged forty, janitor of No. 1,073 Ninth-ave., was struck on the head with a dumb-waiter, which fell from the third story and broke his neck yesterday afternoon. He died instantly.

Mrs. Eugene Kelly, assisted by several other women prominent in Catholic societies, will open a Christmas festival on Wednesday at sherry's in aid of a fund for the purchase of altar linen and vestments for the various missionary churches in the country.

A meeting of the First Non-Partisan Woman's Christian Temperance Union will be held at 10 o'clock this morning in the ladies' parlor of the Broadway Tabernacle, Broadway and Thirty-fourth-st.

An uptown liquor-shop displays in its windows the usual alluring announcements of the various concoctions to be had within, while over the next door in the street appears the incongruous legend, "Black Eyes Cured—Fifty Cents."

The County Dublin Men's Association has given $100 to the Irish Famine Fund.

A meeting will be held at the Mercantile Exchange this afternoon at 2 o'clock to select a committee representing the wholesale fruit and produce men, foreign and California fruit and the Long Island farmers. This committee will meet at an early date a similar one to be appointed by the retail grocers, and the two committees will consider the question of a new or distance to be presented to the Market Committee of the Board of Aldermen regarding the sale of vegetables.

The annual meeting of the Hebrew Free school Association was held at No.