# GLORIA PATRI

## Interesting Religious Services in Washington, New York and Brooklyn Yesterday.

## REV. SELLA MARTIN ON "CASTE."

### The Rights of the Colored People to be Secured at the "Coming" Session of Congress.

### Discourses by Beecher, Hepworth, Chapin, Smyth, Bellows, Potter, Frothingham and Other Eminent Divines.

The services in the churches of the various denominations in this city and Brooklyn were marked by a somewhat unusual variety of themes of discourse, and as a rule were well attended. Reports of the more interesting sermons and ceremonies will be found below.

The feature, however, of the day's sermons will be found embodied in the discourse by Rev. Sella Martin, the colored clergyman of Washington, which possesses at this time a more than ordinary significance.

### RELIGIOUS SERVICES IN WASHINGTON.

**A Colored Clergyman's Opinion of Caste Distinctions on Account of Race or Color—Exclusion of Colored Children from the Public Schools—Contrast Between an American Official in England and an English Gentleman—The Next Congress to Secure Equal Rights—The Administration on the Side of the Negro.**

WASHINGTON, Nov. 28, 1869.

The mixed school question, which agitated this city last week in consequence of an attempt to get a daughter of Rev. Sella Martin admitted into the Franklin square school as a pupil, was the subject of a discourse at the colored Presbyterian church in Fifteenth street.

Rev. Sella Martin was the preacher, and had an audience made up of blacks and whites, including, among others, Vice President Colfax, Ben Butler, George F. Downing and several colored celebrities.

Mr. Martin's discourse was devoted to the entire subject of caste absurdities, and he handled it with an ability that surprised all his hearers. His principal point was that distinctions on account of color or complexion were mainly the result of commercial interests, and that as Christianity and civilization advanced such distinctions disappear. In England there was no such distinctions on account of color. He (the preacher), when in England several years ago, presented to an American official a strong letter of introduction from a distinguished statesman of this country, now dead, but whose brilliant record could never be blotted out. The official treated him coldly. Subsequently he presented another letter to an English gentleman, who, on reading it, said, "Sir, you shall have a soirée in my house." The soirée was given and thereafter he floated along the social stream smoothly and without difficulty. Afterwards, meeting the same American official who had previously rejected him, the official took him by the hand warmly and treated him courteously. In this country this caste barrier was fast being broken down, but it needed courage to follow rigidly in the path of duty without looking to anything but truth and justice. The negro did not want to force himself upon the whites. He did not want to mix up with the Anglo-Saxon, but he wanted to have his political rights recognized and his perfect equality assured. The speaker then alluded to the case of his own little daughter. He sent her to the school in the usual way with a ticket from a trustee. He had known that other colored children had been admitted and taught there. His child was admitted, also, but afterwards, when her color was discovered, she was sent away. He took her back and told the the teacher she had a right to be admitted—that other colored children were there. The teacher said there were not any other colored children, and made a search of the school and brought up two little Spanish girls. The preacher alluded humorously to the fact that the teacher was unable to find the two colored pupils, and instanced it as one of the difficulties in detecting their very refined distinctions. He intended not to make trouble, but to stand by his rights. He was not going to shirk his duty.

"After all," said he, "we will only have to wait a short time; for when Congress meets it will pass an enactment that will fix the rights of the colored people beyond a doubt. We have nothing to fear from this administration; it will stand by us; the head of the government is with us. When I think of General Grant's speech to General Tate, in which he said it was his purpose to serve the rights of every negro in the land, I cannot doubt his administration will support us. Such a thing as the President of the United States receiving a colored ambassador and addressing him as General Grant addressed General Tate the other day could not have occurred here five or six years ago."

### PLYMOUTH CHURCH.

**Perfectness of Manhood—Sermon by the Rev. Henry Ward Beecher.**

The text chosen by the Rev. Mr. Beecher yesterday was taken from St. Paul's Epistle to the Colossians, iii., 14:—"And above all these things put on charity, which is the bond of perfectness." The apostle had previously enumerated many Christian qualities, but in the passage just read he said that above and over all such qualities should be placed the guide of love, for it brought the Christian character to a true idea of perfection. There were four figures which appeared and reappeared very frequently, the first being an architectural figure, which represented a man as a building or a mansion. A striking instance of this was found in the Corinthians, where it was written, "For we are laborers together with God. Ye are God's husbandry; ye are God's building." The next was a military figure. "Put on the holy armor of God, that ye may be able to stand against the wiles of the devil. The third was a military figure, occuring in Ephesians iv., 13, "Till we all come in the unity of faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ;" and the fourth was a domestic figure, setting forth the duties of home appertaining to a Christian life. But above all those, over them all, put in charity, which was the bond or girdle of perfectness. After adverting to the figure of man being built in Christ, which carried the idea of an act of intense love, the preacher observed that all those figures had one element: they pointed to one great truth, and all agreed in representing the true idea of Christian life. Now, this building in Christ was not a complete gift, but it was a growth to be developed. All the figures referred to clearly showed that the divine end sought for man was not to be found in a single or special line, thought or feeling. It was not to be sought in getting a man into any line of succession. Perfectness of manhood was the grand aim in view; but perfectness of manhood did not come in the lump. The great object could be gradually obtained, the Lord Jesus Christ being the model. There must be a perfection in all the parts; perfectness of manhood required a development of a full and healthy condition of the body, because one part could not be separated from the other. It required a regulated use and discipline of the passions, because they were the enginery of life. The physical and spiritual condition of man must harmonize for the more thorough development of the perfectness required, while the clear light of reason must be thrown over all, like the windows in a dwelling house. Moreover, the understanding must likewise be developed, for it with the others constituted the one organic manhood which religion sought. It was for that the Church was established, to educate men to that perfectness of manhood. Christ did not come into the world to establish a Church; He came to establish a spiritual manhood and develop truth; to make men larger and show them how they could be possessed of every attribute that God in his original designs intended for humanity. It was that which the Church sought, and it was also the foundation stone of the New Testament. Contrast that with the current partialisms of life. There were a great many men who thought that religion was the foundation whereon to be saved, and that all they had to do was to avoid sin and keep rid of it. Certainly the beginning of a religious life was the forsaking of evil. But that was not the whole of it; for if the farmer spent all his time weeding and keeping the ground clear of weeds there would be no corn or other necessary productions from the soil.

The reverend gentleman then referred at some length to the question of what he termed negative piety. A man might be a Christian and sin ten times as much as another man who had not a single element of Christianity. There were men who stayed at home the livelong day—went to church, of course, ate and slept—flabby, phlegmatic men, who worked none and finally died with some exertion. The church was merely established as an educating academy where men learned how to be saved, but the church of itself could not save a man. After alluding to what he considered the fallacy of some men in believing that by belonging to a church they were on the sure path to salvation, he showed that true manhood must first be obtained, a large, free, pure, true, loving manhood, growing and developing after the pattern of Jesus Christ. He besought them to build upon Jesus Christ, in the language of the apostle and resting on that foundation they would be saved. In referring to the many sects, the different forms of worship existing throughout the world, he remarked that we were all making a great ocean voyage. Some were on scows, some were on rafts, others clung to spars and logs, and if all reached the shore in safety it mattered not how they reached the shore. There were eminently good men attached to all forms of religious worship, and he believed they all had sufficient element of truth that would go far to build up in them true manhood. But all the component parts that constituted perfectness in manhood must be attended to, however apparently insignificant. To be sure, his head was better than his feet, but he could not stand on his head. The preacher closed by exhorting the congregation to study the great object in view, and pointing out the happy result attending its achievement.

### CHURCH OF THE MESSIAH.

**Haste to Get Rich the Ruling Passion of Modern Civilization—Sermon by the Rev. George H. Hepworth.**

The large and beautiful Church of the Messiah, corner of Park avenue and Thirty-fourth street, was, last evening filled to its utmost capacity—and hundreds had to turn away, not being able to obtain admission—to hear the second discourse to young men by the Rev. George H. Hepworth. The brilliant force of utterance, dazzle of oratory and sound, practical suggestions characterizing his first lecture, and so conspicuously prominent, indeed, in all his discourses, marked last evening's lecture. He took for his text Proverbs xxviii., 20—"He that maketh haste to be rich shall not be innocent." If he was to designate the happiest man in the community he would not select the richest or the poorest man, but he of the middle class—the working man. This man found his happiness in labor. This was God's compensation. The rich man has aches and pains; the poor man has good muscles and nerves. Many a rich man down town would give three-fourths of his millions if he could be as healthy as his porter, and the other quarter if he could begin life over again. He proceeded to show what men would do to get the first shelter of a four story brown stone front, and what came of such getting. Next he contrasted life in England with our American life and the outdoor sports indulged in there and how they brought health and strength. He showed how in Germany and elsewhere boys' bodies are taken care of—not here. In our country there were no outdoor sports hardly, no muscular outdoor exercises. He laid down as a maxim that the better the body the better the conduct of business. Religion that came of dyspepsia was not worth having. He of worn out nerves and shattered constitution could not appreciate half the beauties of this our world. We are in too great hurry. Business absorbed every thought. Tired and wearied and worn, our men grow old at fifty, are gray-haired at fifty-five, dead at sixty, and in two months are wholly forgotten. The old motto "slow and sure" was the motto to be adopted, and not "hurry up and run the risk"—the one upon which nearly everybody here acts. God does not tell a man not to go into business. It was the duty of every man to work at something, and likewise to pursue his business in a manly way. If business was a game of chance and a grab game and the best to him who has the longest arms and the firmest clutch, then business was demoralized. The dream of the American is to be rich in twenty minutes. Slow toil and slow progress upward do not satisfy his ambition. He will grumble over his bad fortune and invent a balloon by which he can go straight up. The trouble was business is top heavy. There must be brown stone fronts and carriages, and servants and expense of dress, and dinner parties and many other expenses. The crisis is sure to come. A great many do too much business for their capital. They are devoted to their families; they make great risks in business. If good luck comes, all right; but if not, then worry and being worn out. What is wanted is calmness. There is hurry in the air, hurry everywhere. He had been here only two months, and he had got tired of seeing this hurry. They should give up this hurry. Play ball, play marbles with the children, take holidays, rest and all will be well. He that always bends will break. He gave his own experience in going down Broadway. He commenced going slowly, looking into shop windows; and then he went faster, and did not look into so many shop windows; and he kept going faster, and then he abandoned looking into the windows, and before he knew it he was going on, pell mell, with the crowd. He was in a hurry to go somewhere; he did not go there. He found himself at the Brooklyn ferry, and he hurried to the front of the boat, and got over the chain and jumped before the boat touched the landing. He finally strided four miles out of town. He dwelt upon the magnetism of this hurrying epidemic, and the result of it. They had their faces. He could not tell their ages. Everybody worked too hard. Editors worked very hard. He instanced the publication of biographical sketches of the late George Peabody of columns' length a few hours after his death. Manual labor does not hurt; brain labor kills. Business men are in too great a hurry to say their prayers. He showed how defalcations were closely connected with ill health, the product of over work. The man whose digestion is good can be a Christian. The man with dyspepsia is fitted for any crime. Half the crimes of our modern civilization are traceable to bad livers. It was so now that defalcations hardly stirred a ripple on the surface of society. They are called only irregularities. His advice to all men was to spend all the time they could in getting good health, and next to get religion, and keep in their lives and their hearts and their ledgers and there need be no fear of the future.

### CHRIST CHURCH.

**Sermon by the Rev. Dr. Ewer.**

A large and fashionable congregation assembled yesterday morning beneath the gilded domes of Christ church, Fifth avenue, corner of Thirty-fifth street. The services in this favorite Sunday resort of the *élite* of the city are High Church, and differ but little in ceremonial pomp from the orthodox Catholic Church except in the ritual. Over the altar, which is very beautiful, is a magnificent cross of gold, and immediately beneath that a smaller cross of the same costly material. The church is partially lighted from the roof by stained glass windows of elaborate design, in four different domes and by chandeliers on each side of the altar. Constructed doubtless with a view to effect in illumination, a "dim religious light" partly reveals the costly decorations of the church. The choir is an excellent one, and when the soft, trembling notes of the magnificent organ strikes on the listening ear and the words of the solemn chant rise and fall in harmonious utterances the effect is exceedingly impressive. The music selected for the services yesterday was admirably sung, the solos being especially worthy of mention.

After the usual Church service for the first Sunday in Advent the Rev. Dr. Ewer preached from St. John xiii., 7—"Jesus answered and said to him, What I do thou knowest not now, but thou shalt know hereafter." There was a power in all the words of our Lord, which, though enigmatical to those who heard them at the time they were uttered were afterwards understood in all their force and beauty. It was doubtless difficult for those who had heard him to comprehend the scope and meaning of the Divine utterances, as it was hard to believe in His mission and power. Never was such a phenomena presented to the wise men of the day. A child was born of humble parents, grew in years and began to speak strange things, and gather around Him disciples who followed His teaching and eagerly obeyed the directions given them. But while even these were strong in the faith that the promised Messiah had come they often could not understand the deep meaning of all that was told them. How sweet, then, was the assurance that they would know hereafter when the fulness of time had come and the lamb was offered for the sacrifice, and how gloriously was the promise fulfilled. The truth was proclaimed to a chosen few, but soon it penetrated into every land until the world resounded with the name of Emmanuel. The power given to the apostles was significant of great events in the future:—"Whosoever ye shall loose on earth they shall be loosed in Heaven, and whosoever ye shall bind on earth they shall be bound in Heaven." That power was not temporary, but for all time, and existed to-day in the priesthood with as much force as when it was first given. Applying his text to the present condition of the Church the reverend gentleman delivered an able and eloquent discourse on the duties of the congregation, and pointed to the great responsibility which rested upon them to so govern themselves that when their earthly pilgrimage was over they would be entitled to seats in the courts of heaven and behold the mysteries which now seemed to veil the words of the Lord become plain before the glorious light that surrounds the throne of Him who is from everlasting to everlasting.

### SPRING STREET PRESBYTERIAN CHURCH.

**Interesting Baptismal Service and Communion—Sermon by Dr. Aikman.**

The course of lectures on "Family Life" delivered by Dr. Aikman were interrupted yesterday morning in conseqnence of it being communion Sunday. The church was well filled, and previous to the delivery of the sermon a very interesting baptismal service was solemnized. Around the communion rails was formed a group of parents—two fathers having infants in their arms, accompanied by the mothers, and one mother leading a two year old boy by the hand, accompanied by the father. When this interesting group was formed, and just as the service had commenced, there came a lone widow, in garments of sorrow, bearing in her arms a pretty nurseling boy, with a broad sash of blue ribbon flowing around a snow-white robe, and when she gave the name to the minister it was the surname of him whom she had lost and her own maiden name, blending in that name the joy and the sorrow of her life. That this incident should inspire the pastor in his prayer in supplicating the Divine blessing upon the group of parents and children was a reasonable anticipation, and solemnly and touchingly he did it.

The sermon was one of a course on the last week of the Saviour's earthly life, all of which have been founded on the first verse of the thirteenth chapter of the Gospel of St. John—"Now, before the feast of the passover, when Jesus knew that his hour had come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end." The sermon was, for the most part, a graphic picture sketch of of the scenes and incidents of the supper at Bethany, the betrayal by Judas and the closing counsels of the Master to this disciple. In the application of his subject Dr. Aikman brought back the attention of his congregation to the fact that he had described realities and not a picture. In connection with the communion service of the afternoon it was a sad thought that there were many listening to him then who would not join them in the afternoon at the communion. They acted as if the conviction of their life was that they had no concern in this reality of the Christian life, and they lived as though they had nothing to do with Christ. Did they wish to be forever without any interest in His death? They were allowing these summer days of their life to fade into that which they found, by the seasons to-day, the last Sabbath in this autumn, and their life would sweep onward into other scenes, scenes of a busy activity, and by and by there will come a time when these scenes will be withered away, and they will be laid aside by a winter that will bring them very close to the icy hand of death. There will then be another day, the day of all days, when all who have put on Christ will see him face to face, and see Him as he is. But those who have not put Him on will have then the bitter memories, the sharp reproach of these privileges, these earthly opportunities that will then speak in their ears and will call to mind the moments when they had resolved to embrace the offer of His love and mercy; but those moments of opportunity will then be found to be irretrievably and irrevocably gone, and Christ will be bitterly found not to be theirs. Dr. Aikman concluded a very earnest and heartfelt appeal to this class to listen to the call that was then uprising in their hearts and speaking loudly in their consciences, and which was rising side by side with the memories of neglected opportunities, and urged these hesitating and doubtful ones to allow Christ to overshadow their future lives with the blessedness of his love and care.

### ELEVENTH STREET PRESBYTERIAN CHURCH.

**Sermon by Rev. Charles B. Smyth—The Pope vs. the Bible on Marriage.**

The Rev. Charles B. Smyth delivered a sermon at the Eleventh street Presbyterian church on "The Pope vs. the Bible on Marriage." After the prayer, in which he prayed that the President and Congress might be brought to a knowledge of Christ, and the Ecumenical Council might be brought to confusion and the members of the Council to repentance, he chose as his text the First Epistle to the Corinthians, vii., 2—Let every man have his own wife, and let every woman have her own husband," and the First Epistle to Timothy, iv., 1—"Now the spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of the devils." The subject of marriage, he said, is one which is of general interest not only to ladies but likewise to gentlemen, especially to young ladies and young gentlemen. For the purpose of expressing facts with regard to a certain Church he could not have employed words more appropriate. Though penned eighteen hundred years ago, these words relate to an apostacy then future. The language of that Church touching marriage is that it is a great sacrament, was instituted by Christ, confers grace, is holy, and should be treated in a holy manner; should he entered into voluntarily, should have the consent of the parents, though that consent is not necessary; should be preceded by confession and communion, by the bans, by public celebrations in the church; that vagrants should be married with caution, and clandestine marriage should be abhorred. So far Catholics and Protestants are agreed, with the exception of one word, and that is "sacrament." So far as the subject of marriage is concerned the text refers to a certain edict, which it numbers among the "doctrine of devils," and which is contemned by Divine decision in the Bible. The vow of celibacy is not referred to, since every individual is at liberty to determine his or her own duty on that point. The general rule is "Let every man have his own wife," &c., as obligatory upon mankind as any precept in revelation. Consequently to get married is the duty of every man and every woman. In reflecting on this matter it has seemed that the Legislature of the State, or, perhaps, the national government, should pass a law enforcing marriage, and that if a man refuse to marry, say at twenty-five or thirty, let him be fined, if he can give no reasons; that such a law would do away with bachelors and old maids, who are of no good to the State, but rather injurious. If this law were enacted there would not be that overwhelming disproportion between unmarried men and unmarried women in this city—100,000 of the latter and 50,000 of the former; there would not be 30,000 unfortunate females; there would not be starvation wages paid to working women, wages not sufficient to pay her board bill, and which place her in the awful alternative of choosing between death and cime. But such a law will not be passed by man until woman can raise her own voice at the polls. The preacher then went on to say that marriage was practised by the patriarchs and by the apostles in the time of Christ, and that it was not until the Spanish Provincial Council of Elvira, A. D. 300, that a cañon was passed forbidding the clergy to marry. The first general interdiction of clerical celibacy was by Pope Syricius, addressed to Himerius, 385, which was subsequently enforced by Hildebrand or Gregory VII., 1074, who summoned a Council that issued canons separating married clergymen from their wives and forbidding ordination of others who would not take a vow of celibacy, and finally the Council of Trent passed an act in 1545 establishing the previous ones. It was deeply to be regretted, he continued, that such an extensive community as the Church of Rome should differ from the teachings of Christ on the subject of marriage. He would suppose that the enlightenment of the nineteenth century would lead them to reconsider their actions. That no man is so well qualified to sympathize with them in the married state, unless he himself have entered into married relations, and that it was for this reason that Paul said bishops and elders and deacons should be married men and men of families.

### ELM PLACE CONGREGATIONAL CHURCH.

**Predestination—Sermon by Rev. Henry Powers.**

This handsome church, on Elm place, near Fulton avenue, Brooklyn, with its large and pleasant interior, hardly suffices for the increasing congregations that assemble both at the morning and evening services to hear the new pastor, Rev. Mr. Henry Powers. The elegant diction, forcible style of utterance, chaste and ornate illustrations characterizing his sermons no doubt contribute largely to this gratifying result. Yesterday morning he preached to a most crowded and attentive gathering on "Predestination." He took for his text II. Peter i., 10—"Wherefore the rather, brethren, give diligence to make your calling and election sure." A calling or an election of some kind is to be recognized as one of the truths of the Christian religion. If a man is chosen by God to eternal blessedness he cannot help being the partaker of it, and it would be foolish for him to strive to make his election sure, and the sooner he leaves this life for the great future the better. We have not the knowledge to understand the full fruition of God's purposes, yet the beginning of wisdom we do possess sufficiently to meet our present wants in considering the question of predestination. A man has not lived to much profit if he has failed to find out that he has a certain destiny, or rather is the creator of his destiny. Organization, education and freedom are the three points of a life which tend to control this. Mr. Powers then selected the various teachings of the New Testament bearing upon this subject, pointing out very argumentatively their meanings, and assured his hearers such passages contained nothing regarding the final destiny of a soul, but only showed what gifts and opportunities men have had bestowed upon them, and for them they shall be held to a strict accountability. The destiny of us all, of every kind and degree, depends upon ourselves. How is this election, or predestination, or rather what is the truth of it, on a large historical scale? The Jews were selected to proclaim the words of God to the world, to be its religious school master, and when they ceased to be true to their calling they ceased to be the children of God. Greece, in literature, science and art, subdued and astonished the world. When it had perfected the result of its calling it died, but not till it had worked out the specified purpose for which God had called it into existence. So Rome was called to be the lawgiver in secular things, as Israel was the lawgiver in religious things, and then when true to her calling faded into insignificance. Mohammedanism was appointed, doubtless, to prepare the way for the religion of Christ, and then began to die. To whatever we are called in God's good providence in this life by working it out we are fulfilling our destiny. Character, soul, felicity, or its opposites, constituting the human happiness or misery of men, are not decreed by God, or rather, man being responsible must determine them for himself. There is a good deal of superficial morality and depravity in the world, and some, by their education and surroundings, who are termed profligates, may be less inflicted with sin to the core of their hearts than many hundreds of seemingly pious, habited in canonical robes. The moral worth and destiny of men is not determined by moral culture; that is something in the heart, which God only determines. A tempted soul can only experience the beneficence of God's goodness. An election without effort is defrauded of its object. You must work out your own salvation with divine help; hence the incentive to prayer and the opportunities given us. The character of God's election is not a horrible dream; it is the expression of His love. The grace of God is free. If you possess a peculiar gift, whether of song, oratory or mechanism, work it out and be wise in God's doing; use what gifts are given to you. Through the contagion of virtue we are a nation with all opportunities, all forces surrounding us and drawing us to the ends of the world, each nation with its own works, and thus we are making our calling and election sure by being a nation worshipping God in all His holiness.

### THE UNITARIANS.

**Religious Irreligion—Sermon by Rev. O. B. Frothingham.**

Rev. O. B. Frothingham preached yesterday forenoon to the Unitarian congregation at Lyric Hall, Sixth avenue, between Forty-first and Forty-second streets, on the subject—"Religious Irreligion." The speaker, who belongs to the school of humanitarian philosophy in its broadest and most liberal sense, pointed out the anomaly in those forms of religion which locate God for a certain purpose in one place and ignore him in another, which carry out the letter of a creed and a formula and repudiate the full measure of their spirit. The Pharisees have been at all times and by all religions held up as models of deceit and insincerity—as men who practised not what they preached, and wore long faces and indulged in pompous and pious platitudes, and went scrupulously through all the ceremonies of their religion and held a proper, dignified scorn and horror of the Samaritans and Sadducees. Of course they had their missions among unbelievers, but never succeeded in making their converts any better than themselves. In short the Pharisees were an exact prototype of the religions we have to-day. The Pharisees were strict observers of the Sabbath, just as we are, and held in proper execration the man who neglected the service in the temple to go into the wilderness and minister to the outcast lepers. They were patriots too, and believed that Judea was for the Jews and the Holy land for the chosen of the Lord, and that all outside had no claim to earth or heaven. For this, among other things, they drove to the ignominy of the cross Him who said all mankind were His countrymen and right and goodness the supreme religion. Such as the Pharisees were such are the majority of so-called religious people to-day. When a man gets religious he becomes morose and gloomy, and distorts the conception of God's benignity and beneficence by the unhallowed thoughts and fears of a universal deity existing but to enjoy the malignant pleasure of punishing men's offences. They say, with sad and penitential voices, this world is not worth living for, and they do all in their power to make their pilgrimage as dreary and unlovely as possible. Wherefore all this? Has God commanded that we should pass our existence in fear and sadness? For what has He given us the bright and laughing sunlight, the merry carol of the birds, the smiling landscape and the cheerful azure heavens above? Surely not that we should forever sit in mortification of spirit and deplore the destiny that doomed us to be born.

### CHURCH OF THE DIVINE PATERNITY.

**Reliance on Providence—Discourse by Rev. Dr. Chapin.**

Rev. Dr. Chapin took his text yesterday morning from the Gospel of Matthew vi., 34—"Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." The preacher, in explanation of the above extract from the Sermon on the Mount, said there might be some who were perplexed by the requisition contained in the text, and who might feel that it was impossible to carry on the affairs of life without some provision ahead. But we must not suppose that the doctrine which our Saviour set forth in the text condemned Joseph for gathering up the grain in the seven years of plenty and providing thus for the seven years of famine. That beautiful lesson of the lily, which neither toiled nor spun, could not be brought into parallel in that connection with the ant, which toiled all summer and gathered its food in the harvest. We might be sure there was nothing in the religion of the New Testament that discountenanced providence or industry, or anything really essential to the practical work of life. He might tell them, also, that in the original language of the text no such explanation is required. The word translated—thought—in the Greek meant anxious thought, or undue solicitude; that foreboding care, that worrying anxiety, which wasted our time and strength for the claims of to-day, and which did not at all alter the claims or exigencies of to-morrow. The religion of Jesus Christ was chiefly concerned with spiritual relations, and it required us to let the things of life fall into their relative places. But let them not in any way suppose that its aim was solely to lead us into a region of contemplation, divested altogether of earthly considerations. It was only by ascending into the higher that we could readily appreciate and know how to use the lower. Suppose a man to be employed in making some band or joint that was to perform its functions in a complicated machine, was it not reasonable to suppose that he could work better and more nobly on that special portion of the structure if he knew the entire machine than if he knew nothing but that one particular part? So it was with the mechanism of our being. He who was practically acquainted with the use of all its faculties, who surveyed it from the altitude of the soul, could discharge all the claims of this earthly life better than he who lived only for the body and the senses. Surely no one could read that verse and infer that we were to take no thought at all about anything. It indicated that the result of action was in the present day and the present moment. This was all the opportunity we possibly could have to act, and we had no right to look with unavailing solicitude into the future.

### FREE SERVICES AT BREVOORT HALL.

**Reform in Public Worship.**

Rev. Russell N. Bellows, pastor of the new Free Liberal Christian Society worshipping in Brevoort Hall, 154 East Fifty-fourth street, preached yesterday morning a sermon on the necessity of reform in our public worship. Taking for his text the parable of the withered fig tree (Luke xiii., 6-11) the preacher declared that at the present day many persons in all denominations of Christians, dissatisfied with the working of the Christian institutions, were crying out against the Church like the lord of the vineyard in the parable, "Cut it down; why cumbereth it the ground?" Science, philosophy and religion are all rudely summoned to appear forthwith at the bar of a relentless criticism and to demonstrate conclusively their right to be. This summons religious sentiment naturally refuses to obey, and utters its protest against what it calls an irreverent, upstart philosophy. But those who find fault with the Church, being as often the friend as the enemy of pure religion, have a right to be heard and have their objections considered. Their idea of dispensing with or being able to do without organized Christian institutions argued, however, an insufficient knowledge of the needs of common human nature and a very low and false appreciation of what a glorious and indispensable work the Church has always done and is still doing, in spite of her defects. What is needed to bring religion to the knowledge of those outside the Church is not to abandon but to reform that institution. The speaker had little sympathy with those who, leaving the church to worship in their closets, forget the obligation resting upon them in exact proportion to their spiritual insight and power to take counsel with their fellow men within the Church for her highest usefulness and welfare. The reforms indicated might seem to some persons unimportant in comparison with some others, but the preacher believed that the inefficiency of the Church was to a great degree due to the external arrangements of public worship. Since choirs had undertaken to do the singing for the people there was every day less and less real praising of God with the voice. Loss of faith in prayer and the decay of the habit of real prayer had been serious sources of decline in spiritual life. The arrangement of our churches was in itself exclusive and inhospitable and one great reason why churches are not more visited by the masses. Radical and bold reform in some of these apparently small things is of the utmost importance to the spreading abroad of religion, and until religious formalists and worshippers of the letter get the courage to take some bold steps in these directions little progress in the way of carrying the Gospel to the people can be expected.

Announcement was made that a mission sewing class of forty-five girls had been formed to foster youthful industry and provide needy girls with the means of independent living.

The sermon in the evening was on "Hell a Temper, Not a Place—a Reality, Not a Theological Fiction."

### GRACE CHAPEL.

**Sermon by the Rev. Henry C. Potter, D. D.**

Grace chapel, in Fourteenth street, opposite the Academy of Music, was well filled last night, and the Rev. Henry C. Potter, D. D., delivered the fourth of his course of "Sermons for the People." The preacher took as his text the words, "Neither do men put new wine into old bottles, else the bottles break and the wine runneth out and the bottles perish."—Matthew ix., 17. Christ's truth had often been assaulted by the convulsions of empires, the malice of enemies and by the treachery of its so-called friends and had by these means been hurled into new conditions. The external and internal condition of the Church proved that her life must be kept in yielding moulds. This was the meaning of the text. Christ could not place His religion in the old, stiffened hides of the bygone times. Religion must be suited to the peculiar conditions of those to whom it was addressed. It must break out of its musty dignity and break into new activities. There must be no rigid rules laid down; it must be regulated by broad principles. The forms and modes of the Christian religion must be ever new, as the living principles embodied in them were ever new. Religion should be brought by new contrivances nearer to the mass of mankind. The worn out measures of the past should not be disinterred, but fresh forms must be used as the producers of the living power of fresh activities. The Church of God was now in that dangerous condition when it had become eminently respectable to be attached to it, but the lives of its members must be of something more than a negative character. Many church members were not much above the average decency. Something more than this was wanted. The preacher then referred at some length to the necessity for increased activity among the churches, and concluded by applying the subject to his own hearers, both Christian and unconverted.

### DEDICATION OF THE GREENPOINT LUTHERAN CHURCH.

The edifice recently erected in Leonard street, near Greenpoint avenue, Greenpoint, L. I., by the First German Lutheran church, was dedicated yesterday in the presence of a large congregation. The dedicatory exercises were conducted by the pastor, Rev. Mr. Kaselitz, assisted by the Rev. Dr. Walldinke, of New York. The new edifice will seat 400 persons. It was completed at a cost of $12,000.

BURGLARY IN THE FIFTEENTH WARD.—On Saturday night the liquor saloon of John Carey, at the corner of Macdougal and Amity streets, was entered by burglars and a few articles stolen. No arrests.

## SHIPPING NEWS.

**Almanac for New York—This Day.**

Sun rises....... 7 03 | Moon rises.....eve 2 15
Sun sets........ 4 34 | High water....eve 4 55

### PORT OF NEW YORK, NOVEMBER 28, 1869.

**Herald Packages.**

Captains and Pursers of Vessels arriving at this port will please deliver all packages intended for the HERALD to our regularly authorized agents who are attached to our Steam Yacht fleet. The New York Associated Press do not now collect marine reports nor attend to the delivery of packages, as will be seen by the following extract from the proceedings of the regular monthly meeting, held March 3, 1868:—

Resolved, That on and after April 1, 1868, the Associated Press will discontinue the collection of ship news in the harbor of New York. Passed unanimously.

### ARRIVALS.

REPORTED BY THE HERALD STEAM YACHTS.

Steamship Idaho (Br), Cutting, Liverpool Nov 17, via Queenstown 18th, with mdse and 383 passengers, to Williams & Guion.

Steamship Bellona (Br), Billinge, London Nov 9, and Havre 11th, with mdse and 299 passengers, to Howland & Aspinwall. First part of passage strong westerly gales; latter part fine weather and light easterly winds. Nov 20, lat 48 45, lon 38 40, passed steamship Ville de Paris, hence for Brest; 26th, lat 42 06, lon 63 42, a bark, showing 4th distg pendant, No 1520, bound E.

Steamship Varuna, Spencer, Galveston Nov 18, via Key West 22d, with mdse and passengers, to C H Mallory & Co.

Steamship Mississippi, Henry, New Orleans Nov 20, and the bar 21st, with mdse and passengers, to Frederic Baker.

Steamship Leo, Dearborn, Savannah, Nov 24, with mdse and passengers, to Murray, Ferris & Co.

Steamship Gen Barnes, Mallory, Savannah Nov 25, with mdse and passengers, to Livingston, Fox & Co. Nov 26, 11:20 AM, lat 33 40, lon 77 23, exchanged signals with three masted schr Emelio y Cabada, bound S. The Barnes experienced heavy gales from N to W from Chincoteague.

Steamship Magnolia, Crowell, Charleston Nov 25, with mdse and passengers, to Arthur Leary.

Steamship Niagara, Blakeman, Richmond, City Point and Norfolk, with mdse and passengers, to the Old Dominion Steamship Co.

Ship Lake Erie (Br), Sclater, Glasgow, 35 days, with mdse, to W Nelson, Jr. Had fine weather.

Bark Scottish Bride (Br), Allen, Bordeaux, Sept 5, with mdse, to master. Sept 7 had a heavy gale from SW to NW; lat 48, lon 12 W, was in a circle of 50 miles for 7 days, with strong gales from all quarters of the compass, lasting from 6 to 12 hours at one point; after 4 weeks of hard labor, contending with westerly gales, ship laboring heavy, stranded rudder head and split sails, bore off to the south; after reaching lat 27 N, had light winds and calms, found no regular trades; had the wind from all points of the compass the entire passage; in lat 22 N, lon 70 W, fell in with a heavy swell from NW; lat 28 N, lon 73 26 W, had a terrific thunder and lightning storm from SW to NW, lasting 20 hours; since which time have had heavy westerly winds; lat 38 16, lon 74 08, had a few hours calm rain, and same time saw two sea serpents, one about 15 or 20 feet long and 6 or 8 in thickness and the other about 5 feet long, looked about the color of a sage land snake.

Bark Waterlily (Br), Hocken, Rio Grande, 50 days, with hides, &c, to L E Amsinck & Co; vessel to G F Bulley. Crossed the equator Oct 30 in lon 40 53 W. Had moderate weather.

Brig Cacique (Braz), Cintra, Rio Grande, 62 days, with hides, &c, to J Bento & Co. Crossed the equator Oct 24, in lon 37; lost the trades in lat 18 N; from thence to lat 29 had calms and variable winds; since strong westerly winds, split sails, &c. Oct 2, during a severe gale, a boy, name unknown, while furling foretopsail, fell overboard and was drowned. Oct 12, lat 27 15 S, lon 28 W, spoke ship Helvetia, from San Francisco for Cork; Nov 9, lat 22 26 N, lon 59 25, spoke brig John Sanderson (Br), hence for Trinidad.

Brig Sultana (Br), Tironet, Rio Grande, 60 days, with hides, &c, to G F Bulley. Crossed the equator Oct 28, in lon 32 W; had moderate weather.

Schr Fred Smith (of Bangor), Smith, Malaga, Sept 25, with raisins, to H W Loud & Co. Passed Gibraltar Sept 26; had heavy southerly and westerly gales most of the passage; lost and split sails, carried away mainboom and jibstay; Nov 22, lat 37 37, lon 70 40 W, spoke whaling bark Panther, from —— for New Bedford.

Schr Pinky (Br), Pearce, Havana, 13 days, with cedar to Ferrer & Co. Had moderate weather.

Schr T D Wilder (of Philadelphia), Holmes, Sagua, 13 days, with sugar to P V King & Co; vessel to master. Has been 8 days north of Hatteras with strong N and NW gales.

Schr Laura (Br), Demerit, Ragged Island, 14 days, with salt to F T Montell & Bartow. Been 8 days N of Hatteras with strong NW gales.

Schr Right Bower, Rogers, Savannah, 8 days, with lumber to master.
Schr H J Wood, Jones, Virginia.
Schr H J Raymond, Ellsworth, Georgetown, DC.
Schr E R Shaw, Shaw, Philadelphia for Boston.
Schr Searsville, Chase, Philadelphia for Boston.

Schr M S Lewis, Lewis, Boston for Philadelphia, 17th inst, during a SE gale, went ashore one mile S of Squan Inlet, where she remained until 27th. She leaks badly, and is now full of water. Was got off by the Atlantic Submarine Wrecking Co, and towed to this city by their steamers Phillip and Lackawanna.

**Passed Through Hell Gate,**

BOUND SOUTH.

Steamship Wamsutta, Fish, New Bedford for New York, with mdse and passengers, to Ferguson & Wood.
Brig Laura, Arnold, Cold Spring for New York.
Schr Julia E Newell, Jamieson, Rockland for New York, with lime to Jno R Brown.
Schr Gentile, Hall, Rockland for New York.
Schr Viola, Nickerson, Boston for Baltimore.
Schr A F Kindberg, Small, Boston for Baltimore.
Schr Cabinet, DeWolf, Fall River for New York.
Schr Wm Bulkley, Hulse, Providence for New York.
Schr Excelsior, Bergen, Providence for New York.
Schr Jos P Cake, Endicott, Pawtucket for Philadelphia.
Schr Ella Jane, Nash, Bridgeport for Elizabethport.
Schr Lydia Thompson, Lucy, Stamford for New York.
Schr Dart, Johnson, Stamford for New York.
Schr G W Purnell, Sidney, Stamford for New York.
Schr John Brooks, Fox, New Haven for Elizabethport.
Schr M L Bartlett, Brown, Norwalk for New York.
Schr Mary Fletcher, Tracey, Hudson's Cove for New York.

BOUND EAST.

Brig Citizen, Morehouse, New York for Bear River, NS.
Brig E McLeod, McLeod, New York for Liverpool.
Schr H M Condon, Condon, Philadelphia for Rockland.
Schr Jason, Small, Elizabethport for Boston.
Schr Josephine, Ball, Elizabethport for Bridgeport.
Schr Niagara, Wardon, Elizabethport for Bridgeport.
Schr Liberty, Johnson, Elizabethport for Norwalk.
Schr Mercer, ——, Elizabethport for Bridgeport.
Schr Sarah Mills, White, Elizabethport for Providence.
Schr Minerva, Breckinridge, Elizabethport for Providence.
Schr North Pacific, Eaton, Elizabethport for Providence.
Schr Ariadne, Ariadne, Elizabethport for Wickford.
Schr Oliver Speiman, Pelton, Elizabethport for New Haven.
Schr Hydrangea, Prentiss, Elizabethport for Providence.
Schr V Chamberlain, Dickerson, Elizabethport for Bridgeport.
Schr Vermilion, Lockwood, Port Johnson for New Haven.
Schr Julia Ann, Wells, South Amboy for Providence.
Schr Amanda, ——, South Amboy for New Haven.
Schr Wm W Wood, Kelsey, Albany for Huntington.
Schr E N Wilson, Harris, Hoboken for Providence.
Schr A Stewart, Gilbert, Albany for Providence.
Schr E A Anderson, Brewer, Rondout for Hartford.
Schr Henry May, Racket, Rondout for Providence.
Schr J W Maitland, Leighton, Rondout for Portland.
Schr Brandywine, Davis, Rondout for East Greenwich.
Schr Cornelius, ——, Rondout for Hartford.
Schr D A Berry, Halsey, Rondout for Providence.
Schr N Chave, Potter, Rondout for Middletown.
Schr R M Clark, Stocking, New York for Middletown.
Schr Margaret Jane, Chisholm, New York for St John.
Schr Nellie Bloomfield, Hobbie, New York for Stamford.
Schr S P Godwin, Waterbury, New York for Stamford.
Schr M H Stockham, Cordery, New York for St John, NB.
Schr Valiant, Crane, New York for Halifax.
Schr Sea Flower, Chase, New York for Providence.
Schr Veto, ——, New York for Thomaston.
Schr Amelia, Helms, New York for Portland.
Schr John Wright, Dickerson, New York for Portland.
Schr G Gray, Gray, New York for Portsmouth.
Schr Miller, McGuire, New York for West Farms.

### BELOW.

Ship Lake Ontario (Br), McFarlane, 29 days from Liverpool. Received a pilot Nov 27 from pilot boat J D Jones, No 15.
Brig Pedro.
Brig Muscovado, 39 days from Demarara.
Schr Laura. (All reported by pilot boat A T Stewart. No 6).

### SAILED.

Steamship Regulator, Wilmington, NC.
Wind at sunset NW.

**Shipping Notes.**

The steamship City of Mexico is now on the mammoth sectional dry dock at Hoboken having a new wheel put on her.

The following vessels were hauled during the week on Dean's railway, Red Hook:—Propeller J K Hammitt, having new wheel; schrs Ocean Star; A C Scull, 395 tons; Lugano, 178 tons; Jessie Clark, 290 tons, and steamer Madison County, for general repairs.

**Marine Disasters.**

BUENOS AYRES, Oct 14—During the 11th and 12th Oct it blew a heavy SE gale, and the American schr Clara M Goodrich lost foretopgallantmast, anchors and chains.

The hull and cargo of the White Wing, McLean, from Rosario for Boston, which was wrecked at the mouth of the Parana river previous to Aug 10, were sold for £3154.

FALMOUTH, Nov 18—The General Lee, from San Francisco for Liverpool, was abandoned, dismasted, Oct 12, 150 miles from the River Plate; crew saved by a Danish brig, and landed at Montevideo.

**Miscellaneous.**

Purser Harry Haskell, of the steamship Leo, from Savannah, has our thanks for his attentions.

LAUNCHED—At Essex, Ct, 22d inst, from the yard of David Mack, a fine schr of 225 tons. She is designed for the coasting trade, and owned by Capt O H Clapp, of Chester.

At Machias 20th inst, by John Shaw, schr Sarah B, 198 tons, old measurement, to be commanded by Captain Frank Sanborne, late of schr Sahwa.

At Cutler, Me, 6th inst, by the Mill Dam Company, brig Clara S Adams, 473 tons, old measurement. She is to be commanded by Capt George W McFadden, late of schr Virginia, who is a part owner. She is very thoroughly built, and rates A1 for 4 years at Lloyds French office.

**Whalemen.**

Bark Almira, Marchant, of Edgartown, was at Fayal Oct 11, with 100 bbls sp oil, which had landed for shipment. Put in two or three weeks earlier than intended on account of the sickness of the cooper, who had been discharged. The ship was in first rate order, and worked well.

**Spoken.**

Ship Yosemite, Mack, from New York for San Francisco, Oct 25, lat 16 15 N, lon 29 19.
Ship Guardian, Borland, from New York for Leghorn, Nov 2, lat 46, lon 29 W.
Ship W F Storer, Bryant, from Liverpool for New York, Nov 12, lat 51, lon 11.

**Foreign Ports.**

ANTWERP, Nov 17—Arrived below, Abraham Skalle, Gregersen, Philadelphia; Almira, Crose, do; Helena, Coffin, New York; Grace Sargeant, Pote, Callao.
BORDEAUX, Nov —Sailed from Pauillac roads 14th, Owego, Post, New Orleans.
BREMERHAVEN, Nov 14—Arrived, Desiah, Gilkey, Philadelphia; 17th, Everhard Delius, Herboth, NYork.
CADIZ, Nov 12—Sailed, Oceana, Aslaksen, NYork; Covadonga, Vives, do.
Cleared 12th, Arostook, Lord, Boston.
CONSTANTINOPLE, Nov 5—Cleared, Louise Paul, Wanmacher, NYork.
CARDIFF, Nov 14—Sailed, Sabra Moses, Killam, New Orleans.
ELSINORE, Nov 13—Arrived, Amazone, Nielsen, NYork for Stettin.
GENOA, Nov 14—Arrived, Bobsien Kaegsdorf, Moller, NYork.
GREENOCK, Nov 17—Arrived, Annie, Brown, NYork.
GLOUCESTER, Nov 17—Arrived, Guiseppe, Corras, NYork.
GIBRALTAR, Nov 16—Arrived, Tyrian (s), Smith, Palermo (and cleared for NYork).
HAVRE, Nov 16—Arrived, W H Jenkins, Hilton, NYork.
Cleared 16th, Kate Smith, Hamilton, Cadiz.
HELVOET, Nov 15—Arrived, Ruth, McLaren, Wilmington, NC.
HAMBURG, Nov 16—Arrived, Marie, NYork.
LIVERPOOL, Nov 17—Sailed, Hertha, Hansen, Philadelphia; Mary Pratt, Kilburn, New Orleans; Denmark (s), Forbes, NYork; Freedom, Bradley, do; Chance, Elway, Savannah; H D Stover, Paine, Boston; Netherton, Morrish, San Francisco; Ophelia, Strickland, Bombay.
Cleared 17th, Crimea, England, Baltimore; Crusader, Jenkins, and Hampton Court, Griffiths, New Orleans; Tulsco, Bellegaard, Philadelphia; Golden Gate, Swinton, San Francisco.
Entered out 17th, Marathon (s), Pritchard, for Boston and NYork; J J Southard, Bishop, and Calliope, Liswell, New Orleans; City of Paris (s), Mirehouse, and Uriel, Siebolds, New York; Nova Scotian (s), Watts, Portland; Pioneer (s), Shackford, Savannah.
Sailed from Holyhead 17th, Thames, Reed, Norfolk; Emma F Secor, Coonan, New Orleans; Charlotte Geddie, Murray, Boston.
LONDON, Nov 17—Arrived, Sir R Peel, Larrabee, NYork (and entered out 18th to return).
Entered out 17th, Caldbeck, Stewart, for San Francisco; 18th, India, Lepschinsky, Philadelphia.
MARSEILLES, Nov 14—Arrived, Como, Wilham, NYork.
PALERMO, Nov 9—Arrived, Northumberland (s), Jones, Messina (and left for NYork).
Sailed 11th, Hannah Hicks, Hicks, NYork.
PORTSMOUTH, Nov 17—Sailed, Enoch Talbot, Talbot, New York; Joseph Clark, Carver, New Orleans.
PORTLAND, Nov 17—Sailed, Astracana, Wilson (from Havre), Savannah.
PILLAU, Nov 13—Arrived, Elise, Steinhagen, NYork.
SWINEMUNDE, Nov 16—Arrived, Sydpolen, Silfversparre, NYork; Amazon, Nielsen, do.
SAGUA, Nov 14—In port brig J B Kirby, for Philadelphia 4 days; schr Pallas, for NYork 3 days.
VALENCIA, Nov 9—Arrived, Schlump-zu-Lolle, Tobbens, NYork.
WESTPORT, Nov 15—Arrived, Vikingen, Olsen, NYork via Falmouth.

**American Ports.**

BOSTON, Nov 27—Arrived, bark Bessie (Br), Perry, Glasgow.
Cleared—Brigs Isadora (Br), Graves, St Thomas; Marshall, Jenkins, Wilmington, NC; schrs Ida Bella, Fisher, Charleston, SC; Susan, Sears, Alexandria, Va; Arthur Burton, Frohock, Baltimore; Elizabeth English, Crowell, Philadelphia; Geo Fales, Crowell, do; Young Teaser, Burrows, NYork.
BATH, Nov 25—Cleared, schr Chiloe, Lee, Havana.
Sailed, schr Alice Oakes, Marson, NYork.
BANGOR, Nov 25—Sailed, brig Carrie E Pickering, Torrey, NYork; schrs Mary Patten, Cummings, Grenada via Bermuda; J W Woodruff, Haskell, NYork.
CHARLESTON, Nov 25—Arrived, ship Muscongus (Br), Groves, Liverpool; bark Martha (Br), Webster, New Haven; brig Renshaw, Sibley, Philadelphia; schrs Minnie, Hudson, NYork; Electric Spark, Cornell, Isle Bonacco, Hon (bound to NYork, and put into this port to repair disabled rigging); Fannie H Bucklin, Bucklin, Rockport; Lizzie Carr, Gilchrist, Wood's Hole.
27th—Sailed, steamship Champion, NYork; bark Iris, Bristol Channel; schrs Lilly, NYork; Azelda & Laura, West Indies; Edna Harwood, do; Marcus Hunter, New Orleans.
28th—Arrived, steamship Saragossa, NYork; bark Atlantic, Newport, E; schrs Mary & Susan, Bahamas; David Wasson, NYork. Below, schr Electric Spark, from NYork.
DIGHTON, Nov 25—Sailed, schr Tillie E Brown, NYork.
EASTPORT, Nov 23—Arrived, schr Island Belle, Bowman, NYork.
EDGARTOWN, Nov 23—Arrived, schrs Ceres, Trefethen, Elizabethport for Dover, NH; E W Pratt, Kendrick, Boston for Philadelphia (latter sailed).
FORTRESS MONROE, Nov 27—Passed up for Baltimore, ship Wm Yeo, from Liverpool; bark Cricket, from Rio Janeiro; brigs Massasoit, and Chesapeake, from Demarara; schr Louisa, from Halifax.
28th—Arrived, brig Gazelle, Rio Janeiro for New Orleans.
FALL RIVER, Nov 26—Arrived, schr R H Huntley, Nickerson, Newburg.
GLOUCESTER, Nov 26—Arrived, schrs H Whitmore, Greenlaw, Bangor for Baltimore; Tennessee, Green, Vinalhaven for Philadelphia; Almira Wooley, King, do.
HOLMES' HOLE, Nov 26, PM—Arrived, schr S J Gilmore, Bunker, Rondout for Boston.
27th, AM—Arrived, bark Smyrniote, Mackey, Boston for NYork (and sailed); brig Fannie Butler, Bartlett, Turks Island via Newport for Boston; schrs Geo A Pierce, Farrar, Huntington for Boston; Royal Oak, Benson, Fall River for Tremont.
JACKSONVILLE, Nov 22—Arrived, bark Aline (Fr), Lipitil, Havre.
Cleared 20th, schrs Kate Ranger, Martin, NYork; 22d, J J Worthington, Brewer, Providence.
MOBILE, Nov 23—Arrived, brig Elizabeth, Ames, NYork.
Cleared—Schr United States, Leighton, NYork.
NORFOLK, Nov 25—Arrived, schrs James L Newton, Rich, Rockport; Hannah Blackman, Jones, NYork.
28th—Sailed, steamers Niagara, and Hatteras, New York; Blackstone, Boston; schr Mary A Ivans, NYork.
NEW BEDFORD, Nov 26—Arrived, schrs Revenue, Nickerson, and Thomas B Smith, Bowman, Rondout.
Sailed, schrs Vabilla, Torrey, and W D Mangam, Chase, NYork.
NEWPORT, Nov 25, PM—Arrived, schrs Sarah, Cobb, New York for NBedford; Phebe and Emma, Ellis, Harwich for Virginia; Tillie E Brown, Dighton for NYork.
Sailed, schrs Margie, McFadden, Windsor, NS, for Alexandria; R S Dean, Cook, Taunton for Philadelphia; Vigilant, Nickerson, Providence for NYork; Frances Burrett, Allen, do for do; Venus, Cogging, Pembroke for Wilmington, Del; brig Fanny Butler did not sail 24th, as reported.
NEW HAVEN, Nov 26—Arrived, schrs Henry Hobert, Munson, Baltimore; Mary E Averell, Averell; Clarence Allen, Haler; G C Burdett, Rogers, and Alex Massey, Bloodgood, Elizabethport.
NEW LONDON, Nov 25—Sailed, schrs Nightingale, Beebe, Philadelphia for Newburyport; L B Wing, Endicott, do for Boston; W H Dennis, Lake, do for Providence; Luna, Smith, South Amboy for Fall River; Ontario, Barber, Rondout for Providence; Thos B Bowman, do for do; Wm F Burden, Adams, Albany for do; do; Charley Woolsey, Parker, and J B Cunningham, Kelley, for NYork.
NORWICH, Nov 25—Arrived, steamer Utility, Nickerson, Alexandria; Yankee Boy, Reeves, Elizabethport.
Sailed, schr Daniel Webster, Packer, NYork.
PHILADELPHIA, Nov 26—Arrived, ship Canova, Wallace, Liverpool; schrs Jessie Wilson, Connelly; Cerro Gordo, Perrin; Margaret Rinehart, Hand, and D S Mershon, Ayres, Boston; Armenia, Cole, New Haven; Village Queen, Conkling, Providence; Bloomfield, Audley, Wilmington; G S Edwards, Austin, Salem.
Cleared—Steamship Wyoming, Teal, Savannah; ship Tonawanda, Turley, Mobile; barks Lochee (Br), Wade, Dublin; Era (Br), McCulloch, Antwerp; schrs J M Flanagan, Shaw, Cardenas; Shekina, Rogers, Portsmouth; Boston, Nickerson, East Cambridge; R Peterson, English, Norfolk; H A Hunt, Peterson, Salem; Sarah Clark, Griffin, Providence; L A Burlingame, Burlingame, Boston; A S Cannon, Webb, Providence; J H Wainwright, Abrams, Dorchester.
27th, AM—Arrived, steamship Aries, Wiley, Boston; bark Aden (Br), McMorren, Liverpool; schrs C W Locke, Huntley; Julia A Garrison, Smith, and Lizzie Maull, Buehler, Boston; Emma Simons, Grandy, NYork; C E Smith, Hanson, Providence; James McGee, Lynch, New Haven.
Cleared—Bark Orion, Smith, Hamburg; brig Roanoke, Davis, Laguayra; schrs Bonny Boat, Kelly; S P M Tasker, Allen; G S Adams, Baker, and J T Alburger, Corson, Boston; J L Maloy, Russell, Chelsea; A D Huddell, Long, Roxbury; Lizzie A Hickman, do; A M Aldridge, Fisher, Providence; Evergreen, Bunce, do; A E Stafford, Powell, Pawtucket; H Croskey, Potter, Providence; Anna Myrick, Stevens, Provincetown.
PORTSMOUTH, Nov. 21—Arrived schr Alfred Keene, Snow, Philadelphia.
PROVIDENCE, Nov 26—Arrived, schrs Wm H Dennis, Lake, and M R Carlisle, Potter, Philadelphia; T P Abell, Fowler, Rondout; Wm F Burden, Adams, Albany.
Sailed—Schrs D & E Kelley, Kelley, Philadelphia; Angeline Van Cleaf, Heath, NYork.
ROCKLAND, Nov 20—Arrived, schrs Herald, Hall, NYork; 22d, Oregon, Fountain, NYork; Ella, Pease, Virginia; 23d, Delaware, Snow, NYork; 24th, Adrian, Everett, NYork.
Sailed Nov 21, bark Horace Scudder, Howes, Messina; 22d, schrs H O Hall, Miller; Corvo, Pickering; Light Boat, Achorn; Lucy Ames, Flanders; Calista, Spear; N Sumpter, Shaw; George, Hunt; America, Ingraham; Elizabeth, Knowlton; Mary A, Jellarson; Planet, Pratt, and Wm Jones, Keen, NYork; W H Thorndike, Hall, Norfolk; 22d, G W Glover, Holbrook, NYork.
SAVANNAH, Nov 27—Sailed, steamships San Jacinto, and Huntsville, NYork.
SALEM, Nov 25—Arrived, brigs Isabella Bremer, Kennard, Bangor for Philadelphia; Isabella Jewell, McDomett, do for NYork (with loss of part deck load lumber); schrs Ida Hudson, Gillis, NYork for Portland; Col Jones, Grimes, Calais for Washington; Frances Coffin, Runnells, Addison for NYork; Telegraph, Wentworth, and Loochoo, Haskell, Bangor for do; Alaska, Strang, Cherryfield for NYork; Magnet, Smith, Bath for do; Nautilus, Crockett, Rockland, for NYork; E G Willard, Parsons, Portland for Philadelphia; Ida L Howard, Harrington, do for NYork.
STONINGTON, Nov 26—Arrived, schrs Isabella Fuller, Fuller, NYork for Yarmouth; Susan E Nash, Nash, do for Pawtucket; Ellen Barns, Clifford, Brooklyn for Providence; sloop Humming Bird, Coe, NYork for do.
WILMINGTON, NC, Nov 27—Arrived, steamer Rebecca Clyde, NYork.


### MISCELLANEOUS.

A QUESTION ANSWERED.
EDWARD D. BASSFORD'S great stores,
Cooper Institute, corner Astor place,
are always filled with customers,
because he sells first class goods.
China, Glass, Silver plated Ware,
Table Cutlery, Cooking Utensils, Fire Sets,
Plate Warmers, Coal Vases, and all other goods, cheaper than elsewhere.
Illustrated catalogues sent free.

A MEDICAL WONDER.
HYATT'S LIFE BALSAM.
Rheumatism, neuralgia and gout, in their worst stages; scrofula, king's evil, erysipelas, old ulcers and the worst cases of diseases of the blood, great debility, liver complaint, kidneys, salt rheum, &c., &c., are most certainly cured by this sovereign purifier. It has been tested by the public twenty-one years. It has cured a hundred thousand cases, and never fails when taken as directed. It is a certain curative for fistula in all curable cases. It cures the foulest old ulcers, even where the bone has become caries.
The Life Balsam does not contain a particle of mercury or any mineral.
NEW YORK, Nov. 10, 1869. F. B. CONWAY.
Principal depot 246 Grand street. Sold by druggists. $1 per bottle or six for $5. Sent everywhere by express.
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