RELIGIOUS.

The Churches and Services Yesterday.

Sermons by Henry Ward Beecher, Rev. Drs. Hepworth, Chapin and McSweeney, Revs. Chauncey Giles and William Aikman.

Whether inspired by associations of the holiday season, or actuated by an increased piety, the church-going citizens of the metropolis yesterday attended divine service in goodly numbers. The inclemency of the weather did not deter them, and they were rewarded in most instances by practical, interesting and entertaining discourses, the cream of which will be found in the following reports.

PLYMOUTH CHURCH.

Sermon by the Rev. Henry Ward Beecher—An Advertising Bureau—Newspaper Men Denounced, and Their Conversion Doubtful—Sermon on Christian Meekness.

Before the singing of the hymn that precedes the sermon the pastor of Plymouth church converted the rostrum into a great advertising bureau by announcing, in true auctioneer style, a number of performances for next week, including oratorios, concerts, "tableaux," ladies' sewing circles, lectures—including lecture on "Girls," by Miss Logan—Plymouth church prayer meeting and a personal that he (Mr. Beecher) would not be at home on New Year's Day, but that he was going to be a caller himself on that day, and see how his friends looked. He should then be able to ascertain whether "it was more blessed to give than receive." He had found "giving" on former New Years' days very pleasant, he hoped he should find receiving much more so.

After delivering himself to the extent of about a column of the HERALD of these very secular notices, he made the greatest and most important hit of them all by the advertising of that which is euphonously termed in the placards "Annual Renting of Pews and Aisle Seats," but which is in reality an auction of the pews of the church. Not contenting himself with this parade of buying and selling, he fell foul of newspaper men and newspaper offices. Mr. Beecher said that after the sale of these, for probably six months they would have a great treat by the usual annual abuse in the newspapers. In that abuse there was an outburst of piety that never made itself apparent unless something was going on to provoke abuse. There were great protestations of purity where purity had certainly never been suspected before. So long as the old-fashioned doctrines were proclaimed, all these men rested satisfied and let the church alone; and it seemed to them very faultless. But let something be done that excites them and they were very valiant. Well, he could afford to be a victim and it was worth while being one if he excited to virtue newspaper men whom nobody had ever suspected before that they possessed any. Plymouth church was a kind of family, not to be ruthlessly invaded, certainly; but when it sought to give light and knowledge to those around it, in its own way, there was a burst of disinterestedness poured forth by these men, newspaper men, who certainly could not have been in the church for the last twenty years. Well, all that sort of thing did good, and he hoped that this kind of excitement and abuse might result in conversions, even in newspaper offices.

Mr. Beecher then proceeded to preach. He selected for his text the fifth chapter of St. Matthew's Gospel and the fifth verse—"Blessed are the meek, for they shall inherit the earth." When our Lord spoke these words the whole world was against its truth. The Oriental monarchies had been engaged in an almost continual war. Whatever was held was that which had belonged to others. The Persian armies held sway over the lands of the East; and then came the overthrow of the Persians. Roman ambition, in the form of a Roman government at the time of Christ, was the supreme power of the earth. Palestine was the prey of factions, and at that time it seemed that if there was anything sure of universal control it was cunning and violence and if there was one thing more than another that was sure to be trodden down it was meekness. What, then, was the full truth of this singular announcement? Meekness was not a faculty; it was not a single attribute of the soul; it was the state and condition of the whole mind, as the state and condition of a man who cultivated the lower and sensual nature was a man who lived by the force of a material organization. A man who kept those passions under and who allowed himself to live subject to the influences and behests of his higher nature, there were outbursts very frequently on that nature of a conflict between the higher and the lower. Now the greater part of men lived in this intermittent condition. There was a higher state for a man than this intermittent condition: it was that condition where the moral sentiment completely ruled, where the whole nature was perfectly saturated, filled up with a love for the truth. Where that was the case there was given to man a courage based on meekness, an activity that was very tranquil and a self-confidence that was without conceit. Meekness was the strongest element in man. It gave to man a greater courage than the man possessed whose baser instincts guided his life. That was what he understood was the scope and declaration of Christ, that when men had so controlled their lower natures as to be ruled and governed by the higher then meekness would control the world. No nation had, however, been controlled by it yet; no department in any nation had. There were some families that had and there were some exceptional churches that had. The question then arose, was it likely that these words would ever become true? There were those who thought that religion had gone backward in the world. He was not one of those. Its claims were never more widely spread than now, and this was owing to other influences than those which were only ecclesiastical.

Mr. Beecher then traced at considerable length and with considerable ability the growth of the human race through its physical, social, intellectual and moral relations, as developed in the development of the life of man and in that of nations. There were certain incidents in the life of each that brought out the moral sentiment and made it part of the individual and national life. He gave several illustrations of this. Men talked about the beauty of holiness, but they did not see it so as to impress them. They saw it only in the ore, not in the bars, where the image and sterling impress of God was upon it. Nothing but goodness and moral worth survived the influence of time. Men who developed the highest that was within them attained a kind of meridian splendor, and there was a sort of rough judgment day always going on in which the name of the wicked should rot out and the name of the just should flourish.

Now men could not become Christian without Christ any more than the apple could become sweet without the sun. At the time Christ spoke these words there was no European development. Espagna (Spain) was heathen; Italy was heathen; Rome was the empire of power; Gaul was a wood and wilderness, and Britain was sunk beneath the horizon, and this Continent was not known. Now where was it that property was most secure; which country was the best governed? Why the nations that were the most intelligent and Christian.

Mr. Beecher bore testimony to the virtue shown by America during her recent great struggle, to the virtue and endurance of her people during that time. He paid a passing tribute to the memory of the late Mr. Stanton (which provoked a hearty "Amen" from one of his congregation), and said that when as Secretary of War he was ahead even of the people in their determination to be free, and his memory would by and by be side and side by the greatest men of his time. There were incidents that developed the Christianity of a nation and it was this unselfishness that would bring righteousness into all the earth.

Individual Sovereignty a Myth—Follies, Fashions and Foibles.

In the evening the Rev. Mr. Beecher took the text for his discourse from the First Epistle of St. Paul to the Corinthians, vi., 20—"For ye are bought with a price; therefore glorify God in your body and in your spirit, which is God's." The reverend gentleman alluded at some length to the question of individual sovereignty and argued that the tendency of the last fifty years was unbroken in its flow away from dynastic power and towards the power of the whole society, or, it was styled, a democratic tendency was apparent. Thrones and ecclesiastical governments were losing power. For a long time alliances had sought to recuperate political governments to bind and keep down the democratic tendency. Their success was very poor, and if restrained it finally broke out in revolution and violence. The days of despotism were numbered. Individual sovereignty was stupid and arbitrary. There was now being assembled the greatest ecclesiastical council of modern times to enforce ecclesiastical government. But he thought it was too late, as the people reigned to-day. All those great changes involved much waste. No great event took place without a squandering of forces. But this tendency towards the rights of the masses was running into excessive doctrines in regard to the rights of individuals. In this country a great change was taking place in the family relations. Children ripen earlier. Children should be taught to govern themselves, and a child that never made a mistake was a blockhead. The principles of self-respect and self-control should be instilled into them and they would be safe accordingly. Individual sovereignty, however, was false philosophy. Now no man was free from the law of the material globe. After contending at some length that individuals owed more to society than society to individuals, he proceeded to point out the unwritten laws of social usage, the penalties for the violation of which were more dreaded and more efficient than regular statutes themselves. The isolated individual was a mere myth, and of himself was comparatively useless. Of all the wildest doctrines that of individual sovereignty was the wildest and most absurd. Man was a mere creature of obligation. Adverting to the follies of following fashions, he observed that, although many of the present ones violated taste, convenience and cleanliness, at courts there might be some excuse for the custom of wearing long trains, where the doners had pages to lift them up; but where was the gracefulness of dragging three yards of silk through the gutter. Still, it was the fashion, and by a large number it was deemed an obligation to pursue it in all its fantasies. Having referred to the subject of individual rights, which he showed could be satisfactorily dispensed with in favor of mankind, they should be fought for and maintained, but yielded when the public good required it.

CHURCH OF THE MESSIAH.

The Young Man's Religion—Sermon by the Rev. George Hepworth.

Last evening, to the usual crowded congregation, composed very largely of young men, Rev. George H. Hepworth delivered the sixth of his course of Sunday evening sermons to young men at the Church of the Messiah, corner of Park avenue and Thirty-fourth street. His subject was, "The Young Man's Religion," and his text, St. Mark, x., 17:—"Good Master, what shall I do that I may inherit eternal life?" In previous lectures he had spoken to them of their possibilities and their designs. He came now to speak of their religion. Their religion was to their life what the film is to the oat; their religion the sap to the film. Religion was something very simple and very easily understood. If they went to the creeds of Christendom they would become bewildered. If they went to Christ the pathway would be clear. God takes up his abode in every willing heart and steys there until he is expelled by ambition, passion or lust. Above all, better than the Mosaic law, be not selfish, love your neighbor. If the young man to-day looks over Christendom and asks what is religion he is lost in a maze of doubt. There are thousands of banners flying, and the supporters of each are brave and knightly. Each thinks itself the only right religion and that its course is the narrow path, and that all ways lead to ruin and death. The truth is, God resides within the limits of no denomination. He resides with equal benignity in all. God is in the midst of every people that seek him and pray to him, no matter what their doctrinal banner. Sectarian divisions are only for convenience. The Western pioneer fences in his 500 acres of land because it is his. His neighbor's land is just as good. The result is the golden sheaves. There is not one religious denomination that is not doing some good. It made no difference what four walls inclosed their worship, who was the minister and what the choir. It was not church or pulpit or music that made worship of God. It was the spirit carrying itself to God. There was the Roman Catholic Church. Its symbols, its splendors had no effect on him. He was not so unlettered or bigotted that he could fail to see what it has accomplished. He cared not who wore a white gown or who a black gown. If he thought he was doing God's service let him do it, and if any of those listening to him could worship God better here, let him worship God there. The great thing was to be true, manly, God-like. Pursuing this thought, he referred to Methodism. He invoked God's blessing on Methodism because of the good it was doing. Next he reviewed orthodoxy. Its influence was extended. It was Mosaic in its power. It was hardly filled with the spirit of the Sermon on the Mount; but the decalogue was the bullet it fired. It held with wondrous eloquence the sinner over the pit, until frightened out of his badness he sought to be good. It was easy to see, notwithstanding this, that orthodoxy was doing a good deal of good. Next he spoke of the Unitarian Church, which loves God and teaches men to love God, because He first loved us. These Churches stood side by side. Each made its claim. They were all needed in our civilization. Each was doing good. It was the duty of all young men to select their church and then worship there. He now proceeded to speak of general principles underlying all Churches, and then urged young men that it was their duty to make use of the talents given to them. They should be everything to God, as He was everything to them. God and they were working together in every day's toil. If they built a ship they did not think it finished when the timbers were all adjusted, when the masts pointed to the stars, when the rich argosy was received on board. There must be the tons of iron nestling by the keel to keep her right and to protect her against storm and roughing waves. Every man needed ballast—the ballast of principle, the ballast of religious belief—to keep him aright on the broad ocean of life. The evils that come were but teachers. They should learn how to meet them, how to overcome them, how to robe the grave with something pure and noble and high. A man makes his fortune of half a million. He has given his energies, his soul to making it. He has it in the savings bank and in his lands. He has laid up no treasure in heaven. At length comes the panic. His fortune is swept away. He is old and gray-haired and poor. He turns his thoughts to heaven. His loss proves his gain. It cost him half a million to become religious, and he counts it small payment. He illustrated this thought further by the effect of a mother's death or a daughter's an illustration elaborated into eloquent and forcible beauty. He did not care to what denomination they belonged. The main thing was the motive. This was a question of great moment. Gratitude and love should be their motive—nothing else. Never dread God. Always love him. Could he say any better word than this? Was there any other religion than love? It was the only path that leads to God—the only path that leads to heaven. He illustrated by portraying the difference between the negro as a slave and as a freeman, and the difference in households ruled by love and by fear. He would then regard God as Father and themselves as His children. God's heart would always beat warmly for them. The world might turn upon them—God never. He did not care what religion they professed, what their ism or oxy. He did not care for sect or denomination. The principles he had aimed to unfold underlay true religion. This was a crooked world. There would come griefs, misfortunes, losses. God's Providence was over them, around them and in them. They were no accidents. They were part of God's plan. There being here proved that there was work for them to do. They should put this thought in their lives and thank God. As each wheel and cog has something to do in a watch, so they each had a work to do in the world. Great responsibilities rested on them. God led them always. Believe that all things He does is done for your good. The eternal and unslumbering care of Him who is the Father of All is watchful over all. Attend the church where they get the best Christian life. Go where they could find Christ and throw His spirit in their work.

CHURCH OF THE DIVINE PATERNITY.

Christianity and Its Triumphs—Sermon by Rev. Doctor Chapin.

There was an exceedingly small congregation yesterday morning at this church, owing, no doubt, to the miserable state of the weather. Rev. Dr. Chapin took the text of his discourse from the Apostle Paul's Epistle to the Galatians iv., 4,5—"But when the fulness of the time had come, God sent forth His Son, made of a woman, made under the law to redeem them that were under the law and receive the adoption of the Son."

The preacher said that the Apostle Paul in this text proclaimed the deliverence of mankind by Christ, from all the weak and arbitrary elements of the world into the glorious liberty of the children of God. In the passage before us the Apostle argued against the Church of Galatia in which Jews and Gentiles were intermixed; but in doing this although his argument had a specific point he proclaimed a universal truth. He spoke, not only to the Jews and the Gentiles, but emphatically to all mankind. Before the coming of Jesus Christ, in one sense, not only the Jews were under the law, but the Gentiles also. Paul proceeded to illustrate this by allusion to the hope of adoption. He (the preacher) said, then, that while the text referred to a particular case, it also referred to the state of mankind at large. In the first place the Apostle Paul spoke of "the fulness of the time." This phrase possessed a twofold significance of human preparation and of divine appointment. No event, not even an event in what was termed sacred history, was absolutely isolated. There was preparation for Christianity in the world before Christianity. The Jews and the Gentiles were led up to it, and notwithstanding all the opposition that stood up against it the Gospel triumphed as a witness of its truth. The Jew prophesied about it. The welding of many nations into one great society, the evangelization of the world by physical agencies, the advance of civilization, the reign of peace—all these conditions made ready for it, so that when Christ came into the world it was the fulness of time from a state of human preparation. But we should, after all, distinguish between the conditions in which the fact appeared and the fact itself. Preparations that brought down the mountain and filled up the valley did not produce the advent. The soil ploughed up did not create the mustard seed and make it grow into a tree under whose ample folds the fowls of the air might find shelter. The fulness of the time had come when, by God's own appointment, Christianity was consummated by His decree. It grew from no form of Greek philosophy or Roman enterprise. It came only when God sent forth His Son. That fact was not a development; it was a revelation. But this revelation came not as an abstract system, but as a person. It was not the utterance of a truth or the first promulgation of a system that we claimed for this event, but the birth of a person. Christianity, then, was Christ, and Christ was Christianity. No other system was so identified with a person as its founder. In any other system we might take away the founder of the structure and yet the system would remain; but remove Jesus Christ from the Gospel and it was nowhere; the peculiarity of a personal, redeeming force would be lost. No abstract truth would have sent the Apostles into the world to proclaim the Gospel to every creature. It was no mere system of theology that made Paul go into the midst of persecutions and pass over stormy seas. It was none of this. It was the fresh reality of One who was born and who lived among men, and who suffered and died for them. No system of philosophy, no eloquent literature could move the heart of man in its deepest pulses like Christianity. We never could organize society; we never could regenerate it by a mere philosophy. There was nothing ever known that was calculated to redeem man except the living personality of Jesus Christ, as set forth in His Gospel.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

The Life and Virtues of St. Stephen—Sermon by the Rev. Dr. E. McSweeney.

A very large congregation attended high mass at this church yesterday. The mass was celebrated with all the impressive solemnity and "pomp and gold" usual in the Catholic Church during this season. The procession of acolytes, headed by the master of ceremonies, and followed by the Sub-Deacon, Rev. Dr. McGlynn; the Deacon, Father Griffin, and the celebrant, Father Henry, was very grand and imposing. The Rev. Dr. Edward McSweeney delivered a very interesting sermon, beginning by saying:—"Our churches are each designated by some particular name; that is, they are dedicated to God under the special protection of some saint, or in commemoration of some miracle or mystery of the Church. The reason that we honor the saints thus is that we may honor those whom God honors, and that a remembrance of themselves and the teachings of their lives may be kept alive. He then said he intended to speak of the "character and martyrdom of St. Stephen," the patron of the church they then worshipping in, as shown in the sixth and seventh chapters of the Acts. St. Stephen, said the reverend doctor, is called the "first witness," he having been the first to seal with his blood the truths of the religion of Christ. The most striking quality of the character of St. Stephen was his indomitable courage—that quality which inspires in men such a regard for its possessor as chastity in woman. The reverend doctor defined the different kinds of courage, moral, physical and the headlong courage, which is the attribute of the brute, and said that St. Stephen possessed moral and physical courage in the highest degree. Stephen, after his appointment as deacon, being full of grace and fortitude, did wonders in the conversion of the people, and vanquished by the subtle powers of his reasoning those who opposed him, at which those whom he had beaten suborned certain men to charge him with blasphemy against Moses and bring him before the council. St. Stephen was aware that, even though the accusation of blasphemy was not proved against him, his preaching of the doctrines of Christ would certainly result in his death. In his discourse, or rather that of the Holy Ghost through him, in reply to the accusation, he proved that the Jews had always resisted the workings of the Holy Ghost, and, although this was received in great anger, he continued, and, being full of the Holy Ghost, he looked up to the heavens and cried out, "Behold, I see the heavens opened and the Son of Man standing at the right hand of God." This was received as sufficient proof of blasphemy, and he was immediately cast out of the city and stoned, as they did which he cried, saying, "Lord, lay not this sin to their charge," and he fell asleep in the Lord. There never was a saint that possessed the attribute of faith in a greater degree, having it stronger even than St. Peter or St. Paul. But the great glory of the saint was in having been the first to lay down his life for the doctrines of the Nazarene. It may be stated that there were martyrs for the Jewish law, but how great was the difference between the wide spread religion for which they died and the almost unknown doctrines of a "condemned malefactor" for which he yielded his life and, in the blessed hope these doctrines taught, first tried the "journey over the tempestuous seas of eternity."

The choir during the service sang Maillard's mass in G to the end of the *Gloria* and Weber's mass in G from the *Credo*, in the manner the choir of this church has ever been noted for.

CHURCH OF THE NEW JERUSALEM.

The Incarnation—Sermon by the Rev. Chauncey Giles.

Rev. Chauncey Giles, yesterday forenoon, in view of the festive season in commemoration of the nativity of Christ, preached a sermon on the incarnation, as understood and interpreted by the followers of Swedenborg, composing the Church of the New Jerusalem. The reverend speaker took for his text St. Luke i., 31, 34, 35—"'And behold, thou shall conceive in thy womb and bring forth a Son, and shall call His name Jesus.' Then said Mary unto the angel, 'How shall this be, seeing I know not a man?' And the angel answered and said unto her, 'The Holy Spirit shall come upon thee and the power of the Highest shall overshadow thee; therefore, also, that Holy Thing which shall be born shall be called the Son of God.'" In her question, said Mr. Giles, Mary expressed the doubt of the world. From a natural point of view the incarnation is the most improbable, not to say impossible, of events. The natural mind is ready to doubt what comes not within the limits of its knowledge and cannot be explained by natural laws. But its knowledge is limited to the earth; it sees but one link, and imagines to see the whole chain. It forgets that infinite wisdom has many ways of producing the same effects in accordance with divine order. If a hundred years ago an angel from heaven had foretold the telegraph and its wondrous working over the earth and under the ocean he would not have been believed, and so with our present means of communication. These would have been miracles to the wisest men of the past, and hence we should hesitate to pronounce impossible what the Lord has announced. The reverend speaker then referred to the aid the Lord sought to accomplish by the incarnation, that He might become Immanuel, God with man, that He might save men from their sins. It was a divine work and required a divine being to perform it, who must be the Son of God as well as the son of man. This thought was very elaborately explained and followed by means of numerous illustrations. The New Church doctrines show the necessity of incarnation. The child inherits the soul, or the interior plane of its being, from the father, and the exterior from the mother; hence, that Jesus Christ might be the Son of God, his interior plane, the soul, should be divine. This doctrine of the New Church had an important bearing upon the question of incarnation. The words of the angel were then dwelt upon and the force of the words, "Therefore shall be called the Son of God, because He is begotten by the power of the Highest." This follows from the law that the divine cannot be divided. It is life itself, infinite, uncreated life, and to create a divine being would be a contradiction in terms. A human son is personally distinct from his father; but Jehovah clothes himself with a human nature. Jesus was not personally distinct from the Father. He was not, as the Trinitarians hold, of the same substance as the Father. His material exterior form he took from Mary. The New Church teaches that Father and Son were personally one, like a man's soul and body, the distinction being a difference of substance and degree of life. The human nature of Christ had every human quality and form complete, and could will and think from itself, entirely distinct from the divine nature within it. It was human nature which was begotten and born, and owing to which Christ often addresses the Father as another person, and declares His own inferiority to Him. But He speaks His Divine nature as "The Father." But Jehovah was not changed into the Son. There was no change in the Father. The Divine was not changed into the human. Thought is not changed by speech and action, it is more fully one's own after expressing it. The Most High flowed forth with all His creative energy as before into all the creation; He only exerted a new power to reach a new condition in human life. The speaker referred at length to the relation of the infant Christ to the Father and the fulness of infinite perfection. Through the nature He derived from Mary He could be tempted, and the powers of evil could approach Him. Here man's enemies were overcome and his redemption achieved. Through this He was again brought into perfect union with the Father, the Divine within him, so that He could say, "I and my Father are one." After explaining that Jesus saved man, not by His physical death but by the death of that nature He received from Mary, he concluded, that in the New Church they had this comforting and glorious truth, that Jehovah assumed our fallen nature from pure love and mercy that He might get access to our enemies and overcome them, that He might restore a wanting link in the chain of communication between us.

SPRING STREET PRESBYTERIAN CHURCH.

Sermon by the Rev. William Aikman—"Employers and Employed"—"You Mustn't Expect to Have the Angel Gabriel on Five Dollars a Month."

Notwithstanding the rain and wind the Spring street Presbyterian church was comfortably full yesterday morning, on the occasion of the Rev. William Aikman's discourse, the last of a series, on "Employers and Employed." The reverend gentleman took his text from I. Peter, ii., 17—"Honor all Men." There has always been two classes of men since the world began, the employers and the employed. They are necessary to human society, and will always continue to be so long as man remains the same. Their interests are identical and cannot be separated. However much they may vary in degree, they are crossed and interlaced with each other. No new social structure can change this condition of things. So mutually do they rest each on the other that the millionnaire may be destroyed by his cook or the wealthy merchant impoverished by his clerk, to whose paltry salary he gives no attention. It will be seen, then, that the employer and the employed must exist together; they are the head and foot of the same body. It is well that this is so. Every one cannot be an architect; the sailor cannot monopolize the quarter-deck. Neither can domestics and householders alike occupy the parlor, or else there would be hungry months at home. It would not be desirable to have everything equal in work. For instance, the journeyman who works forty years has too good sense to be betrayed into accepting a higher position out of his line of employ which, when the glitter is gone, might sink him into ruin. Were society reversed, and the poor the rich, no new relation of things would be established. Capital and labor must be mutually perpetual. Labor is not degrading. "In the sweat of thy brow shalt thou eat bread." Some believe, erroneously, that one sphere of labor is honorable; that another is not. What a young lady can do with her needle she spurns to supersede by work in the kitchen. So a clerk will toil and enervate his system, when, by labor in a shop, he could lead an easy and pleasant life. "Act well your part, there all the honor lies." In all labor there should be a good disposition, contentment and satisfaction. A happy nature dignifies work. The same principles employed in working for Christ should extend to all human toils. There should be patience, forbearance and good nature. The spirit of whistling, singing and merrymaking should prevail. Idling should be avoided. You steal your employer's time, and no feeling should exist that there is the antagonism between capital and labor it is the work of the ignoramus or demagogue to inculcate. Each builds up the other and both contain the vital principles necessary to a healthy advancement. In labor the employed should make himself indispensable and he should aspire to a higher place. You reach a loftier station only when you have more than filled the one you occupy. The employer also has duties towards his help. He should pay them good wages, adequately remunerate them for their service, and remember the text, "Honor all men." It is mean and dishonest not to pay for ability, skill, integrity and worth at their value. People should not expect good labor for poor wages. There was much philosophy in what the colored servant said to his master—"You mustn't expect to have the angel Gabriel on five dollars a month." (Laughter.) Prompt payment of the employed is necessary, and kindliness and charitable actions should be the rule of conduct towards our servants. Religion should be taught and all the self-sacrificing attributes of Christ embodied in looking for their welfare.

TRAIN IN TAMMANY.

The Irrepressible George Francis as a "Reverend Gentleman."

A Characteristic Rhetorical Jumble on Everybody, Everything and Nothing At All.

Tammany Hall was filled to overflowing last night by an audience vastly different from any ever gathered there at the call of democratic leaders or to witness Shakspeare burlesqued. People distinguished in public life and widely known were there in numbers, while the body of the hall was crowded with intellectual men and women. The audience was worthy the occasion. The great traveller, the Nourredin of the universe, the self-appointed teacher of mankind, the social and political flying machine of America, the patent renovator of modern institutions, boss babbler of the Crédit Mobilier, his own candidate for the Presidency of the United States, George Francis Train, the irrepressibly desp erate Bad Dickey, made his first appearance on any stage as an expounder of the Gospel. No wonder that the audience was large, no wonder that it was impatient for the exhibition and clamorous for the intellectual fireworks to go off. There was no band to play "Yankee Doodle," no choir to sing "Shoo, Fly," or chant the "Old Hundred," but a small table supported a sweet bouquet of flowers, and the Star Spangled banner covered the weak legs of the emaciated furniture. The rest of the stage was left free for the bounding orator to ramble over at his own sweet will, and a large force of railroad people haunted the flats for the purpose of picking up the little bits should Train blow up and scatter among the audience. Sunset Cox, M. C., crouched on the second seat from the platform, behind the burly form of Dr. Nealis. Henry Bergh smiled lugubriously on the expectant audience, and everybody else waited with mouths wide open—individual representations of Garrick between tragedy and comedy, ready to laugh or cry. Hutchinson, the inveterate singer of incomprehensible songs at woman's rights meetings, shook his flowing locks in the hot air and looked unutterably mysterious. Once he was unaccountably moved to scale the orchestra railing, and the audience applauded heartily. The carpet-bagger Congressman with the liable-to-be-punned cognomen went into convulsions in his hat. The stern features of the Benevolent Bergh extended into a weary smile; all the ladies present—and there were quite a number—checked hysterics in their handkerchiefs; irreverent boys in the galleries laughed aloud, and the representative of the Hutchinson Family shot himself back to his seat and sunk his splendid curls beneath the ample folds of his big brown coat.

Audiences are as imperious as was the Grand Monarch. They cannot wait. When the time for the commencement of the performance had arrived and the old time blue coat and brass buttons were nowhere seen hammering and thumping were heard everywhere and people were found wicked enough to violate the sanctity of the place and time by whistling loudly and irreverently. When patience had ceased to be a virtue with everybody and whispers ran around the hall that Train had run off the track a second time a confused sound was heard at the door, a large force of small boys gave themselves up to yelling with all their might, hands were clapped, hats thrown up, handkerchiefs waved, laughter, cries and hurrahs swept towards the front, and there, before all men, the gorgeous coat tails and glistening buttons of the Rev. George Francis Bastile Train, D. D., met the astonished eyes of the audience for a second and then disappeared in a jiffy into a stage box.

If any person entertained a doubt that the natives would be astonished that doubt was immediately dis- the footlights. Before he spoke a word astonish- pelled when the reverend gentleman glided out before ment took possession of everybody. His Reverence's hair seemed to stand on end as with lion-like tread he strode round the platform inspected the situation and made sure that he was safe on all sides from sudden attack. He did not speak a word until this business was attended to; then, however, he successfully resisted an evident desire to take a standing jump and swallow himself, and proceeded with his discourse. The audience cheered enthusiastically as he proceeded; laughed at him and with him; voted as early and often as he submitted questions, gloated over his epigrams, shouted at his witticisms and roared at his hits at public men. Fierce in invective, great in couplet, humorous in descriptive, he was simply immense in legs and arms. The way he rounded a period with a box, annihilated a non-believer with a kick and smashed a theory with a quotation was fearful and wonderful to behold. The terrified little Congressman shrunk into his coat collar before the terrible assaults of this Peter the Hermit of modern politics, who called Congress a den of thieves, hinted at the prospect of an early hanging of intractable M. C's. and judges, and avowed his intention of blowing everybody "higher than a kite."

To report Train and to do him justice is an impossibility. Easier would it be to sketch the

— Borealis race
That flit ere you can point their place.

And for that reason he must remain unreported. He must be heard to be admired and seen to be understood. In the noise, uproar and gymnastics of an evening it is only possible to grasp a few of the sayings of Mr. Train.

In the whirlwind of chaff last night these grains of genuine wheat fell on good ground:—"We are a proud people, &c. This is poesy; it is buncombe. We are a nation of flunkies and cowards. England insults us by sending over to us a leading secessionist (Peabody) in a British man-of-war. If I tell the truth—what all think, but few dare express—I am called a lunatic and fool. It was said that knowledge is power, it isn't; ignorance is power. It rules in the White House, in Congress, in Albany, in New York. Action, action, action, said the Grecian; honesty, honesty, honesty, says Train. The people are either fools or knaves; a bright thought would split their heads, as lightning would a pumpkin. I was educated to be a Methodist preacher; my Sabbath commenced on Friday night and ended on Tuesday morning. I saw that religion of that sort was useless and abandoned it. Epigram is boiled thunder and lightning. I wrote a history of the world in twenty lines. England loosed her grip of death when we set free the slave. I was at Jerusalem. Hotel runners met me forty miles outside. Nothing there but sand and fleas. That story about the Old Boy is a humbug. Talk about his offer to give away real estate for nothing, when the poor devil didn't own a cabbage garden! In the Holy of Holies I had to keep my hands on my watch and purse, just as if I had been in Congress. The Deluge was a humbug. Grant is a humbug. Colfax is doing the biggest business on the smallest steam engine of any man in the country. The press is a humbug. The obstinacy of Jeff Davis emancipated the slaves. Woman in the Bible is only mentioned as concubine and slave. My motto is "Patience, perseverance and pluck." I have a larger audience than all the preachers in New York combined. The pew rents were paid at the door. Everything is humbug. Everybody is a humbug. The people have had demagogues before me, but they never had a live demagogue. I have been on the defensive before. Now I am aggressive, and will make the hair fly, for I am proof against praise, blame, wine and women.

The "reverend" gentleman wound up in a peroration in which every known subject was discussed and illustrated on a black board, after which he retired amid a storm of applause.

A PANIC IN ST. JAMES CHURCH.

At eleven o'clock yesterday morning a panic occurred in St. James Roman Catholic church, in James street, which fortunately resulted in no serious injury to life or property. At the above hour a quantity of evergreens in the gallery, near the organ, took fire from a gas jet, which being observed by some timid person the alarm of fire was raised. The wildest confusion for a short time prevailed, the congregation leaving their seats, besides many jumping from the galleries to the aisles beneath, in their effort to escape from the edifice. Detective Mahoney, of the Fourth precinct, being in the church, mounted a railing and warned the people to keep their seats as there was no immediate danger, which had the effect of restoring the panic stricken audience to their senses, none of whom were injured. The fire was almost immediately extinguished by the firemen.

BROOKLYN CITY.

Glowing Accounts of the Youth of the City of Churches—A Son Stabs His Father—Another Son Robs His Father—Another Plays "Confidence Man."

Mr. A. Lainey, of No. 30 Flatbush avenue, caused the arrest of his son Eugene, eighteen years of age, and Alfred Hall, on a charge of grand larceny. The youths named stole $160 from the complainant on Christmas Eve and repaired to New York, where they visited a house of ill repute in Greene street, and therein lavished the stolen funds in a reckless manner. They were arrested upon their return home, and are now under lock and key at the York street station house, awaiting an examination.

Officer Holiday, of the Forty-third precinct, arrested James Millber, between one and two o'clock yesterday morning upon suspicion of burglary. The prisoner was in the act of crossing the Hamilton avenue ferry to New York, carrying a bag marked "O. & H.," when he was taken into custody. There were several boxes of cigars in the bag, and, as he could not account satisfactorily for the possession of the property, he was held for trial.

Thomas Kelly and Joseph Holt, aged twelve and sixteen years respectively, visited Mr. J. S. Coffin, of 221 Clinton street, on Christmas Day, and related a lamentable tale of impecuniosity, which appealed to the generous sympathies of the complainant, Mr. Coffin. They stated that they had been sent to borrow five dollars, with which to pay the rent for Mrs. Kelly. The money was given to the urchins, but as it was subsequently ascertained that Thomas had not been at his home for two days previous, and that the borrowing mission in question was unauthorized, both boys were taken into custody and locked up at the Butler street station house.

Thomas McGrain, Jr., thirty-one years of age, a hard looking customer, who cannot either read or write, resides with his father, Thomas McGrain, Sr., in Steuben street, near Flushing avenue. The old gentleman took occasion yesterday afternoon to reason with his illiterate, intoxicated and undutiful son, and to advise him against the evil of intemperance, Thomas, Jr., being under the influence of liquor at the time. The latter grew enraged, and, seizing a knife, stabbed his father in the left breast. A physician, who was immediately summoned, declared the wound not dangerous, but found that the victim had a very narrow escape, as the parricidal thrust was fortunately parried from the infliction of a mortal wound through the blade's striking on a rib and glancing off, inflicting only a slight flesh wound. The accused was taken into custody by roundsman Baker and locked up, to await examination, at the Forty-fourth precinct station house.

SUBURBAN INTELLIGENCE.

NEW JERSEY.

Jersey City.

FATAL RESULT OF INJURIES.—Yesterday afternoon a young clerk named Ricker expired at the City Hospital from the effects of wounds sustained on Friday evening by falling down a flight of stairs at his home, in Hudson street. An inquest will be held by Coroner Burns this afternoon.

A SHOOTING AFFRAY took place on Saturday morning between a gentleman named Colagan and the owner of a saloon in Grove street. Mr. Colagan received two shot wounds, and was removed for medical treatment; but he refused to prefer any charge against his antagonist.

Newark.

PAINFUL ACCIDENT.—Yesterday afternoon, while a workman named George Schmidt, residing at No. 18 Nevada street, was placing some lumber in order in the factory of Mr. Sommers, a large piece of scantling fell on his left leg, fracturing it severely in two places. The injured man was removed to his house and attended by a Broad street surgeon.

A ROUGH GETS ROUGHLY HANDLED.—On Saturday afternoon the police were notified that one William Quail, a notorious character, residing in Tom Webb's house, on the corner of River street and Railroad avenue, had been murderously assaulted. Captain Rogers at once despatched detective Smith and another officer to the scene of the reported occurrence, when it was ascertained that Quail had been cut on the head with a boot key by one Winter, a shoemaker, in Canal street, but that he was more dead from whiskey than the beating he had received. It further appeared on investigation that Quail had all the afternoon been quarrelling and raising the dickens generally with the good people of Canal street. He met one peaceable man, who declined giving him a chew of tobacco, whereupon he beat him shamefully. Quail next assailed Winter, but soon quailed beneath the boot key. The police say he is a hard character.

Trenton.

COLLISION ON THE NEW JERSEY RAILROAD—FORTUNATE ESCAPE.—Shortly before twelve o'clock on Saturday night a "smash-up" took place at the depot which was very near proving disastrous to the passengers. The Washington express train from New York was approaching the station when the Western express, sweeping rapidly in the opposite direction, rushed by the depot, and in a few moments the collision occurred. The locomotives became imbedded in each other, and the five forward cars of each train "telescoped" and were smashed up at the ends. A brakeman had his leg almost severed from his body, but beyond this no accident occurred. The passengers were more alarmed than hurt, but their escape may be attributed to the retarding motion of one of the trains. A special train was immediately made up, and the passengers continued their respective routes. The negligence of an official is said to be the prime occasion of the collision.

LONG ISLAND.

THE PUBLIC SCHOOL BUILDING AT ISLIP has recently been raised and a new story formed. Many needed improvements have also been effected.

SUDDEN DEATH.—Carl Valentine, an old and respected resident of Huntington, was seized with an apoplectic fit while sitting at the supper table Saturday night and died almost immediately.

RAILROAD MATTERS.—The committee appointed by the meeting recently held at Moriches, in favor of the extension of the Southside Railroad, to confer with President Fox, of that road, report that the directors of the road will extend it to Seatuck, eighteen miles east of Patchogue, the present terminus of the line, provided the residents along the proposed extension will subscribe for $140,000 of the first mortgage bonds of the railroad. Mr. Fox has ordered a survey of the road the present week. Seatuck village is located on the eastern boundary of the town of Brookhaven. The extension will pass through the villages of Bellport, Fireplace, South Haven, Mastic, Moriches and Seatuck.

A meeting of the residents of the towns of Huntington, Smithtown and Brookhaven was held at the hotel of B. B. Newton, Smithtown, on Friday, to take action in reference to an extension of the Northport branch of the Long Island Railroad from Northport to Port Jefferson. The proposed extension will run through the villages of Smithtown, St. James, Stony Brook, Setauket and Port Jefferson.

NEWBURG.

CLOSE OF NAVIGATION.—The barge Susquehanna, in tow of the propeller Hasbrouck, was the last boat to leave this city in the season of navigation just closed, departing on Friday night for New York. The river at this point is full of heavy floating ice and the ferryboat plying between Newburg and Fishkill makes her trips with difficulty.

SHIPPING NEWS.

Almanac for New York—This Day.

Sun rises.......	7 23	Moon rises...morn	1 12
Sun sets........	4 39	High water....eve	3 28

PORT OF NEW YORK, DECEMBER 26, 1869.

ARRIVALS.

REPORTED BY THE HERALD STEAM YACHTS.

Steamship Helvetia (Br), Thompson, Liverpool Dec 8 and Queenstown 9, with mdse and 211 passengers, to the National Steamship Co. Had heavy westerly gales, with heavy head sea during the passage. Dec 11, lat 51 06, lon 11 47, exchanged signals with a Guion steamer bound E; 20th, lat 47 03, lon 44 31, passed a Cunard steamer do; 24th, no lat, &c, passed a Guion steamer do; 25th, an Inman steamer do; 26th, a National steamer do.

Steamship Arizona, Maury, Aspinwall Dec 18, with mdse, mails, passengers and treasure, to the Pacific Mail Steamship Co.

Steamship Cortes, Nelson, New Orleans Dec 18, with mdse and passengers, to H B Cromwell & Co. Was off the Lightship at 7 PM 25th; 25th inst, at 4 PM, off Barnegat, saw pilot boat No 4 towing in a dismasted wreck.

Steamship Mississippi, Henry, New Orleans Dec 19, with mdse and passengers, to Frederic Baker. Dec 24, lat 33, lon 77, passed steamship Lodona, from New Orleans for NYork.

Steamship Gen Barnes, Mallory, Savannah Dec 23, with mdse and passengers, to Livingston, Fox & Co.

Steamship James Adger, Lockwood, Charleston, Dec 23, with mdse and passengers, to H R Morgan & Co. Dec 24, 4 PM, about 30 miles south of Hatteras, passed a fleet of 15 schr rigged steamers, supposed the Spanish gunboats, bound S.

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

Steamship Hatteras, Blackwood, Norfolk, with mdse, to the Old Dominion Steamship Co.

Steamship Brunette, Tomlin, Philadelphia, with mdse and passengers, to J Lorillard.

Steamship Tennessee, Chichester, Philadelphia, in ballast, to Wm P Clyde.

Ship Game Cock, Sherburne, Hong Kong Sept 11, with tea, to D G Bacon. Passed Anjier Oct 5, Cape of Good Hope Nov 7; had light SE trades; crossed the Equator Dec 1 in lon 35 W; had the NE trades very light and variable; been to the northward of Hatteras 4 days, with light N E wind. Dec 8, lat 11 30 N, lon 44 20 W, spoke schr Jessie Carll, from —— for Para; 22d, lat 32 40 N, lon 72 45 W, bark Friehandel (NG), from Bremen for NYork.

Ship Constantine, Creevey, London and Isle of Wight, Nov 25, with mdse and 42 passengers to Grinnell, Minturn & Co. Had fine weather. Dec 26, at 5 P M, while in tow of steamer Yankee, went ashore on Romer Shoals and was got off at 11:30 P M without damage.

Bark Oceana (Nor), Aslaksen, Cadiz Nov 13, with mdse, to order. (Is anchored at the SW Spit.)

Bark John Boulton (Br), Lindsay, Ragged Island Dec 16, with 12,000 bushels salt and 5 passengers to Montell & Bartow, vessel to Dallett, Bliss & Co. Had heavy weather on the passage and was detained at Ragged Island 28 days wind bound; sailed in company with bark Ann Elizabeth, Morgrave, for New York; left no vessels in port.

Brig Francis Lewey, Lewey, Buenos Ayres via Barbados, 64 days, in ballast, to J D Fish & Co. Crossed the Equator Nov 14 in lon 33 30; encountered the NE trades in lat 11 30 N and found them quite light; Dec 13, while beating through the Mona Passage, spoke brig J Howland, from St Domingo for Boston, 18 days out.

Schr Kate Brigham, McLean, Genoa Oct 21, passed Gibraltar Oct 31, with marble, &c, to J B Phillips & Sons. Had light S and E to Bermuda; since strong westerly gales, and lost and split sails. Nov 17, lat 36 35, long 70 54 W, saw ship Gettysburg, steering E.

Schr Isabel, Denison, San Blas, 27 days, with mdse to master—vessel to Miller & Houghton.

Passed Through Hell Gate.

BOUND SOUTH.

Steamship Wamsutta, Fish, New Bedford for New York, with mdse and passengers, to Ferguson & Wood.

Schr Crescent Lodge, Hatch, Pembroke for Harlem, with lumber, to Chase, Talbot & Co.

Schr Congress, York, Portland for New York, with lumber to John Boynton's Son & Co.

Schr Ed Lameyer, Gorham, Newburyport for New York.
Schr L G Hickman, Kelly, Boston for Philadelphia.
Schr Mary P Hudson, Vaughn, Boston for New York.
Schr John Fuller, Fuller, Yarmouth for New York.
Schr Niantic, Deering, Taunton for New York.
Schr Mycoote, Leighton, Providence for Philadelphia.
Schr M B Mahoney, Davis, Providence for New York.
Schr Sarah E Nash, Nash, Westerly for New York.
Schr Henrietta, Kenyon, Norwich for New York.
Schr Deborah, Selsey, Norwich for New York.
Schr Elizabeth B. Hogan, New London for New York.
Schr John H Buckalew, Robbins, New Haven for South Amboy.
Schr Lady Jane, Haggerty, New Haven for New York.
Schr Gust, Warwick, New Haven for New York.
Schr Mary E Coyne, Facemire, New Haven for New York.
Schr Wm P Cox, Bateman, New Haven for New York.
Schr Eureka, Mayo, New Haven for New York.
Schr Annie Murchie, Merrell, New Haven for New York.
Schr Fashion, Carberry, New Haven for New York.
Schr Escort, Small, Bridgeport for New York.
Schr Reading RR No 54, Holmes, Norwalk for New York.
Schr Sharpshooter, Flynn, Norwalk for New York.

BELOW.

Brig Dundee (Br), Turks Islands (by pilot boat Charlotte Webb, No 5).

Wind at sunset NE.

Marine Disasters.

BRIG J L BOWEN, from Savannah for Havre, put into Boston 26th inst to repair a leak.

SCHR SAXON—The pilot boat Mary E Fish, No 4, Captain Richard Brown, came up to the city yesterday PM and reports Dec 22, 70 miles S of Sandy Hook, fell in with the wreck of schr Saxon (recently run into by steamship Leo); on the 24th took her in tow and arrived up to the Erie Basin yesterday at 4 PM; was assisted from the buoy of the Middle by steamtug Wm A Hennessy, Captain A Hennessey. The Saxon has a cargo of yellow pine lumber.

Miscellaneous.

STEAMSHIP CIRCASSIAN—Squan Beach, Dec 21, 1869, on board steamship Circassian—Captain Israel I Merritt, general agent New York Board of Underwriters—Dear Sir:—Justice to those who are deserving demands from me a statement of the treatment I received when wrecked on Squan Beach, near the station and residence of William P Chadwick, agent of the Coast Wrecking Company, station No 9, on the night of the 18th inst. In less than one hour after I struck, having thrown up a rocket and blue light, it was answered at the station, and he, with Mr Charles W Maxson, agent of the Underwriters, was ready with their life-saving apparatus to take us off if required. The first ball was thrown over topsailyards with great precision, the line attached to a hawser and the life-car sent off, Mr Chadwick in the car, taking off my wife and all who desired to be sent ashore. She was kindly cared for by Mrs Chadwick and every attention shown her. My prayers are should any unfortunate persons be wrecked they may find such friends as Chadwick and Maxson. God bless them. Yours, truly,

T T ELLIS, Master steamship Circassian.

The officers of the ship desire to subscribe to the testimonial of the captain, as set forth in his statement. S W Adams, first officer; H W Frederickson, second officer; F W Schutz, chief steward; George E Ashby, chief engineer; F H Rickers, first assistant engineer; John W Wall, third assistant engineer.

Spoken.

Ship Winged Hunter, from New York for Boston, Dec 25, 12 M, off Gayhead.

Foreign Ports.

ASPINWALL, Dec 8—Arrived, brig Winfield, Loring, Newport, E; 16th, schr Aspinwall (Dutch), Heath, NYork.

Sailed 4th, brig Bogota, Cassidy, NYork; 16th, schr A Denike, Jones, New Orleans; 16th, bark Agnes I Grace, Smalley, Port Royal, Sa, to load for Marseilles.

CALLAO, Nov 12—Arrived, ships Levanter (Br), Hewes, Ancon (and sailed 19th for Chinchas); Topgallant, Phillips, Guanape (and sailed 22d for Hamburg); 15th, Vigilate, Whitmore, Chinchas (and sailed 23d for Cork for orders); Intrepid, Spencer, Chinchas; Old Colony, Grindle, Mollendo; 17th, Prussia, Patten, do (and sailed 19th for Chinchas); Criterion, Sheldon, Pisco (and sailed 23d for Guanape); 18th, John Sidney, Bartlett, Guanape; 20th, barks Burnside, Pendergrast, Valparaiso (and sailed 23d for Guanape); 23d, George & Henry, Flint, Tome; 24th, ships Webster, Norris, Panama; 25th, Mary Warren (Br), Lowe, Chinchas; 27th, Calhoun, Creary, Acapulco; Valley Forge, Berry, do; Martha Bowker, Goodburn, Montevideo.

Sailed 12th, ship City of Mobile (Br), Bryan, Guanape; 13th, bark Hattie G Hall, Fisk, Hampton Roads for orders; 15th, ship N Boynton, Hyler, do do.

GLASGOW, Dec 26—Arrived, steamship Europa, McDonald, NYork.

PANAMA, Dec 17—Arrived, steamship Salvador, Bowditch, Central American ports.

Sailed 10th, steamships Costa Rica, Dow, Central American ports; 12th, Golden City, Lapidge, San Francisco.

SOUTHAMPTON, Dec 25—Arrived, steamship Allemannia, Bardua, NYork for Hamburg (and proceeded).

American Ports.

BOSTON, Dec 25, AM—Arrived, steamers Oriental, Snow, Savannah; Neptune, Baker, NYork; Rescue, Wolcott, do; barks Isabel (Br), Moody, Buenos Ayres; Eliza (Br), Thayer, Cienfuegos via NYork; brigs Don Quixote, Conant, Rosario; Lizabel, Ryder, Baltimore; Cosmos, Parsons, Philadelphia; Crocus, Colburn, South Amboy; schrs Clara, Baxter, Georgetown, DC; Anna E Glover, Terry, Charleston; Blondel, Chapman, and A H Cain, Simpson, Philadelphia; Southerner, do; S P Adams, Tabbut, Elizabethport; Catawamteak, Lord, do.

Also arrived 25th, brigs Sparkling Water, Turks Islands; Reporter, Philadelphia; schrs Armada, Port au Prince; W D Bickford, do; Light Boat, NYork; Bay State, do.

26th—Arrived, steamships William Lawrence, Baltimore; Nereus, NYork; bark Albertina, Africa; brig J L Bowen, Savannah for Havre.

FORTRESS MONROE, Dec 26—Passed in for Baltimore, ship Grey Eagle, Coffin, from Rio Janeiro; brigs Chattanooga, from St John's; Norma, and Lima; schr Valeria, Conklin, from Matanzas. Passed out, schr Farragut, for Savannah.

GALVESTON, Dec 18—Arrived, schr St Croix, Eaton, Philadelphia.

Cleared 17th, steamship Wilmington, Cole, NYork; 18th, brig H M Rowley, Rowley, do.

HOLMES' HOLE, Dec 24, AM—Arrived, schrs S S Bickmore, Barter, Piankatank River, Va, for Boston; Carrie M Rich, Amsbury, Wilmington, NC, for do; Willie Harris, Merritt, South Amboy for do; Jane C Patterson, Scull, Philadelphia for Gloucester; Chase, Gross, Rockland for NYork.

PM—Arrived, schrs J Maxfield, May, Boston for Philadelphia; Daniel S Mershon, Ayres, Lynn for do; John Boynton, Mitchell, Calais for NYork; Sedona, Holbrook, Vinalhaven for do; Addie Ingalls, Ingalls, Machias for do; Sardinian, Kenniston, Rockland for Richmond; Ida Hudson, Greeley; Emma C Verrill, Fales; Mansfield, Achorn, and Thomas Hix, Lervey, do for NYork; John W Maitland, Leighton, Portland for do.

Returned—Schr M M Weaver.

Sailed—Schrs S S Bickmore, Willie Harris, Jane C Patterson, Chase.

25th—Arrived, schrs Emma A Higgins, Ryder, Boston for Rappahannock River, Va; Mary B Dyer, Purvere, do for Tangier; S B Wheeler, Lloyd, do for Baltimore; Kendrick Fish, Webber, Portland for NYork; Margie, McFadden, Georgetown, DC, for Boston.

9 AM—Sailed, schrs Neptune's Bride, George & Albert, D S Mershon, Carrie M Rich, John Boynton, Mary Lee Newton, H B Metcalf, Emma A Higgins, Mary B Dyer, Margie.

MOBILE, Dec 21—Arrived, sloop Challenge, Latham, Stonington.

Cleared—Bark Adelaide Norris, Reed, Liverpool; brig Mensagera (Sp), Millet, Barcelona.

NEW ORLEANS, Dec 19—Arrived, steamship Frankfurt (NG), Kuhlken, Bremen via Havre and Havana; ships I F Chapman, Norton, Havre; Undaunted, Dinsmore, Bath, Me.

20th—Arrived, steamship De Soto, Morton, NYork via Havana; barks Mataro (Sp), Mataro, and Teresa (Sp), Vierete, Havana. Below, coming up, ship Trenton, Dumaresq, from Liverpool.

Cleared—Steamship Milbank (Br), Smith, Liverpool; ships Mogul, Freeman, do; Francis P Sage, Cronk, Havre; bark Hayden (NG), Steffen, Hamburg; schr C E Morrison, Smith, Boston.

PASS-A-L'OUTRE, Dec 20—Arrived, brigs Magin (Sp), Cienfuegos; Henry (NG), Brane, Rio Janeiro.

SOUTHWEST PASS, Dec 20—Arrived, ship Villa Franca, Williams, Newport; bark Harvest Home, Dickey, Liverpool. Outside, waiting for a wind to sail, ship Northampton.

PORTLAND, Dec 24—Arrived, brig Gipsey Queen, Foster, St Martins (and was ordered to Boston); schrs George B McClellan, Keene, and Redington, Gregory, Baltimore; Addie Ryarson, Houghton, Philadelphia.

Cleared—Brigs Hattie E Wheeler, Bacon, St Pierre, Mart; David Bugbee, Stowers, Matanzas; schr J G Craig, Maxwell, Baltimore.

RICHMOND, Dec 24—Arrived, brig John Chrystal, Barnes, NYork.

Sailed—Schr C A Hendricks, Greenlow, New Bedford.

SAVANNAH, Dec 26—Arrived, steamships Pioneer (Br), Shackford, Liverpool; Alhambra, Wright, Boston; Virgo, Bulkley, NYork; ship Braemar (Br), Griffiths, Bordeaux; schrs Willimine, Boston; Jesse S Clark, NYork.

Sailed—Steamships San Jacinto, Atkins, and Huntsville, Crowell, NYork.

WILMINGTON, NC, Dec 22—Arrived, brig H H Seavey, Lee, Arroyo, PR.

Cleared—Brig Gen Marshall, Maxwell, Boston.

MISCELLANEOUS.

ATTRACTION EXTRAORDINARY—AT GOLD PRICES in currency until January 1, 1870.—To anticipate the inevitable result of the contemplated return to specie payments I have decided to throw open to the public, without reserve, the magnificent stock now on hand of
Premium Silverplated Ware.
Tea Sets, Urns, Waiters, Liquor Frames, Castors, Ice Water Pitchers, Cake Baskets, Butter and Berry Dishes, Napkin Rings, Pie Knives, Knives, Forks and Spoons, &c.
House Furnishing Goods,
Including Table Cutlery, Fire Sets and Stands, Trays, Plate Warmers, Coal Vases, Bread Platters and Knives, Blacking Cases, Sleighs and Skates for boys and girls.
China and Glassware.
Dinner and Tea Sets, Glassware in sets, Cologne Sets, Punch Sets, Vases, Bronzes, Parian Ware, and a great variety of useful and ornamental articles.
Suitable for Holiday Presents.
EDWARD D. BASFORD, Cooper Institute.
The public are respectfully invited to call and see for themselves.

ABSOLUTE DIVORCES OBTAINED FROM DIFFERENT States; legal everywhere; desertion, &c., sufficient cause; no publicity; no charge in advance; advice free.
M. HOUSE, Attorney, 78 Nassau street.

FARO CHECKS, COMPRESSED IVORY, 1½ INCH, IN sets of 600: $50 per set plain; lined, $60; engraved, same as ivory, $80 per set; 1½ inch, $6 per 100.
WM. M. WELLING,
207 Centre street, sole patentee and manufacturer.

RADICAL CURE, WITHOUT KNIFE, CAUSTIC OR detention from business, for Stricture, Fistula, Piles, Diseases of the Pelvic Viscera, Diseases and Deformities of the Eye, Nose, Face and Person.
HENRY A. DANIELS, M. D., 144 Lexington avenue.