much emphasis, awoke a sensation evidently much relished by the listeners. It would, not be doing enough justice to the spiritual esthetics of pastor or congregation to say that both are of the most advanced "liberal" type; but it will give the reader a fair idea of the faith as well as the fervor of one and the other to assert that the most novel theories commanded the deepest attention.

The hall was rendered very uncomfortable during the whole service by

AN ESCAPE OF GAS.

This was due, doubtless, to the neglect of those who occupy the building during the other days of the week for worldly purposes. It is satisfactory, however, to learn that at the conclusion of another year this congregation will probably have a church built for themselves. Their last permanent place of worship was situated in Fortieth street, near Fifth avenue, but was disposed of with the object of providing another, which should be a lyceum, lecture room and church—all in one. The edifice, when erected, will be self-supporting, and doubtless leave a surplus available for missionary or other purposes.

THE CHOIR

of Dr. Frothingham's church is very efficient, although small, consisting merely of an organist and quartet, viz.:—Miss Gibbs, soprano; Mrs. Gardiner, contralto; Mr. Haws, tenor; Mr. Hammond, bass; Mrs. Hopper, organist.

The trustees are Messrs. Oliver Johnson, President; Dr. John O. Stone, Walter Brown, A. J. Johnson, John H. Cheever, John W. Bigelow, John H. Nichols, Charles Watrous and Samuel Shetuar. Mr. Sinclair Tousey is chairman of the Publication Committee.

FRENCH EVANGELICAL CHURCH.

Christian Activity; or, Inward Faith Shown by Outward Works—Sermon by the Rev. A. M. Gory.

A small but select congregation of French Evangelists assembled yesterday morning in the chapel of the Union Theological Seminary, No. 9 University place, and after a simple, impressive service the pastor, the Rev. A. M. Gory, delivered an eloquent address on "Christian Activity; or, Inward Faith Shown by Outward Works." The preacher took his text from James, ii., 17—"Even so faith, if it hath no works, is dead, being alone." Christian minds have ever floated between two ideas—salvation by works and salvation by faith. Hesitation of this kind has prevailed both in the Church and in individuals. During the middle ages the doctrine of works was pre-eminent; man was saved by works of grace, of pardon, redemption and sanctification; there was no question. With the Reformation came a change; its champions put

THE CANDLE UNDER A BUSHEL.

With succeeding years Christian work fell—a blind, sottish faith was all that was necessary—and nowadays work, real Christian work is almost ignored in our churches. The preacher defined faith as the work of the grace of God in our soul, an inward sanctific force sanctifying and strengthening us. If men were saved by faith, if they thus worked out themselves their own salvation, this would be work; but to begin with mortals would have to confess themselves vile and corrupt, sinful and degraded. Can such men be supposed capable of what God alone can attribute to himself? No. Faith is God's work and His alone. The pastor then defined the Scriptural, Catholic and other notions of what Christian work should be, avoiding dogmatic criticism as not pertinent to the occasion, and went on to say that although, as in the Middle Ages, there are now christians who come up to his standard of earnest working Christians, there number is but few. The grace of God makes us children. We are the children of the Lord. If we are Christians in the glorious liberty of the child of God. Christian work is

THE OUTWARD AND VISIBLE SIGN

of an inward and spiritual grace; indeed a homage of obedience and love to our God; obedience and love, be it well understood, for if we leave aside obedience love alone will not suffice. The voice of Calvary is imperious, and the charge, "If you love me keep my commandments," is binding. Christian work also means to accomplish the Saviour's work. God's kingdom can only come by it. We must not only be faithful, but energetic. No feeble idea of the Saviour's power is that given by men helping, striving to work out their own salvation. No! God's work is in all this.

After ably calling on his congregation to bear in mind the importance of helping God, the reverend gentleman went on to say that men are solely converted by example. No man was ever converted by God alone without hearing his words from and seeing his influence on other men. The very translation of the bible was a proof of God employing men to work out their own salvation and become his glorious instruments in

EVANGELIZING THE WORLD.

After sketching the Apostle Paul's life and doings, and stating that without his example the world would have remained up to this day as uncivilized as then, the minister concluded by asking why Christian work was found so onerous, so irksome, so uninteresting, among a large number of professing Christians now? We must wake up. If the Church does not fight against this apathy it is lost, but not forever, for God will raise up others to do his will and carry out his designs. When the flame of the Evangelist shall have lighted up the remotest corners of the earth, then shall be meted out to every one according to his works, and as we have glorified God so will he glorify us.

FREE CHURCH OF THE RECONCILIATION.

A Beautiful Day—Rewards of Humility—Sermon by the Rev. N. L. Briggs.

Clear had the day been from the dawn,
All chequered was the sky;
The clouds like scarfs of cobweb lawn
Veiled heaven's most glorious eye.

Such is the poet's description of such a day as was yesterday, and it is therefore not surprising that all the churches of the great metropolis were filled to their utmost capacity by hungry souls in search of Christ or new fashions. None of them all, however, were crowded more than was that beautiful little gothic structure nestling among the massive piles of masonry in Thirty-first street, between Second and Third avenues, known as the Free Church of the Reconciliation, for its walls fairly groaned under their weight of worshipping humanity. This closely packed and jammed congregation was composed for the most part of laboring people—people who attend church for the purpose of worshipping God in spirit and in truth, and not to make a display of fine clothing or to see the latest style of bonnets.

The shepherd of this flock, the Rev. N. L. Briggs, preached a most eloquent and effective sermon upon the subject of

"REWARDS OF HUMILITY,"

and selected his text from St. Matthew xv., 25, 26 and 27. He first dwelt upon the narrative of the text, and brought out in striking light its prominent features, and, applying the subject, to the season of Lent, remarked that humility was the truest abstinence in the world. It is, said he, the abstinence from self-love and self-conceit, the hardest and severest abstinence of all. It is the abstinence from vaunting our own praise and lessening the merits of others. It is the abstinence from cruelty and ambition, and therefore is the severest mortification and the noblest self-denial. The rewards of this virtue were distinguished. The humble and contrite spirit receives, not the crumbs which fall from the master's table, but a seat at the well-spread board of Christ's restoring love.

KING DAVID

understood the wealth that is to be found in the loss of this virtue. He openly avowed that his heart was not haughty nor his eyes lofty.

SAINT PAUL

too, was a marked example of Christian humility. At the beginning of his ministry he declared himself unworthy to be called an Apostle, but as time rolled on and he had reached the full stature of the perfect man in Christ, he confessed himself to be the chief of sinners.

The reverend gentleman exhorted his hearers to remember that the showers of grace do not abide upon

THE MOUNTAINS OF PRIDE,

but come as singing rivulets to the plain below, and make rich and fertile the valleys of humility, where penitent souls delight to pray.

BREVOORT HALL.

Our Home Life and Our Religion—Sermon by the Rev. R. N. Bellows.

Service was held yesterday morning in the above hall, when a sermon was preached by the Rev. R. N. Bellows on the above subject. The lecturer selected his text from Luke, x., 5 and 6. He said that St. Paul exhorted his hearers in one place to continue in the church in their homes—an exhortation which, if followed, would bring blessings unto all abiding in the house in which it was carried out. He was glad to know that religion was thought more of in the present day, though he regretted to say that some men's notions of religion were not very clear. The virtues that should prevail in their homes should be love, tenderness and compassion to their friends and a cheerful and obliging disposition.

THE HOME PLEASURES

which their ancestors used to boast of were almost unknown in their day, and their children certainly were utter strangers to it. How beautiful it was to enter a home where all the members of that house were cemented together by the bonds of love and harmony, and where friendly and social feelings were to be found, and where the presence of religion was apparent! It was true that the hurry and bustle prevalent among them, and which was always characteristic of a great city, interfered to some extent with the consummation and due performance and appreciation of those social and family duties and pleasures which made life happy. They should seek to be blended in one common brotherhood, as Christ would have them. They should not act like human icicles, but should strive to promote cordiality, freedom and friendship among human society. In home life in England was more elaborate and systematical in its component forms, yet it lacked that freedom and joyousness which was the distinguishing feature of American homes. He knew that the majority of

AMERICAN HOMES

contained too much formality, and the presence of routine in the matter of visits and social intercourse between families was clearly apparent. This was a new country, and as their beloved country grew older they would doubtless improve in all these drawbacks and evils now existing among them. He was sure that they did not make the most of their homes and realize how much happiness would be obtained therefrom. This was, after all, natural; for the great blessings God has bestowed on man has, from time immemorial, been underrated or disregarded. The preacher, in conclusion, exhorted his hearers to improve their social relations and cultivate a kindly and generous disposition among the members of their households, and, above all, to plant religion in their house and thus make it the house of God.

GRACE CHURCH.

Seeking Grace in $100,000 Equipages—New Spring Fashions—Sermon by Dr. Potter on the Unclean Spirits—Prevention Better Than Cure.

A large congregation is the result of fine weather at all our city places of worship, and Grace church was no exception to the rule yesterday morning. Nearly $110,000 worth of horseflesh bore a burden of lackeys, loveliness, and affluence to the sacred shrine, and, as many of the fashionable milliners had their opening day last week, the new green, blue, and dark colors of the ladies' bonnets had quite a vernal appearance. Now that fair woman is donning her new attire, and as in the body's cleanliness and adornment the mind receives a certain secret sympathy, no more appropriate sermon could have been preached than on this text, from Luke xi., 24:—"When the unclean spirit is gone out of a man he walketh through dry places seeking rest, and finding none he saith I will return unto my house whence I came out." The rector, the Rev. Dr. Potter, introducing his subject, said that by the

REVULSION OF FEELING

from the temporary stillness and emptiness when the man lurches back into the old life and, in the rude but forcible phraseology of the hour, finally "goes under," the spirit of torment and tyranny finds his home in that human heart he had so lately gone out from, still empty, swept and garnished; empty, and therefore open to him; but not long empty, for now he goes back again a diabolical power, seven fold strong, more resolute and remorseless—goes back never to go away again from the life he has invaded, blighted and ruined. What a portraiture is it of the

ACHING, WANDERING, HUMAN SOUL,

emptied of its old dominion, and yet filled with nothing better. Wrenched away from the past, and yet centred in no deep plan for the future, the man drifts a rudderless, tenantless hulk, or, in the words of the poet,

The magnet of their course is gone or only points in vain.
That shore to which their shivered sail shall never stretch again.

Some such ruined impotency it is that Christ here holds up for the recognition and warning of subsequent ages and men. The text is not only interesting because of its incidental testimony to Him who uttered it; it is supremely interesting as revealing the unchanging law of all Scriptural freedom from the sovereignty of or slavery to sin.

PRIMITIVE INNOCENCE.

There was a time, he said, when the unclean spirit had not found admission. There is a time when the fresh young cheek burns at the suggestion of an unclean thought, and when the soul hates itself for harboring a base or vile proposal. There is a time when it hears the whisper of a voice that bids it to shut its ear to every corrupting invitation, and, by steadfast struggles tries to keep itself unspotted from the world. There is a time when, though it freely owns everthing that experience or revelation may utter concerning the extended depravity of its nature, the soul knows that it has a purity which it may lose, an inexperience in sin which will degrade it to exchange for any gift of guilty knowledge; a freedom from enervation in its innate power of resistance to temptation which, once tampered with, can never be again possessed.

PREVENTION BETTER THAN CURE.

Now, because it has been the fashion of some minds to make overmuch of a condition of comparative innocence, which is, after all, only a sort of negative strength, it has been the habit of another and opposite class to pour studied contempt upon every injunction that bids men cherish it. "Better," some say, "to let the young life stumble down into the valley of pollution, and then it will cry mightily to God, and cast away any vestige of self-reliance, and so finally shine as a brand snatched from the burning. Say what you please of the spiritual fervor of a St. Augustine, once a dissolute and godless youth, and other estimable men, who in early life were reprobates, such an experience is not an essential ingredient in the completeness of a symmetrical Christian character, or that those who have passed through it have had because of it any subsequent advantages that have not been immeasurably overbalanced by grievous disadvantages is a monstrous and unwarrantable perversion alike of Scripture and of experience. On the other hand, examine the probabilities that those who have let go instinctive purity and comparative innocence and gone down into the sink of the world's pollution, will easily or often find their way out of it. "God be praised!" said the divine, "that many have and do, but how many are there who get just so far as he whose story stands before us in the text and then slide back again." The Doctor deduced some forcible figures from the text and concluded with the exordium, "Reign Thou within us, and then the souls Thou hast sanctified shall be made free from sin, having their fruit of holy living and the end eternal life."

JEWISH REFUGEES FROM RUSSIA.

Second Meeting of Prominent Jews of This City.

Another meeting in aid of the Jewish refugees from Russia was held yesterday afternoon at the residence of Mr. William Horn, corner of Fourteenth street and Seventh avenue, Mr. William H. Kessing in the chair and Mr. I. S. Isaacs acting as secretary. Several contributions in addition to those reported last week were announced. Rev. Dr. Gutherim, of the Temple Emanuel, suggested that before any further contributions are solicited the society should be fully organized and the objects definitely set forth. In this he was seconded by Mr. M. Ellinger and Mr. I. J. Salomon, who thought that the best way would be to declare that the object of the society was to assist Jews of all nationalities to start in life in this country as soon after their arrival as possible, and to enable them to earn an honest living. Mr. P. J. Joachimssen suggested a resolution to that effect, which, after some remarks by the Chairman, was put in writing by Mr. Henry B. Herts, and moved by him, and after some debate it was adopted by the meeting, as follows:—

Whereas it has come to our knowledge that in consequence of the oppression now existing in various foreign countries, several hundred Jewish emigrants, destitute of all means of support, have lately arrived in this city, and many more may be expected; and whereas it is our desire and aim to prevent such emigrants from becoming an additional burden to the community, and to enable them to support themselves and families and to become useful members of society, therefore be it

Resolved, That for the purpose of carrying out these objects we form ourselves into a society, to be called the "Hebrew Immigrants' Society of the City of New York."

The question was raised by Mr. Ellinger whether any of the money collected is to be sent to Europe, and it was stated that the Board of Delegates of American Israelites had written to Mr. Cremieux, president of the Alliance Universelle Israelite in Paris, discouraging emigration of poor Jews from Russia to this country, but advising the settlement of them in their native country, and promising pecuniary assistance, which was corrected by Mr. Joachimssen to the effect that it was only intended to discourage the increase of pauperism. Another debate sprang up, during which it was urged by Mr. Ellinger that one of the objects of the society should be to procure apprenticeships for young Jewish immigrants, that they may learn a trade, and that the distribution of charitable donations should be left to the old Hebrew Benevolent Society. But it was claimed that the preamble covered this, and it was so agreed. A committee to draft a constitution and bylaws was appointed, consisting of Dr. Gutheim, P. J. Joachimssen, M. Ellinger, Henry B. Herts and Israel J. Salomon. The chair was authorized to call the next meeting, and after that the assemblage adjourned.

SPIRITUALISTIC SPUTTERINGS.

Music, Flowers of Fancy and Flora—The Magnificent Emma Hardinge—The Mysteries of Metaphysics Made Manifest in Multiple Syllables.

The same old crowd as usual, with a large addition of curiosity seekers, came together yesterday forenoon at the Everett Rooms, corner of Broadway and Thirty-fourth street, to hear the impressive Emma on "Spiritualism and the Reforms of the Nineteenth Century." An admission fee of ten cents was charged at the door, whereby a certain sum of at least ten dollars must have been realized. Near the door an old gentleman, wearing a look of resignation as profound as a sheep condemned to the slaughter, sold copies of the "Banner of Light" at any price you cared to give. A lady, whose youth must have been spent in the flowery by-paths of life, sold a rival paper on an opposite seat, and though her total receipts hardly reached half a dollar, a gleam of happiness radiated her countenance that the possessor of millions might have envied. Behind a small table on the platform

THE MAGNIFICENT EMMA

disposed of herself in a capacious chair while awaiting the termination of the preliminary business of the meeting. A man with black whiskers and blanched cheeks, glassy supernundane eyes, and voice of sad and sawmill sound, announced the services of the day and the plans in progress for the perpetuation and glorification of the mighty reformation of the age of spiritualism. In the rear of the stage a sorrowful looking lady played languidly on a dismal piano, and another lady sang a doleful melody, in which two men with black whiskers joined. In the quartet was a female voice that appeared to come from under an empty beer barrel, and seemed to arrest all the attention of the audience, though three other voices were banging away in beautiful discord at the same time. That voice singing

"OH! COME TO ME WHEN DAYLIGHT SETS,"

and addressed to any individual who didn't feel like going, would have fetched him right away. It was a study, indeed, and should be heard to be properly appreciated. The old lads with the long gray hair showed a deep relish for it, and one enthusiastic venerable whispered to the reporter "That, sir, is the music of the spheres." "Excuse me, old man," responded the scribe, "the song that angelic lady sings is the Dirge of Outalissi. I have heard it many a time in foreign lands." "I bow to the correction," replied he, "for I never heard anything like it before."

The music ceased, and then the splendiferous Emma, in a dress of azure blue, cast from her shoulders a shawl of snowy lace, and advanced to the front of the platform. Her hair was arranged in studied disorder, which had a very pretty effect as far as the hair went. A lace handkerchief and a bouquet of flowers were poised in one hand, while the other was made available for gesticulation and for the display of a glittering diamond ring which Emma fondly admires. Emma made a prayer in favor of

ABOLISHING WINTRY WEATHER,

and making the days and the nights sunny, bright and warm, as they are in the spirit land. After that she began her appointed discourse, which, as usual, was one of these mysteriously sublime concatenations of polysyllabic terms which bewilder the ordinary comprehension.

"Electrically and psychologically speaking," said Emma, "the imponderability of the petallic parts of this flower (pointing to one in her bouquet) bears the same relative consequentiality to the divaricated elements of humanity that the coligation of hickory sticks bears to the dismemberation of the individualized units." This sentence created a deep impression, "the words of learned length and thundering sound" being botheration tenfold magnified to every listener in the room. Emma's voice, unlike wine, improves not with age. It was once like "vocal velvet," but now it is more like vocal rag carpet, if such a thing be. If a person shuts his eyes and shuts out the view of the magnificent Emma he will be apt to compare the voice he hears to that which may have so often delighted him coming from the deep-seated lungs of the middle man in

A MINSTREL PERFORMANCE.

"Now, Tam, we will proceed to the disquisition of the extraordinary reason why Pompey Jones is like a pumpkin." But Emma's smile—ah! that's something to see. It spreads across her face like the ripple of sea foam that marks an expiring wave on the beach of Coney Island. That smile has a deeper significance than the thoughtless observer might be inclined to suppose, but it would take more than the limits of this notice to tell all about it.

The discourse was well under way when four half drunken, lubberly fellows, who had the audacity to come out on the Sabbath without a bit of linen, entered the room and took four distinct seats in the rear, while all eyes for a moment or two were turned around upon them. In five minutes after they were stretched out

AT FULL LENGTH, FAST ASLEEP,

and the object was at once seen that having been out all night on a spree they paid ten cents each to come in and have a cheap shakedown. No one dared to rouse them up, for they were too full of spirits, and rather than offend the spirits they were allowed to snore away to the end of Emma's discourse.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

The Sunny Morning and the Flowers—Sermon on "Witnessing for Christ"—Mr. Beecher's Picture from Life—A Pictorial and Supereminent Conversion—The Lord Making a Man a Bankrupt.

The sunlight fell on the walls of Plymouth church yesterday morning as the bell tolled the hour of service, and the well dressed throng, with elastic tread, cheerful countenance and lively talk, wended their way thither. The early arrivals had an opportunity for a quiet survey before the rush came, and the cynosures of every eye were the flowers. The lilies lifted their heads with that proud droop peculiar to lilies and displayed to perfection their plastic and purest beauty. A little basket of roses nestled at the foot of the vase of lilies, and on the minister's little table was a greenhouse plant of attenuated stems and silvery blossoms.

Before the opening voluntary was played the church had nearly filled up, and when the choir rose to sing the old English anthem to the words of the hymn commencing

Before Jehovah's awful throne,

the ushers had to stem the rush of a well-dressed but very earnest crowd of anxious worshippers. Every available seat and standing place was secured, and then the doors were peremptorily closed. A large number went away unable to get within hearing distance of the popular preacher.

Mr. Beecher's subject was "The Duty of Witnessing for Christ's Work;" and, to use the expressive but homely language of a lady as she left the church with the departing crowd, "We had a good time;" or, to put the description of it in more methodical phraseology, it "was a melting season." Mr. Beecher's pictures of life yesterday morning were rather more pre-Raphaelite than usual; they were sharper cut—

A NAKED BUT BOLD OUTLINE,

that gave the hearer an idea that the word-artist had drawn his sketch of the anatomy of men's characters with a pair of microscopes on his eyes. A very unusual tribute to the accuracy of the sketches was involuntarily paid to this artist in words in the very noticeable fact that in the delineation of several of the characters all the men seemed to have been painfully perceptible that they were afflicted with a cold, that had suddenly settled in their throat, their nose and their eyes. While one of the sketches was being shown there was a chorus of throat cleaning and a vision of white cambric, that was none the less significant when it was observed that the women were free from this affection and looked at their lords with a chastened smile, as they saw how strong they were and how weak was the stronger vessel.

The text was selected from the nineteenth verse of the fifth chapter of the Gospel of St. Mark:—"Howbeit, Jesus suffered him not; but saith unto him, go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee."

Every man who believed himself to be a Christian should make public acknowledgment of it so that men should know what that influence was that controlled and gave color to his life. A joining of the Church was not enough; that was rather

A FELICITOUS MODE

of witnessing. Multitudes of men endeavored to live Christianly, but they were very cautious in saying they were Christians; sometimes from motives of fear, sometimes from pride. Now, why should not such men let their lips speak as well as their lives. The physician had a right to the testimony of every patient whom he had healed. Such excuses were very dangerous to men. Such a man says to himself, "Before I testify for Christ let me succeed for a time." That was as if a man whom you had rescued from drowning or burning were to say to you, "Well, I am very grateful to you, but I shall be more grateful to you by and by, when I have learned better how to do it."

The emphasis and weight of this discourse he wished to rest upon the duty of Christians acknowledging the personal obligations towards God for particular mercies vouchsafed to them in their lives. There was much on which men could bear testimony in the history of their conversion. Dr. Chalmers' conversion had done more good than his sermons. The Doctor had been a Socinian preacher, and had been in the possession of morality which was

LEAVES, BUT NOT FRUIT,

and then he came to see the simplicity of the Gospel, his condition as a sinner, and he was brought out of darkness into marvellous light.

Every man has to fight against the evil that was in him, and the relation of the conflicts in getting the victory over that would do more good than even Gospel preaching.

There was another testimony that could be made and that was testifying to the growth in the spirit of the consciousness of sin. Many young men and maidens when they hear an experience related of a breaking up of an evil life under the influence of some powerful religious movement say, "That is how I should like to come to a saving knowledge of God." They want a superhuman influence, to be awoke out of their life of sinfulness by a great and grand revival, and they are not satisfied unless they have a

PICTORIAL AND SUPEREMINENT CONVERSION.

Those who were converted under some influences would frequently be heard saying that they never knew the power and strength of sin until they were converted, and they did not know until then what piety was. It was that living sensibility to sin and grace that was the healthy sign of conversion.

Then there was a testimony of joy which was extremely edifying and encouraging to our fellow men. Some men said that they had never felt anything but joy and a confidence in God that had never known any cloud; and it has been all joy and all sunshine and God has been with them ever to bless them. "Well (said Mr. Beecher), I don't believe them. You might as well tell me that a violin had never got out of tune or needed tuning since the first time it was played upon. Well, I don't believe that. There was

NEVER A CATGUT MADE

that was not susceptible to the influences of the weather and the wear and tear of the bow." Mr. Beecher then went on to describe the conflicts of Christians, and said that the Apostle John was always a great comfort to him. His was a loving disposition, but he would cry for fire to come down from heaven to destroy villages that did not accept their message and entertain them. "I have a great regard for the Apostles, and, considering the pit out of which they were brought, I think

THE APOSTLES TURNED OUT PRETTY WELL;

but in their experience, their conflicts, their constancy, and their weaknesses, I think there is great cause for rejoicing." All men had their conflicts, and there were no trouble, comparable to those of business men. The power and dread of the Spanish Inquisition was as nothing to that which some business men were called upon to endure. He had known men who in those troubles have suffered the

TORMENTS OF THE DAMNED ON THIS SIDE OF THE GRAVE.

He did not wonder that men were urged to commit suicide while under cares of business trouble that opened before them a storm that would sweep honor, their estate, their reputation and all that they had in the world into an unrecoverable vortex of ruin. The most miserable man was the man who had to appear to be

A RICH MAN AND YET A BANKRUPT.

He had to keep up his four story brown stone front, his horses, his carriage, his girls and wife were to dress well; and he was to do all this because it would be prejudicial to his credit to retrench, and people said to him "Why don't you subscribe to this and that," and it chafed him and he was truly miserable. By and by

THE LORD MADE HIM A BANKRUPT,

and he was happy after that, and when he was pushed down to the bottom and God had shown him his folly and his pride he lived for God and not for himself. There was no Waterloo like the victory a man got over himself. A humorous description of a proper and very cold prayer meeting raised the audience from a slight depression of spirits, and when he introduced a hardy, warm-hearted seaman at one of these meetings, who broke out in true Methodist, warm-hearted phraseology, the congregation smiled through their tears and a number of them laughed out very heartily.

CHURCH OF ST. CHARLES BORROMEO.

Sermon by Father McGivern—Charity for the Opinions of Our Neighbors—The Edifice.

There was a very large congregation at all the masses and at vespers at the Church of St. Charles Borromeo, Sidney place, Brooklyn, yesterday. At the last mass a short and instructive lesson was given by the curate, the Rev. Father McGivern, who, after reading the Gospel for the Third Sunday in Lent, ascended the pulpit and discoursed for about twenty-five minutes upon

CHARITY,

from a somewhat novel standpoint. The reverend gentleman advised his hearers against the uncharitableness of thrusting their own opinions upon their neighbors in matters which were trifling. Such a course is too often indulged in, with an unchristian-like and contentious spirit. Men naturally hold their opinions—they are part of themselves; they are, in fact, their children—and therefore they guard and cherish them with jealousy. To attempt to overthrow these by urging your own particular views in matters of trivial importance is ungenerous, and causes rancorous feelings in the mind of the neighbor you assail. Of course, where matters of vital importance are at stake, affecting the spiritual or temporal welfare of the person whose opinions you seek to alter by enlightening him with that which is true, it is but right that the error should be pointed out. This would not, however, be contentious. Yet there are those who shut their eyes to the light of truth, and who, through excessive prejudice, persistently shut them the more you try to open them. With such persons it is uncharitable to urge that which annoys them, as it will not avail. It is charity, and not contention, which should in all things prompt us to

CORRECT FAULTS IN OUR NEIGHBOR.

And no desire to dominate our own opinions, simply because they are ours, should ever make us forget to exercise charitable consideration for the peace of mind of another. If there is no particular danger to be anticipated for your neighbor through the enjoyment of his opinions, even though they may be erroneous—if there is nothing at stake—then it is altogether unnecessary to correct him. But how often do these contentious arguments arise between men on the most trivial points of difference of opinion, which in themselves can assert neither good nor evil, and yet they are magnified to such a degree that they would appear to be of great weight. Such is the uncharitable feeling engendered by opposition where the latter is of no possible consequence whatever. Let us, then, try to pursue a charitable course towards our fellow men. By so doing we will follow the example of our divine Lord and Master and be at peace with all men as far as is consistent with truth.

The choir of this church, which has long been famous for its superiority, acquitted itself in the usual artistic manner yesterday, thereby adding much to the devotional sentiments engendered by the beautiful services.

THE CHURCH OF ST. CHARLES BORROMEO,

of which the Rev. Dr. Friel, one of the most eloquent preachers in Brooklyn, is pastor, occupies a position in that city similar to that held by St. Stephen's church to the Catholics of New York. It is located on Sidney place, corner of Livingston, one of the aristocratic quarters of the city, and is attended by the wealthy Catholic residents of that locality. The edifice is not by any means a pretentious one, however, though it is entirely new, having been occupied for the first time about a year ago. It was built to replace the former church, which, it will be remembered, was destroyed by fire in March, 1868. The present building is of the English style of architecture, of Philadelphia brick, with Ohio and Bellevue stone trimmings, and is surmounted by a spire about 150 feet high. The windows are of stained glass, and the altar and chancel are very handsome in design. The walls of the interior have not yet been frescoed. When the latter work is completed it will add materially to the general pleasing effect of the interior of the church.

CENTRAL METHODIST CHURCH.

The Perfect Law of Liberty and Our Imperfect Lawmakers.

The large and influential congregation worshipping in the Central Methodist Episcopal church of Williamsburg were pained yesterday by the announcement that their pastor, Rev. Benjamin M. Adams, was so severely indisposed that a stranger had to be sent for to occupy his place. Brother H. P. Elkins, a local preacher, conducted the exercises and delivered a discourse on the twenty-fifth verse of the first chapter of the general Epistle of St. James—"But whoso looketh into the perfect law of liberty and cultivateth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed." Mr. Elkins spoke to the text with great earnestness. He thought that the Apostle, in thus beautifully marking out the line of the Christian's life, exhibited an intimate knowledge of human nature, looking to the inner feelings of man rather than to his external showing. In this turbulent and lawless age we would do well to read and remember the verse he had selected, because it is the voice of God as recorded by the Apostle. He believed with Luther that perfect law had its seat in the bosom of God and that those who violated it would meet with sure destruction, just as the rebellious angels did when they revolted against His commands. God's laws are perfect because they apply alike to all His creatures. They do not elevate one to the degradation of another. Not so, however, with imperfect human laws, enacted, as we know them to be in this State, by

CORRUPT LEGISLATORS,

and administered, as we have reason to believe, in many cases by corrupt judges, who are in collusion with them. Under such laws

CRIMINALS GO UNWHIPPED

by justice often. Sometimes they evade the laws, as in certain memorable New York cases, by running away and remaining beyond the jurisdiction of judges. But they cannot evade the laws of God or of nature, for God has jurisdiction over all the universe, and no man can hide from Him, and he who violates a law of nature as surely suffers for it in the flesh as he who violates the moral law suffers in the conscience.

JERSEY CITY CHURCHES.

THE TABERNACLE.

A New Heart and a New Spirit—Sermon by the Rev. G. B. Wilcox.

The First Congregational church, more commonly known as the Tabernacle, was modestly attended yesterday morning by a fashionable congregation. There were the usual rustling of silks and flying of feathers as the ladies passed in before the opening of services and out after their close. Jaunty jackets and narrow bonnets, as pretty withal as they were narrow, seemed to be about equally patronized by the heads of the feminine part of the congregation, while over the costly velvet cloaks generally worn fur tippets, those stern reminders of wintry days, were thrown by some. The congregation of the church is the most wealthy, and consequently the most fashionable, in Jersey City. It was organized in 1858, and since 1862 has worshipped in the church it now occupies, at the corner of York and Henderson streets. The structure is of brick, and bears in the plainness of its appearance no evidence to the ostentatious fashion which it sometimes encloses. The interior is very neatly but plainly kalsomined and decorated. A fine organ stands at the south end of the church, behind the pulpit. The building is large enough for the accommodation of fifteen hundred people. The congregation at present worshipping there numbers about seven hundred souls. Among the most

PROMINENT MEMBERS

of it may be mentioned Major Z. K. Pangborn, the editor of the leading paper in Hudson county; Jonathan Dixon, Jr., one of the leading lawyers in the State, and Dudley S. Gregory, Jr., who is counted among the wealthiest residents in the city.

The music by Mr. Peck, the organist, is more than ordinarily good. There is no paid choir connected with the church. The singing by the congregation, under the lead of Mr. Gregory, is, however, always finely executed. Rev. G. B. Wilcox is at present officiating in the pulpit. He is a new incumbent, and has been connected with the church for only about two months. His sermons are always thoughtful and logical throughout. In speaking he relies almost solely upon his reasoning faculties, and discards everything savoring of rhetorical tarnish. His style of delivery, barring the occasional drawling so common among ministers, is simple and natural. He chose for his text yesterday morning the words "A new heart will I give you, and a new spirit will I put into you," and his effort was directed to prove that the will must originate reform, and that the Holy Ghost alone could sustain it. There was nothing, he said, back of the will to originate depravity. It is the fountain head of character. The will is responsible for all sins.

DIVERSION FROM THE PATH OF RIGHT

is wholly the growth of bad choices. Let a man make up his mind to become a Christian and he would succeed. He had heard of a Scotchman who, when a youth, had run through a large fortune and reduced himself almost to destitution; one day while lying upon a hill, looking over his lost estate, he finally resolved to regain it. His determination was his highest purpose until death. Industry and a miserly life soon brought him to a consummation of his design. He not only reacquired his squandered property, but died at the age of fifty years a miser worth $500,000 beyond it. So with the sinner who wills to reform. If it be his controlling purpose, all of the involuntary instincts of his heart and mind will acquire character from the will, and help him to the realization of its design. But a change of will was no easy matter. Depravity is a deep-rooted curse—the Bible calls it a disease—and the initiation of a reform can only succeed a struggle. The assistance of the Holy Ghost must be called in to accomplish it, and after it has been started that assistance must be had to sustain it. As the good man who raises a stupid drunkard from the street will hold him under the arm lest he fall again, so will this good spirit sustain the weak, repentant sinner.

TRINITY CHURCH, NEWARK.

Charity Sermon and Confirmation Services by Bishop Odenheimer.

Trinity church, the time-honored Episcopal edifice in Newark, N. J., was filled to repletion yesterday forenoon with a fashionably-attired congregation, the occasion being a highly interesting sermon on the subject of charity and the holding of confirmation services by the Right Reverend Bishop of the Diocese of New Jersey, W. H. Odenheimer. The customary Lenten service, in which the rector, Rev. Mr. Meier Smith and Rev. Mr. Webb, of East Newark, assisted, being concluded, the reverend prelate read the closing verse of First Corinthians, twelfth chapter, ending with the passage—"And yet show I unto you a more excellent way."

THE MORE EXCELLENT WAY,

the bishop explained, for the peace and unity of the Christian Church was the practice of charity—the greatest of all Christian virtues. As was defined in the next chapter by St. Paul, "Charity suffereth long and is kind; charity envieth not; charity vaunteth not and is not puffed up," and, therefore, the more excellent way to work out the principles of the Christian religion was the practice of charity. After eighteen hundred years of practical working the melancholy topic of discussion in the Church to-day was the want of unity and the prevalence of dissensions. What was wanted to reach the desired result was a prescription, not a panacea.

ELOQUENCE WITHOUT CHARITY,

continued the Bishop, was mere babbling; knowledge without charity was simply vanity, and throughout Christendom, for the securing of efficient working, perfect harmony and unity, the practice of charity was more to be desired than all other things.

A collection was then taken up in behalf of missions, under the direction of the Bishop, after which nearly fifty persons, of all ages, from fifteen years to fifty, and about equally divided as to sex, received the rite of confirmation. The service throughout was equally impressive as it was deeply interesting and beautiful.

WASHINGTON CHURCHES.

Devotions Among the Various Denominations at the Capital—The Casting Out of Unclean Spirits—A Catholic Blast Against the Modern Isms—The Harmony Between Secular and Religious Duties.

WASHINGTON, March 20, 1870.

The morning services at the Trinity Episcopal church to-day were attended by a large congregation of its own people and strangers. The regular rector, Mr. Addison, being absent, the services were conducted by Rev. W. W. Williams, rector of Christ church, Georgetown. The reverend gentleman took as the subject of his discourse those words in the narrative of Christ's trial before the Roman governor, "Pilate said to them,

WHAT SHALL I DO, THEN, WITH JESUS,

that is called Christ." The discourse opened, by way of forcibly presenting the subject, with a summary of the momentous scenes that crowded about the arraignment of Christ. The Roman governor felt overawed by the innocence and majesty of the criminal before him. He was doubting whether to accept the teachings of that inward monitor or to give way to the clamor of the rabble, the temptations of ambition and the temporal rewards of men. He asked the question, "Who is this man Jesus, and what shall I do with Him?" This, the minister said, was a question that every human being had to answer. Christ is on everybody's hands, and all must decide what to do with him. No one is free from sin. Christ came on the earth the new light of the religious world. He was rejected by some and received by others, and so will it be necessary for all posterity to decide. The remarks of the minister were full of eloquence and delivered in a manner of solemnity and effect. Among those present in the congregation were Associate Justices Nelson and Clifford, of the United States Supreme Court.

At the New York avenue Presbyterian church the congregation listened to an instructive discourse from Rev. Mr. Mitchell on the text,

"WITHOUT GOD IN THE WORLD."

The universality of sin in the world was forcibly drawn from the various practical exhibitions that we see around us of its workings. He stated that multitudes of human beings come into the world and pass away without the knowledge of God or even showing an inclination to learn His ways. Without God in the world, made a cheerless life of this we lead in this sphere of probation. The congregation was large and the sermon was full of lessons of good.

The high mass at St. Matthew's Roman Catholic church was celebrated to-day by the Rev. Mr. Mackin before one of the most respectable and intelligent congregations that ever assembled in that very pretty church. The music was not so good as generally heard at St. Matthew's, but one *solo* by Professor Gannon was remarkable for finish of execution and richness of composition. Rev. Charles I. White, pastor of the church, delivered the sermon, taking his text from the eleventh chapter of St. Luke, and dwelling more particularly on the words, "Blessed is the womb that bore Thee and the paps that gave Thee suck. Yea, rather blessed are they who

HEAR THE WORD OF GOD

and keep it." Dr. White opened his discourse, by explaining how necessary above all other things it was for the Christian to look to his eternal salvation. The world and all its attractions and pursuits were as nothing in importance compared with the great end for which man was created. Mankind must look beyond this earth. He must rise above the vanities of life and direct all his words, thoughts and actions in the channel that leads heavenward. Of what use was all this world, of what avail its wealth, titles, honors and glories if the Christian neglects the great object for which he was created? The enormity of sin seemed not to be generally appreciated. Men went on from year to year attending solely to the affairs of the world, heaping up wealth and honors, steeping themselves deep in the pool of iniquity and apparently heedless and unmindful of the divine precepts. For the seemingly trifling offence of eating an apple the entire human race was condemned to toil and suffering. What, then