Lord." This idea, in which the speaker was evidently sincere, he held up to the assemblage as

A TRIUMPH OF RELIGIOUS FEELING

and endeavored to impress upon all minds the fact that the sentiment should be more cultivated, and was alone worthy of the bosom of every man pretending to a devout and religious life. The marked sincerity of the speaker carried great weight with his words, which elsewise were jangled and disconnected, as is more or less the case with the great body of country speakers on such occasions. Another period of silence now intervened before an elderly member arose to say that the meeting would take place at ten o'clock on the next Sabbath, as usual, and without further ceremony the congregation rose to depart.

## UNION REFORMED CHURCH.

**"The Gentleness of God's Love"—A Discourse by the Rev. Julius L. Danner.**

The threatening aspect of the weather did not prevent a goodly attendance at the Union Reformed church in Sixth avenue yesterday. The new pastor, the Rev. Julius L. Danner, although but a fresh comer, has evidently won the hearts of his congregation, and promises well to continue the good work so ably commenced by him at Fort Lee.

THE CONGREGATION

was not clothed in gaudy and fashionable attire like some to be met with in the fashionable up-town places of worship, but there was an evidence of sincerity and well meaning deportment that imparted an air of religious meekness to all within the building. Taking his text from "The Book of Psalms," chapter xviii., verse 35, "Thy gentleness hath made me great," the reverend pastor discoursed in a free and impressive manner upon the gentleness of the Almighty in comparison to anything in human conception. Referring to the traditions prevalent among the ancients, the deities are invariably described as terrible in themselves or accompanied by terrible surroundings. The god Jupiter, for instance is depicted as the personification of power, and instilling an idea of terror into the hearts of all. How totally different, however, is the Almighty in His goodness—His gentleness! It does not necessarily follow that gentleness is in any way akin to stupidity or imbecility. Far from it. It is the delicacy of conscience. The true conception of gentleness is power and authority of argument. The good nature of God arises from His willingness to be merciful towards all sinners, although it would be erroneous to suppose that He treats all wicked men with continued gentleness. God's nature is beyond all that human mind can imagine. There is nothing in existence of which He can take counsel; for, as the Creator, He is vastly superior to anything springing from the work of His own hands. Nothing, therefore, can be compared to His almightiness. The whole world in that respect is but as

THE LINGERING DROP

that hangs to the bucket when drawn from the well. Small indeed as this may seem, is it not remarkable that God, in this extreme gentleness, still cares for every individual sinner, who in the agony of sin seeks comfort by appealing to His merciful forgiveness? Some misguided people doubtless indulge in the thought that God does not care for them more than for the ants that wander on the surface of the earth. How erroneous, however, is such an idea. God cares for all, and never turns a deaf ear to sincere repentance. The whole human race, gifted with a due sense of right and wrong, are continually committing acts of provocation against His expressed commandments; still he forgives. The lusts and licentiousness to which all mankind is prone, although in direct opposition to His will, are overlooked and forgiven. God loves all that is good, all that is true and sincere; still, how little he sees of it. Every individual may be classified as a period of moral delinquency. When the supreme moment comes for Christ to unfold the infallible record of our souls, then, indeed, how astonished shall we be. No secrets can be hidden from His scrutiny. His knowledge is beyond all conception, and we shall stand convicted of our sinfulness even to the minutest details of our existence. The course of a sinner can be likened unto the action of fish when hooked—he is allowed to play with the hook until brought up by some sudden event. Then he fully sees the enormity of his erring. The purity of the diamond is such that it can only be polished by being wrought upon by its own dust, but that is because

IT IS A DIAMOND.

Such is the purity of true love. Although our conception of the Almighty is frequently hidden away in some remote corner of our souls, still, sooner or later, He never fails to reveal His vicinity. The omnipotent power by which He is surrounded offers no barrier to His being approached. On the contrary, He yearns for the redemption of sinners. In the fulness of His love did He not give His only begotten Son to the world, that it may be saved? Salvation is open to all men, even to the heathen. The mere fact of continuing to treat such indulgence with indifference is an act of guilt, especially when we are offered so many chances of reform.

THE ROCK

on which we all inevitably must strike is apparent. Why not, then, take the rope of God's love and wrap it around us? It is the rope of love and patience. By refusing the Gospel that is so freely offered to us we only hurry to our own destruction. To-day we can take love; to-morrow we shall have justice.

## GRACE METHODIST EPISCOPAL CHURCH.

**Dedicatory Services Yesterday—Sermon by the Rev. Dr. Ferris.**

Services in connection with the dedication of this place of worship took place yesterday morning. The edifice, which is constructed of brick, with slate roof, is built in the modern style of architecture and is situated in 104th street, near Ninth avenue. The church is seventy-six feet long and twenty feet broad and is very plain in construction, both inside and outside. The roof is supported by oak columns, surmounted with plain gothic capitals, and the inside walls are of white stone. The windows are of plain glass and the seats, constructed of deal wood, are painted brown. The floor is carpeted, but cushions have not as yet been supplied for the seats; but the ladies of the church are doing all in their power to further this object.

Rev. Dr. Ferris, in the absence of Bishop Janes, officiated and preached the sermon. He selected as his text the words "Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them."—Rev. xiv., 13. The preacher commenced by referring to the late lamented W. W. Cornell, and acknowledged the services of that benevolent and religious man. It was true that their works followed them if they were good. That edifice in which they had congregated that day for the worship and glory of their Maker owed its existence more or less to the

BENEFICENCE OF W. W. CORNELL.

His works would follow him. Though they should not consummate good works for the sake of saying "I have done this" or "I have done that," they should seek to do it from love to Christ and for the benefit of mankind at large. How blessed it was when a man imbued with the spirit of a Christian was called to a bed of sickness and of death for him to look back upon a life devoted partly to God's service. Those who had contributed to that edifice would in the future look back upon it as one of the best things they had done in their lives, and they would know and feel that they had established a temple of the Lord wherein His Word might be propagated and His kingdom established for all time, or as long as time should last.

THE CHURCH WOULD GROW

and would expand as the oak, and in future a larger and a better church would be founded to further establish and prove the truth that the Lord will bless the efforts of the people for the extension of His kingdom.

Dr. Ferris then performed the dedicatory services, the congregation assisting. It was stated that the total cost of the church and lots was $23,649, all of which had been subscribed except $1,000. A collection was then taken up and the amount was speedily realized. The organ was presented to the church by the late W. W. Cornell. The congregation then dispersed after singing the doxology.

## PROTESTANTISM AND CIVIL LIBERTY.

**Sermon by the Rev. L. H. King, in the Eighteenth Street Methodist Episcopal Church.**

Rev. L. H. King, pastor of the Eighteenth street Methodist Episcopal church, preached on the above named subject last evening. He quoted the saying of Sir James Mcintosh that "civil liberty had its origin in a controversy about justification by faith." For long years popes, bishops and priests had ruled the nations, exercing a power superior to that of the civil ruler. Henry IV. of Germany, by command of the Pope, was made to stand three days with bare head and feet. He made Frederick hold the stirrup for him to mount. Paul III. cursed King Henry VIII. and all who should obey him. Pius V. damned and excommunicated Queen Elizabeth, and declared her deprived of her kingdom and her subjects absolved from all allegiance to her. Pope Boniface said to Philip of France:—"We desire thou should know that thou art subject to us in ecclesiastical and worldly matters. God hath set us over kings and countries, to tear down and destroy, spoil and scatter, build up and to plant." The Romish Church has never renounced this claim, but maintains it still. In the *Catholic World* for April, 1870, it is declared that the precise mission of the Romish Church is "to govern all men and nations, kings and people, sovereigns and subjects." It says:—"We do not pretend that the Church is or ever has been tolerant. She is undeniably intolerant. She speaks always and everywhere with

THE AUTHORITY OF GOD

as the final cause of creation, and therefore her words are law and her commands are the commands of God." Thus the Church strives to keep the consciences of the people, and they can only think, speak or act as the Church dictates or permits. Martin Luther repelled these assumptions and asserted the rights of conscience without fear of servile police or loathsome cells. When he entered the convocation known as

THE DIET OF WORMS

a steel-clad baron touched him and said "Cheer up, little monk. Some of us have seen warm work in our times, but no knight of this company ever needed a stout heart more those then need'st it now. If thou hast faith in these principles of thine go on in the name of God." And Luther, throwing back his head, answered, "In the name of God, forward." The spirit of equality and liberty which in that dark hour shouted forward has been advancing ever since. Its march is westward. It bridged the ocean and planted its foot upon Plymouth rock, shouting "No pent up Utica contains our view, the whole unbounded Continent is ours." We trace our pedigree to the Puritans of England, the Huguenots, Dutch and Germans. These embodied,

THE SOUL OF THE REFORMATION

and bequeathed it to their descendants. Thus God sifted these nations for seed to sow this virgin soil, but the seed was all Protestant. In 1777, one of the darkest hours of the Revolution, Congress appropriated a large sum of money to import 20,000 Bibles for the people, feeling that the weapons necessary to victory were not only rifles, cannon, shot and shell, but "any word which proceeded out of the mouth of the Son of God." The reason why despots hate God's book is the very reason why freemen love it. It teaches equality and brotherhood. The paltry distinctions of party and wealth pale before the declaration, "The rich and poor meet together, and the Lord is maker of them all." And the pasteboard partition falls before the declaration, "God hath made of one blood all the families that dwell upon the face of the earth."

THE DECLARATION OF INDEPENDENCE

is only a transposition of the golden rule, "Whatsoever ye would that men should do to you do ye even so to them." Every ground of papal assumption is swept away by the Word of God. Rome says, "believe and submit." The Bible says, "Prove all things; hold fast that which is good." Rome says, "the way to heaven is by drudging penance," but Jesus says, "My yoke is easy and my burden light." The Bible offers the water of life freely, but Rome says, "if you have it you must pay for it." The old spirit of Popery is manifesting itself to-day in the attempt to break up the public schools. Despotism loves darkness because its deeds are evil. But education is indispensable to the success of republican institutions. Christ made it the crowning glory of his mission that "the poor hear the gospel preached to them." And one of the grandest results of our system is, that any boy in this city can have a collegiate education without money and without price. And the spirit which would overturn this beautiful system "is earthly and devilish."

## FIFTH AVENUE PRESBYTERIAN CHURCH.

**Sermon by Rev. Dr. Hall.**

Notwithstanding the lowering sky and pattering raindrops, the spacious church of the Rev. Dr. Hall, corner of Fifth avenue and West Nineteenth street, was densely crowded yesterday by a very aristocratic congregation. The aristocracy present was very different, however, from that generally known as New York fashionable society. It was representative of the Presbyterian *élite* of the city—of elegance without display—of intellect, gentility and refinement. There was a marked absence of gaudy ribbons and flash silks so numerous in many fashionable churches, and only here and there was there to be seen one of those society appendages which parades the tailor's art on Broadway and parts its auburn locks in the middle. The atmosphere of the church seemed pervaded with respectability, and the bewitching faces of blonde and brunette that illuminated many a pew all wore that sweet serenity with which liberal Puritanism invests feminine youth and beauty.

Dr. Hall preached from Acts ix., 31—"Then had the churches rest throughout all Judea, and Galilee and Samaria, and were edified; and walking in the fear of the Lord and in the comfort of the Holy Ghost, were multiplied." The sermon was strictly orthodox, and, after referring to the progress of the Church in the period mentioned in the text, dwelt upon the characteristic tenets and rules of Presbyterianism. The preacher eloquently depicted the great works performed by the Scottish followers of this denomination both in Great Britain and in pagan countries, and elaborately defined the auxiliaries to the Church's power and usefulness, concluding with a moving exhortation to Christian benevolence and liberality, and zeal in the spread of the gospel.

## ST. ANN'S CHURCH.

**The Music—Sermon by the Rev. Dr. Coles.**

Owing to a severe domestic affliction, in the loss of one of his younger children, the Rev. Dr. Gallaudet did not preach at St. Ann's yesterday. His place was well filled, however, by the Rev. Dr. Coles. The choir did excellently, and from the number of rich and sweet voices it contains it deserves to rank among the finest of the city. The first solo was sung by Mrs. Wilson, soprano, and was deliciously executed; the second was by Miss Kiersted, alto; the third by Mrs. Doscher, soprano. The last chorus was sung without organ accompaniment, but throughout this instrument was handled with skill. The choir is as follows:—Sopranos, Mrs. Wilson, Mrs. Doscher, Mrs. Lawrence, Mrs. Sindwell, Miss Walt, Miss Philips, Miss Brumble, Miss Jaynes, Miss Kelsey; altos, Mrs. Scott, Miss Kiersted, Miss Betts, Miss Reach; tenors, Messrs. Scott, Doshop, Philips, Bote, Franks, Hall, Stecker; bassos, Messrs. Leffler, Stanley, Thaten and Bonner. The whole chorus numbers fifty voices.

The Rev. Dr. Coles preached from the text, "Then laid they their hands on them and they received the Holy Ghost." His discourse was practical and in elucidation of confirmation or "laying the hand on," as ordained in the ceremonies of the Protestant Episcopal Church. In closely logical periods he proceeded to investigate the historical usages declaring that confirmation has Scriptural origin, and was sustained by the teachings and practices of St. Paul; that the rite was concurred in and universally administered in the Christian Church throughout the changes of 1,800 years; that it was never denied, even by heretics, before the English reformation, and that it was retained by Calvin as one of his articles of belief. In illustration the reverend gentleman went into the refinements of the question, and closed by asking of his hearers a more faithful observance of the requirements of the Church. The choir then sang:—

Rock of Ages, cleft for me,
Let me hide myself in thee;
Let the water and the blood,
From Thy side, a healing flood,
Be of sin the double cure.
Save from wrath, and make me pure.

## CHURCH OF THE FREE LOVERS.

**"Sally, Come Up"—Religious Lessons From the Fifteenth Amendment—Sermon by the Rev. O. E. Frothingham.**

There was an unusually large attendance yesterday at Trenor's Lyric Hall, Sixth avenue and Forty-second street, where religious instructions are held forth every Sabbath for the edification of an appreciative assemblage. The little organ having pealed forth in harmonious strains, a good quartet having done justice to a few appropriate selections and an earnest prayer having been said by the Rev. Mr. Frothingham, that gentleman preached a sermon, the subject being "Religious Lessons from the Fifteenth Amendment." He said that the ratification of that amendment provided that no citizen of the United States should have the right to vote denied, irrespective of race, color or previous state. It was an era in our history, and a day to be noted in the history of the whole world. It was one step further in the line of human progress, one more point realized for the establishment of a pure democratic government and society. It was of immense moment. It was a measure fraught with hope; fraught, too, with solicitude and anxiety. It was full of

GRAND ANTICIPATIONS

for the future, full also of suggestions of care and thoughtfulness and labor and duty. It raised questions of the most serious kind for the statesman, the politician, philosopher, the social reformer. It laid upon them all the stress of duty, as it did also upon the enlightened, the faithful, the right-minded and the true. It was not his purpose to consider any of the questions purely of a political character raised by the measure. In that hall all matters that were to be discussed would be discussed on their religious aspect. They were there as in the sight of Heaven, and he wished to offer a few thoughts upon the religious significance of the great measure of emancipation. First, it led them to consider honestly and sincerely the view of human nature upon which our institutions rested—the forms of society and the forms of government. If they asked Roman Catholics, Protestants and people of other religions what they thought of human nature, they would reply that it was

ESSENTIALLY CORRUPT.

Some would say that human nature was partially depraved; others would say it was incapable of managing its own spiritual affairs. Such opinions grew up at a time when such a theory was plausible—when civilization was so low that evil men held sway; at a time when government was supposed to be of divine inspiration—directed by God. The ruler ruled by divine right; the king was thought to be something above ordinary mortals. The magistrate might be abandoned as a man, but as a magistrate he could not do wrong. In fact it was not doubted that the King was inspired. But all that had been abolished. There was no more King, no more state churches. It never occured to the American people that the President held his place by divine right, that the

LEGISLATORS AT WASHINGTON

were gifted by grace from Heaven; that, moreover, the heads of bureaus had received their commissions from above. They were never spoken of as uttering; they were criticised, their characters were challenged and their actions were brought to judgment. It would never do to say that the republican government, the democratic system of society, rested upon a depraved human nature. If there was a drop of ineradicable poison in the core of their hearts, then it was idle to talk of their making laws, building institutions, erecting systems of societies or of governing themselves. It was absolutely necessary that the theory upon which institutions rested should be revised. Let all men come in and say for themselves by what laws they would be ruled, under what institutions they would live and how they would be educated. Let the

AFRICAN AND CHINAMAN

have his voice. Their rectitude must be assumed and their essential probity must be insisted upon. How happened it then, some might ask, that the believers in the doctrines of human depravity had been to a great extent the pronounced authors of civil liberty. Were not the Huguenots of France, who were severe Calvanists, the very inspirers of civil liberty in England and America? The Covenanters of Scotland were rigid Presbyterians, and yet they fought to the death against oppression, and the Puritans threw off allegiance to the crown of England and came to this country. They manage things for themselves, and the explanation was simple. The Huguenots were persecuted by the Catholic Church, whole tool was the catholic king. The Calvanists of Scotland were stripped and pillaged and hunted like wild beasts into the fastnesses of their rocks, while the Puritans of England were robbed and outraged. Now, the Declaration of Independence came from a different school. It came from France, which was the fountain spring of what men once loved to call French infidelity. Thomas Jefferson, who drafted the Declaration, belonged to that school. Our doctrine with regard to human rights was inspired by Frenchmen. It became the people of this country, standing in the light of this new declaration, with our larger and braver and more mysterious future before us, it became them now to have

FAITH IN MAN,

without any qualification—not the white man, the red man or the yellow man, but in man without distinction of race or color or essential condition. The man must be accepted as he presented himself. Made wiser and better. Let those who knew more instruct him. The old idea that man was depraved must be repudiated, and instead there must be substituted a faith in man as the son and man as the child and servant of God. The great

LESSON OF UNITY

should be taught to all. The great duty that was laid out was to promote unity. Remove all occasions for discord or debate. The question of religion was a sensitive one, and it should awake the tenderest interest in the heart. In this country there were side by side all the great religions of the world. This was not a Catholic, a Protestant or a country having the name of any religion attached to it. It was not a Christian country. Christianity was one of its religions, but only one. There was a large mass of people coming through the Golden Gate who brought with them idols from China. Over the Salt Lake the religions of the Mormons prevailed. They believed in Moses and the prophets, and that the New and old Testaments were inspired books. Polygamy was a part of their religion. It might seem

ABOMINABLE AND DISREPUTABLE,

but it was a part of their faith. Their religion was sealed by instances of faith and heroism without parallel in our generation—a religion for which men and women had shed their blood, had left their homes and their families. Call their religion degraded and abominable, it was still their faith. Who would dare to lay upon it the hand of violence unless he chose to do violence to one of our essential principles?

FREEDOM OF CONSCIENCE.

Then side by side was the old religion of the Hebrews, the mother of them all, whose magnificent temples adorned the city, and many other religions, all growing and flourishing. Let there be no scorn; let there be no contention, no oppression. There should be no attempt to dictate, least of all should there be any attempt to subdue or abolish. Let equal rights be acknowledged. Let no religion presume to say that the world was destined for its end. Let no one faith try to claim the allegiance of all mankind. Whatever religion those emancipated ones professed they had the right to follow it. And another step further should be gone. It was not enough to stand in the army of truce. There should be something like

POSITIVE UNITY,

something like sympathy, something like brotherhood, if that were possible; a bond of spiritual harmony, unity and peace—a common ground, upon which all should stand. The idea of any speculative harmony must be abandoned for that of religious harmony. Love was more cardinal than light. The essence of all religion was love, and God loved all men. That was the grand record, the bond of unity and the voice to which all responded.

## EGLISE DU ST. ESPRIT.

**Confirmation by Bishop Eastburn, of Massachusetts.**

There was a large attendance yesterday morning at the French Protestant Episcopal church of the Holy Spirit, East Twenty-second street, on the occasion of the rite of confirmation being administered by Bishop Eastburn to a round dozen of charming *jeunes personnes* and five youths, and it is hardly necessary to say that the former, by their beauty and modest bearing, were the cynosure of all eyes, and that the latter behaved, as all young Frenchmen behave, in a manner befitting the solemn occasion.

In view of a large congregation being present the talented organist of this church, Professor Georges Baillard had made special preparations for a musical *fête*, and the programme was ably carried out by the members of the choir—musical amateurs belonging to the congregation. The soprani were Miles Warner and Glatz; alto, Mlle. Aboy, and tenor, Mr. T. Verren.

At half-past ten o'clock the procession, consisting of the Bishop, in full robes, Rev. Dr. Verren, pastor, and the Revs. De Palma and Auffry, filed into the church to a voluntary composed by the organist; and after the candidates for confirmation had taken their seats and the opening hymn had been sung the Rev. Mr. Aufry read the usual morning prayers. At the proper intervals were given a *Venite, Gloria in Excelsis*, from Farmer's mass in B flat, the soprano solo by Miss Warner and the duo by the same lady and Mr. T. Verren being exquisite; a *Te Deum*, composed by the organist, in which the solos were well rendered by the Misses Glatz and Warner, and a *jubilate*, also from Farmer's mass, the tenor solo of which was feelingly sung by Mr. Verren. The Rev. M. de Palma read the lessons for morning prayer and in the communion service the Bishop, in a clear and distinct voice, gave in French, and in an accent eminently Parisian, the commandments. The Rev. Dr. Verren's share in the service was the reading of the epistle and gospel for the day, and after the latter the confirmation service was begun by the Bishop, who, had it been permitted, would have been loudly applauded for his masterly rendering of that solemn rite in the language of Bossuet, Fenelon and Molière. The service ended, a collection was taken up and a *Gloria Patri* sung by the choir. At its conclusion Bishop Eastburn advanced towards the altar rails and delivered in French the following extempore address to the catechumens:—

MY DEAR CHRISTIAN FRIENDS—I feel it a great privilege and pleasure that by the courteous permission of the bishop of this diocese I am allowed to meet you to-day within the walls of this church, where my old friend, who stands by my side, and whom I have known and loved for so many years, preaches to you "the great salvation" through our Lord Jesus Christ. After having heard your promises and laid hands upon you in the solemn rite of confirmation I would now speak to you a few affectionate words in addition to what may have been said to you by my reverend and dear friend, your pastor. Let me counsel you, then, my dear friends, in the first place, to lay the foundation of your religion in faith, love and gratitude towards our Lord Jesus Christ. We are all sinners by nature and by practice, and therefore must look for salvation only through an exclusive trust in that "lamb of God who taketh away the sin of the world."

A mere attendance upon the forms and ceremonies of the Church does not give us a title to everlasting happiness. These are simply means, first of all, to bring to us the Saviour, and then to keep us near Him day by day. So use them therefore. Seek by the instrumentality of our truly spiritual services as well as by private prayer and study of God's blessed word to fill your hearts with a deep sense of obligation to Him who "bore our sins in His own body on the tree." And now, secondly, erect on this foundation of faith in Christ crucified the superstructure of a consistent and useful life. Under a sense of what the Redeemer has done for you, seek to honor Him, your best and everlasting friend, by avoiding those things which are contrary to your profession and following all such things as are agreeable to the same. Let the light of your example go same before men that others may be drawn by it to the service of the Redeemer, and thus aim at recommending religion by your daily Christian walk and conversation. And for this end seek the constant assistance of the Holy Spirit, which, filling the soul with a constant sense of the love of Christ, makes it to glorify Him "who hath loved us and washed us from our sins in His blood." May the Lord be your guide through all the future. May you enjoy more and more of that peace which his service gives and which passeth all understanding, and at length, when you shall have finished your pilgrimage through these transient scenes, may you enter, through the blood of Jesus, into the everlasting "joy of your Lord."

After a benediction the exercises, which were very impressive, were brought to a close.

## THE SPIRITUALISTS AT WORSHIP.

**Blasphemous Denunciation of the Bible—Mrs. Allyn as a Medium—The Sacred Book Classed with the "Police Gazette"—Modern Ideas and the Groans of the Spirit.**

The Spiritualists mustered in larger force yesterday than on the preceding Sunday at the Everett Rooms, but the *tout ensemble* of the crowd was much the same as usual. Here there is no display of fashion, no soft cushioned seats, no loud-swelling organ; nothing of the æsthetic, costly or refined character common to Christian places of worship; everything has a simple and thoroughly democratic aspect. Spiritualism apparently counts but few of the rising generation among its disciples, but a good many middle-aged, old and gray-haired people are believers in its peculiar doctrines. By them it is piously regarded as the great modern evangel which is destined to enlighten and elevate mankind to the highest plane of progress. Yesterday the medium who vocalized the views of one of disembodied on the Bible question was Mrs. C. Fannie Allyn. Mrs. Allyn is a jaunty, lively little person, about twenty-five, and speaks with amazing volubility. Her blonde hair hung in ringlets on her shoulders and

Her feet beneath her petticoat
Like little mice crept in and out,

not as if they feared the light, however, but rather courted it. She wore a black dress, which was remarkable only for its brevity, and a watch of the finest oroide tint. After the choir (an excellent quartett) had sung a hymn commencing with the words

I think I hear an angel sing,

Mrs. Allyn rose and quickly put herself *en rapport* with the spirit who was waiting to address the audience. She then approached the front of the platform, offered a short prayer, and proceeded to interpret the views of some departed New York politician on the question of

THE BIBLE IN THE PUBLIC SCHOOLS.

The spirit said:—Theologically viewed the Bible was one of the most perplexing volumes that has ever been written. It was reverenced for its antiquity and the multitude of wise precepts it contained. It was reverenced by the spirits, but withal it was not held by them, as by mortals here below, in any superstitious regard. As an institution the so-called sacred book was an absolute monarchical law and utterly anti-republican. It abounded in

OBSCENITIES AND INCONSISTENCIES.

Look at all the diverse sects that mould their faith upon it. The Shakers, the Quakers, the Mormons, the free lovers, the Catholics and Protestants, all hold that the Bible justifies their respective belief. Temperance and intemperance are both advocated and denounced; slavery and anti-slavery adherents find their best arguments in the Bible. Social ostracism follows him who dares to express views in opposition to it—in short, not to believe in the Bible is to

BE DAMNED.

When the climax of the last sentence was reached the spirit had evidently become quite warm with his subject, but gently subsiding began to calmly admonish his hearers what they should not do. They should not teach such absurdities as that Moses was the meekest man, Solomon the wisest, David a man after God's own heart, or that Christ was all that the Christians claim Him to be. The spirit at this point digressed a little to have a fling at the government for attempting to interfere with Brigham Young, but, resuming his aspersions of the Bible, said that in the hands of children it was

AS DANGEROUS AS THE POLICE GAZETTE.

Put Webster's unabridged and the Bible side by side before a young person to read and they can cram themselves with licentiousness. If there is any good moral in it, of counse accept it, but it was time that God gave us a Bible that every one could understand and read. (Applause.) If all the Bibles in the world were piled up together in a vast mass and made a bonfire of the progress of ideas and morality would continue and flourish more than ever. The spirit closed his blasphemous tirade by solemnly cautioning those present not to permit the Bible to be used in their public schools. Several questions were then asked the spirit; among others, "What would be the effect of the Ecumenical Council on the world at large?" to which the spirit replied, "It amounted to nothing."

# BROOKLYN CHURCHES.

## PLYMOUTH CHURCH.

**The Weather and Its Influence on the Congregation—Sermon on the Obstacles in the Christian Life—Religious Selfishness and the Wildness of the Old Testament.**

The threatening of a storm was apparently enough yesterday morning to have an effect upon the attendance at Plymouth church. Those who were kept away by meteorological fears might, as the noon time showed, given to the winds their fears, gone churchward and been undismayed by the rain; for the rain only threatened and did not descend. The result of this fear, was, however that there was a congregation that did not overcrowd the pews or the aisles. There were the usual musical and floral attractions.

MISS THURSBY WAS IN EXCELLENT VOICE

in her solos; the choir kept admirable time, and the chorus of sacred music, feelingly and scientifically rendered, admirably prepared the mind and spirit of the vast auditory for the exercises of the soul that were about to follow.

Mr. Beecher's subject was the "Obstacles to the Christian in the Walk of Life." The text selected was from the fourteenth verse of the fifty-seventh chapter of Isaiah—"And shall say, Cast ye up, cast ye up; prepare the way, take up the stumbling block out of the way of my people."

The pastor of Plymouth church is only powerful as a preacher when he is practical and eloquent, and, therefore, the introduction to this discourse, which had reference to the custom of the East for preparing the way for a royal progress, was soon disposed of, by the reading from Mr. Beecher's extended notes of a few eloquent passages. The practical application of this metaphorical language was at once undertaken and proceeded with in a masterly manner right through the sermon. The unconsciousness that men had of the higher Christian life was attributable to a variety of obstacles that they placed in the pathway of their life. The first was the

VAGUE AND UNSATISFACTORY IDEAL

generally adopted by Christians, and was the cause of considerable stumbling. It was not realized what is was to be a new creature in Christ Jesus, and yet that was the Apostle's ideal of a Christian; and the evidence of it was that you were to have the kingdom of God within you. We were so to live that we felt towards God that He was our Father, and the man was worthy to be His son.

Another obstacle was found in the attempt to live a Christian life with a low tone of feeling. The peculiar fruits of the spirit were like tropical plants—they need to grow in a tropical heat. Some of the most beautiful plants were grown upon air. Mr. Beecher plucked a beautiful blossom from the floral stand and held it before the audience and said:—This required only the sunshine and the air to grow; it did not need dirt for its root. So it is with the developments of the Christian life; moralities need the earth to root in, but the

CHRISTIAN GRACES ARE LIKE AIR PLANTS;

they need the sunshine of strong and intense feeling. Many men were afraid of this intense feeling in Christians; they were constantly counselling moderation and preaching "Let your moderation be known unto all men." This moderation was, however, never counselled in bargaining. If a father saw his son intense, eager in business, he never counselled moderation to him, but said aside to himself "That boy has the makings of a fine man in him." He (Mr. Beecher) wished that there was more fanaticism than there is. It was true that there were a good many temptations to fanaticism, but they were temptations that we were not very liable to in this age. There were great dangers in not having this intensity of feeling. Men who had begun to walk this royal road had lacked energy and countenance from a want of this intensity. It was not possible for a man to love intensely without this kind of fanaticism. He would, in such a condition, be like the eagle that could not fly, or the

NIGHTINGALE THAT COULD NOT SING,

and this was the reason that the prayers of these men lacked devotion, became formal and merely the husk of prayer. This part of the subject was closed with a splendid portraiture of the man who could go out on a dark night, with the stars dazzling overhead, or sit on a bank on a summer's afternoon and see nature in her loveliness and not be moved thereby. For such a man I have, said the speaker, the most thorough contempt.

Another difficulty was the failure of properly balancing the influences of the outward and the inward life. It was disastrous to a proper growth of the Christian life to cultivate the emotional without putting into outward exercise the feelings aroused. By this neglect some people became

RELIGIOUSLY SELFISH;

they had no sympathy with anything that was actual and real in life. A man's first duty was to develop the principles of his Christian life in that sphere in which Providence had placed him. Wherever you were there was the place to begin to fight. It was there you were to begin to sound the trumpet. The view of life common among men was that the Bible is in two parts, and that the

OLD TESTAMENT IS A VERY WILD BOOK.

Well, it was true that the Old Testament was very full of wild things, suited to another kind of life in the early days of the world. These men felt an attachment for the New Testament, and in a sort of way they kept Sundays and festival days, but on the other days they let the old man have his way. These were the men who did not cultivate the emotional, but the actual and the active life. They crowded into one day what they ought to do in three, and by and by they would have a bilious fever, and the affairs of their life that appeared to them unable to get along without them managed to creep along, and they are convinced at last that the world can get along without them. There were some men that had to work at this rate. Cavour had to do so for Italy, Bismarck for Germany, Bright for England, and Lincoln in our own country. But these were exceptional men; they were captains in the army of humanity. In this strain, and in an eloquent urging of the unity of life by a consecration of it to the life that is beyond the pathway of this world, brought the sermon to a close.

## SIMPSON M. E. CHURCH.

**Dedicatory Sermon by Bishop Simpson.**

There was a large congregation at the Simpson Methodist Episcopal church, at the corner of Clermont and Willoughby avenues, yesterday morning, on which occasion the edifice was consecrated to the worship of God. Bishop Simpson, whom the church was named after; Rev. Dr. Dashiell, President of Carlisle College; Rev. Mr. Merwin, Presiding Elder; Rev. Mr. Browning, Rev. Mr. Glover, Rev. Mr. Reynolds, and others were present and took part in the services.

THE SERMON

was preached by the Bishop, who took for his text the following:—"But thou shalt call thy wall salvation and thy gates praise." They were assured in reading this passage of the scripture that it had reference to the establishment of the house of God, the influence of which was impelling people from all parts of the earth. It was represented as a place of comfort, happiness, beauty and joy, where no evil influences were manifested. The Christian Church was a place of safety and a place of joy—a place where they might send their sons and daughters with a feeling that they were in a place of safety, purity and peace. There might be men planning evil in the house of God, but there was no outward indication of it. In other places, particularly in places of amusement, there were always many evil influences, but in the house of God there were

NO SOURCES OF TEMPTATION,

all was purity, all was harmony and all was peace. He compared the walls of the church referred to in the text with the walls surrounding a city, against which the enemy might batter without avail. The people of Christ were safe within these walls. The Church regulated our duty in society. Men were interested in the future, not the far future so much as that nearer at hand. They were calculating how much money they might gain by a good investment. Would they gain salvation, or

WOULD THEY GAIN HELL?

They were standing upon two worlds, salvation smiling upon them on the one hand and hell warning them upon the other. He went out six days and saw men making money; saw them laying up treasures. They should lay up their treasure in Heaven, where no thieves could enter and rob them. What good do earthly treasures do us? "What shall it profit a man if he gain the whole world and lose his own soul?"

At the close of the discourse

THE REV. MR. PARKER,

pastor of the church, stated that the cost of the ground for the church and chapel was $15,000. The contract for building the church and chapel was $70,000. The cost of the organ was $3,350. The ventilation, $1,500; the carpet furniture, $2,800; the gas pipes and fixtures, $4,100—making a total of $105,300. They had a mortgage of $30,000 and a floating debt of $22,000. The floating debt they were anxious to pay off at once. The ladies of the church subscribed $2,000, and about $7,000 was subscribed before the congregation separated.

# WASHINGTON CHURCHES.

## METROPOLITAN METHODIST CHURCH.

WASHINGTON, April 3, 1870.

The services at the Metropolitan Methodist church to-day, notwithstanding the persistent rain, were well attended. The President and family, the Vice President and the Chief Justice were among the auditors. Rev. Dr. Newman, the pastor, took his text from John iii, 13—"He must increase, but I must decrease." Two prominent points were presented:—First, the nature of the increase of the Messiah's kingdom; and secondly, the times and the seasons of the increase. On the first point there is to be an increase of knowledge. Christianity is an intelligent religion and commends itself to the intellect. It is a fact worthy of reflection that the crowning glories of our civilization are those agencies best adapted to accomplish the dissemination of the religion of Christ. These crowning glories are

THE PRINTING PRESS, THE TELEGRAPH, THE LOCOMOTIVE,

and all the means of communication with mankind. The telegraph is the efficient agent for transmitting gospel news around the world, and the press is sending forth the precious Bible as the light of the morning out of the darkness of the human intellect. How wonderful is the fact that by our modern means of locomotion the human race is brought into one grand neighborhood. The earth to-day can be circumnavigated in less time than it took St. Paul to perform his memorable journey on the Mediterranean Sea. God uses all these agencies for the advancement of the gospel of Christ. Then there shall be an increase of holy ministers, the appointed means of declaring the truth, and there shall be an increase of subjects in the great kingdom of Christ. Considering the times and seasons of this increase the speaker remarked that more has been accomplished in the last fifty years in the advancement of Christianity than was accomplished in the days of the Apostles. He might almost say that more has been accomplished in the last half century than in all the ages that preceded it. Civilization is contributing to the advance of the Gospel. Referring to

THE FIFTEENTH AMENDMENT

he said:—During the past week from the brazen throat of the cannon there have been sounded forth notes of jubilee. A people long enslaved, long deprived of citizenship, have rejoiced. It is an occasion for profound gratitude. It has vindicated our sincere belief in the Declaration of Independence. The politician rejoices. I will rejoice with him. He views this grand movement from a political standpoint. I ascend one peak higher on the mount of vision. I view it from a moral and religious standpoint, and I do not hesitate to say that the citizenship, with its immunities, granted to this people during the past week, is

THE GRANDEST PROTESTANT MOVEMENT

since the days of Martin Luther. The promise is verified. A nation is born in a day; and, more than this, a power is brought to bear counteracting the evils of that system which would overthrow our institutions, which would exile our clergy, which would burn our churches and abolish our Sabbaths. And then, standing on a still higher peak, I look far southward, and I see Ethiopia stretching out her hands to God, and the young men here of this race, blessed with all the advantages of education, bearing the Gospel to benighted Africa. Our missions up to this time in Africa have failed; but God Almighty, working upon the grand principle of saving man by man, race by race, is proposing to illuminate Ethiopia by these children saved from bondage, elevated to citizenship, and now clothed with all those rights of manhood which dignify manhood and make it a power. Then, I say, hallelujah! for God is marching on. (Several voices, "Amen, amen.")

## ST. MATHEW'S ROMAN CATHOLIC CHURCH.

WASHINGTON, April 3, 1870.

At St. Mathew's Roman Catholic church to-day, Rev. Dr. White, the pastor, instead of preaching the usual sermon, announced to his congregation that by an act of the proper ecclesiastical authority St. Mathew's parish was now associated with that admirable work of Catholic piety called the "Apostleship of Prayer," which has for its object to make as many apostles as there are Christians capable of praying. It is founded on the fundamental truth that, besides the apostleship of preaching confided to the ministers of Christ, there is another apostleship from which the former derives all its efficacy, that of prayer. This

ASSOCIATION OF PRAYER

said Dr. White, brings the Christain into union with the great mediator of mankind, Christ Jesus, our Lord, who is always living to make intercession for us, and requires only that each one offer up daily all his prayers, actions, sufferings and trials for the intentions of the sacred heart of Jesus in the redemption of the world, viz:—the greater glory of God, the conversion of sinners, the advancement of the just and the triumph of the Church. Indulgences, both plenary and partial may be obtained by the membership. Each member also makes known the general and particular objects for which the members of the association are requested to pray, as well as the many