RELIGIOUS.

Palm Sunday Solemnities, Pulpit Pronunciamentos and Preparations for Passion Week.

Undying Faith and Palms of Evergreen.

Christianity and Its Relations to Reform Radically Considered.

The Code of Blackstone and the Creed of Christ.

SECTARIAN SCHOOLS AND STATE RELIGION.

Words in Season on Gold and Silver, Adultery, Character and Discipline, Murder, Swill Milk, Tenement Pens, Piety and Principle.

A glorious morning ushered in the anniversary of Christ's entry into Jerusalem, and the thousands who, at the customary hour for divine worship, wended their way to the churches of the metropolis enjoyed air as clear and balmy as ever refreshed beggar or pilgrim in the Holy Land. Being Palm Sunday the services in the Catholic churches were more than ordinarily imposing and full of interest. To these temples of worship the rich and poor of the Roman faith poured with quickening zeal many of the latter bearing in their hands or wearing in their headdress sprigs of the symbolic palm. In the Protestant churches the services were as usual, but, as will be observed by the reader of the following very full and elaborate reports, the sermons were exceedingly able, interesting and profitable.

ADULTERY AND ITS PUNISHMENT.

A Sermon by the Rev. Charles B. Smyth—Power of the Press—Blasts at Free-Loveism—The Right to Slay a Seducer.

A sermon apropos to a leading event in the social world was given yesterday morning by the Rev. Charles B. Smyth at the modest little Presbyterian church, Eleventh street, between Second and Third avenues. The reverend gentleman chose for his text the following tenth verse of the twentieth chapter of Leviticus:—"And the man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death."

THE HERALD A TEXT BOOK.

The reverend gentleman opened his remarks by saying that it is a great fault with modern pulpiteiciens that they indulge "in vague generalities," and fail either to aim the shafts of their eloquence at the particular sins of which their hearers are guilty or to point out minutely the rules, by observing which, with the assistance of Divine spirit, they might avoid sin and practice holiness, as well as to show the arguments drawn from right reason, which sustain the doctrines and precepts of revelation. It cannot but seem true to every unprejudiced observer of passing events that "the religious impressions which are made upon the young lack the stamp of a true Christianity, and the reason why, when grown to maturity, so many neglect the faith is because they cannot reconcile in their minds facts as they exist with the lessons they have learned."—(HERALD.) The fact is, my hearers, there is in the region of modern theology, as in money making, too much wild speculation, and on the part of persons occupying only directorial positions an assumption of authority not theirs by right, either in Divine revelation or in the dictates of right reason, and by this fault, as by a parent bird of evil, have been hatched innumerable heresies, persecutions, immoralities, contradictions, absurdities and varities of scepticism. The Christianity, not of the schools, not of modern speculating theologians, not of

BIGOTED SECTARIANS,

but the Christianity of Christ himself—this is what is needed in the pulpit, in the pew, in the courts of the church, in her conventions, conferences, synods and councils, to put life into a dead world, and to make the church, not a by-word and a laughing stock, but an object universally admired and beloved.

THOU SHALT NOT COMMIT ADULTERY

rings through every avenue of the soul with the true ring of a precious coin that is not counterfeit, and elicits at once the unanimous acclaim of all the faculties that such a command is right—right in the very nature of things—absolutely, eternally, unchangeably right.

PULPIT LICENSE.

Let it not be said that, in calling public attention to this precept, we are overstepping the boundaries of propriety of decency. There is a licence for the poet; a license for the stage; a license for the bar; a license for the witness box; a license for the writer of fiction; a license for the press, the multitudinous issues of which spread far and wide its printed matter, and place it 'neath every intelligent eye in the land; and why should there not be a license for the pulpit to reiterate the commands of God, who is purer than the heavens, and who is more fit than mortals are to judge what it is proper to teach or decent to repeat? why should He not have license to promulgate His own law to the creatures of His hand? Brethren, it is time for true modesty to take the place of that

FALSE MODESTY,

which by her prudery, with cruel whip in hand, has driven virtue like an exile weeping from our land and peopled it largely with Fourierites and free lovers. It is time for the pulpit to waken up on this question. It must do so if our country is to be kept from a fate like that of Sodom and Gomorrah. The medical faculty are arousing themselves and crying to the clergy to come and help them. Let the latter not hear their cry in vain, nor refuse to hearken to the call of God: "Cry aloud and spare not; show my people their transgressions."

FREE LOVERS.

The principles of the Fourierites, Owenites and other socialists and free lovers, though different in some of their minor particulars, are the same in the main. They all deny that a wife should be limited to one man for a husband; that is, to deny that there should be any punishment for the crime prohibited in the seventh commandment. We have been informed that years ago the propagators of socialism were not without the aid of a daily journal in this city.

PRESS TEACHINGS.

It is as much to be deplored that the issues of a daily press, or that any of its editorial staff or corps of writers should be imbued with socialism or free loveism, as that the pulpit should be so; for who does not know that the influence exerted for good or for evil by a daily newspaper is gigantic and much farther-reaching than that of any pulpit? Oh, that every publication office, and every editor, and every writer in the land were the disseminator of virtue unmixed, and of truth unadulterated! What a mighty power, then, would goodness wield! "Like people like priest" is an adage with which we are all familiar, and it may be that we shall yet have the saying

LIKE PAPER, LIKE READER.

Who can tell what effect familiarity with a clique of men of loose morals, or the reading of the effusions from their pens, in years gone by, may have produced upon the minds and susceptibilities of a man then youthful whose soul is now in eternity, and for the alleged killing of whom another human being is on trial? Such men are apt to favor the abolition of capital punishment. Impunity for crime accords well with freedom to commit crime. The doctrines of free-loveism have obtained an astonishing lodgment among the opinions of existing society alarming in a high degree, and resulting with the certainty of the ordinary course of nature in

GIVING BIRTH TO ADULTERY.

The extensive prevalence of this crime is plainly traceable to the free doctrine of marriage by affinity, and therefore the disregard of the sacred obligations of marriage by law. The Western "Paradise of free-lovers" (as Indiana has well been styled by a distinguished advocate), is the natural place of favorite resort for people who hold those doctrines—to get rid of. It is opposed to common sense. This is evident from the fact that even the nations of antiquity, which were loose as to many points of morality, were united in inflicting punishment upon all who were guilty of this crime.

HISTORICAL LESSONS.

Abimelech threatened death to any of the men of Gerar who would thus insult the wife of Isaac. Judah condemned Tamar to be burnt on the supposed evidence of her having committed this crime. The Egyptian law maimed for life both of the offenders. The Locrians put out both of the man's eyes. The Germans placed the woman denuded among her kindred, shaved her head, and caused her husband to beat her through the city. The Gortynoeans crowned the man with wool to shame him. The Camani obliged the woman to ride upon an ass, naked and hooted at, and forever after called her in scorn "a rider upon an ass." Even the Romans, though very lax and though permitting the husband to divorce his wife at pleasure, yet fortified by statute his property in her so long as he recognized her as his wife. And the Jews punished with death both offenders. This leads me to remark further that adultery with impunity is opposed to the law of God.

KILLING NO MURDER.

The doctrine that a man should be allowed to violate the seventh commandment with impunity is absurd. It is opposed to the instincts of human nature. The offence is one that pierces the heart of the injured one with a poisoned arrow that sets his nerves on fire and consumes all his joys and his hopes. It wounds his brain and sends his reason reeling. It meets a spontaneous, ungovernable, instantaneous resistance, which seeks the life of the offender, "mad or not mad." Now, from the fact that God himself decreed death as the punishment for adultery, it follows that

DEATH IS THE NATURAL AND PROPER PUNISHMENT

for that crime. And if it is so, how comes it to pass that nations under the sway of modern civilization, professedly Christian, have not affixed that penalty to the offence? The reason which Blackstone assigns for this

DEFICIENCY IN THE LAWS

of England may be sufficient to account for the same in all Christian lands. He says that it was "left to the feeble coercion of the spiritual court, according to the rules of the canon law—a law which has treated even adultery itself with a great degree of tenderness and lenity, owing, perhaps, to the constrained celibacy of its first compilers. The temporal courts, therefore, take no cognizance of the crime of adultery, otherwise than as a private injury."

LAWS ON ADULTERY.

By a law enacted during the Commonwealth this crime was made capital, but the same authority says that "at the Restoration it was not thought proper to renew a law of such unfashionable rigor." The Court of Charles II., it is well known to every reader of history, was most profligate; and such a law, consequently, would be by no means agreeable to law-makers, who were at the same time law-breakers, since no man who is *compos mentis* desires to be his own executioner. Brethren, it is time now that our law-makers should open their eyes to the fact that the judgments of God are true and righteous, and should attach the proper penalty to the violation of the seventh commandment. The remembrance that so many men have in recent years fallen back upon their natural rights, and avenged their injured honor and ruined hopes and blighted bliss with their own hand, and been acquitted by honest juries appointed to try them on the charge of murder, and that their verdicts have been approved by the people, should make them understand that mere

PECUNIARY DAMAGES ARE NO COMPENSATION

to any man for the desolation which an artful seducer has made in his hitherto happy home.

HIGHER LAW.

We have our statute law and our common law, but there is a higher law that rises above them all; and that higher law is the law of God—a law promulgated amidst the thunders and lightnings and other awe-inspiring indications of the presence with it of our God, who is a consuming fire to all workers of iniquity—a law, the utterance of which meets with a true and an exact echo in every manly heart, and says, "The adulterer and the adulteress shall surely be put to death."

CHURCH OF THE MESSIAH.

Gold and Silver Viewed from a Unitarian Standpoint—Sermon by the Rev. George H. Hepworth.

Palm Sunday, with all the outside attractions of a clear, bright and magnificent day, enticing to excursionary trips to Westchester county, Hoboken and elsewhere contiguous to the city "where the woodbine twineth" with the pleasing positiveness it does not within our own meagre metropolitan limits, drew, notwithstanding, as elsewhere, a large congregation yesterday morning at the spacious and beautiful Church of the Messiah, corner of Park avenue and Thirty-fourth street. It is not unlikely, however, that the theme—"Gold and Silver"—announced for the morning discourse by Rev. George H. Hepworth, the pastor, may have had something to do with the overflowing congregation; for the spacious temple of worship was filled to its utmost capacity, and which means here that a good many had to remain standing, but which act of patient bodily penance was patiently borne, as bringing with it rich compensation. As for the sermon, there was the ring of the genuine metal in it—an uninterrupted series of golden thoughts expressed in golden periods—a gushing forth of precious streams of pure silver—an effort in eloquence and the invaluable lessons of its teachings rarely surpassed by this gifted pulpit orator. It was listened to with a hush of stillness in keeping with the

HUSH OF THE SACRED DAY.

We have mentioned the church as being crowded. It is unnecessary to say that much of the wealth and fashion of the city was here represented—the richest of church toilets, the latest style of bonnet and the latest cut of coat and whisker. The preliminary exercises were of the usual character—reading the Scriptures, prayer and singing by the choir and congregation. During one of the musical interludes was introduced

BEATING THE TRIANGLE,

giving to the music somewhat the vivacity of the anvil chorus.

Announcing as his text St. James v., 3—"Your gold and silver are cankered," he introduced his sermon by describing the various classes of people who are to be seen at any hour of any day in almost any of the streets of our great city—the millionnaire merchant, the princely banker, the humble artisan, the rich and poor alike. These crowds betokened every possible phase of human hopes and disappointments. He stood an hour in this way. Everybody was rushing after money. This was the goal which every man, woman, boy and girl was striving for. He asked himself if the pursuit of wealth was the great mission of man. It was not, and yet when a man strove to get a comfortable home for his family, and even affluence, he was doing to a certain extent God's work, as was he when he preached to them what he believed to be the will of God. He described the dull, monotonous life of a man living in the country, how

HE WEARS HIS CLOTHES TO THREADBARE

condition, how his thoughts grow threadbare and his life is one rut—a dead level. This man read his newspaper and little else besides. He contrasted with this life in the city, how there was everything here to rouse one's energies and ambition to be great; how men here dressed well and were polite and politic to accomplish their purpose. From this he spoke of the great modern engines of progress—the telegraph and the railroad. These were God's hand. He next showed the marks of civilization, the architecture, the literature, the pictures on the wall. In this connection he spoke of

THE CITY LAMPS AND PAVEMENTS,

but the former, particularly in this city, were designed to show darkness, and pavements were put down to be taken up again. After pursuing this train of thought he remarked no matter what a man's business might be he should do that business like a king, be it that of merchant, stock broker, mechanic or clerk. Next showing the difference of respect shown towards the rich and the poor, which he did with peculiarly eloquent effect, he

OVERHAULED OUR COURTS OF JUSTICE,

and how easy it is for the criminal having money and influence to escape the penalty of his crime. In this connection he drew a graphic counter picture of the arrest, trial, conviction and hanging of Jack Reynolds. His conclusion was that hanging for those having money and political influence is played out, but not so for the poor. All this, he urged, was the result of the prevalent absorbing pursuit of money. Men sacrifice their manhood and women their womanhood to the all-engrossing greed of gain. Another effect of this simple, exclusive attention to our business was the necessity of keeping up the excitement out of one's business. No play at the theatre, for instance, was good for anything unless the heroine ran away with the wrong man.

SENSATIONAL PLAYS

were sought after. It was so in literature. Most of the books sold now are trash. The poetry and beauty and rhythm and blessedness of twenty years ago had departed. Families were changing into establishments after the Parisian style. A poor man, paying honestly his small rent, was without respect. Business men were getting to love their business too much and their families too little. This made gamblers and drunkards. Dwelling with thrilling effect upon this branch of his topic he urged, with an impressive power of almost unrivalled oratory, that they should marry their business to their religion and make each subservient to the other.

THE UPRIGHT BUSINESS MAN

was a true minister. Priestly robes were on his shoulders. His was the ministry of deeds, and not words. As a minister himself, he could sound the alarm; but what was he with the bugle in his hand to the knight in the front of the battle and carved with wounds? He urged, in conclusion, that they should each attend sedulously to his business, but attend to it honestly. They should not strive to accumulate gold and silver for gold and silver's sake; for such gold and silver was cankered, but for the good it would do. Thus living, thus dying, and taking to heaven ledgers in which no errors could be found, and a blessed immortality was theirs.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Distributing the Palms—Beautiful Music and Church Pictures.

The blessing and distribution of palms at this church took place at the seven o'clock A. M. low mass. No procession, however, gave effect to the ceremonies either at this or the ten o'clock service. The music was, as usual, very fine. The mass selected was Weber's, in G. Colleti's fine bass voice is now supplied by M. Weinlech, and the change is very perceptible to the critical ear. M. Boy is the present tenor. Mad ame de Lussan still leads as soprano. Her *Incarnatus Est* and *Da Nobis* on yesterday were very fine; but at vespers in the afternoon she was superb in the *Tantum Ergo* from the Oratorio of "Joseph." Madame Anschutz's *Agnus Dei* in the morning was truly fine, and so was Morgan's voluntary fugue of Kinke'. The white marble altar of St. Stephen's shows with fine effect against the purple background formed by the curtain covering Brumidi's Crucifixion. All the altar pictures in this church are of course covered during the present penitential season. Brumidi is now finishing his last pictures in this church. They are a St. Cecilia and a King David on each side of the portal of the middle aisle. They will probably be complete by Easter Sunday. On that day we may expect the usual splendid orchestral service usual on the great holiday, and St. Stephen's will, of course, be crowded to its utmost extent to accommodate a congregation. There were fully 5,000 persons present at vespers yesterday afternoon, the aisles being crowded and every pew filled.

NINETEENTH STREET PRESBYTERIAN CHURCH.

A Large and Fashionable Congregation—Good Music and Sweet Perfumes—Sermon by Rev. Dr. Hall.

On Sabbath morning, be the day bright or gloomy, the First Presbyterian church, situated at the corner of Nineteenth street and Fifth avenue, is filled with a congregation which, in number and respectability, is not surpassed by any on the avenue; but on such days as yesterday, when the balmy sunlit breezes drew out of doors the old as well as the young, the curiosity seeker as well as the worshipper, and the lover of sweet music and genuine, whole-souled eloquence, as well as the searcher for spiritual comfort, this church is always filled to overflowing.

FASHION CAME HERE IN FORCE

yesterday. The latest styles in ladies' hairdresses, and in gloves, furs, boots, spring dresses, and furs and feathers generally, were on exhibition in the pews, and did much credit to the artists whose handiwork they were, while they afforded to the fair members of the congregation a splendid field for mutual admiration. The gray-haired members of the congregation (their number is large) appeared totally absorbed in their devotions. The sweet peals of the organ, the pleasing ring of the old church hymns and the scholarly and classical bearing of Dr. Hall, as he stood on the rostrum confronting his diversified audience, appeared to have enchained two of their senses; but close observation disclosed the fact that even those pillars of the church were not wholly dead to the influences wielded by tasteful and costly decorations, sweet perfumes and a gorgeous array of beauty and vanity.

THE SERMON.

The pastor of the church, Rev. Dr. John Hall, delivered an eloquent and instructive sermon, taking his text from Corinthians 1., 32—"For as in Adam all die, even so in Christ shall all be made alive." The reverend gentleman, in a lengthy and learned discourse, interspersed with strains of sparkling eloquence peculiar to the Celtic orator, gave a graphic history of man's relation with the Creator from the beginning to the redemption, which culminated in the resurrection of Christ from the tomb, showing the moral to be learned from the fall and the privileges and obligations devolving on humanity consequent on the redemption. He said the resurrection of Christ was the act that brought together the past and the future, that united the Old with the New Testament, and was the fulfilment of the promises and prophesies contained in the former. The disobedience of our first father, Adam, brought death and misery on his children and left a stain and a pang behind that will follow his descendants to the end of time. The death of Christ, the second Adam, opened the gates of heaven to our fallen race, but did not restore man to a state of original innocence, leaving him to remember that he must walk cautiously in the road to eternity and work out his salvation in fear and trembling.

TEMPTATION INDUCED THE FALL.

The evil spirit, spurred on by spleen and disappointed pride, entered into the serpent and with deadly art laid the snare that has brought woe and misery on the world. He persuaded our frail father to handle the forbidden fruit. It appeared fair to the eye, but its taste brought a catalogue of horrors in its train, with which we are unfortunately too well acquainted. Curiosity and ambition were the causes of the fall. "The fruit was fair to the eye. * * * Ye shall be as gods, knowing good and evil." The eyes of our first parents were quickly opened, but not in a spirit of sorrow or repentance. Adam charged the crime on Eve, who in her turn laid it to the serpent. This is the exact counterpart of temptation and crime in our own day. But what a different lesson we learn from

THE SECOND ADAM.

He was tempted and withstood the whisperings of the cunning foe. His life and His death teach us lessons that we should engrave on our hearts. He died and rose again. His resurrection was glorious as His life was sublime. Each man expects death, and as surely as death will come a resurrection will follow, bringing glory or disgrace as our lives on earth may merit.

THE FIRST ADAM

was our father in the flesh; the second our Father in the spirit. The first the head of our race; the second the Head of the new dispensation. The fall of the first Adam brought misery and galling woes in its train; it is the key that discloses the meaning of the dreary words, heart sickness, slow decay, debauchery, lost breath, cemetery mounds, funeral processions, family strifes, gnawings of conscience, restlessness and suicide. The resurrection of the second Adam has opened heaven anew and permitted man to frame his own destiny and to follow a responsible and independent course according to his sense of right and wrong. The society of Christ's followers is like

A GREAT CITY

divided by a flowing river. On the one side are those who have fought the good fight, received their reward, who repose in realms where the sky is bright, society noble and sorrow unknown. The church on earth is the other branch of Christ's society, and before its members can reach the home of the blessed a deep and turbid river must be passed, temptations must be overcome and gilded fruits dashed away from the lips, while the eye is kept steadily on the desired goal, else a fall shall come more fatal than that of our first father, as this second rejection of the cup of life will bring everlasting misery.

ORIENTAL HALL.

"Cheapening of Human Life"—Remarkable Sermon by the Boy Preacher, the Rev. Charles T. Lee—Denouncing Tenement Pens, Swill Milk, Adulterated Food, as Murderers of Men—Youth and Eloquence Together.

Yesterday morning, at Oriental Hall, in West Twenty-seventh street, near Third avenue, the Rev. Charles T. Lee, the boy preacher, discoursed upon the "Cheapening of Human Life" in a very eloquent, logical and effective manner. The hall was quite full, and though the society has begun in a humble way the evidences were that a bright future is at hand. Mr. Lee has an exceedingly juvenile appearance, and is not apparently above twenty; but yesterday morning he exhibited powers of oratory, reasoning and grasp of mind, combined with analytical acuteness, enough to place him among

THE FIRST FIVE DIVINES

in the city. He has none of the patent precocity of youth, but all the dignity and good judgment of superadded years. His voice is rich and powerful; his delivery marked by the inflections of emotion and punctuated with the higher notes of invective. He resembles Chapin without imitating him, and in gesture, inclination of the body and anvil utterances reminds the hearer of that eminent divine. Of sandy complexion, reduced stature, but symmetrical frame, his presence is fine, and, like Chapin, he wears eyeglasses. He is a beardless youth; yet his speech is easy, unconstrained, temperate and sincere. You hear no sophomorical bombast and listen to no puerile affectations. He is terse and pithy upon facts, and loud, earnest and declamatory when he hurls down his indignant periods against the follies of the race. He drifts from denunciations of sin into the purer waters of pathos with graceful modulations of the voice, and touches the heart with truth and the understanding with reason. He has a vast treasury of illustration, a wealth of supero imagery, not applied with too much exuberance but as Raphael would leave immortal glances of inspiration upon the features of a Madonna. You remember his words and ideas as you do a beautiful face; they are wreathed like flowers about the transparent waters of a glassy stream, and we see mirrored in his mind the elevated and exalted thoughts that sharpen the tongue to magnetic utterance and soften it with the purity of rippling diction. He has a clear insight into the human heart, understands its fictions and condemns its littleness. He is

BOLD AND DEFIANT

with sin, but toward virtue and goodness his attitude becomes kind and gentle. He turns from rascality to uprightness, from hypocrisy to humility, from the glare of fashion and frivolity to the pearls of gentleness and the radiance of heaven. He writes as a man of fifty and speaks as full of fire. Thrill upon thrill respond to his daring eloquence, and he clothes the emotions in living, sparkling raiment. His fame is assured, for no ear, charmed by the music and fascination of his voice, can neglect to listen and to learn. Yesterday morning he considered "Thou shalt not kill." In previous discourses he said he had considered the social ills of the hour. He had found that they all sprang from a false idea or lie; from national disorders; from a low, corrupt and pernicious literature; from the sin and crimes of intemperance; which led to death, destruction and degradation, and from general immorality. Now the cheapening of human life was the crowning evil. In the crowded streets of this Western metropolis, in hells of infamy, low brothels and resorts of evil doers, life had little value. The halls of justice resounded with appeals for murderers' lives, and the prisons gave evidence of the flow of fratricidal blood. In the upper strata of society murder was not unknown. The assassin was a human shark. Filled with greed and gain, who preyed upon the poor and helpless; he owned a tenement

REEKING WITH FOULNESS

and stinking with corruption; he was a cheapener of human life—and so it went on. Ah! The hearer might turn away in disgust; but life was the gift of God—the image of our Maker. Human life was the key to the gate of eternity. God's design was that we who lived here should exist in the hereafter. To cheapen life was laughing at His commands and defying His infinite glory. He had given us world, the sun, and undying spheres of light, magnificence and grandeur, and with these creations had come Plato, and Bacon, and Shakspeare. To preserve these gifts, to make life dear, and to understand and appreciate it were our duties.

DUELLING

was a crime—a false resort of wounded honor, now fast ebbing away. He referred to the Montpensier-Bourbon tragedy, and sketched the miserable and helpless condition of a widowed mother and her orphaned children. War was wrong, and one hundred thousand men would die for a nation's right. Not until whole peoples became evangelized would this cease. Then would be the millennium of concord. Wholesale murder raged among the tenement pens, and Mr. A., living on the avenue, the

PRINCE OF CASH,

known on Harlem lane, fashionable day and night, winter and summer, was living on the woes of others—upon those who had to subsist in tenements rank with filth and pregnant with disease; to breathe an air deadened with poisonous gases and carbonic vapors. Over 4,000 of these charnel houses were in the city. In them lived, but rather died, 100,000 souls. Four-fifths do not outlive thirty-five. Here were the crimes of Mr. A., and was he not a murderer? (Sensation.) God praise Peabody and Peter Cooper! They were humanitarians.

ADULTERATED FOOD AND SWILL MILK

were killing the poor, innocent babes, mothers and toiling men. This was murder, slaughter, fearful crime. And the carnival of blood—it was moving on. Arrest these vices, stop their inroads, pluck them up at the roots and dissipate their seeds. They should arise to their duty. He closed his extraordinary sermon with a telling appeal, and thus concluded one of the most remarkable discourses of the day.

ST. ANN'S ROMAN CATHOLIC CHURCH.

Imposing Ceremonies—Blessing and Distributing the Palms.

Yesterday being Palm Sunday, the first day of Holy Week, it was celebrated by the usual ceremonies of blessing and distribution of palms or evergreens, processions and solemn high masses in all our Roman Catholic churches. At St. Ann's, Chancellor Preston's church, the services and ceremonies were beautiful and impressive. They began precisely at half-past ten in the morning. Thirty young girls dressed in white, and wearing white lace veils and crowns of white roses, entered first, two and two, from the vestry door. Each couple bowed before the altar upon entering, and proceeded down the side aisle with slow and measured step to the music of an appropriate voluntary on the organ, rendered in Dachauer's best style. They passed through the church door into the vestibule, and, re-entering the church by the central aisle, approached the altar rail, making

THE USUAL GENUFLEXION

and filing off on each side, filled the seats that had been prepared for them immediately in front of the altar rail.

As soon as they were seated the clergy and acolytes entered in solemn procession, robed in the purple and gold vestments of the Lenten season. All the pictures, statues and ornaments on the altars were also draped with purple and ornamented with evergreens resembling palms.

First in the procession came the thurifer with

THE GOLDEN CENSER

and an acolyte with the silver vessel of holy water; next two tall, slender acolytes with lighted candles; then the smaller attendants, followed by the Rev. Father De Chard, S. J., as sub-deacon, bearing the processional cross draped with purple and ornamented with palm leaves, the Rev. Father Poole as deacon and Rev. Father Preston, who was the officiant and celebrant of the day. They passed at once within the altar rail and the ceremony of

BLESSING THE PALMS

began. The service, though long, is exceedingly instructive, as symbolic of Christ's triumphant entry into Jerusalem, when the multitude strewed palm branches and spread their garments in his way, crying "Hosanna to the son of David; blessed is he that cometh in the name of the Lord." Immediately after the blessing, sprinkling with holy water and perfuming with incense, the palms were distributed by the clergy, first to the acolytes within the altar rail, then to the young girls without the rails, each kneeling reverently received the branch.

The procession was formed while appropriate antiphons were sung, the thurifer taking the lead, with the smoking censer, as before. While the procession was making the circuit of the church the palms were distributed by ushers to the congregation, who remained in their seats. A

SOLEMN HIGH MASS

was celebrated as soon as the procession was over, Rev. Father Preston being the celebrant. No sermon was preached, as the long reading of the passion of our Lord as recorded by St. Matthew, in chapters xxvi and xxvii, is the gospel appointed by the rubric for the day. This was read in English with fluency and clearness by the Rev. Father Poole. The music selected by Dachauer for the occasion was Dietsch's twelfth mass. The *Quando Corpus* of Rossini's Stabat Mater was beautifully sung at the offertory by Mlle. de Beaux, soprano; Mme. Gomien, contralto; Signors Errani and Remi, tenor and basso. Father Preston, in a few remarks, exhorted his congregation to avail themselves of the privilege and duty of approaching the sacraments during Lent and the approaching Easter season. The service did not close until after one o'clock P. M.

EBENEZER PRESBYTERIAN CHURCH.

Services at the Hall of the Historical Society.

Yesterday morning there were assembled at the hall of the New York Historical Society about two hundred persons, members of the Presbyterian congregation of Ebenezer, who have clung to the society from the time of leaving the edifice owned by them in Rivington street, and their subsequent church in Sixth street, through their

CLINTON HALL MEETINGS,

and these they have held for the last two years in the place where they were to-day assembled. The Rev. George S. Chambers officiated, and the services began by the congregation singing the hymn beginning,

Lord God, the Holy Ghost,
In this accepted hour,
As on the day of Pentecost,
Descend in all thy power.

Afterwards the reverend gentleman read the second chapter of Paul to the Ephesians, following it by prayer, and the congregation singing the fourth stanza of the 107th hymn:—

The King of Heaven His table spread.

The text was from Paul's Epistle to the Ephesians ii., 19—"Now, therefore, ye are no more strangers and foreigners, but fellow citizens of the saints and of the household of God," in no other part of the word of God are found such contrasts as in the first and last verses of this chapter. The innate depravity of man is here set forth; the transitions by which despair is changed to hope, grief to joy, and a spirit of holiness enters the tempest tost sea of the passions. The Bible pictures the innermost and utter depravity of man, and startles us by its

REVELATIONS OF HIS INFAMY.

The chapter from which the text is chosen contains the spiritual biography of every awakened sinner and member of God's flock, and embodies his past experience as an alien from the house of God, and as a recipient of his Father's bounty. Believers are fellow citizens of the saints. The saints are those who have been

SELECTED BY GOD FOR THEIR PIETY,

and constitute a congregation over whom Christ reigns. The congregation of Christians is not confined to the walls of the church, but constitutes a great society, extending everywhere throughout the world, and bounded by no geographical lines or national boundaries. Their number no man can count, and they constitute that kingdom of God over which Jesus Christ reigns. They should be proud of their kingdom and their king; that they belong to this glorious company, this sacred state. But the Christians are also the family of God, and He thus stands over them in the paternal as well as in the kingly attitude. Family ties are closer than national ties, more sacred ones. The authority of the father is more sacred than that of the king. The one may excite awe and fear and reverence, but the other wins obedience by the power of love and an adoration that is as sweet to offer as to receive.

"The glorious company of the Apostles" and "the noble army of martyrs" belong to this kingdom, presided over by the Jehovah of hosts, who is the father of the Christian brotherhood and the family of the Church.

CHURCH OF THE PURITANS.

"Growth of Character by Discipline"—Discourse by Rev. Dr. Cheever.

At Apollo Hall, Broadway and Twenty-eighth street, yesterday morning, before a large and attentive congregation, Rev. Dr. Cheever preached an eloquent sermon on "The Growth of Character by Discipline." The speaker showed the gradual progression from a lower to a higher stage which the character of a man makes when trained and corrected by discipline. To this end it is necessary to weed out and extirpate those habits which are calculated to impair the moral and physical being of the man. We are all sensible, in the knowledge of our own hearts, that vicious habits are naturally progressive, and that, consequently, the sooner we begin their extermination the better we shall succeed. Every day we postpone the commencement of this duty the more unlikely they will be to yield. Growing with our growth and strengthening with our strength they will ultimately defy our greatest efforts. Like everything progressive they acquire firmness in proportion to their age. The tender oak, just bursting the surface of the earth and disclosing its foliage to the sun, is easily demolished; but in the progress of time it acquires strength, rises above the trees of the forest and bids defiance to the storm. So it is with the corruption of human nature. Paralyzing the moral powers of the soul, it diminishes its sensibility to virtue and reconciles it to its slavery and its chains. The tendency of an early and thorough education is infinitely to strengthen the intellect.

HOW INTELLECT AND CHARACTER ARE PROMOTED.

Observation, analogy and experience all show that the mental and moral faculties, like the organs of sensation, acquire strength in proportion to their exercise. Minds inured to the process of combination, abstraction and comparison, are obviously more acute than those which have been unused to those operations. The productions of accomplished and of untutored Indians are no more dissimilar in point of excellence than are their mental energy. Why did Aristotle, Plato and Seneca acquire preeminence in abstract and metaphysical discussion? Because they had been trained in early life to efforts of this description. Why did Demosthenes and Tully possess the power to move, to rouse and to captivate multitudes, courts and senates? Because under accomplished teachers they had studied the arts of rhetoric and elocution; had, while their faculties were yet pliant, not only resorted to the portico, the grove and the forum, but traveled in foreign countries, and by intense thought and discriminating observation improved their faculties for this purpose.

DEVELOPMENT OF TALENT.

The development of talent and mental greatness, in almost every instance, has been owing to circumstances, resulting in the production and classification of thought, and this, strictly speaking, is education, be the process by which they are acquired what it may. Nature furnishes the elements of character and greatness, but exercise and discipline impart to them consistency and form. Be the native vigor of a savage what it may, he can no more grapple with the energies of educated mind than he can stay the tempest or direct the lightning. The intensely thoughtful in every period have acquired power that, for good or evil, has controlled the world. Such is the energy produced by intellectual effort that everything ultimately submits to its government. The excitements of folly and the deliriums of passion all yield in time to the dominion of thought. By the force of mental discipline space has been annihilated, disease vanquished, civil liberty defined, the charter of salvation explained, and nature herself put under contributions to man. To the mind illumined by science and the light of heaven everything in nature is a source of comfort, and the Christian in tracing the pages of inspiration discovers in the brightest characters the goodness of his Creator. Reconciled to God through the merits of the cross he receives the aid of His almighty grace, which enables him not only to pass in triumph the waves of this troublesome world, but to secure for himself beyond the grave an inheritance undefiled and that fadeth not away, eternal in the heavens.

IGLESIA DE SANTIAGO.

Sermon by the Rev. J. de Palma.

The project of evangelizing the Latin races is an eminently interesting and important one, especially so at the present moment when, in every Latin country, events are occurring which seem to point out that at no distant period the day will come when ther peoples shall throw off the yoke which has bound them for ages, and stand again before the world free to choose and free to adopt a creed, the tenets of which shall for ever

EMANCIPATE THEM FROM PRIESTCRAFT, SUPERSTITION AND IDOLATRY.

Of evangelical efforts in France, Spain, Portugal and Italy we all know enough to be sure that the cause is progressing, not to say making giant strides. Perhaps few are aware that on this side of the Atlantic a gallant band of the faithful have been battling, in spite of poverty and rebuffs, to establish Latin evangelization among the countless hordes of foreigners now peopling every city and hamlet of this vast Continent. Among these evangelists may be cited the Spanish Protestant Episcopal church of New York.

Four years ago a Spanish Protestant church was organized in New York by the Revs. Drs. Hawks and De Mora, under the name of the Yglesia de Santiago. In spite of every difficulty imaginable services have been held every Sunday at the Eglise du St. Esprit, in West Twenty-second street, near Fifth avenue, and at the present moment the congregation is a very good one. A Sabbath school, well attended, is attached to the church, and although the present minister, the Rev. J. de Palma, a high-toned Christian gentleman, has no salary, and his flock might be more liberal in the matter of donations, still good seed has been sown and the fruits of indefatigable exertions and privations are about to be reaped.

The exercises yesterday were peculiarly interesting, and enhanced by the voluntary choir, whose singing is admirable. After the usual service the pastor addressed his flock on a proposition made him by the Rev. S. H. Tyng, Jr., with regard to Spanish missionaries, advocating the importance of young Cubans or Spaniards being educated as God's emissaries. Such abnegation in the cause of Christ, he added, would do more for the evangelizing the Latin races than anything else. The reverend gentleman then mounted the pulpit and gave an address suited to the day, choosing his text from Matthew xxi., 5—"Tell ye the daughter of Zion, behold thy king cometh unto the meek."

WHY THAT NOISE WHICH FILLS THE STREETS OF JERUSALEM,

languished and subdued under the yoke of the stranger? Why that rumor of a festival spreading itself through its avenues, from the Mount of Olives to the temple? What has caused the city of David and Solomon to raise itself up from the dust of its degradation and the ashes of its sorrows? Why those green branches, those rich garments spread in the way, the choir of virgins and young men and those multitudes who, with clasped hands, sing "Hosanna to the Son of David; blessed is He who cometh in the name of the Lord?" A revolution, a grand, glorious revolution, had taken place. Not on earthly, bloody, vile overthrow of principalities and powers, but a God-planned, everlasting one, which will last as long as the earth revolves. God—pitying, perhaps, his sons and daughters—has called on an unknown man from among them, full of faith and trusting in Jehovah, to awaken them from their lethargy, to put on the armor of righteousness and chase away the Roman Eagle and purify His city from the contamination of idolatry.

Who was this conqueror? What is this man? asked the proud. Whence comes he and what is he to do? The answer was, Jesus the Prophet of Nazareth in Galilee. After a magnificent description of the triumphal entry of our Saviour into Jerusalem the speaker went on to say that

THE ECHOES ARE YET RINGING IN OUR EARS

of those hosannas. All ages since have repeated them and they come to us not only as a warning but an encouragement. We should, especially on a day like Palm Sunday, remember and repeat their cries of joy, for when Jesus took possession of his throne charity entered the world. His proclamation was of the kingdom of holiness and purity. He came with justice to govern society. Love, justice, truth and purity—such are the anniversaries celebrated on this joyous occasion.

M. de Palma then referred to the joyous festivities among our colored citizens on the passing of the fifteenth amendment as an evidence of the progress of Christ's kingdom. When he heard those cries of joy he thought he heard the echoes of the entry into Jerusalem, of the tribute paid to justice and a free and enlightened legislation, and a hymn of thankfulness to God. In conclusion he insisted on the importance of all wishing to be free and independent, only recognizing Christ as their only chief, and as the personification of truth, justice and charity.

TWENTY-THIRD STREET PRESBYTERIAN CHURCH.

Sectarian Schools and State Religion—Sermon by Rev. H. D. Northrop.

The fine weather yesterday forenoon had the effect of filling all of our churches to repletion, but it is doubtful if any of them contained a larger, more fashionable or more intelligent and appreciative audience than did that beautiful brown stone structure in Twenty-third street, near Seventh avenue, known as the West Twenty-third street Presbyterian church. The pastor, the Rev. H. D. Northrop, preached a very able sermon upon the

PUBLIC SCHOOL QUESTION,

and took his text from James ii., 12. He said we were repeatedly assured that the Gospel strikes down all oppression and tyranny, and gives the largest liberty to those who embrace it. To be sure, it imposes obligations, it makes heavy demands, it fixes limits beyond which we cannot go; but so far from being detriment to our facul