all present listened with the greatest attention to the words of the speaker as in the soft, flowing, melodious and yet powerful language of his native land he enunciated the dread doctrine. The reverend gentleman said that from all eternity Almighty God had foreseen those who were to be saved. Their names were written in the Book of Life, and all others were inevitably doomed to an eternity of misery.

They could not resist their dreadful fate, but were borne helplessly into the yawning gulf of hell. All should, therefore, live in fear and trembling until they felt within them the comforting conviction that they were among the number of the elect. Many of his hearers doubtless were so affected, and he hoped and trusted that they would all yet meet before the throne of God, where there would be an end to doubt and fear and all would rejoice in the beatitude of heaven. The preacher concluded with an eloquent prayer for his congregation and himself.

SHILOH (COLORED) CHURCH.

Mary at the Tomb of Jesus—Sermon by a Sexton of the Twenty-third Street Presbyterian Church.

At this church yesterday afternoon and at the usual hour for assembling, three o'clock, Mr. T. S. Titus, the colored Sunday school teacher, was busily engaged in instructing a score of boys and girls in a praiseworthy manner. At a quarter past three the school was brought to a close by singing "Dear Saviour by My Side," when Mr. Titus delivered a short address on the progress made by the school, which is not what it should be, but encouraging, and exhorted the members of the congregation present, few in number, to take some interest in it. While waiting for the minister to arrive he had an extended conversation with the writer and deprecated considerably the hostilities between the trustees and the Presbytery, which he said would be the ruin of the church. At forty minutes past three o'clock, no minister appearing, he went to the platform and, after regretting bitterly that the congregation should meet Sunday after Sunday to find no minister to preach the Gospel, said they had no alternative but to adjourn, and proposed singing the hymn "Almighty God in Humble Prayer," before so doing. While so engaged a gentleman entered the church and seated himself on the platform, who proved to be Mr. F. P. Wood, the sexton of the Twenty-third street Presbyterian church, who had heard of the situation of Shiloh and had very generously come to the rescue.

Mr. Wood commenced by reading the twentieth chapter of St. John, after which the following hymn was sung:—

> Faith adds new charms to earthly bliss
> And saves me from its snares,
> Its aid in every duty brings,
> And softens all my cares,

which was followed up by a prayer, in which the worthy layman thanked the Supreme Being for the beautiful day, for the peace and quietness the community now enjoy and for all His good gifts. He implored the Giver of all good to instill into the hearts of his hearers a feeling of awe and reverence on approaching Him and one of thankfulness at His goodness. We have erred and are poor and needy, but trust to Him for pardon and help, to stand pure and holy in His sanctuary. He implored the influence of the Holy Spirit on the day's meditations, and asked a blessing on the church, the city and the nation, and that the boon of citizenship might be appreciated by all to whom it extends.

After singing "Dear Saviour We Are Thine," Mr. Wood chose his text from John xx., 16—"Jesus saith unto her, Mary. She turned herself and saith unto him, Rabboni; which is to say master," and preached an admirable sermon. The subject of his discourse was Mary at the tomb of Jesus, and after describing the horrors of the preceding Friday and the chapter from which the text was taken, said that the love shown for Jesus may have been interpreted to arise from worldly motives. Jesus had been announced to overthrow the Romans and to occupy the throne of David. When, therefore, His execution came to pass it might have been supposed that all faith in and love for Him would have vanished. The disciples might have expected to be His prime ministers and the women to be attached to His court. Did this occur? No, for when they believed Him to be dead and lying in the tomb they prepared everything necessary to embalm Him with and started with all haste on their sorrowful journey. This shows what power Jesus had over them. Their love for Him was as strong as ever. The sorrowing women started in fear at the great stone over the sepulchre. How to remove it? No matter, full of faith they wended their way to the tomb. What a crowning grief to find the sepulchre empty. What thoughts must have crossed their minds—Jesus, their Saviour, removed and perhaps suffering unheard of indignities at the hands of the Jews. All left but Mary to seek means of recovering their Lord's body. She in her love persevered with a vague idea of finding him somewhere in the neighborhood, and as she stood weeping she saw the glorious vision of the angels, turned and saw her Lord. In her mistake Jesus must have been pleased. Her ardent inquiry after the Saviour's body must have moved his heart, and the word "Mary" must have been lovingly pronounced in his usual tone of voice for she was one whom we regard as impure and out of whom Jesus himself had cast out seven devils.

A great artist has delineated this scene, and a loving heart guided a skilful hand, for never was greater justice done a subject. It may seem strange that John is the only evangelist who has described this meeting, but his peculiar office was to set off Jesus' loving nature.

The lessons to be drawn from this scene are many. The character of Jesus is strongly given. After death no change had taken place. His love, voice and manner were the same. With regard to putting Mary back, it may have been that, seeing her frantic joy, he wished to remind her that she must no longer endeavor to hold him to earth. He feared her throwing her arms about him to retain him. That there was nothing about Him too holy for Him to be approached is proved from the fact that Thomas, but a short time after, not only approached Him, but placed his finger into His wounds. The last and greatest lessons are that in the times of the greatest darkness we need not despair, and the power of God over man. Mary was in her greatest trouble. Jesus came before her. The Jews had sealed up the sepulchre. God hurled back the stone. Mary's answer—"Master"—should teach us how to regard God in obedience and love. At the conclusion of the sermon a prayer was given and the hymn, "Blest are the men whose souls do move," sung, when the congregation were dismissed with a benediction.

CHURCH OF THE UNITED BRETHREN.

Sermon by the Rev. A. A. Reinke.

Notwithstanding the beautiful weather yesterday which had the effect of filling nearly all of our large and fashionable up town churches, the little edifice upon the corner of Lexington avenue and Thirtieth street, known as the Church of the United Brethren, contained at the morning service but a slim audience. The few who were there, however, were amply repaid for attendance, as the pastor, Rev. A. A. Reinke, preached a most excellent sermon, and one that will be long remembered by those who heard it.

The service commenced by singing a portion of the 676th hymn:—

> Lord, in Thy name we meet,
> Before Thy mercy seat;
> Sacred may each moment be
> Spent in worship here with Thee.

Mr. Reinke selected his text from Matthew xx., 1—"For the kingdom of heaven is like unto a man that is a householder, which went out early in the morning to hire laborers into his vineyard."

The speaker first considered the parable in reference to the householder. This man, like other men in the East of similar circumstances and position, owned a vineyard. Upon a certain occasion, when more than the work of the regular vineyard hands was required, he repaired at various hours of the day to the market place of his town in order to obtain this additional help from among the stalwarth groups there assembled and on the lookout for employment. Hard pressed to finish a particular piece of work that same day, his search for laborers was continued up to the very last moment, and finding men standing idle he engaged them even at the eleventh hour, promising to remunerate them properly and justly, as they could put in no claim for a full day's wages. At the hour of settlement the men last hired were first paid. The householder, aware of their pressing need, generously allowed them a whole day's wages. Those who followed received the same amount, which was more than many had expected. The men hired in the morning, whose work, in all likelihood, was not any too well done, became clamorous, and through their spokesman demanded more wages than a *denarius* apiece, insisting on the injustice of the whole procedure, and making no appeal to the bountifulness which had lavished its gifts upon the others. Finding that these slovenly workers, who assumed the air of injured men and made a continued outcry about the burden and heat of the day, and rested their demand on the ground of justice, the householder accepted battle on their chosen ground and signally defeated them. If they had fulfilled their contract so had he. They had agreed to accept the *denarius*, and he had paid them. There was no injustice to them. Why were they so envious? Why not rejoice that their poor comrades had been a little favored? If he chose to be generous to others what concern was it of theirs? Injustice! Why, if they had shown a true spirit and put in the plea of humble men, if their work had really deserved an extra return it would have been a different matter. As the case stood, they having received their due, let them begone, they and their wages, to the place whence they had come.

Mr. Reinke next reviewed the parable in several of its most plain and practical aspects, and then referred to "industry of idleness" of many Christians. He said the world was the market place, variously occupied in the keen pursuits of wealth, pleasure and fame, and many had not one hour to spare for the things that belong to salvation. The minister who would, like Paul, ask the multitude in the festive halls, the applauding theatre, or the gay, whirling ball room, the question, "Why stand ye here all the day idle?" would be considered a fool. But what a mistake. There was such a thing as laborious idleness. Here, after a variety of exemplifications, the speaker urged upon his hearers the necessity of performing the task to which the gospel calls them ere the night should close down.

A solemn reference was made to the recent calamity at Richmond, Va., and the contrast noted between the cries uttered by some of the sufferers at that appalling time. In conclusion the audience was reminded that the parable also taught that although salvation was not of works it was for works. We are not called into the vineyard to sit idle. An idle Christian was a contradiction of terms. In amending our habits, in cultivating our hearts, in resisting temptation and in fighting the good fight of faith we have, like Nehemiah, a great work to do in our own case.

UNION (COLORED) CHURCH.

Sermon by the Rev. Ely Every.

Upon entering the little wooden building occupied by the Union (colored) congregation, in the vicinity of Eighty-fourth street, yesterday morning, we found but three sable brothers in attendance. After half an hour had passed by nine more Africans appeared, three men and six women, and there were then also three foreigners present. The preacher, Ely Every, was a man of advanced age and bore evidence of such a freak of accidental variation on the part of his immediate ancestors as would render them amenable to the democratic law, which says, "Thou shalt not miscegenate!" He said, in introducing a hymn, rendered in a wild, monotonous chant by the worshippers, while we sing let us sing unto the Lord, not as if we were singing to a dead god. God, Thou art indeed very great and much to be beloved; Thou built the ark of our faith with the axletree of hope, and set us upon our feet that we might go forth and prosper. We have seen in this bright, beautiful morning that even the little herb is not forgotten by Thee, and though lying in the frost-bitten ground during the long, bitter winter till it seemed to be long dead it springs forth now in green youth and beauty, a fitting emblem of immortality. We have seen the little ant toiling all last summer through and living on the fruits of his labor in the chill and darkness of winter. We have seen the trees put on their rich clothing of green, and the birds singing sweet anthems, all offering to Thee their first praise; yet, of men, how few do we find at Thy feet, sweet Lord? We on the verge of the city know that in the open country on one side are many gunning, fishing and trifling away the Sabbath, and in the city they are gathered around the card table or revelling in wine and women. They then sang:—

> My willing soul would stay
> In such a frame as this,
> And sit and sing herself away
> To everlasting bliss.

Let us look up, said the preacher; it is no use to look down. All creation beholds the stars, and why should not man, at least a part of God's creation, look upward? "Blessed is that man who worketh not in the counsels of the ungodly"—Psalms i., 1.—was the text. I used, as a boy, to go out such bright May mornings as this into the woods, gathering flowers, listening to the wild birds and crouching behind the rocks and bushes to watch the flying and agile squirrels, and this on the holy Sabbath. I knew no great wrong in this, and I enjoyed it so. But gradually, little by little, I learned of Christ, and of His sublime humanity, learned the truth of the Bible, not the empty word, but the spirit, the ineffable virtue that runs through the words, as the sap through the tree. Now how dare I, in this holy place, disguise a truth, if it is in my power. The sap that runs through the tree does not all merge into one limb, but revives and nourishes all: so the truth of the Bible spirit and Christ's teaching does not pour itself into one sect alone, but in all sects and peoples and classes. Without food man will die and without something of the faith and works of Christ man will go to hell. The spirit of truth and virtue and Godliness is like a tree. Girdle a tree and it will die; draw across a life of honesty and virtue one single line of crime or wickedness and the life of honor is destroyed, its soul withers and dies.

Many of the phrases of the preacher were homely; he talked to an humble people in an unlearned strain, but for all his lack of polish, elegance and even grammatical construction, there was a wonderful power and force in his illustrations and in the directness with which he questioned and challenged the congregation.

SPIRITUALISTS AT WORSHIP.

A New Evangelist—Mrs. Cora Hatch Takes Part in the Exercises—Mental Flowers and Fantasies.

The Progressive Spiritualists met yesterday forenoon at Apollo Hall, Twenty-eighth street and Broadway, a roomy, well lighted place, but not constructed with much regard to acoustic effects. The ceiling is lofty and painted in a semi-gorgeous manner. Over the platform at one end of the room is a fresco representation of the Coliseum, in which the illusion of perspective is excellently rendered, and all around the walls are handsomely decorated in the same style of art. The congregation that assembled here yesterday was the largest and most respectable gathering of spiritualists we have ever seen. The fickle goddess had many of her votaries there. Youth and beauty, with blonde and raven and golden tresses arranged in elegant coiffures and apparelled in all the gay, light and sprightly styles of the latest spring fashion, were quite numerous. Radiant pink and green flowers, worn in the bonnets of many of the ladies, imparted a pleasing effect to the eye and suggested thoughts of summer. Mrs. Cora Hatch occupied one of the front seats, and looked as serenely lovely as usual. Traces of "Time's defacing fingers" are, however, beginning to grow visible on her broad and immaculate brow. The masculine element of the worshippers consisted mostly of gray-haired and gray-bearded men, who had spent some time in seeking after the philosopher's stone and dream they have found it in the doctrines of spiritualism. They sincerely believe as the medium speaks that they are all the while listening to a discourse from some one of the disembodied host, and they profess implicit faith in the mysteries of table tipping and the marvellous doings of the seance circle. Yesterday a spiritualist told our reporter that the sermon he had just heard was from the spirit of some reformed parson in the other world. After the preliminary services, which were brief and simple, the choir, a very good one, by the way, sang the following appropriate lines:—

> Loud is the vale! the voice is up
> With which she speaks when storms are gone;
> A mighty unison of streams!
> Of all her voices one!

Mrs. Nellie Brigham then rose from her seat on the platform and paused a few moments before speaking. Her appearance was certainly prepossessing. She has luxuriant brown hair, which she wore in wavy folds over her forehead; large blue eyes and a manner very easy and graceful. She was attired in a black silk dress and wore a ruffled collar round her neck. Her style of speaking is mild and persuasive, and as she utters the thoughts of the spirit an angelic smile plays constantly over her features. Her discourse was on conscience. Conscience, she said, was often perverted by policy and warped by selfishness, but when left to itself it was like the needle which points forever to the pole—it always directed us right. She elaborated her theme in a very sensible way, and concluded with a few sharp flings at the theologians who cry out, "Lord be merciful to you miserable sinners."

The following persons composed the choir:—Mrs. E. J. Adams, soprano; Miss McOmber, alto, and Mr. P. E. Farnworth, basso.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

May Day at Plymouth Church—A Floral Decoration—Admission of One Hundred and Twenty New Members—A Sermon on the Hidden Life of the Christian.

Yesterday was the "Plymouth Easter Day" of Plymouth church. May day, the beginning of the flowery May that from her green lap throws the yellow cowslip and the pale primrose, and to the groves a green livery gives, is to Plymouth church what Longfellow describes May to be:—

> Emblems of our own great resurrection,
> Emblems of a bright and better land.

In receiving into communion the one hundred and twenty new members yesterday morning, Mr. Beecher said that about eleven years ago some one hundred persons, representatives of every section and class of the great congregation, were admitted on the first Sunday of May to the church. Around that day the holiest memories of the church had clung, and ever since then Plymouth church had thought more of that day than of any other Sabbath. To that church each recurring communion Sunday in May had been the resurrection day to multitudes of those blessed memories on that memorable Sunday. Hence it had been deemed fitting to give to it a seasonable significance by dressing the platform florally and festivally.

This then was the reason that Plymouth church yesterday had so appropriately a festive appearance. The good taste of Mr. and Mrs. S. M. Beach and Mr. Charles L. Allen had been exercised in the floral decorations, and with an effect that was creditable to this interesting occasion. Around the ridge of the platform was planted a strip of moss, laid upon which were small bouquets of simple wild flowers, intended as souvenirs, to be presented by the pastor to each new member. The floor of the platform had rather more than its usual array of floral decorations. Large sized wire flower stands were filled with exotic plants of gay foliage, interspersed here and there with simpler flowers and the luxurious water lilies of velvety softness. On the minister's table was a slender, tapering glass vase, full of floral beauties that Nature's ready pencil had so marvellously tinted, and festooned as in a floral frame the cornice of the orchestra gallery had trailing along its ridge a golden tinted May blossom. The Olivet stand held in its capacious basin also a bouquet of unusual brightness and beauty. The effect of all this upon the worshippers who crowded every part of the church was to inspire them not only with the recollections of the day, so sacred to the memory of a large number of those who had the privilege of witnessing it, but aided by the beautiful sunlight that came so gaily streaming through the shaded windows, a joyous festive feeling that brightened every eye, softened here and there with coming tears.

After the singing of the first hymn, commencing with

> All hail! the power of Jesus' name!

Mr. Beecher, before reading the names of those who were about to be admitted as members of the church, addressed the general congregation, the substance of which has been given above. The new members represented the two extremes of human life. One was as young as ten years, and two were as old as seventy-eight and eighty-eight. A goodly number had not been baptized in their infancy, and this ceremony was performed by the pastor before the covenant was read and accepted by each of the candidates. The prayer that precedes the sermon was then offered, and it is scarcely necessary to say had touching reference to the interesting group below the platform in its commendation to Him to whom all hearts are open and no secret is hid.

At the conclusion of the prayer an appropriate and well known hymn was sung, commencing with the following verse:—

> O happy day! that fixed my choice
> On thee, my Saviour and my God!
> Well may this glowing heart rejoice,
> And tell its raptures all abroad.

The sermon was founded on the text in the third chapter of St. Paul's Epistle to the Colossians, the 3d and 4th verses:—

> For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear then shall ye also appear with him in glory.

The paradox that was apparent in these words, in stating that the Christian was dead at a time when he was never so much alive, was made apparent by several illustrations. The following were several of them:—The sources of life were hidden, as the dial of the clock only represents the motion of the machinery that is hidden. Animal and vegetable life are both hidden, and we see only their effects and the manifestations thereof.

The true Christian life proceeded from a love relation, and it is a real and living feeling of love towards Christ that developed the Christian life. It was a disclosure to the man of Christ as a Saviour, and evolved in man's nature two elements—one, of admiration of certain qualities; and another, the love that springs from a sense of personal benefaction. The Christian life is a love life, that makes it more beautiful to the imagination and quickens a personal relation between Christ and ourselves; that tends to quicken the nature by a collateral emotion of gratitude and personal consciousness. This soul wedding was part of our daily experience.

The mystery of the divine existence was far beyond human comprehension; but that there was an influence of the Holy Spirit upon the hearts of men that worked in some way by which men had a communion with God was manifest, and it was the work of this Spirit to make the moral nature of man beautiful. Christian life made but a lean and little progress until the Spirit of God rests upon it. When the soul found that it loved the Lord Jesus Christ it found a blessed Trinity, which it very speedily understood, and then commenced an indwelling with Christ.

To all this it may be said by many persons that a Christian was not after all so different to other men, and does not represent to the ordinary run of men a man who is moved by these higher spiritual influences. To all this he (the preacher) replied that men may do the same things, and yet the motive that was behind the doing, and hidden from observation, was altogether different. The slave worked, and every drop of sweat that fell upon the ground and enriched it thereby fell as the consequence of work done by constraint, whilst the freeman worked on the same ground as though he were the owner of it. He could understand a little girl stolen when young by gypsies even being constrained by fear to steal, but it was the hand that stole, not the soul that was stealing. The memory of the happy, pious home had not been blotted out, and in the gypsy tent it lived its little life with memories now and then the gypsies could never share and never understand. Therefore it was quite true that the disposition which was behind the outer work of a Christian man's life was utterly and entirely different to that which was behind the man who lived only for himself.

There was a commonly accepted statement that Christian people, as people generally saw them day by day, did not show that they were moved by any sacred or spiritual motive. Well, that only showed the kind of company the people who talked so kept. When the mere formalists and the mere materialists were sifted from the array of professing Christians, there was still left a vast multitude of good and true men, though it was true that the best Christians were not those who were the most seen. There were men who passed through the turmoil of life unstained, and these were fiery furnaces yet for Christians to pass through, and there were men who did pass through them and their garments were not touched. There are thousands of men who do not live by sight, but by faith. If they had not so lived they could never have borne the baptism with which they have been baptized.

That which inspired this life was a hidden life, hidden to many who could not see the life that inspired it though it were there. He (Mr. B.) watched the effect of the exhibition of pictures at the Academy this week upon plain people. There was a picture of a school, with the schoolmaster and the scholars, and on the floor were potatoes and apples. He thought that the plain people could not have seen what the artist saw—the tone, the atmosphere, the peculiar light, the grouping of the figures; and yet all this was there as plainly as the apples and the potatoes that the plain people said were so much like potatoes and apples.

Mr. Beecher described at length various phases of Christian life, including that of doubt, the joy of the beginning of the Christian life and the difficulties of the enduring to the end. He had been pastor of that church twenty-three years; it numbered more than two thousand members; nearly six thousand members had been admitted; many had fallen away—about one in twelve—and yet his faith in Christ, faith in the ability of men to live a Christian life, was firmer, greater than ever it was. He, therefore, urged upon those who were before him to live a life of faith and trust in God, and to be encouraged in so doing by the multitudes of those who had lived and were living, despite of thousands of earthly disadvantages, this dependence of faith and trust in God.

A communion service took place immediately after the sermon, in which the new members took part, and the entire floor of the church was occupied by communicants.

FIRST BAPTIST CHURCH.

Discourse by the Rev. Mr. Brackett—The Richmond Calamity.

The Rev. Mr. Brackett, pastor of the First Baptist church, of Williamsburg, delivered an eloquent discourse in the forenoon to a full church. Mr. Brackett took for his text I. Corinthians, v., 7, but alluded to the impressive sentence—"For even Christ, our passover, is sacrificed for us." He said that in all ages of the world it has been common to perpetuate the memory of great men and great deeds by the erection of monuments. In the rude infancy of nations a great stone set up on end, a heap of stones, or a mound of earth was sufficient to indicate the scene of some great victory, or the last resting place of some great warrior. But as civilization advanced and arts were invented and improved, the wise, the brave and the good were preserved from oblivion by more elegant, more imposing and more lasting monuments. And now every nation and every city has its costly monumental structures. Every nation has its memorial days set apart for the commemoration of some notable event in the national history. And so every day of the revolving year becomes in its course, to one people or another, the anniversary of something memorable which befel their forefathers and is remembered by them with triumph or with grief. We call the national anniversaries holidays, but they were originally called holy days, because they were sacred to the memory of some great man or great event. The Church has also her memorial days, made such not by any mere human authority but by special Divine appointments, and therefore binding upon all believers. The Sabbath is such a memorial day, pointing back to and commemorating the victory of our Saviour over death and the grave. But it is true of God's memorial days, without exception, that they point forward as well as backward; they are prophetic as well as historical. Mr. Brackett elucidated this by various apt illustrations, and lucidly explained the text, arguing that the paschal lamb was meant to be a type of Christ. In conclusion he incidentally referred to the Richmond calamity, saying, "Even from such a scene as that there may rise, as there did rise, from the mass of broken timbers and wounded, mangled, bleeding, dying men, the triumphant utterance, 'O death, where is thy sting? O grave, where is thy victory?'"

During the pastor's connection with this influential society, a period of five years, he has baptized over 200 converts.

JERSEY CITY CHURCHES.

God the Author of Nature—Sermon in the Tabernacle by Rev. G. B. Wilcox.

Among the dissenting sects in Jersey City there is no church which numbers so fashionable a congregation as the Tabernacle. The excellence of its choir is in itself a great attraction, and it is only clergymen of more than average ability that are invited to address that congregation. There was a large congregation in attendance yesterday, and the services were very imposing. After the opening exercises the following hymn was sung:—

> Who shall the Lord's elect condemn?
> 'Tis God who justifies their souls,
> And mercy like a mighty stream
> On all their sins divinely rolls.

The pastor, Rev. G. B. Wilcox, then took for his text the following verse from Revelations, first chapter:—"I am he that liveth, and was dead; and, behold, I am alive for evermore." He then proceeded to deliver a discourse on the life of Christ. What was the life that Christ lived from the manger to the Cross? It was the foundation of that temple which shall endure for all time. The whole life of Jesus on earth was poor and obscure and overlooked. The truth which we are to find in the text just read is not that Jesus is a friend of two thousand years ago in Judea, but with the eye of recognition we see Him living in His words to-day. There are two ways of keeping a man's memory. We sit in the chair where he sat; we look at his books, and we go out in the graveyard and look down upon the green sod that covers the mouldering body. But that always leaves behind a melancholy feeling like a death knell ringing in your hearts. On the other hand, there is a more excellent way of keeping one's memory, and that is to rise up from your sackcloth and ashes and go forth to the grand reunion in heaven. Go into the Patent Office in Washington, and you there find hung up as you enter the very clothes worn by George Washington. You are filled with reflection, admiration and awe, and you feel that you would like to see that great man. There are many who tell you that they commune with their departed friends; that they are never alone, but that the spirits of these dear ones hover around them. And is not Christ around us everywhere? The world has educated us up to a point where we can see Him more clearly than He was seen in any century. Do we not feel His presence, His inspiring influence around us everywhere? If men were not made acquainted with the powers laid up in the womb of nature, and if they had not seen the marvellous development of those powers in the telegraph and the steam engine, how much less would we know of nature's God? There is no Christian to-day who cannot have more of Christ than those who lived in Judea 2,000 years ago. Some men say the Bible is an obsolete book, that it is too far behind the times, and that it was merely suited to an age long past. But if we fail to show its power in the living present, then they will have some ground for their assertion. It opens to us as in a grand picture the life of Christ while in the flesh, and the more we progress in this nineteenth century the more familiar we become with Christ, who is ever present in His works. We ought to be absorbed in Him alone, for there is no other being good enough or great enough to fill our souls completely and give full range to all our faculties. Others will say that He is too great, too lofty, too powerful, to stoop to us in our follies or pity us in our miseries. But it is an infinite condescension on His part, in the first place to create us and then to save us; and, having done so much, will He stop there? Men possessed of great spiritual power, men who have made an impress on their times, were always men who kept in view this nearness of Christ. Perhaps some one will ask the question, are we to follow Christ's example in everything, for instance his use of wine? Well, such men might as well expect us to lie down on our bedstead at meals because Christ reclined at supper; or that we should discard boots and wear sandals for the rest of our lives. We are not expected to conform to a usage that belonged to another age, another climate; and other customs. Let it be remembered that wine was wine then, and not diluted alcohol. The preacher continued in this strain, and wound up with an exhortation to his hearers to follow the doctrines of Christ.

WASHINGTON CHURCHES.

UNIVERSALIST SERVICES AT METZEROTT HALL.

Sermon by Rev. A. C. Barry—The Richmond Calamity.

WASHINGTON, May 1, 1870.

Rev. A. C. Barry, of the Universalist Church, preached a sermon at Metzerott Hall on the Richmond calamity. His text was selected from the twenty-fourth chapter and forty-first verse of the Gospel according to St. Matthew—"Two women shall be grinding at the mill; the one shall be taken and the other left." He began by saying that these words were quoted on all occasions of sudden calamity. They were intended as an illustration of the peculiar providence of God, at which we sometimes murmur because we cannot comprehend it. Within the past few days a terrible accident had happened in a neighboring city, by which over fifty persons had lost their lives, and a large number had perhaps been permanently disabled. Among these were men eminent in the walks of life—men of character and position, lawyers, politicians and publicists. Numbers in the ill-fated capital of Virginia who were of little account in the world were spared, while men of usefulness were taken. The unbeliever asked, "How was this? Why should these men, whose existence was in a certain sense essential to society, be taken, and others whom society could do without not taken?" This was a question of the finite mind. God moved in a mysterious way. He takes the father, the stay and support of the family, and leaves the widow and the helpless orphans. He spares the old, decrepit father or mother, and takes the young, vigorous son. Unbelievers could not reconcile this state of things with the idea of God's love and goodness. Everything, however, was done for a wise purpose. We cannot tell the end from the beginning, and therefore what is merciful and just often seems to us tyrannical and oppressive. The Richmond catastrophe and similar calamities only illustrate the fact of God's providence. Such things are not the work of chance. No hap-hazard government can be attributed to the Almighty. The true Christian would not question God's providence. He would be content with believing that out of apparent evil the All-wise Ruler would evolve eternal good.

THIRTEENTH STREET BAPTIST CHURCH.

"The Glorious Gospel of the Blessed God"—Sermon by Rev. Dr. Clarke, of Philadelphia—Collection in Aid of the Richmond Sufferers.

WASHINGTON, May 1, 1870.

The services at the Thirteenth street Baptist church to-day were conducted by the Rev. Dr. Clarke, of Philadelphia, one of the secretaries of the American Bible Union. His text was from First Timothy, first chapter, and part of the eleventh verse:—"The Glorious Gospel of the blessed God." The sermon was an exhaustive definition of the word "glorious," as applied to Christ and His kingdom, in contradistinction to the same word when applied to things earthly. The sermon was listened to with marked attention by a large congregation. Among other distinguished persons present was ex-Senator Ira Harris, of New York.

In the evening the services were conducted by the pastor, Dr. Cuthbert, the subject of his remarks being the late calamity at Richmond. At the conclusion of his remarks the reverend gentleman announced a collection in aid of the sufferers by that calamity, which was liberally responded to.

SERVICES IN THE CITY HALL.

Sermon by the Rev. E. De Normandie on Repentance.

WASHINGTON, May 1, 1870.

The Rev. E. De Normandie preached this morning in the Council Chamber of the City Hall, on the text "Repent ye, for the Kingdom of Heaven is at hand." The preacher said the great difficulty with all persons in becoming Christians was when to commence. They always preferred to designate some time in the future when it would be convenient. He said now was the proper time, and the first step was repentance, the next reformation. Repentance was the inward recognition of the force of God's truth, and was necessary to bring the soul into proper relations with God. Reformation was the outward change, which all men becoming Christians should make in their actions and daily life. Having put on these two changes of spirit and body it required more strength than ever to keep in the way of light. The Christian's path was beset with a multitude of dangers and temptations, and it took all the watchfulness he could bestow not to be found falling back into the old ways of Satan. For all the world the Kingdom of Heaven is now at hand, and all who wish to be saved must enter Christ's fold at once.

CENTRAL CONGREGATIONAL CHURCH.

Sermon by Rev. Dr. Boynton.

WASHINGTON, May 1, 1870.

Rev. Dr. Boynton, at the Central Congregational church, to-day took his remarks from the text—"I am the vine, ye are the branches." He drew a comparison between the growth and functions of the various parts of a tree and the relations and duties of individual members to the Church. Every leaf sent down to the roots its own fibre, and when its work was done this fibre was contributed to the trunk, and thus all the trees were monuments of the work. The countless generations of the leaves gone were monuments set up to mark where work had been performed, and not such as tell only that a man is dead. From the course of bud life the speaker illustrated his views of the proper growth of the Church from the children within its own families.

REAL ESTATE SALES.

The real estate market is beginning to share in the general revival of activity in all departments of trade and speculation. The sales are recently much better attended, and increasing in number, while better prices are obtained. Considerable animation is looked for during the coming week, as the offerings are considerable, and will be followed by more if satisfactorily taken.

In addition to sales already reported V. K. Stevenson & Co. report the following:—At auction, the four story dwelling No. 76 Fifth avenue, 26.9¾x98, lot 125 feet, to Thomas A. Lawrence, for $65,000.

At private sale, the four story dwelling No. 13 East Forty-first street, near Fifth avenue, 22x60x100, to Thomas J. Slaughter, for $30,000; Grand Boulevard, southeast corner of Eighty-second street, one corner lot, 25x98 feet, to Francis Martain, $14,200; one lot adjoining, same size, to same party, $8,600; one lot adjoining, same size, to same party, $8,600; one lot adjoining, same size, to same party, $8,600.

William H. Raynor reports the following sales that have been made on the Grand Boulevard within the past few days:—One lot on the west side of Boulevard, twenty-seven feet south of Seventy-second street, 26.10 feet front, 26 feet rear; average depth 110 feet, for $11,500 and since resold for $12,500. Four lots southeast corner Boulevard and Eighty-second street, 102.2 feet on front and rear and 92 feet in depth for $40,000 cash. Eight lots on west side of Boulevard, between 146th and 147th streets. Also nine lots on rear fronting 146th street and seventeen lots on rear fronting 147th street, all full lots, sold for $87,000.

THE DARIEN CANAL EXPEDITION.

Later Particulars—The Sassardi Route Also Believed Impracticable—Explorations to be Continued—The San Blas Route to be Explored—Probable Selection of the Line of the Panama Railroad.

PANAMA, April 18, 1870.

The report in my last letter of the progress made by the Darien surveying expedition and of the impracticability of the first route selected to be examined from Caledonia Bay to the Gulf of San Miguel, then being explored, is now fully confirmed, and it is believed the second will, on being thoroughly surveyed, prove no more available for the construction of a canal across this isthmus.

On the morning of the 25th of February Captain Selfridge, at the head of a large party, started with the intention of crossing the mountains and, if possible, reaching the head waters of Savana river. This party returned to the coast on the 3d of March, having crossed the Cordilleras and struck the head waters of the river Sucubti; but it does not appear that they found the Savana, as they expected. The "Savana," according to Autenreith's map, the last published, a copy of which I send herewith, seems to be much further north and more in the line of the party sent out from Sassardi, at the northern extremity of the bay. The course followed by Captain Selfridge is said to have been the same taken by Lieutenant Strain till after the Cordilleras was passed. The exploring party started on the 5th to thoroughly survey the course Captain Selfridge had just passed over. Following it they crossed the mountains and came on the Chucunaque river, one of the largest streams on the Pacific side. The telegraph corps carried their lines as far as the head waters of the Sucubti, a distance of nine miles. Advices from Caledonia bay to the 11th inst. have been received. The surveying party had then returned from the Chucunaque, and had pronounced the route wholly impracticable for a canal. One hill they encountered was proved to be 1,150 feet high, and in the range of which it formed a part no suitable pass could be discovered. It was therefore decided to abandon this route at once, and at the date mentioned (11th inst.) preparations were being made to move up the bay to the Nipsic at Sassardi, about six and a half miles, and unite with the balance of the force.

Of the exploring party from Sassardi no particulars have been received further than that they had carried their survey about nine miles inland, and the obstacles they had met with convinced them that no practical route for a canal could be found in that section. The telegraph corps had followed about four and a half miles. The whole force was to unite at Sassardi and explore thoroughly for two weeks, in which time it is likely they will reach the headwaters of the Savana river, which Captain Selfridge was in search of when he struck those of the Sucubti. If in the time mentioned no suitable depression is found, the two ships—Guard and Nipsic—with the entire force, will proceed north to the Gulf of San Blas and examine the country across to the Rio Bayamo, which has its rise near the Cordillera, and flows into the Pacific in the Bay of Panama.

The San Blas route has already been thoroughly explored at the expense of some American capitalists. The survey is known, I believe, as the "Kelly Survey," and a map of it is published in Admiral Davis' report. The lowest elevation there found and reported was, if I recollect right, 1,500 feet, and the section was considered less suitable than any other there examined. It will take but a short time to decide on the merits of the San Blas route, after which the expedition will return to the United States. The rainy season will then have set in and it will then be too late to prosecute further explorations.

The Panama route, the only practicable one of all, should now have some attention. The highest elevation over which the railroad passes is only 262 feet. Besides the established facts that the climate is much more salubrious than that of either of the other routes named, there are many other points in its favor. The country has already been thoroughly surveyed, and a line of railroad, which would be of immense value in the construction of a canal, has been in thorough working order for over fifteen years. These speak volumes in its favor.

The work of the surveying expedition has, from the start, it is said, been conducted in the most efficient manner and with great spirit and energy by all engaged, and, notwithstanding the arduous duties to which all were exposed, but little sickness has occurred. Only a few cases of fever are reported. The Indians invariably proved friendly.

NATIONAL ASSOCIATION OF MEDICAL COLLEGES.

WASHINGTON, April 30, 1870.

In the National Association of Medical Colleges to-day additional credentials were presented as follows:—Kansas City Medical College, Professor John M. Forrest, Professor A. P. Lankford; Missouri Medical College, Professor A. Hammer; University of Nashville, Professor W. R. Bowling and W. F. Briggs.

Professor N. S. Davis offered several rules for governing proceedings, which were adopted.

Mr. Davis offered a resolution that the several propositions adopted by the convention at Cincinnati in 1867 be taken up separately in the order they stand in the printed report, which was adopted. The first proposition was taken up as follows:—

First, That every student applying for matriculation in a medical college shall be required to show, either by satisfactory certificate or by direct examination by a committee of the faculty, that he possesses a knowledge of common English branches of education, including the series of mathematics, the elements of natural sciences and sufficient knowledge of Latin and Greek to understand technical terms of the profession, and that the certificate presented or the result of the examination thus required be regarded as a part of the records of each medical college.

Professor Logan offered an amendatory resolution that recommendations to the different faculties of the medical colleges are not binding till ratified by the several institutions. After some discussion the resolution was lost.

Professor Moore, of St. Louis, moved to strike out all after the words "common education." He said in institutions not represented here the recommendations would be impossible, and he thought the tendency of the Western institutions would be to clear this up. We exclude men from our colleges simply because they are not classical scholars. This was wrong, as in many instances our best physicians are without classical educations.

Professor YANDELL, of Kentucky, asked—In case we adopt the resolution as it is, does it enforce the education of medical students? You cannot make medical students have a knowledge of Latin and Greek unless they are required to obtain before going into practice. While he would have the medical profession attain the highest standard of learning, yet they cannot require this standard. People will send for the doctor they want without reference to his Latin or Greek knowledge, so that it is a sensible and judicious and possessed the confidence of the public. These educational attainments were impracticable in this country. He did not think that success was the test of merit, especially in the profession of medicine. A better system of primary education should certainly be encouraged, but he opposed this standard of requirements.

Professor HAMMOND, in reply to Professor Yandell, said he was sorry to hear such arguments advanced. He did not think any man, however possessed of sense, could become a scientific man without a knowledge of Latin or some other dead language. He must enter his profession properly and adopt that recommended by the Professor.

Professor YANDELL said:—We have to take the world as it is. It is not to be expected all doctors are teachers. The people want men who can cure them rather than scholars.

Professor HAMMER moved an amendment to the amendment offered by Dr. Moon, to the effect that the words relating to Latin and Greek be stricken out and the clause retained.

Professor DAVIS opposed the amendment offered to the original proposition, and advocated all requirements usual as a preparatory test to entering upon the study of medicine. By waiting for the common tide of advancement in knowledge the profession might go backward instead of forward. Every man worth having in the profession will come up to the required standard if it is well established and arbitrary rules of medical institutions of the country. A line of demarcation should be drawn between those worthy and the army of parasites who were hanging on the profession. He opposed the amendment offered by Dr. Hammer, and hoped it would be adopted.

Professor MOORE said:—The gentleman's ideas of medical education are beautiful but would not apply to physicians in the West, where the medical faculty had to labor physically about as hard as farmers do.

Dr. R. KEYBURN said he was surprised to hear that a different standard was required in the Western country than was required in the East. He thought the requirements should be as uniform as possible, a higher grade should be insisted upon, and it should be made uniform.

Professor LOOMIS said in regard to the Greek language he did not think it so necessary as the Latin. In the scientific world Latin was the prevailing language and retained the Latin. Some such standard should be agreed upon.

Professor COX was opposed to the amendment to the amendment. He thought they were discussing what formed the corner-stone of the medical profession. We are flooded with charlatans in the profession in consequence of the looseness with which medical institutions are conducted.

Professor YANDELL said the Anglo-Saxon character could not be changed nor driven into the resolution adopted by this Convention, and the resolution adopted would go unheeded by the medical colleges unless made to conform to the wishes of the people as well as the profession.

After further debate by Drs. Yandell and Davis, and Professor Stilli, of Philadelphia, made some remarks in opposition to changing the language of the original resolution. He was surprised that they were discussing resolutions passed by the Convention two years ago. If they were to reaffirm them why discuss them now? He then offered resolutions as a substitute, which, after protracted debate, were rejected.

The amendment to the amendment was withdrawn and the question recurred on the original resolution, which was debated at length, when the vote was taken, on reconsidering the vote by which Professor Stelli's substitute was lost, and carried.

A motion was made to adopt the substitute, when debate again occurred.

Professor Davis advocated the adoption of the substitute, saying that he promised if the schools of Boston, New York and Philadelphia would adopt the recommendations and put them into operation, that the whole West would follow suit at once. (Great applause.)

The substitute of Professor Stilli was then adopted as a substitute for all propositions before the Convention. It is to the effect that the proposition in 1867 by the Convention of Delegates from Medical Colleges, embodying the system of collegiate medical education in the highest degree commendable, and which, if they could be generally carried into effect, would tend to elevate the profession; that the requirements for the degree of Doctor of Medicine must be practically determined by each medical college for itself by average attainments of its students and by other considerations of which it alone can judge, and that consequently while abstaining from all attempts at dictation, this Convention reiterate in the strongest manner, its desire that the several medical colleges will, in the changes from time to time effected by them in the curriculum of study, endeavor to conform them to the general plan which was recommended by the Convention of 1867 and adopted in the same year by the American Medical Association.

ASIA.

Royalty, Native and Foreign, in India—Industrial Resources of the Empire—Queen Victoria's Compliments.

Our latest advices from India by the overland mail to England and thence by steamship to New York are—from Bombay, March 19; Agra, Calcutta, and Madras, March 15. The journals contain the following interesting reports:—

NATIVE ROYALTY IN MOURNING.

The young Rajah of Kuppoorthulla has had his voyage to England cut short by untimely death. He had only left India towards the end of March, in company with Colonel Lees, and on the 3d of April he was dead at sea, on board the Golconda. The illness seems to have come on since his departure from Bombay.

His Highness of Kuppoorthulla, accompanied by Colonel Nassau Lees, set out from his State on the 15th of February, en route, via Jubbulpore and Bombay, for England, where it was his intention to spend at least some months. "The object of the tour was the intellectual gratification of viewing the wonders and making a thorough survey of the power and wondrous home resources of Great Britain was certain to afford. The well known and able Dewan Muttra Doss and a suit of twenty or more native officials and attendants accompanied his Highness on the seas."

QUEEN VICTORIA AS EMPRESS OF INDIA.

The Rajah of Cochin was installed a Knight of the Most Exalted Order of the Star of India by order of Queen Victoria. The British Resident at his court delivered the following speech on the occasion:—

YOUR HIGHNESS—Having communicated her Majesty's Grand Master's Grant, appointing your Highness a Knight of the Most Exalted Order of the Star of India, it becomes my pleasing duty to invest your Highness with the insignia of that dignity. Although the order is not of ancient date, it already bears on its roll not a few illustrious names. Our gracious Queen's son, whom we hope soon to welcome to Southern India, is the last addition to its ranks, that already include such names as Lord Lawrence and Lord Mayo, among Englishmen, and many of the most ancient and noble of the Feudatories of Hindostan. When the order was first constituted, many doubted if it was an institution suitable to Orientals, if it would in any commensurate way meet its ends. Would admission, if it was asked, be appreciated so as to become an object of honorable ambition to her Majesty's Indian subjects. Would they see in it any incentive to show themselves worthy of being thus distinguished by their august Empress? Just at first, perhaps, and on a narrow view only, [illegible] assuredly that time has passed. I can conceive that there is not a prince or worthy from our own Cape Comorin to the distant Himalayas, not already a member of the Order, who does not regard with envy your Highness the distinction now bestowed, but who would not dearly prize its bestowal on himself. This knighthood will be regarded by your Highness as a further bond to the great British power. When that power was to what it now is in the noon-day sun, your Highness' house was often the ally of the British general—Tippoo was the enemy of Cochin, as he was the enemy of England. [illegible] with the rising British power [illegible] your Highness now occupies a position in the army of the British empire. There were wars and rumors of wars, and it was to them, or to somewhat narrow schemes of [illegible]. Now, peace smiles around, and assistance is naturally looked for towards promoting by the arts of peace and by a wide the blessings of good government. It is in recognition of services in this direction that our Queen has been graciously pleased to nominate your Highness a Knight in a noble fraternity of which the Sovereign is the august Sovereign. I hope and I trust that the event celebrated to-day will not be without its influence in encouraging further judicious but vigorous and enlightened progress, and that your Highness' administration will ever be so conducted as to merit her Majesty's gracious appreciation of your rule. That Providence may bless your Highness long to rule a prosperous country and happy people is the hope of one who well wishes; and as British Resident at your Highness' Court, I beg to add my own share in the wish that the rajahs of Cochin may ever be deservedly prominent among those whom the Majesty of British India delights to honor. With sincere congratulations on this auspicious occasion, I will now invest your Highness with the insignia bestowed on you by her gracious Majesty.

LORD NAPIER, OF MAGDALA.

We learn by telegraph that Lord Napier, of Magdala, has arrived at Bombay, and that Sir W. Mansfield will leave for England on the 10th of April. One of his last public utterances was an emphatic protest in Council against any further reduction of the British troops in India. "All things are for the best in this best of possible worlds," seems to be Sir William's maxim.

COTTON AND COAL FROM INDIA.

The Calcutta *Englishman* remarks that the difficulties of America may truly be said to have been "India's opportunity." The cessation of the supply of cotton from the Southern States laid open the markets of Europe to the produce of this country, and the mills of Lancashire were for a time chiefly kept at work by the cotton of the Berars. Speaking on the unimpeachable authority of Mr. Rivett-Carnac, the Viceroy was in a position to announce the astonishing fact that the cotton now exported from India this year exceeds in quantity and value the entire exports of North and South America. In quality there may be yet room for improvement; "but," as his Excellency humorously remarked, "Manchester is like the man who had five or six hundred dozen of bad wine in his cellar and who said that the best thing in the world was good wine, and the next best thing was bad wine;" but, whichever it was, let there be enough of it. So Lancashire clamors for cotton. Let us have the best, if possible, say the manufacturers; if not, bad cotton is better than none; but let there be plenty of it. The produce of the central provinces and the Berars will now be poured into Bombay without stint and without delay, and in the sure and certain hope of immediate shipment to England, but also at no distant date direct to France through the Suez Canal.

THE CHANDA COAL FIELDS.

Accessibility to the Chanda coal fields is second in importance only to the improved communication with the cotton lands of the above-named provinces. Nor is coal the only mineral to be found at Chanda. Iron also abounds, and it is believed that copper and gold also occur in considerable quantities. In short, "the *irritamenta malorum*" will be found if we dig out, and a mode of conveyance has in the fulness of time been provided.

THE BROOKLYN WATER BOARD.

TO THE EDITOR OF THE HERALD:—

I have been thwarting this very questionable body in their attempts to get an appropriation from the Legislature of $600,000 to construct the great novelty of an underland overland sewer through the farm lands of Bushwick. Hence the libel which they insinuate against me in your paper of to-day. Four or five years ago I got a permit, and paid for it, to put a hydrant in a yard in North Tenth street, where there was no water, and connect with the water main in North Ninth. I paid my tax regularly for it ever since, and every neighbor who wanted water, there being no public hydrant in the neighborhood, came and took water, as, when I permitted them to go across my premises, they had a perfect right to do so, and it saved them the walk. In front of my cottages in North Ninth street, on the opposite side of the street, is at this writing a public hydrant which is fast going to decay. It has been dry for the last three weeks. It has been reported to the underlings of the board—reported even to the tape-line men—whom they have just sent round preliminary to some new oppression. And yet so it remains, while the people who ought to be supplied from it are forced, and have been dry these last three weeks, to make a highway of my halls to supply themselves at the hydrant in my yard. I could see none of them starved through the indolence of this Water Board. That indolence is nearly a match to its rapacity. On the latter I will not dwell here; but before any competent inquest I am ready to prove that in the construction of and in the management of our sewers and our water and our streets such a mass of utter ignorance and corruption may be seen as [illegible] into the light. [illegible] my own detestation of their practices is exceeded even by my contempt for the dull, grumbling submission of the people on whom they trample and impose. Trusting in your sense of justice to give publicity to this, I remain, &c., THOS. AINGE DEVYR.

IMMORALITY IN SOUTHBURY, CONN.—The Deputy Sheriff and a constable from Southington on Sunday arrested a man named Atkins, at Collins' disreputable establishment, "out East." He is a resident of Southbury, and was guilty of beating and abusing his wife and [illegible] one of his children, after which he attempted to commit an outrage on his own mother, a woman sixty years of age. He had evaded his pursuers for several days. He was captured and taken back to Southington, where it is thought he will receive punishment commensurate to his offence.—*New Haven [illegible], 28th.*