poetical that to essay a description, to give even a slight insight into their meaning, would be impossible; for they were so deep, so abstruse, that they were beyond the comprehension. Among the few things that came within the humble understanding of the chronicler of this event was the statement that all who had helped to make this world happier or better had been instrumental in bringing on this "Golden Age."

CHARLES DICKENS
was one of these. At the conclusion of her discourse Mme. Brigham improvised a poem partaking of the same character as the discourse. After the cessation of these intellectual gymnastics a hymn was sung by "the choir." Mrs. E. J. Adams, the soprano, sang a solo, in which she displayed a very fine voice. The audience then dispersed. The officers of this society are:—President, John J. Tyler; Treasurer, David Parker, and Secretary, P. E. Farnsworth.

## CATHOLIC APOSTOLIC CHURCH.

**The End of the World Near at Hand—Signs of the Coming Doom—Powerful Appeal to Men to Reform Their Lives.**

An unusually large congregation gathered at the Catholic Apostolic church last evening to hear the Rev. J. Rentvul lecture on "The Preparation of the Church for the Coming of the Lord." In the opening of his discourse the lecturer rapidly glanced at the present state of society, the sins of the world and the coming of Christ. He said that the love for mankind which prompted God to send His Son on earth to toil for thirty years at a lowly trade, and then die an ignominious death on the cross, was incomprehensible to the minds of men. The more enlightened and learned a man was the more he admired the humiliation and suffering which the Son of God underwent for the redemption of the fallen human race. He then referred to the coming of the Lord, which he believed was foreshadowed by the

DEGENERACY OF THE HUMAN RACE
and the falling off from the Church. These things were to be before the coming of Christ, as was told in the Scripture. The Church on earth at the present time has fallen from its original position of stainless purity and eternal truth. It has lost the greater part of its heavenly characteristics, and has become intimate with the cunning politics of empires and republics, and too intimately associated with worldly aims and principles. And this is a sure and certain sign of the coming of the Lord—of the near approach of that final day to the children of earth now wallowing in sin. The increase of wars, crime, ungodliness, irreverence for the name of God and the

LAMENTABLE DEMORALIZATION
of society, all plainly point to the near approach of the end of the world. It behooves all good Christians to ask themselves the question, Are we ready for that great and dreaded day? Alas! how few could say, "I fear not death nor judgment."

## AMERICAN FREE CHURCH.

**Rev. Charles B. Smyth at Masonic Hall—The New Testament as a Dietetical and Gastronomical Law.**

On visiting Masonic Hall, on Thirteenth street, during the hours of divine service any Sabbath forenoon or evening, one is forcibly reminded of the dawn of the first great French revolution. The opposition of the ruling Powers to the "Third Estate"—*Tiers Etat*—had culminated in the closing of the chamber where the latter met. These assembled in the garden of the Palais Royal, and one of the deputies, mounting a table, exclaimed, "The place is nothing; where the representatives are there is the House of Representatives." It seems that the flock of Rev. Mr. Smyth and their shepherd act upon the same rule, that where the pious children of God assemble there is God's house of worship, and hence the hall, which on other days is given up to promiscuous gatherings, resounds on the Sabbath with devout offerings of praise and prayer to the Lord, under the guidance of the reverend gentleman, in full oblivion of things that passed in the temple on Eleventh street, and as if such a tribunal of ostracism had never had existence.

LAST EVENING'S SERVICE.
Thus again, last evening a goodly number of pious ladies and gentlemen congregated at Masonic Hall, being the germ of the—as yet incipient—though growing "American Free Church." After the introductory psalm and hymn and the reading of a chapter from St. Luke, Rev. Mr. Smythe announced prayer meetings for Wednesday and Friday evenings of this week, and that the Lord's Supper would be administered on next Sabbath. He then read his text from twenty-first chapter of St. Luke, verses thirty-fourth to thirty-sixth, as follows:—"And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day will come upon you unawares. For as a snare shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man." Said the reverend gentleman:—

"CHARLES DICKENS IS DEAD."
Such was the announcement spread before hundreds and thousands by the journals but two days ago. "Charles B. Smythe is dead," will be the announcement on some future day, and the same will, in turn, be said of each one present, but when and how He only knows who presides over the destinies of mankind. Hence it becomes us all to consider well our personal condition, that we may be ready to answer the call when it comes, and to appear before the great tribunal. Explaining the connection of the text with other prophecies of Christ Christ made at the time, the speaker referred to what was the proper condition in which to appear before Christ as judge. Some, professing religion content themselves with a part only, with the theory, without putting it into practice, holding that if they have the correct doctrine it matters not what may be the character of their life. These forget that man was chosen to do good works, and that salvation contemplates not the intellect alone, but also the acts of man. One is orthodox in vain if he does not practice it. The reverend gentleman continued that temperance is meant by many to mean only total abstinence from the use of spirituous liquors, while the New Testament employs the term in a wider sense. It includes eating and working as well as drinking. It means self control in the use of things lawful. Eating more or oftner than is healthy is probably a more common offence than drunkenness, produces disease, and early death can be traced to it. Even many clergymen are guilty of this sin. One may be

A DRUNKARD ON COLD WATER
and on that beverage which is said to cheer but not to inebriate. This injunction in the text applies to eating as well as drinking; not only to wine and spirituous liquors, but to all liquids, and a true Christian should control himself in their use. Those who take on too much of the cares of this life, who plod night and day for worldly gain, though they may not be drunkards, as commonly understood, are yet intemperate and offend against the injunction of the Gospel. One may rise in the world and become useful as an orator and statesman, yet by overstraining his nerves he will be guilty of intemperance, of an offence against Christ, and bring upon him punishment for his sin. Another important injunction of the Apostle was to watch and pray. The moment of death, so certain to come, is unrevealed to us. Man should therefore watch, like the sentinel on an outpost, looking for the temptations of Satan and withstand their approach, and pray to God for His aid to be strengthened in the opposition to the wiles of evil.

## BROADWAY TABERNACLE CHURCH.

**Music in the Culture of the Soul—Sermon by Rev. Dr. Thompson.**

This elegant church was largely attended last evening by the usual fashionable element of worshippers that reside in the neighborhood of Thirty-fourth street and Fifth avenue. Dr. Thompson's subject was "Music as Related to the Culture of the Soul and to the Felicity of Heaven." He took for his text Nehemiah xii., 27—"And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgiving and with singing, with cymbals, psalteries and with harps." "And so you see," said the preacher, "this gathering of the multitude from round about to a great musical festival was nothing new under the sun. And by reference to the forty-seventh verse you perceive the singers were also paid good salaries."

The pastor then read other similar quotations and a psalm replete with exhortations to "praise the Lord," which seemed to embrace a more general thanksgiving than is usually rendered by a quartet choir. Here, in the last few weeks, thousands of vocalists, trained, paid singers, were called to celebrate a general public festival, on the strength of the reputation of the late Boston celebration. Soon we shall have the loud sounding praises of that master of musical notation, whose memory all Europe, in centennial, intends to celebrate. This world-wide veneration of the great composer is made the occasion of the mingling of a thousand voices; but

THE RENDERING OF TRUE MUSIC
is not to be estimated by the number of anvils and bells that strike its notes. Some aim for one style, some for a higher style of expressing sympathetic music, some for solo and others for aggregation. The very fact that music thus appeals to the diverse and general taste, to the passionate and the sentimental, vocal and instrumental, shows how powerful an element it is in the culture of the human soul. The Bible assigns a prominent place to music on earth and assure its occupation in heaven. Under this old dispensation four thousand sons of Levi were demanded when this chorus was called into requisition. This perfection of grandeur in music, I say, is no new thing and the idea in our day is but a repetition of the old, with equal effect. Of the eight thousand participants four thousand "praised the Lord" with instrumentation. "And when the burnt offering began

THE SONG OF THE LORD
began also with trumpets, and with the instruments ordained by David, King of Israel. And all the congregation worshipped, and the singers sang, and the trumpeters sounded: and all this continued until the burnt offering was finished." II. Chronicle, xxix., 27-28. Then, for once, they had congregational as well as choir singing, and teachers, educated leaders, who led the multitude while "the singers sang and the trumpeters sounded." On the rebuilding of Jerusalem by Nehemiah, another musical festival of the whole nation was held, so that again our own was anteceded. The antiphonal chant was first celebrated by the sons of Levi, who gathered from the villages. In the Revelations of John music is the society of heaven. In the eleventh chapter of these Revelations we have the song of the angels, with responsive oratorio. In the fifteenth a song of victory; in the sixteenth chapter antiphonal solo; the consummation of a judgment, harps resounded, organs pealed their notes like thunder, all with a simultaneous praise. No wonder Handel exclaimed, "I did see the heavens open."

The sermon, full of interesting historical incidents, which we are sorry to have out, was not provocative of much argument, but all full and satisfactory as an exposition of the principal idea that music is the essence of the emotions of the soul. Sound and art are but the instruments employed for the interpretation of these emotions, and that none but those fitted in soul for pure emotions can expect the employment of it in the better life.

## HEBREW RELIGIOUS INSTRUCTION.

**Annual Public Examination of Hebrew Free Schools and Congregational Sabbath Schools.**

Yesterday was "weighty with importance," for over a thousand of the children of our Jewish citizens, as in a number of synagogues and other places they were called upon publicly to give testimony of their proficiency in the doctrines, precepts and history of the ancient faith of Moses. A very interesting exhibition of this character was that of the

HEBREW FREE SCHOOL ASSOCIATION
at Steinway Hall, in the forenoon. This association was founded in June, 1864, with a view, as was stated by Mr. Abraham Oettinger, its president, in a short address made by him during the concluding proceedings, to counteract the mischievous efforts of the sectarian missionary schools opened by numerous religious bodies on the east side of the city, intending to draw off the children of Jews from the faith of their forefathers. The first school was opened in 1865, at No. 36 avenue C, and since then three other schools have been added. No. 2 at the same place, No. 3 at the Greene street synagogue, between Houston and Bleecker streets, and No. 4 on East Twenty-seventh street, between Second and Third avenues. During the five years of the active existence of these schools over 1,500 children have received religious and secular instruction, the latter comprising the common English and German studies, and the pupils visiting these schools during the past season numbered over 500. They, their parents, friends and invited guests filled Steinway Hall to more than two-thirds its capacity. These schools are free to all, being supported by the contributions and donations of the wealthier among the resident Israelites. Mr. Oettinger stated respectfully, however, that these contributions did not flow as liberally as they were promised, for which reason the managers were compelled to reduce the salaries of the teachers; but he hoped that the mere mention of this fact may be sufficient to remedy the evil complained of.

The proceedings opened with prayer by the pupils, and then the several classes, there being eleven in all, were in turn called upon the platform and examined in reading Hebrew and English, translating, in Biblical history, in definitions of dogmatical terms, in the religious doctrines of Judaism, the decalogue among others. Between these were a number of recitations, "The Sabbath," by Anna Stoits; "Dank der Schuler," by Ida Clemens; "Rich Man and Poor Man," by Mary Silber; "A Woman's Lament," a humorous and satirical bit of raillery on fashion, well rendered by Rena Cohen; a poem in Hebrew, by Gustave Kurtz, and two farcical dialogues, one by Masters M. Rose and Blau, and one by Henry Ettlinger and Samuel Oettinger, and the last was again a Hebrew poem by Marx Whitehead. All these boys and girls acquitted themselves exceedingly well, considering that they were each of them under ten years old. After the address by the president, Mr. A. Oettinger, Alderman Henry Woltmon made a short and appropriate speech of encouragement to the children and of praise to their teachers and parents, when the prizes were distributed, consisting in books, such as the works of Grace Aguilar, J. G. Saxe, Mrs. Alcott, "Friday Night," &c. The Jewish clergy were well represented on the platform by Revs. Drs. Lyons, Bondy, Hahn, Tintner and Revs. Mr. Hoffmann and Goldstein—the latter gentleman having presided at the organ. They were called upon also to address the assembly, which they did with effect. The following pupils were the recipients of prizes:—

SCHOOL NO. 1—Rena Cohen, Anna Stoltz, Deborah Hammelcher, Sophia Wertheim, Esther Frankford, Hermann Von der Beugel, Hannah Bader, Flora Schnapper, Samuel Stodella, Sophia Marks, Samuel Eppinger, Louis Epstein, Flora Bader, Lewis Wertheim, Simon De Yough, Rachel Morris, Clara Mannheimer, Joseph Heymann.
SCHOOL NO. 2—Abraham Hamil, Morris Arnstein, Hannah Oppenheimer, David Cohen, Franz Barron, Jane Pincus.
SCHOOL NO. 3—Henry Ettlinger, Samuel Oettinger, Emmanuel Levy, Louis Cohen, Michael Rose, Max Whitehead, Hannah Davis, Emily Davis, Solomon Cohen.
SCHOOL NO. 4—Emmanuel Arnstein, Beno Unger, Theresa Gluck, Rachel Morris, Clara Mannheimer, Joseph Heymann.

AT THE SYNAGOGUE SHARAI TEFILLAH,
on Forty-fourth street, near Sixth avenue, the annual examination of the religious school attached to this house of worship was also held yesterday morning. The synagogue was thronged by the friends of the pupils and members of the congregation. The various classes were examined in the usual way in Bible history, in the doctrines and usages of the faith, the festivals, &c., showing a fair acquaintance with their studies. There were a number of recitations, which pleased the children and the audience, although they did not all evince great oratorical talent. The children sang a few hymns with good effect. Before the distribution of prizes the Rev. J. M. Isaacs delivered a forcible address to the pupils.

AT THE TEMPLE EMANU-EL
the pupils of the Sabbath school had to submit also to a public examination to test their proficiency in the Bible and the tenets and history of the Jewish faith. Rev. Drs. Adler and Gutheim conducted the examination, and the large audience, consisting mainly of the parents and friends of the numerous scholars, were well satisfied with the result. To the most deserving pupils handsome silver medals were distributed before the close.

# BROOKLYN CHURCHES.

## PLYMOUTH CHURCH.

**Sobriety and Sadness at Plymouth Church—A Quiet Floral Display—Mr. Beecher Asked "To Leave Out the Jokes" from His Sermons—Sermon on Christian Discipline.**

Was it the death of Charles Dickens, or was it yesterday's storm that gave so subdued a tone to the floral display at Plymouth Church yesterday? Instead of a bouquet of roses, a trailing and trellis work of honeysuckles, and the stately and brilliant rhododendrons there came up from the central floral stand a large branch from the copper beach tree with a few white roses interspersed, and to the right of the preacher a lovely tapering fern. The little basket of roses on the minister's stand hid itself away as though ashamed of its blushing, pinky beauty.

Mr. Beecher's eloquence was also in harmony with the plants and flowers. He, too, was subdued. The sermon was short, quietly delivered and without the ghost of a joke. Mr. Beecher is an early riser, and while waiting for the ham and eggs at his morning meal had perhaps read in yesterday's HERALD the spiteful, vicious, venomous article reprinted from the *Saturday Review* on the recently published volume of his sermons, and this may account for the absence of sensationalism.

Had the critic of what John Bright calls "*The Saturday Reviler*" been present at Plymouth church yesterday morning he would not have found anything either in pastor or people that could with truthfulness be described as

"THE BARNUMISM OF THE BROOKLYN PULPIT."
Mr. Beecher and his congregation yesterday morning wore their worshipping attitudes of praying, preaching and poetizing in sacred song with an observance of all the proprieties.

Mr. Beecher's subject was not adapted for sensationalisms or for jokes, but then all subjects with Mr. Beecher have their humorous and their sensational side. It is related, among the gossip of the church, that some time ago a deputation of a few of the leading members of his church waited upon him, and as gently as they could, with much circumlocution and without putting too fine a point upon it, succeeded in asking their pastor whether he could not

LEAVE OUT THE JOKES IN HIS DISCOURSE
rather more than he did, accompanying the request with the usual phraseology of the "glory and honor," &c., &c. Mr. Beecher heard all this with grave face and with a much graver face replied to the solemn deputation—"If you knew how much fun I keep in you would not ask me to cease to let a little of it come out." The solemn deputation laughed heartily at this cavalier mode of treating their solemn request, changed the subject of the conversation and have allowed Mr. Beecher to have his own way as to preaching ever since.

The text selected was I. Peter, i., 6-7—"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ."

The figure of the text, the purification by fire, suggested a few thoughts for the introduction, and led the way to a narration of the various circumstances by which people assume a life of religion. In opposition to those who glide into a Christian life almost imperceptibly, and of whom he gave only a passing notice, he noted, with considerable descriptive power those characters who have to battle their way to a change of heart and mind. Prominent among these was—

THE MAN WITH A TEMPER,
who was uncontrollable in the outbursts of his passion or in the sulkiness of his offended ease or dignity. Though he strove with a manly striving he was unable to control it, until Christ came and calmed this sinful soul by the exorcising of His subduing love. To perfect a man thus conditioned, and to bring him to a knowledge of himself, God put such men through great anguish of mind or great bodily affliction, and, submitting, they became workers together with God. And some sceptics said—"Ah, his spirit is broken; that is the reason of his religion." "Yes, it was broken; but it was broken only as the flax is broken, to be bleached whiter until it is linen and thread."

In this discipline of life nearly every true child of God had a conflict with his affections. Our affections were earthward; they were certainly, as a rule, not heavenward, but were idolators. To arouse men from this clinging to the earthly, after frequent admonitions and warnings, God will, ever and anon, bring the sharp discipline to bear of taking away the pride of the house and the beloved of the cradle. In this way God taught men what long suffering and gentleness was.

With these unsubdued natures men live a very great part of their Christian life, for

MEN ARE VERY MUCH LIKE FARMS.
Settlers, when they went out into the wilderness, generally clear about ten acres of the land, leaving the remaining one hundred and fifty acres untouched. By and by they cleared about five acres more; by and by, five acres more, but seldom clearing the entire lot in the wilderness to the end. So God did with us; little by little we subdued our faculties; but there are unsubdued parts of our nature that lie like great tracks of the wilderness, untouched, and which are not cultivated except by the trials of affliction.

The difference with which these trials were looked upon by man and God was then noticed. Men looked at themselves through their senses. God looked at men from the inward point of view. He knew the reality of the invisible. He knew the value of the soul. For the sake of these it was that He chastised men. "Whom He loveth He chasteneth, and scourgeth every son whom he receiveth." Thus many men have entered heaven by their children having been sent there first.

Thus Christ asked every one who desired eminence in the Christian life:—"Art thou prepared to drink of the cup that I drink of, or to be baptized with the baptism that I am baptized with?" Those who responded by taking the burdens of the cross were truly blessed, and held to a sublime faith when, with heart and voice, they said, "Though they slay me, yet will I trust in Him."

## CENTRAL PRESBYTERIAN CHURCH.

**Mr. Talmage Preaches About the New Tabernacle.**

A large congregation gathered yesterday morning to listen to the Rev. T. De Witt Talmage. This gentleman is widely known as, in some sense, a sensational preacher, and the knowledge of his intended departure for Europe for a season of rest and relaxation, united with his somewhat startling powers of attraction, filled the house to overflowing.

The platform was beautifully decorated with flowers, and the preacher's reading stand was wreathed with fuchsias and roses.

After the organ voluntary the congregation arose and sung, with fervor and spirit, "Old Hundred," to the words, "Praise God, from whom all blessings flow."

THE SINGING
in this church is strictly congregational, being led only by the organ and by a leader who stands on the preacher's platform, thus giving no opportunity for singers to win money or fame by quartet, duet or solo.

Before announcing his text Mr. Talmage said that he thanked the church for their generosity in making it possible for him to go to Europe, and that he hoped to repay them in part when he came back with renewed strength and added experience. He then said his sermon would be founded on the thirtieth verse of the twenty-sixth chapter of Exodus—"And thou shalt rear up the tabernacle." You all know that God gave directions in olden times concerning the building of the tabernacle, and I will undertake to say now that a building that is not from first to last under the direction of God is not fit to be a Christian church.

On the 20th of January, 1870, some members of this church held a memorable meeting. During the previous ten months the church had arisen from almost extinction to great strength. On that night the trustees went into session, and it was decided that they should build a new tabernacle, that should be

FREE TO ALL.
You all approved; and that you had courage and independence, and faith enough, as you afterwards showed, to rise above ecclesiastical precedent, and say that you would abolish

THE INIQUITOUS PEW SYSTEM,
astonished me, and, I think, must have pleased the angels. Since then I have received letters from many good men, who have said that, just as soon as possible, they would fall into line, and that, working together, this system, that makes the church a corporation and the trustees a board of directors and the members stockholders, should fall with a crash.

MAKING HELL TREMBLE.
The work upon our new building has already commenced. I want to say a few words concerning what ought to be the grand moral characteristics of the tabernacle. And first, it is to be emphatically a Christian church, where Christ is set forth as the reformer of all wrongs, the umpire of all disputes, the most lovely and beloved of all that the imagination can picture or the heart desire. If I understand it right, that tabernacle is to be built to set forth the glory of Jesus Christ—all the sermons, all the songs are to go that way. Are we going to preach there that God made some men on purpose to damn them? No, no. Are we going to preach that there are infants in hell? No: we shall have no such barbarism. We shall preach our faith in God, and our love of Christ, who is willing to save to the uttermost. We shall preach

FREE GRACE,
an inspired Bible; that there is a heaven for the eternal home of the righteous, and a hell for the suicidal souls who desire their own ruin. Our Church shall be the home of all true souls, whether they believe in sprinkling or plunging, whether they believe in episcopacies or presbyteries, whether they are Americans or Ethiopians. We mean to have an unconventional Church; we shall not ask how others do. Fashion would like to control churches. Fashion says that church architecture shall be stiff and have a pious gloom; that the congregation must not go to church till they have studied the fashion plates. The best churches are those that make the people most comfortable; the best preaching is that which makes men sick of sinning. No two churches ought to be alike, any more than two individuals. The Church to-day is

THE SLAVE OF THE WORLD;
it dare not sing or preach according to its own sense of right. I have no faith in a gloomy religion. If your religion makes you joyful let it shine; if it makes you gloomy the less of it the better. When people come to my house with great displays of sanctimoniousness I always feel like telling my wife to

LOCK UP THE SILVER.
All the sanctimonious people I have known have turned out badly. Our Church must be abreast of the times. It is all folly to be doing what people did fifty years ago. Men of business, acute and active; literary men, critical, and accustomed all the week to be fed on the richest mental food, will not be satisfied with

ECCLESIASTICAL HUMDRUM.
We must not hunt with blank cartridges. The Church ought to lead the age. We must not be punishing the Philistines and hanging Absalom, and forget the corrupt legislatures, the rotten judiciary and the

DAMNABLE WHISKEY RING.
The people are starving for the Gospel, and churches are keeping them out; the churches keep their solemn festivals, and the people stand outside and look in. The Church must wake up in its duty, and do with its might the great work to be done, till the enemy's ranks waver, and, above all noise of discord, shall sound the note of victory.

## ST. MARY'S CHURCH.

**Ordination Services—Sermon by Rev. Dr. Diller—The Duty of the Clergy.**

There was a large congregation at St. Mary's church, in Classon avenue, yesterday morning, to witness the annual ordination services by A. N. Littlejohn, D. D., Bishop of the Diocese of Long Island. After the morning prayers had been said the Rev. Dr. Diller, of St. Luke's church, preached an excellent sermon upon the relative positions of the priest and laity and the duty which one should expect from the other in keeping steadfast in the faith of Jesus. The reverend gentleman took his text from the second epistle of Paul to Timothy, fourth chapter, second verse—"Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine."

God our Father in heaven had in His infinite goodness given us His doctrine, and through it every one had a clear knowledge of His goodness. Christ, under the Jewish dispensation, had made

THREE APPOINTMENTS,
the bishop, priest and deacon, and that was the order of the ministry in the Church. The occasion on which they had assembled was, therefore, one of the most important. During the past week the lay portion of God's people had been engaged in solemn fasting and prayer, more especially for those who were about to assume the responsible offices of priest and deacon. He believed that God had heard and would answer these prayers. The difference of the duties of the minister in the Church and the laity was briefly alluded to. The minister was to preach the word. This was the Gospel. This covered the wide voyage. It could be narrowed down sometimes and the whole Gospel expressed in a single sentence. "God so loved the world that he gave his only begotten Son that whosoever believed in him might be saved." All the

DIVINE ATTRIBUTES
should be carefully remembered, and in view of the depravity of man it was necessary the minister should be sustained by the prayers of the people. The priest was the ambassador of Jesus Christ, who, in His mission, was one having authority to confer the right, and who said, "He that despiseth me despiseth Him that sent me." The minister was the ambassador of Christ, selected to disclose the ministry of God. The duties of the minister were not confined to the church. It was necessary for him to go from house to house, seeking the poor and afflicted, comforting them and doing all the good in his power. He must give these poor afflicted ones to understand that he feels an interest in their welfare. He must give them to understand that the Christian pastor was one of their truest friends on earth, and one who, when the whole world tramples upon them, will stand by them and throw around them the protection of the church. In the pulpit he had rules and regulations to go by, but out of it he had no rules but his judgment, and it was necessary he should have the prayers of the people, that he might not go wrong. Without this good judgment he could not be "in season and out of season." The brethren of the laity had therefore a great responsibility resting upon them. They should give the minister all the aid in their power. The reverend gentleman said (turning to the candidates for ordination) that they should resolve by God's grace to give themselves unreservedly to the work they had assumed, adhere to the "Book of Common Prayer" as their authorized standard of the Word of God, and also speak at all times the word of truth. The following gentlemen then presented themselves for

ORDINATION.
J. W. Leek, late a Methodist minister, and Mr. D. McCaffrey, as deacons, and Rev. Charles Tucker, of Red Hook Mission, and Rev. H. A. Dows, of Zion church, for the priesthood.

Bishop Littlejohn asked the usual questions, to which the candidates promptly answered. Then, by the imposition of hands, the gentlemen were regularly ordained.

# JERSEY CITY CHURCHES.

**Sermon at the Tabernacle by the Rev. Dr. Wilcox—The Intimate Relations Between Man and His Creator.**

At the morning services in the Tabernacle at Jersey City yesterday the pastor, Rev. Dr. Wilcox, preached a sermon from Psalms lxxxvii., 7—"All my springs are in thee." The text applies to all that goes to make up one's inward and outward life. A man desires wealth, and he sets to work to obtain it by his intercourse with his fellow man. But when he desires faith and love he must turn to God for it. He cannot ever obtain spiritual supplies through human agency. Time was when God appeared to His people, and when His people had to stand face to face with the fact that

GOD MOVES THE WORLD.
But nowadays His truths work through the soul as a leaven. If a person stir a polluted stream the water soon becomes all muddy; but if he try the same process on a clear, beautiful current it loses none of its transparence and purity. Thus we can compare the springs of holiness and purity which flow from God into our hearts with those corrupt springs which are inherent in our human nature. Let a man stir the depths of his heart and he will only find corruption there. When the water from the aqueduct was first let into this city the pipes burst in half the houses. The old pipes were not made to resist such a pressure. They had accordingly to be repaired, as they were only suited to the small springs which supplied water to the inhabitants previously. So our souls must be refitted before they can overcome the channels of grace which have their springs in God.

THE SLUICES OF HEAVEN
are then opened and our souls are filled with joy. There are many men whose springs are in God. How refreshing it is to inhale the air of God's love and to imbibe the inspiration that comes from Him.

The breeze that drives the vessel hath a twofold blessing. It gives power and it refreshes. In the closet of prayer we hope only for a repose of the soul. But in this world of noxious vapors we need something electric in devotion to arouse us. Many a man is borne down with a load of business and cares. The nightingale gets its name from singing at night when every other bird is slumbering. So God gives song to His children, and makes them sing in the dark night of their tribulations. God is the fountain, and man below has only to

LET THE DIVINE STREAM FLOW
into his soul. Every blessing has a source of its own, and all the springs are in God. Let us be weak and foolish in ourselves, that so we may be strong in God. I saw a cow the other day on a steamboat, with a label on its horns showing that it was being sent by express. There are many who think we are sent into this world in much the same way that we are sent by God and consigned to death, being left, meanwhile, to get on as best we can. How great an error is this! Let us take off the rubbish of infidelity, sin and thoughtlessness that obstructs the divine stream, that thereby God's waters may flow into our souls.

## ST. PAUL'S PROTESTANT EPISCOPAL CHURCH AT TRENTON.

**The Influence of the New York Herald in a Spiritual and Moral Sense.**

"The Power of Christ's Word Over the Human Mind," was the subject of the morning's discourse by the pastor, Rev. J. C. Brown, on the words of Luke, iv., 32—"His word was with power." After briefly adverting to the context, the preacher said the Word of Jesus was with power because it was truth. What a marvellous gift that of speech. Our Lord's words do not conceal His thoughts, but are so plain and simple all may understand. Machiavelli used language as a cloak to real sentiment. This may do for politicians and diplomatists, but not for us. Words are things. Our language is very full, containing over 80,000 words. It proves that we are a thoughtful people, and that our ideas are numerous. So of Jesus' word. He spoke as man spoke, because from the fountain head of truth, "thoughts that breathed and words that burned." And there is the same divine energy in the written Word as in the spoken word of Jesus. No book in the world has had so many commentators and critics as the Bible. Renan and a host of others have all written to give the exact status of Christ. I find, in mingling with my fellow men, Church people or not, in sorrow, in joy, in death, the Gospel has been their only joy. It may be a weakness for men to make a pillow of the Gospel, yet still they do it. The Word of Jesus has power. But why is it? I think there is a charm about the life of Jesus. You may have read all manner of lives—philanthropists, generals, novelists, historians, but you never read them twice; yet I venture to say you have read the life of Jesus one hundred times. And why? Because it is truthful and natural. Men love nature; they love a true man anywhere. The present is an age of reality. Institutions, society, are all being sifted, the dross thrown away. Man never more in earnest. Our daily journals full of well written, earnest articles. Man's rights and woman's rights and true position are being discussed. Why is it

THE NEW YORK HERALD
publishes page after page of sermons on Monday morning, and why do you see business men and others reading them in the cars or steamboats and at home? I answer, men are in search of truth and are looking for direction and guidance from the pulpit as well as the press. But look at the grandeur of the story of Christ's life and death. I stop not at the details; I only assert the fact. I see Jesus looking over the troubled waters of the sea of Galilee and saying, "Peace, be still;" and instantly I behold the troubled waters sink to rest. But you say, "This is a miracle." I care not; it has

POWER OVER MEN.
And in many other passages I find men take comfort. But you say, "Prove these miracles." I do not attempt it. I only show that the word of Jesus was and is with power. The steam engine and the telegraph have banished the supernatural, but men were never so intent on the spirit world as now. Swedenborgianism, spiritualism, are abortive searchings after truth. All the light they have is from the word of Jesus. Science, too, unfolding affinities of matter, the bearing and harmony of the universe. The spectroscope unfolds to us the constituent elements of stars and tells us that their atmosphere is the same as ours. Men have science: then why not make a religion of it? Make scientific men its priests. They have tried and failed. Science does not touch the heart. Emerson and Phillips may talk about the unconditioned being, the uncreated essence, the absolute. Why not then deify these nonentities? I reply you cannot; philosophy does not touch the heart deep enough. It may kindle a vast flame, that sports up into the empyrean, but it warms us no more than the northern lights that play around the pole.

THE GODDESS OF REASON,
personified in the French revolution, died in a poor house. But Jesus' love is infinite. It brings God from heaven, and with him near us we are strong to live and strong to die.

But Jesus' word is power, because it reveals to us eternal life. All that we have is summed up in that little word life. It is existence, and the chief growth of happiness. Hence it is men love life so dearly. We say men love gold, but it is not always dross they are after. It is not gold, but position, influence, convenience and luxuries of life they are after. It makes their life deeper, richer, broader. The getting of gold in a legitimate way is not sinful; it is the misuse of it. So, too, many seek for life in pleasure. But the Gospel comes to every soul and says, "You are seeking life, happiness; here it is—Jesus offers it you." If men should cease to think, and not till then will the Gospel become a dead letter. The message, "I give unto you eternal life," will be always welcome, for Jesus' word is still with power.

# WASHINGTON CHURCHES.

## FIRST PRESBYTERIAN CHURCH.

**Sermon by Rev. Dr. Sunderland on the Value of Sunday Schools as Religious and Educational Institutions.**

WASHINGTON, June 12, 1870.

At the First Presbyterian church the Rev. Dr. Sunderland preached a sermon upon the value of the Sunday school as a religious and educational institution. He showed the value of early training, and asserted that merely secular education was not sufficient to make good men and women and good citizens. The Sunday school was

THE NURSERY OF THE CHURCH.
It required careful and constant tending; in it were the future church members, ministers of the Gospel, missionaries, lawyers and statesmen of the country. The Church is too much in the habit of underrating the influence of the Sunday school. The Doctor quoted from the religious and educational statistics of Scotland, which, he said, was a country where great attention was given to Sunday schools, to show that their effect was to promote general enlightenment and high-toned morality. In many instances among the poorer classes the Sunday school was the only means of affording an opportunity to learn to read. After arguing at length in favor of Sunday schools he concluded by urging all parents to be more diligent in seeing that their children attended, and teachers to take a deep interest in their work.

## COLORED PRESBYTERIAN CHURCH.

**Sermon by Rev. C. W. Dennison.**

WASHINGTON, June 12, 1870.

The Rev. C. W. Dennison preached this morning at the Colored Presbyterian church on Fifteenth street, taking his text from St. Luke xii., 32—"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Our Divine Redeemer represents his people under a great variety of figures. The lesson of the text, "the flock," expresses a beautiful and instructive thought. Christ is

THE GOOD SHEPHERD.
He knows the members of his flock by name. They recognize his voice and follow him. The term is well applied to Christians. We must look alone to Christ Jesus. He spreads the cover of His allmighty wing above his followers, and gives them warning that they may escape in time from threatening dangers. The Heavenly City is described as a state containing green pastures, through which flows the river of life, where grows the tree of life, bearing twelve manner of fruit. There the song of the Lamb is ever heard, the fountains never dry and the pastures never wither—a fitting resting place for the flock of God. The world is endeavoring to bring Christianity to its level. It is inimical to Christians, assailing them at every point. The same spirit that oppressed the Jews in Egypt, trampled on the disciples, thrust them into dungeons, tortured them at the stake, submitted them to shipwreck, wild beasts and famine, but more than all, crucified our Saviour, is still abroad in the earth. Is the Christian in fear that he will be overcome by his enemies? Let him rely on the arm of the Great Conqueror. Christ shall tread down all enemies under his feet. Even the last enemy shall be destroyed, which is death. He will bring us conquerors, yea, and more than conquerors.

## METROPOLITAN METHODIST CHURCH.

**Sermon by Rev. Dr. Harmon, of Baltimore.**

WASHINGTON, June 12, 1870.

Dr. Harmon, of Baltimore, occupied the pulpit of the Metropolitan Methodist church this morning, in the absence of Dr. Newman, who is still absent at West Point. He took for his text, in Matthew, "What think ye of Christ?" and referred to Josephus and various heathen writers to show the purity of the doctrine of Christ and his superiority over all other teachers, some of them admitting the performance of his miracles, but attributing it to knowledge obtained from Egypt. The doctor also alluded to events in his recent visit to the East. An intelligent Mohammedan in Egypt informed him that his co-religionists had the highest respect for Christ as

A TEACHER OF PURE MORALS,
and so it was all over the civilized world. He was deeply impressed with scenes in the Holy Land, even to the harvests and the "reeds shaken by the wind," and the well at which the Saviour conversed with the woman of Samaria. They present the same features now as when the Saviour employed them for his illustrations. The preacher, after establishing the character of Christ and His divine mission by authorities other than the Scriptures, alluded to the Gospels in further confirmation of these facts, and presenting the reasons why we should regard Him as our Saviour and friend, and the great interests which should secure our homage. He in conclusion again asked the question, "What think ye of Christ?" leaving it to be answered by his numerous auditors, who were evidently delighted with the manner and chaste diction of the discourse.

## TRINITY EPISCOPAL CHURCH.

**The Trinity of the Godhead—Sermon by Rev. Mr. Addison.**

WASHINGTON, June 12, 1870.

At the Trinity Episcopal church a sermon was preached by the rector, the Rev. Mr. Addison, upon the Trinity of the Godhead. This doctrine, he said, ran all through the Bible. Because it is one of those things that are hard to understand some persons thought that the best way was to deny it entirely. This was a great error, and led men eventually to reject the divinity of the Saviour. Christ himself set forth

THE DOCTRINE OF THE TRINITY
very clearly in his instructions to his disciples when he sent them out to convert the world, "Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." The speaker described the various functions of each person of the Trinity, and combatted at some length the Unitarian doctrine that there is but one person in the Godhead—the Father.

## CHINESE IMMIGRANTS AT NEW ORLEANS.

**The New Labor Supply in the South—The Late Arrival Direct from Hong Kong—Incidents of Interest.**

[From the New Orleans Republican, June 5.]

During the visit of our reporter to the vessel having on board the lately arrived Chinese immigrants a number of incidents occurred well calculated to interest all who are giving thought and attention to the subject of an increased supply of labor for the South.

One of the first things to arrest the attention is the surprisingly womanish appearance of most of these emigrants. Their feminine countenances have already been mentioned. Their physical frames appear to be correspondingly slight, and the feminine contour of the upper portion of the body accords with their delicacy of facial proportion. The long queue worn by every one of them adds to their womanish looks, particularly when clubbed. In full dress this appendage is worn hanging down the back, reaching to within two inches of the ground. This extreme length of hair in all of them excited great surprise, which was, however, allayed on discovering the queue was eked out by the addition of silk or cotton thread, most cunningly incorporated with the hair, so as to make it difficult to tell where one ends and the other begins. When in *deshabille* this queue is coiled up and fastened on the back part of the head, in which position it has a ludicrous resemblance to the present fashionable chignon.

The man from China, as seen occasionally in the street, shows small and slight. An examination of the 166 who last Friday went up the river on the Bismarck would lead to the conclusion that the slightness of physical frame is the general rule; for there was not a large sized or robust man among them.

But, notwithstanding their lightness of bodily frame, these people exhibit a compactness of limb and wiry appearance, indicating great endurance, and it is said of them that during the allotted hours of labor their attention is unremitting and never relaxes. This is, no doubt, aided by their temperance in eating and the simplicity of their mode of life.

With the exception of the doctor, the interpreter and the foreman, none had other baggage than a small, neatly made box, about the size of a tea chest, and a light blanket. Of course they all had the inevitable tobacco pipe. These last were made of coarse bamboo cane for the stem, and some species of hard wood, clumsily carved to resemble a grotesque face, unlike humanity or any living thing.

The simplicity of these people's habits of life is such that if retained in this country success will follow their undertakings from the mere force of thrift. Their garments are made of evidently durable, and in many instances of fine materials; but these were in nowise extensive. One Saratoga trunk would have likely contained the wardrobe of the whole troop. Yet their extreme cleanliness is evidently habitual.

One of their luxuries is a pillow—though it would puzzle a Solomon to find out the use of the article. It is made of bamboo, and is simply a small stool, with the legs arranged to fold up when not in use, which makes it more portable. When John Chinaman reposes he places his chignon on this hard stool, where it serves as a pad. One of these curious pieces of bed furniture, together with an opium pipe and several specimens of "cash" (money), were procured by our reporter.

They all appeared anxious to learn all they could of the country where, and concerning the people among whom, they are to pass the next three years at least. They seemed, from what could be gathered through their interpreter, to be fully aware that their appreciation in this country depends on their capacity and willingness to work. They appeared to have great confidence in the result of the present experiment as far as themselves are concerned, and this because of their industrial capacities. Their inquiries were mostly about the nature of the land and the agricultural condition of the country.

When embarking on the Bismarck, after disposing of the baggage, they carried the invalids among them on board in the mode known as "pic-a-pac." They appeared to handle the sick with care, and showed no want of kindness and humanity. Altogether, John Chinaman, his manners, his cleanliness and thrift, together with the evident cordial understanding between him and the captain, officers and crew of the immigrant ship, made a very favorable impression upon all who visited the Ville de St. Lo on Friday last.

# ART NOTES.

**Goupil's.**

We noticed last week—though too late to do so at any length—a striking picture by Mr. Thomas Hill, of Boston, now on exhibition at this gallery, and entitled

THE WHITE MOUNTAIN NOTCH, N. H.
The canvas is a large one, six feet by ten, and the scene represented thereon comprises a space of more than three miles, between the Willey House, a short distance to the left of the spectator, and Mounts Willard and Tom in the extreme distance. It is the scene of a terrible tragedy which occurred in that locality August, 1825, by which the whole family of a Mr. Willey, consisting of nine persons, was destroyed by a landslide. The house of the Willeys, situated at the foot of a steep declivity, was protected by a large rock in the rear and remained uninjured. The family in their terror probably rushed from the house to escape, were overtaken by the landslide and destroyed. The painting represents the scene of the disaster the morning afterwards. The terrible war of the elements is over. Some dark, huge storm clouds still hover over the valley in the foreground, cloudy columns, broken and dispersing, slowly float upwards over the scene of death and destruction, in their graceful and fleecy beauty unconscious of the ruin beneath, and wreathing the mountains with festoons of delicate tracery and forms. Beyond the sky, wonderfully clear and blue, is seen through the breaking clouds. The sun shines down alike on weal and woe, typical of the overruling care which is over just and unjust.

The rendering of the mountain sides is good, well studied and carefully, feelingly, rendered. The traces of the recent tempest are everywhere visible, from the torn and broken trees and upturned earth to the torrent rushing along in its fury, and carrying madly with it the spoils of the tempest.

There is a considerable power in the broad masses of sunlight and shades from the heavy clouds above, well harmonized with the general idea of the painting. Exception, however, may be justly taken to a rather too great monotony throughout the work. There is too little difference or contrast between the fore and background. The distance is good enough, but a still nearer point than is given in the picture would have added much to the strength and unity of the whole. Some nearer object might have been introduced with much effect. This all would have relieved the eye and mind somewhat from a certain sense of weariness as it regards the three mile expanse of mountain side and torrent. The only living figure introduced, which gives a certain pathos, is that of a dog, the only survivor of the catastrophe, who tried with almost human intelligence to give notice of the fate of his master's family to a neighbor living beyond the valley, and who is supposed later to have perished in the torrent. It stands in the mute desperation of despair, and, although greatly dwarfed both in idea and execution by distance, throws in a graceful element to the work as a whole. Mr. Hill has certainly painted a powerful picture, with several of the elements of a great painter in it; but he has not paid that regard to effect which, if heavy and conventional when carried to an extreme, when lacking entirely is surely destructive to general unity and power of rendition.

**Merle.**

M. Knoedler has also a very excellent specimen of this master, which, although in some respects not fully up to the average of his works, has much of the pathos and sentiment which are so eminent in them generally. The picture represents a mother, a fisherman's wife, if we may judge from the sea in the background, and her dress would seem to indicate that she is of the humbler class of life, with a child in her arms and evidently looking out for some one, probably her husband. The woman's face, though beautiful and feeling, is far too refined for the station her dress would indicate, and her general position is somewhat restrained and conventional. Whatever is lacking, however, in the mother is fully compensated in the child. The little figure is replete with childish grace and beauty. The chubby arms, the rosy, well turned cheek, the bright, laughing, gleeful eye, the golden hair—all tell of careful study and tender, thoughtful feeling, which it is a pleasure to regard. The child, in both color and drawing, reveals some of Correggio's most charming representations of infant life.

**Art Gallery.**

We subjoin, with permission, a communication we have received containing some practical suggestions on the present subject of interest to all lovers of art, the erection of a Museum of Art in our city.

A chromo-lithograph from a picture of the yacht Dauntless, by M. F. H. De Haas. It is with much pleasure that we announce the publication of the excellent chromo-lithograph, to which we alluded last week, from a painting by Mr. M. F. H. De Haas, of Mr. Bennett, Jr.'s, yacht, the Dauntless, published by Goupil & Co., under the title of

THE QUEEN OF THE SEAS.
The general interest which has been awakened on both sides of the Atlantic relative to the several last yacht races which have taken place within the last two years has been sufficient to elicit considerable care and attention in the production of a work of art of this kind, which, apart from its excellence as such, appeals to all as associated with an occasion in which we have just cause to feel some national pride and satisfaction, that an American yacht has accomplished what none other has yet done, and shown herself fully able to compete with those of a nation already famous for its eminence in all manly sports, both on sea and land.

The painting itself is one which combines several of Mr. De Haas' best points as a painter. The action throughout the picture is excellent. The waves, crested with the red reflection of the setting sun, are thrown into that free and vivid action which it has not been the good fortune of every one who has crossed the Channel, probably, fully to appreciate. The sky, brilliant with its evening glories, glows into a deep red and golden glory as it nears the horizon; over it some storm clouds, broken and dispersing, heighten the effect of color and distance by their soberer hues and grotesque forms. A light and soft mist rises from the waves in the distance, subduing but not obscuring the outlines of the cliffs that border the English shore. These Dover cliffs stand forth, rising from the waves with that peculiar mellowed yet distinct effect of objects seen at a distance over water, which is here very feelingly given. In the midst of this beautiful scene, this beautiful harmony of power and grace, is the yacht, the Dauntless, seen for a moment as she silently, almost, and swiftly sweeps along past the Dover coast, followed by her companions, the American yachts which have accompanied her on her voyage.

The representation of the "Queen of the Seas" is admirable, as she floats gracefully and lightly on the waves, with every canvas spread and filled with the evening breeze—a living challenge of the right to the title she bears—the Dauntless. The disposition of the light on and through the various sails is very varied and felicitous. On some the blue sky above falls, tinting with its own delicate shade the white canvas, while through and on others the warm sunlight streams, lighting them up with the wealth of gorgeous colors, of which the sun at evening is ever so prodigal. A group of fishermen with their boat relieves the monotony of the foreground, without for a moment weakening the importance of the main idea. The whole picture is most artistically conceived and wrought out with a genuine understanding and feeling which does infinite credit to the artist, who has invested with the poetry of color and sentiment what might seem to be a somewhat prosaic subject. In passing a word of credit is due to the lithographers, who have really very faithfully chromoed the picture, and in many respects with a surprising accuracy of color. The effect of the canvas might have been much better in the proofs we noticed.

# THE SUEZ CANAL.

**Egyptian Land Grant to Foreigners.**

Mr. D. A. Lange states (May 31) that "the Khedive of Egypt has authorized the sale of lands adjoining the Suez maritime canal, in common with other lands belonging to the Egyptian government, it being understood that the proceeds derived from such sales shall be divided between the Egyptian government and the Suez Canal Company. The convention now concluded embraces the power to sell in common all lands capable of becoming centres of population from one end of the canal to the other, within an undefined radius. At Port Said conditional concessions had previously been made with an engagement on the part of the Suez Canal Company to sell at fifty francs per metre, so soon as the authority to do so had been obtained. These concessions were made to nine companies—English, French, Austrian, Russian, Indian, besides the Imperial Marine of France, amounting to 45,900 square metres. Further concessions, on similar conditions, were made at Ismailia and Port Said, making together 85,400 square metres, which, at fifty francs, gives an immediate return of 4,270,000 francs for these comparatively small portions of land. What the value of the whole may be at some future time it is difficult to foresee. Four millions sterling is spoken of as being within the limits of probability. This must necessarily be conjectural, as all depends on contingencies which it is impossible to foresee at present.

The convention now concluded is said to be, says an English paper, of the highest financial value to the government of Egypt and to the Suez Canal Company.