RELIGIOUS INTELLIGENCE.

June 2—Second Sunday After Trinity.

RELIGIOUS PROGRAMME FOR TO-DAY.

Herald Religious Correspondence.

Rejoinder to "Cato" on the Immortality of the Soul.

Religious Civility on the Ocean.

Corpus Christi at the Church of the Redemption.

A REPLY TO FATHER BURKE.

Religious Notes, Personal and General.

Religious Services To-Day.

A course of sermons on "The Bible Caves," by Rev. David Mitchell, in Canal street Presbyterian church, morning.

Apollo Hall, corner of Broadway and Twenty-eighth street. Miss Jenny Leys, inspirational speaker, at half-past ten A. M. and half-past seven P. M.

Bishop Snow will preach in the University at three P. M. Subject—"The Beast and His Image."

Berean Baptist church, corner Downing and Bedford streets, Rev. P. L. Davies, pastor.—Preaching morning and evening.

Church of the Resurrection, Fifty-seventh street, near Lexington avenue.—Rev. Dr. Flagg, rector, will preach morning and evening.

Fifty-third street Baptist Church, near Seventh avenue.—Rev. William H. Pendleton preaches at half-past ten o'clock A. M., on "God's Firm Foundation and Its Seal;" at a quarter to eight o'clock P. M., on "The Angel's Study and Text Book."

Father Thomas Burke, O. P., will deliver a discourse at Church of St. Michael, Ninth avenue and Thirty-second street, at the High Mass, at half-past ten o'clock. Subject—"The Real Presence of Christ in the Eucharist the Fulfilment of All the Purposes of God and Wants of Man."

New England Congregational church, corner Madison avenue and Forty-seventh street.—The Rev. Mr. Hayes Ward will preach this morning.

Rev. J. Smythe will preach in the hall, Adelphi Buildings, corner of Broadway and Fifty-second street, morning and evening. Seats free.

Professor Edward J. Young, of Cambridge, Mass., will preach twice during the day in the Church of the Messiah, Park avenue and Thirty-fourth street.

Rev. H. D. Northrop will preach in the Twenty-third street Presbyterian church in the morning and again in the evening.

Rev. Bishop R. S. Foster will preach in St. Luke's Methodist Episcopal church, Forty-first street, near Sixth avenue, in the forenoon.

Rev. T. A. Hoyt will preach, in the forenoon, in the small chapel of the New York University.

Rev. Stephen H. Tyng, Jr., will preach in the Church of the Holy Trinity, Madison avenue, in the evening.

Spiritual circles will be held in Mohawk Hall morning and evening.

Revs. Dr. Osgood and E. H. C. Goodwin will preach in St. John's Memorial church, West Eleventh street, morning and evening.

The Sunday School Missionary Society of the Baptist church, Fifth avenue and Forty-sixth street, will celebrate its thirty-first anniversary in the the evening, Rev. George H. Hepworth taking part in the exercises.

Rev. Dr. William Bennerd, formerly of Madison avenue and Twenty-ninth street, will preach in the Forty-second street Presbyterian church (west of Broadway), morning and evening.

Trinity Methodist Episcopal church, West Thirty-fourth street, near Eighth avenue, Rev. John E. Cookman, pastor. Preaching at half-past ten o'clock A. M., by the Rev. Dr. Daily, of New Orleans, and at a quarter to eight o'clock P. M. by Chaplain McCabe, of Chicago.

Rev. E. C. Sweetser will preach upon the labor question in the Bleecker street Universalist church, corner of Downing street, this evening. Morning service at a quarter to eleven o'clock.

Rev. S. C. Needham, the Irish Evangelist, will preach at at half-past ten A. M., and evening at half-past seven o'clock, in the Baptist church, Seventeenth street, near Sixth avenue.

Rev. Dr. Gallaudet will preach in St. Peter's church, West Twentieth street, this evening.

Rev. Anselm B. Brown, of New Haven, will preach in the morning and lecture in the evening at Brevoort Hall, Fifty-fourth street, between Third and Lexington avenues.

Mr. Hepworth's New Church.

TO THE EDITOR OF THE HERALD:—

As an ardent admirer of Mr. Hepworth and of his preaching I beg leave to ask you for the use of your columns to say a few words in reference to the location of the new Church of the Disciples. When he left the Church of the Messiah and preached his first sermon at Steinway Hall, he said that his idea was to establish a free church, where the poor might worship beside the rich, and which was the case at the meetings at Steinway Hall, where he drew crowds of all classes to hear him. I now understand that the trustees think of buying some lots on the corner of Forty-fifth street and Madison avenue, on which to erect the new church. Now, is this carrying out his original idea of building a church for the mass of the people? for it looks to me as though it is to be nothing else but a fashionable church, of which we have at the present time quite enough; for how many poor people can go to Forty-fifth street every Sunday to church?

Now, I think the gentlemen having this matter in hand would do well to think of this matter, and not go so far away, but to wait a little longer and then secure the lots more central, where the poor and the rich can worship God together.

HEPWORTHITE.

The Immortality of the Soul.

TO THE EDITOR OF THE HERALD:—

Believing, sir, that we have free access to your valuable columns in the discussion of religious subjects, allow me to suggest a few thoughts on the subject of the immortality of the soul. It will be granted us that all modern so-called Christians, in common with all kinds of heathen, are a unit in believing in an invisible, undefinable, immaterial entity; or, in more familiar language, ghost, which at death makes its exit, and soars away into Elysian bliss, or sinks into Tartarian misery, according to their respective creeds or dogmas. It will not be our object now to question this theory in the light of science, although we may observe that the gradual increase of knowledge does not by any means tend towards the discovery of this indefinable nothing, but, on the contrary, testifies that the nature and intellect of man is constructed on exactly the same principles (although superiorly developed) as the lower animals. But the wonder is, Mr. Editor, that the religionists of the nineteenth century, with all the advantages of modern civilization, should attribute such a fable to the Bible when even the phrases "immortal soul," "eternal spirit" and so forth, so familiarly used by the poets, Methodists, &c., are not to be found therein. One hearing modern preaching and opening the Bible for the first time would at least expect to find one or other of these phrases in every other line; but no, it is to be believed without testimony. How God (whom, every one allows, must possess infinite knowledge and wisdom) could omit such a (to them) important item, none of them will attempt to explain. When "God created man out of the dust of the earth and breathed into his nostrils the breath of life," it is said "Man became a living (not an immortal) "soul;" the same noun soul is applied in Genesis 1., 25, to that class of life created on the fourth day. We read in Numbers xxxi., 28—"One soul of 500, of the persons, and the beeves, and of the asses, and of the sheep." Fancy immortal asses and sheep. And again, Leviticus xxi., 11—"If the priest buy any soul with his money he shall eat of it, and he that is born of his house." Imagine the priest and family dining on ghosts. Again, Job xii., 10—"In whose (God's) hand is the soul of every living thing, and the breath of all mankind." Again, Job xxxiv., 14—"If he gather unto him his spirit and his breath, all flesh would perish together and man would return to dust." But space would not allow for all the quotations to show that soul in the Bible sense includes all animals; and saying that man is a soul is only affirming that he is a live creature, that subsists as long as that energy of duty, called spirit—by which all other orders of life are supplied—is exerted towards him. But this is only negative proof. We will turn to a few passages in this same Bible—that is allowed by so-called Christians to be the Word of God—that positively deny the immortality of man in any shape or form:—Ezekiel xviii., 4—"The soul that sinneth it shall die." Isaiah, lvii., 16—"For I will not contend for ever, neither will I be always wroth; for the spirit should fail before me and the souls which I have made." No Tartarus torments mentioned here. Of course we know that the pious of the nineteenth century would compassionately suggest to us, "Ah, friend, it does not mean this, it means—&c.;" but we prefer to take it as it stands; we suppose God understood what He was talking about. To conclude—Job, xx., 5—"The triumphing of the wicked is short, and the joys of the hypocrite but a moment; though his excellency mount up to the heavens, and his hand reach up to the clouds, yet he shall perish forever, like his own dung. They which have seen him shall say, 'Where is he?' He shall fly away as a dream; yea, he shall be chased away as a vision of the night." We are perfectly incapable of composing anything in English that better conveys the idea of total destruction and extinction of man's being wholly. Therefore we will no longer intrude on your valuable space for the present, but recommend your readers to "Search the Scriptures, and see if these things be so." BIBLE CHRISTIAN.

Pacific Mail Steamship Company and Religious Civility.

TO THE EDITOR OF THE HERALD:—

Perhaps you can inform the public why clergymen of the Episcopal church have more respect shown them and their belief on board the steamers of the Pacific Mail Steamship Company than those of other American Christian churches. Why, for instance, should religious services be conducted according to the prayer book, when not more than one-fourth of the passengers prefer it? Why publicly wound the sensibilities of the great majority of American and foreign travellers by telling them and their clergy that the prescribed form of the principal service on the Lord's day is that of one of the smaller (numerically) of our religious bodies? Would it not be much better to invite clergymen to conduct services in their own way? We have read that in old times young David did not feel free in the heavy armor of King Saul, because he had not proved it; and the latter was shrewd enough to permit the giant to be killed with more simple weapons. Should there be several white neckties on board, the Captain might determine which should have the preference; though, in ninety-nine cases out of an hundred, the order and mode of worship could be at once and pacifically arranged without his interference. But why give needless offence and make travellers feel they are in a high-church chapel in a place which should be eminently characterized by fair play?

The writer has made several voyages in this company's steamers. In all he has heard passengers complain of the partiality shown in these religious exercises. On one occasion the purser was about to proceed with the usual morning prayers, till the passengers, learning what was about to take place, compelled him to extend an invitation to the only clergyman on board. This, however, was not done except on condition that the customs of a particular sect should be followed. Such were his orders. On another occasion two ministers of the Episcopal Church (one an Englishman) were invited, while not a word was said to the American Presbyterian clergyman on board, and no account taken of his presence. Is it any wonder that many of the passengers should have expressed surprise? Neither could many of them see any good reason why the Queen of England should have been specially prayed for on this occasion, in addition to the President of the United States, any more than the Emperor of Germany, the President of the French republic or the King of Spain. Germans, French and Spaniards, or Spanish Americans, in abundance were on board.

To the great majority of the citizens of this country, and to foreigners generally, such exclusive favor shown to the Anglican part of Christendom on board American steamers can but seem offensive. And yet this same company, I believe, has been recently applying for public aid. It might be done with better grace if due respect were shown to all whose votes are asked. Nearly all passengers will strongly approve of the idea of thus publicly worshipping God on the high seas; but surely some arrangement can be made whereby no sectarian form will be required, whereby an established church will be avoided. Does it seem exactly the thing, Messrs. Editors, that in a promiscuous audience of the kind referred to, a special prayer should be made for "our bishops and other clergy and the congregations committed to their charge?" In such a place we ought rather to pray for all Christians, for all men, without any such exclusiveness. RISING STAR.

Corpus Christi at the Church of the Redemptorists.

In the latter part of the thirteenth century Pope Urban IV. instituted a festival in special honor of the Holy Eucharist, and at the Council of Vienna, in 1311, Pope Clement V. appointed the second Thursday after Pentecost for its celebration. This day, known among us as Corpus Christi, is solemnized all the world over with the greatest joy, and in Catholic countries with the most entrancing ceremonies, in which the whole city or village takes an active part.

At the Redemptorist church, in Third street, where all the ceremonies of the Catholic Church are performed with great precision and grace, Corpus Christi is always a memorable festival, and, notwithstanding the rain, which came in torrents during the service, and the scarcity of flowers occasioned by "Decoration Day," was celebrated this year with luxuriant devotion.

At ten o'clock the roll of the drum announced the arrival of a company of soldiers belonging to the church, who marched up the broad aisle while the band played in the gallery and the church bells chimed deliciously, and immediately afterwards a long procession of altar boys came from the society, followed by the master of ceremonies and the three priests who were to celebrate grand high mass, which was performed as in all churches, except that at the consecration and benediction, at the command of the captain, the soldiers stationed in the aisle and about the altar, knelt, saluted and dipped the colors.

The distinguishing feature of Corpus Christi celebrations is the procession, when the blessed sacrament is borne with all possible reverence and splendor through entire villages, through city streets, resting at temporary altars put up for the purpose along the route, and loaded with flowers, or around the church, as circumstances permit. Those fortunate ones who have been "abroad" seldom fail to be deeply impressed at the singular spectacle of streets in gala adornments, a kneeling populace devoutly praying for God's blessings as the procession passes.

On Thursday at the Redemptorists', when the last Gospel had been read, the priests came to the foot of the altar, joined by other priests in copes from the sacristy, and knelt in adoration, while, under the leadership of the soldiers, headed by the dear old Stars and Stripes and a beautiful white silk flag, richly embroidered and elegantly mounted, the long procession of men and women's societies, with banners, lighted candles, ribbons and badges, Sunday school children, the girls with white dresses and wreaths, altar boys in red cassocks, and white surplices, formed and marched down the broad aisle, followed by a string of very little girls in white, with pink sashes, carrying baskets of flowers, which they scattered as they passed along. The dear little things were full of shy importance, and were so nice and sweet it would have surprised no one if they had all flown away through the vaulted roof. Last of all came the clergymen attached to the church, and a white silk canopy, borne by four men, under which walked the celebrant, carrying the remonstrance, supported by the deacon and the subdeacon, and immediately preceded by altar boys swinging censers. The great bells pealed from the towers, the little bells tinkled, the organ rolled out its grandest strains, and the voices of the singers mounted ever upward, while now and again the band broke in with triumphant bursts while the procession, which filled two aisles of the church, passed around, and when, at the end, the priests returned to the altar and gave out the *Te Deum*, the whole congregation took it up and sang it through with a vim and force only possible to German nature fully aroused. It was like the regular sweep of the great waves of some deep ocean surging over the sands of the soul. When again the hurry and bustle, the dreary, dripping grandeur of Broadway met the eye and ear, it was as if one had come from another world, or had, at least, been over the Rhine, and it cannot be denied to another country some considerable distance from the heart of Gotham. S. M. B.

"Thou Shalt Not Surely Die."

TO THE EDITOR OF THE HERALD:—

Such were the lying words of the subtle serpent that victimized the ever-trusting mother of us all. And such the words that to day are deceiving two-thirds of Christendom. In the midst of the strongest evidences of decay and death, with the hideous grin of mortality ever staring us in the face, and even while the voice of God in all its solemnity is sounding down the ages the ever certain fiat, "Dust thou art and unto dust shalt thou return," still, strange to say, it is with the utmost difficulty one can make another believe he is not just as innately immortal as God himself, or convince him he is not a ghost or spirit instead of flesh and blood. Thrust out from paradise lest he should partake of the tree of life and live forever, effectually barred from all that is life-giving and doomed to dust and ashes, what frenzy, what amazing presumption possesses man that he should for a moment deem himself immortal! Striving to be equal with God, working ever against our own true interests, we yield to the influence of an arogant ambition, wholly regardless of the great lessons of the past and forgetting, as certain of our own poets have said, that by that very sin "fell the angels," we likewise fall and perish in our own self conceit. When God said, "Thou shalt surely die," did He make any reservations or exceptions? Did He say, "I will kill the body, but preserve the soul?" Nay; but He said, "Dying thou shalt die," as though He had said, "I will take away the spirit (or breath) which I gave thee and thou shalt go back to dust," for "dust thou art and unto dust shalt thou return." But who said man should not die? The serpent. But who told the truth—God or the devil? Go ask the proud races of men that lived before the flood, go ask the millions who lie sleeping in their mother earth; go stand by the yawning grave and ask the question, and if any voice comes up from its dank, dark chambers it will be but to corroborate the fact that is in itself, of all others, the most evident, "the living know that they must die." There is but one way of escape from the doom that awaits us. Alas! how deep and lasting the impressions of error! Truth is a delicate, tender plant, that to flourish must be cared for and nursed; but error is like some tough and gnarled upas whose twisted roots strike deeply into the soil and are hard to be eradicated. In proof of this we have only to observe how side by side the two assertions—to wit, that of God and that of the serpent have come down to us through the misty years—and to-day there are more men and women who profess to believe the latter than the former, giving in some cases as a reason for so doing that the instincts of savage men are to be followed rather than the word of God, which has been verified in this instance more times than there are sands on the ocean shore or stars in the firmament of heaven. It is in the death and resurrection of Jesus Christ. If the Gospel is true then we may live again. If the Gospel is only a cunningly devised fable, "Let us eat, drink and be merry, for to-morrow we die." (I Corinthians, xv.) But to contend that the human soul can survive outside of Christ and cannot be destroyed utterly is to insult the majesty of God and to take away from Christianity the force of that beautiful and grand mystery that was hidden from the world until it was revealed in the resurrection of Jesus Christ, towit, the eternal purpose of God to restore us to our lost heritage and give us by and by another and a better life. This is a rational belief. To the uneducated, to the superstitious, to witches, to crazy fanatics, to untamed and uncivilized Indians and all unlettered heathens, belongs the faith in ghosts and spirits. Let us no more try to bolster up our belief in the immortality of the soul with the fact that unchristianized and savage people in the darkness of their intellect have had recourse to such nonsense. Such a belief is an insult to the age and light in which we live. How patent that subterfuge of all orthodox writers on theology, upon which is reared the great superstructure of their argument in this connection, to wit: the traditions relating to the immortality of the soul! Strange infatuation that leads Christian men to draw from such a source material upon which to sustain their theories when God has favored them with a direct revelation of His purposes and will, and assured them by His chosen instrument that until the scheme of salvation was announced in the good news of the coming kingdom it was not only veiled from mortal ken, but concealed from the most scrutinizing investigation of angelic intellect! Better never read the Word of God and trust to Providence than give the immortal (?) red men of America or some other people equally as uninformed the credit of finding out a problem which nothing but the ingenuity of God has ever been able to solve. CATO.

A Reply to Father Burke.

TO THE EDITOR OF THE HERALD:—

The HERALD being the great representative newspaper of America, as well as the most liberal and truly Catholic, I would solicit the favor of a place in your columns to reply, as briefly as possible, to a statement made by the Very Rev. Thomas Burke in a sermon delivered by him in Jersey City upon the "Promises of Christ Fulfilled only in the Catholic Church," a full and special report of which appeared in the *Irish American* of Saturday, May 25—a statement which I have not seen contradicted, and which is calculated to mislead not only those of the Catholic faith, but also such thoughtless and unreflecting Protestants as may have been present upon that occasion, as well as those who have read, or may yet read, such reports of it as have appeared in the various papers—a statement unsupported by facts, and totally at variance with the truth. It is as follows:—

"After 1,872 years the student of history turns over page after page of historic record, to all the enunciations of the Church, in her bishops, in her popes, in her councils, and nowhere can he find a single instance of a single line in which she taught a *single contradiction* (the italics are my own) to herself, in which the Church ever denied *one tittle or iota of her previous doctrine*, or even *changed one single feature* of her divine teaching."

Such an assertion is unworthy the source from which it emanated; in fact, it is so palpably incorrect that a "wayfaring man, though a fool, need not err therein." There is not the least occasion for the student of history to turn over page after page of the records of the dead past in order to disprove the statement of the reverend father. He has only to go back to the late Ecumenical Council. Previous to that Council it was optional for the Catholic to believe in the fallibility or infallibility of the Pope; but since then the teachings of the Church have been so changed that he dare not reject the dogma upon pain of excommunication. Here, then, we have one instance of a change in the teachings of the Catholic Church. But I have some others to bring forward. Pope Gregory, the Great, consecrated Bishop of Rome A. D. 590, declared that whoever claimed the title of Universal Bishop was the forerunner of Antichrist. Pio Nono not only contradicts his predecessor, Gregory the Great, in claiming to be Universal Bishop, but claims to be what Gregory never dreamed of—infallible! Again, for over eleven centuries the laity were permitted to partake of the sacramental cup; but this has been changed, and now none but the officiating priest or priests drink of it. The celibacy of the clergy was first publicly enjoined at the first Council of Lateran, A. D. 1123, but was expressly protested against by the Council of Nice, A. D. 325—a slight contradiction somewhere. Again, the use of images and relics in public worship was first publicly sanctioned in the second Council of Nice, A. D. 787; but this was condemned by the Council of Elibens, A. D. 305, and also by Gregory the Great. And to conclude, the Councils of Laodicea and Constantinople rejected the Apocryphal books as uncanonical; but the Council of Trent contradicted these two infallible Councils by declaring them to be canonical, and they are now of equal authority with the inspired Word.

Now, in view of the above facts, which I challenge any Roman Catholic to disprove, and of the truth of which none knows better than the reverend father, I am at a loss to understand how he could have been guilty of so gross a mistake; but I am willing to attribute it to a sudden flight of the imagination or a *lapsus linguæ*, or to anything, in fact, save with an intent to deceive; but I do trust Father Burke will see it to be his duty to correct his mistake, in order to avoid suspicion, and to be more on his guard in the future. For my own part, I would have thought it unworthy of notice had he not been instituting a comparison between the stability of the Catholic Church and the ever-changing doctrines, as he was pleased to call them, of the Protestants. I am a Protestant, and am not afraid of all honest criticism; but am free to confess to a decided repugnance to the use of anything calculated to mislead or deceive, in order to support Protestantism at the expense of any other religious sect. Apologizing for having occupied so much of your valuable space, I am, sir, respectfully,

GEORGE LEE, 750 Kent avenue.

Rejoinder to "Cato."

TO THE EDITOR OF THE HERALD:—

Several weeks ago a writer, signing himself "Cato," published an article in your religious column denying the immortality of the soul, and made the broad assertion that he could prove his position, if I mistake not, by quoting from the Bible. In order to induce him to bring forward his testimony I sent you an article containing little else than quotations from the Bible, which seemed to me to teach that man is immortal; but, alas, "Cato" has begged the question, and, instead of bringing forth evidence or proof from the Bible, he attempts to get out of his position by a diatribe against the poor pagans in general and orthodoxy in particular. This will not do, Friend "Cato." Let sophistry and high-sounding words alone and make good your assertion that man is not immortal, and that you can prove it by the Bible. This is a question which the millions of readers of the HERALD would be very glad to have settled, and in which they have deep interest, and I hope "Cato" will set to work at once to fulfil his promise.

Letting the reader refer to the Bible himself for the quotations charged by "Cato" to have been interpolated by myself, and feeling satisfied, if error exists, it may only be in the imagination of my critical friend, I will, Mr. Editor, with your kind consent, further present some thoughts and quotations to advance the presumption that man is immortal:—Coorinthians xv., 13, "But if there be no resurrection of the dead, then is not Christ risen; 14, And if Christ be not risen, then is our preaching vain and your faith is also vain; 16, "For if the dead rise not, then is Christ not raised;" 20, "But now is Christ risen from the dead, and become the first fruits of them that slept; 21, For since by man came death, by man came also the resurrection of the dead; 22, For as in Adam all die, even so in Christ shall all be made alive;" 42, "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption;" 44, "It is sown a natural body; it is raised a spiritual body. There is a natural body and there is a spiritual body; 45, * * * The first man Adam was made a living soul;* the last Adam was made a quickening spirit." "For this corruptible must put on incorruption, and this mortal must put on immortality."

"This mortal must put on immortality." This truth, so clearly stated by the Apostle, should silence "Cato" forever in regard to the immortality of man. The expression used is "must," not may, put on immortality. "As in Adam all die, even so in Christ shall all be made alive." Not a portion of the seed of Adam, but all.

The New Testament, so far as my poor understanding allows me to comprehend its teaching, advances the doctrine that our Lord and Saviour, Jesus of Nazareth, was expressly sent into the world to restore unto life all the seed of Adam, or rather, to proclaim the great truth to the world that although earthy bodies had crumbled away, they were still alive to their God. It follows, then, if Christ has restored all things to their primitive state (save the penalty of going down into the grave), how can it be contended by "Cato" that man is not immortal, when the Almighty himself condemns only what was taken from the earth to death? There is nothing in the curse of man which includes the soul or spiritual man. There will be a resurrection of all the seed of Adam—the righteous and the wicked—which can be proved by reading the words of truth uttered by the Saviour, as set forth in Matthew, xxv., verses 31 to 46 inclusive. It will be seen from this quotation that Our Saviour makes no exception; but that the good spiritual man will receive life everlasting, while the wicked spiritual man will receive everlasting punishment. The good and faithful spiritual man will be clothed upon with a glorified body, while the wicked spiritual man will be cast into outer darkness.

It seems to me that "Cato" can only see the word death in its literal sense—that is, a total cessation of existence; while the Scriptural death, in all allusions to eternity, in my humble opinion, does not mean annihilation, but a state of unending unhappiness, grief, woe, despair. Life, on the other hand, is unending joy, happiness, bliss. To prove the fate of the wicked, and the everlasting nature of their spirits or souls, I will quote the words of our Saviour, as stated in Mark ix., 43 and 44—"And if thy hand offend you, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that shall never be quenched: where their worm dieth not, and the fire is not quenched." Also, see note. Man's spiritual individuality is further proven, in my humble judgment, by our Saviour himself, when he says to the thief on the cross (St. Luke xxiii., 42)—"And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in paradise." As Christ's body was buried, and, according to Scripture, remained in the earth until the third day, it follows that He did not meet the thief in paradise in the flesh, but in the spirit. I think it impossible to construe this remark of our Saviour's in any other way than that the thief had a spiritual body, or soul, and in that body did meet the Lord that selfsame day in paradise. DISCIPLE.

*NOTE.—To show what our Saviour taught about the soul of man we quote from Matthew x., 28—"And fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell."

Religious Notes—Personal and General.

The trustees of Rev. Mr. Hepworth's new church, the Church of the Disciples, are Charles L. Anthony, E. W. Holbrook, Sigourney W. Fay, R. P. Herrick, A. N. Beadleston, Judge Wm. G. Sterling, Judge Henry Hilton, William Post, E. H. Perkins, Jr. The trustees have bought land on the southeast corner of Madison avenue and Forty-fifth street, and will at once commence the erection of a church edifice capable of holding 2,500 people. They expect to have the building completed by next Christmas.

The Church of the Resurrection has recently removed to the church in Fifty-seventh street, near Lexington avenue.

DETECTIVE LAMBRECHT'S MURDER

Trial of George Lavery for Killing Detective Lambrecht—Found Guilty of Murder in the Second Degree.

The trial of George Lavery, charged with the murder of Detective Lambrecht, was resumed yesterday morning in the Court of Oyer and Terminer. Occupying the Bench with Judge Ingraham was Sir William Young, Chief Justice of Nova Scotia.

Mr. William F. Howe summed up on the prisoner's behalf, occupying nearly an hour and a half, and his speech was characterized by unusual force and eloquence. He said that the prisoner and his party were quietly, wending their way home, when one of them accidentally jostled against Detective Lambrecht and the two officers with him, all of whom were dressed in citizens' clothes. The latter, instead of acting as conservators of the peace, became violent, and one of them, with a policeman's club, knocked down one of the prisoner's party. A general fight ensued, and it was not proven, he claimed, that Lavery committed any overt act until he was seized by Lambrecht. He also insisted that the evidence disclosed that Lambrecht discharged the contents of his pistol between the prisoner and his cousin. As an instance of Lambrecht's reckless temper he called attention to his throwing his club and belt at the prisoner after their arrival at the station house. He insisted that there was no intention on the part of Lavery to take the life of Lambrecht, but that he acted in self-defence.

Assistant District Attorney Sullivan followed in a speech of about the same length, and characterized by the same eloquent cogency of argument. He denounced the prisoner and his associates as a band of roving brawlers, and pronounced their attack upon the officers as not only most ruffianly but entirely unprovoked. A dozen assaulted three, which was very cowardly. He urged that all the circumstances clearly showed a cool and deliberate murder, and claimed that the only verdict the jury could render in accordance with the evidence would be murder in the first degree.

The summing up concluded, a recess was taken for half an hour, after which Judge Ingraham, in his usual clear and succinct manner, charged the jury. He reviewed the testimony at length, and called attention to the contradictory character of the defendant's witnesses. There was no guide for them to follow, and if they disbelieved all these, there only remained the testimony. There was no evidence to sustain the prisoner's account of the affray, and from the circumstances must be gathered the question of intent. If from the picking up of a stone and the use of all his natural force they concluded that the prisoner intended to kill the deceased, then it was murder, although the intent was formed only immediately before the act. If that intent did not exist, then it was not murder, but one of the degrees of manslaughter. Whether he knew they were officers or not, he was in a different position as an aggressor than as one assailed. He cautioned them against inane sympathy for either side, and urged that their only motive should be that of duty in arriving at their verdict.

The jury retired at two P. M., and two hours later came into Court with a verdict of

MURDER IN THE SECOND DEGREE.

Mr. Sullivan at once moved that judgment be pronounced upon the prisoner.

Mr. Hummell asked a postponement of the sentence until Mr. Howe could be present. He thought that this was due both to the prisoner and his counsel, the latter of whom, as was well known to the Court, would not have been absent except for sudden indisposition caused by his laborious efforts in the case. He did not know what course Mr. Howe might propose to take in view of the verdict of the jury—whether to move for an arrest of judgment or for a new trial—but certainly his presence in the interest of his client was necessary. He only asked the deferring of sentence till the Court meet again.

Judge Ingraham said that it would be some time before the Court would meet again.

Mr. Sullivan thought that the effect of the trial would be greatly lessened by postponing sentence.

Mr. Hummell strongly pressed his point, and the Court finally agreed, in compliance with his request, to meet specially at ten A. M. to-morrow for the purpose of passing sentence. During all these proceedings the prisoner manifested the same stoical indifference as he has shown from the beginning of the trial. The general supposition was that he would be convicted of murder in the first degree, and that he has had a lucky escape from the gallows, the penalty for the degree of murder of which he was adjudged guilty being from imprisonment for ten years to imprisonment for life.

HANDSOME MASONIC DISPLAY.

St. John's Commandery, Knights Templars, of Philadelphia, who have been on a pilgrimage since Monday last, were yesterday afternoon escorted from their headquarters at the Metropolitan Hotel, where they had been staying since Friday afternoon, to the Cortlandt street ferry, they being bound homeward. The Philadelphians numbered about one hundred men, and the escort about the same, consisting of representatives from Morton, Columbian, Palestine, Manhattan, Constantine, Clinton, De Witt Clinton and Ivanhoe Commanderies. The visitors and their hosts presented a fine appearance in their beautiful uniforms, and attracted much attention as they marched down Broadway to the ferry, headed by Grafulla's band. John A. Lefferts, of Palestine Commandery, was Grand Commanding officer of the day, his aids being William B. Edwards, of Morton Commandery, and William Blanck, of Manhattan Commandery. G. Ver Hoeven, of Ivanhoe Commandery, was Adjutant. St. John's Commandery was under command of Jeremiah Hutchinson, Past Grand Commander of Pennsylvania, and Christian Hebbard, Past Eminent Commander. The Metropolitan Hotel, over the principal entrance, was handsomely decorated with Masonic flags in honor of the occasion.

METHODIST GENERAL CONFERENCE.

A New Magazine To Be Established in Boston—The National Centennial Anniversary—Women as Methodist Preachers—Dr. Lanahan's Fraud-Hunting Expenses To Be Paid by the Book Concern.

The devotions of the Conference yesterday were led by Mr. Neal, a layman. Bishop Peck presided. The journal was read and approved. It brought Rev. J. M. Buckley to his feet to rebut a slander upon the Secretary of the Conference, Dr. G. W. Woodruff, made by the Brooklyn *Union* yesterday. That journal charged him with interpolating the name of Dr. Carlton in the list of nominees for agent of the Book Concern. Quite a little scene occurred over this item, and the reporters of that journal were asked to retract the statement. It is difficult to conceive why the Doctor should interpolate any name, seeing that as a delegate he had a right to nominate Dr. Carlton or any other man. But Dr. Carlton was nominated by half a dozen delegates on the occasion referred to.

Dr. E. O. Haven was unanimously elected Secretary of the Board of Education.

The Committee on General Conference Expenses reported in favor of paying the expenses of reserve delegates who have been called to fill the places of the newly elected bishops, and also of those delegates who were necessarily absent.

DENOUNCING THEATRES, DANCES AND PARTIES.

Report No. 3 of the Committee on the State of the Church was, after discussion, adopted by a vote of 179 to 75. It prohibits church members from attending theatres, circuses, dancing parties and dancing schools, playing at games of chance, buying, selling or using intoxicating liquors, &c.

Report No. 3 of the Committee on Book Concern was read and discussed at some length and then adopted.

The Wesleyan Association of Boston ask for the founding of a new monthly magazine in that city, which they were willing to start if the General Conference would guarantee the association against loss, Governor Evans, of Colorado, offered an amendment that the magazine asked for be established by the Book Agents in New York, provided this can be done without pecuniary loss to the Concern. On this amendment Drs. Curry, Stubbs, Munsell, Slicer and Ives and Mr. Bonner and others debated for and against it. Dr. Curry thought that New England was largely becoming a magazine-reading community, and the Methodist Church should take advantage of that fact. Dr. Ives did not think the magazine was needed at all. Dr. Munsell thought that if the Book Concern shall guarantee such a magazine the agents themselves should publish it and the General Conference should elect its editor. The previous question was ordered, and the amendment and report were adopted.

Bishop SIMPSON announced that the Bishops had appointed the provisional boards of the several benevolent institutions and societies of the Church, reappointing the present boards, but cutting off some names and adding others, so as to make them all conform to the previous action of the Conference limiting the numbers to thirty-two ministers and thirty-two laymen. The Conference adopted the report.

The Committee on

NATIONAL CENTENNIAL ANNIVERSARY

reported that the Methodist Church was the first in the days of Washington to pledge itself to the support of the national government, and was foremost in its support in the late war, and that it therefore rejoices that Congress has taken proper action for the celebration of the National Centennial Anniversary. Under God this nation has greatly prospered and has given freedom to four millions of slaves. The committee therefore recommend that religious services be held in the churches of the denomination beginning on the first Sunday in June and continuing until the Fourth of July, as the preachers may find it convenient; and that they review the mercies and blessings of God to the nation and to the Methodist Episcopal Church, and that special collections be taken up in all the charges for the furtherance of Methodist education in this country, and especially for the education of young men and women for the regular ministry and as missionaries; that the fund thus raised shall be kept unimpaired, but its interest be perpetually devoted to this object; that in June, 1874, the bishops shall draft a programme for these services, which shall be by them presented to the annual Conference of 1875 for approval.

Dr. OSBON opposed the financial item of the report, and also the making a denominational matter of this national celebration. He therefore moved to strike out this feature. The Church had been literally "scooped out" by centennial collections in 1839, the founding of Methodism in 1866, the anniversary of American Methodism, and on other occasions.

Dr. WALDEN remarked that in the decade between 1866 and 1876 the property of the Church will have doubled, and the people will be well able to give toward the collections asked for.

Governor EVANS was opposed to striking out this feature. Without it all the rest is but Four th of July buncombe. The reasons for taking up centennial collections every ten years, he thought, were very far fetched, and come from the wrong source. They do not come from the people who pay the money.

Mr. STEELE opposed the financial item, or doing for posterity what they should do for themselves. He preferred that posterity should do something for us and pay our national debt. They will be far richer and better able to do so than we are.

Dr. CURRY also opposed the financial feature. Let the Methodist Church, he said, be present in its individuality as worshippers at the common shrine, but they should not make a money matter of it.

METHODISTS LOVE TO PAY DOWN.

Dr. IVES favored the money feature because he believed the people loved to give and loved the preachers who asked them for the most money, and if the collections as recommended be taken up in June they will be prepared to enjoy the Fourth of July hugely.

On a call for the previous question Dr. Osbon's motion to strike out all that related to the financial arrangement was lost, and the report was adopted.

The report of the Committee on Ministerial Support recommended weekly, monthly and quarterly collections in churches and church classes for this purpose, and that at the beginning of the year the stewards shall ascertain how much they want, and then apportion the same among the classes or among individuals or pastoral associations that may be formed. Adopted.

Dr. WAKELEY presented the report of the Committee on

WOMAN'S WORK IN THE CHURCH,

which he advocated. It sets out with a statement of the good that women have done and are still doing in the Sabbath school, in home and city missions and in the evangelization of the heathen. And while it rejoices in the indications that women are called to be teachers of the Word of Life, yet the instances are not sufficiently numerous to justify any new legislation in the Church on this subject. The committee are willing to await the further developments of Providence in regard to woman's preaching or assuming the pastoral relations. They, however, recommend the preachers to encourage the exercise and development of the gifts which God has bestowed on their sisters for the furtherance of His kingdom upon earth. The committee therefore presented the following resolutions, which cover two memorials referred to them, for adoption:—

Whereas the Ladies and Pastors' Christian Union is doing valuable service by systematically employing the women of the Church, under the supervision of the regular pastorage, in religious work in the homes of the people, and especially among the neglected masses who do not come to church; and whereas a large proportion of the Church are women, and there is a wide field of usefulness opened up before them in this direction, for which they are eminently fitted; therefore,

Resolved, That the prayer of the memorialists be granted, and that the Ladies and Pastors' Christian Union be and is hereby recognized as a regularly constituted society of the Methodist Episcopal Church.

Dr. WAKELEY, in moving the adoption of the report, eulogized the ladies. Susanah Wesley, he said, was the first Methodist preacher, and woman had always played an important part in the history of the Church and of the world. Indeed he did not know that America would have been discovered to this day but for a woman. (Laughter) He was in favor of making women class leaders, stewards, &c., and if there was a special call for women preaching the glorious Gospel of the blessed God he would go in for that too. The hand that rocks the cradle rocks the world.

GOD BLESS THE WOMEN,

the noble women of Methodism! They're a grand institution. (Laughter.)

Rev. Mr. HUGHEY believed that women were just as much called to preach the Lord Jesus Christ as men, but he was not prepared to put them in the pastorate, because the Bible did not put them there.

Appended to the report was a constitution for the above named Union, which Mr. O'BRIEN moved to strike out; but his motion was laid on the table by a vote of 142 to 42.

On motion of Dr. CURRY, the report was divided, and the first part was adopted; and, after further discussion, the second part was similarly disposed of.

On motion of Dr. CURRY also, Conference decided to adjourn *sine die* on Tuesday next, immediately after the morning session.

DR. LANAHAN TO BE REIMBURSED.

The expenses incurred by Dr. Lanahan in his investigation of the