SACRED SERVICES.

Ceremonies and Instruction in the Churches Yesterday.

BEECHER ON TRUE DEMOCRACY.

Failure of Californian Christianity to Convert the Heathen Chinee.

What Is To Be Done with the Weaker Races?

FROTHINGHAM ON LETTING THINGS ALONE.

Idlers to Die of Their Own Idleness—The Weak Only To Be Helped.

ORDINATION RITES.

The Younger Tyng's Farewell Sermon in the Church of the Holy Trinity.

Why Catholics Should Celebrate St. Patrick.

Prayers in the Episcopal Church for the Condemned Criminal Foster.

The sensationalists of the pulpit were not yesterday so full of public topics as on the previous Sabbath, and the sermons which were preached were, generally speaking, of a less special character. The weather was gusty, but pleasant, and the sunshine drew forth a very large number of worshippers, piety with the opening of Spring seeming to gain a new impetus in proportion as its duties grow more attractive in fulfilment. Limited space prevents the giving of a very extended budget of sketches of pulpit sayings this morning, but those which will be found below are selected with special reference to the importance of the subjects and ideas elucidated.

CHAPEL OF THE HOLY TRINITY.

The Ordination of Mr. McCaffery by Bishop Potter—Prayers for the Condemned Murderer Foster—Congratulation to the New Pastor.

At the Chapel of the Holy Trinity yesterday morning Mr. McCaffery, formerly deacon, was ordained priest by the Right Rev. Bishop Potter. The Bishop was to have delivered the sermon, but owing to a severe cold he was unable to do so. However he made a few remarks to the congregation, in the course of which he said:—

BISHOP POTTER'S REMARKS.

It was contrary to the advice of my family that I came here this morning. Last evening I was taken very ill, and they did not think it proper for me to expose myself to the weather, but I would not for anything have had your little congregation disappointed in the ordination of your pastor, the Rev. Mr. McCaffery. When my folks found I was determined to come here they exacted a promise from me that if I came I would not preach, nor do I intend to, but I cannot let this opportunity pass to tell you that I am satisfied with your pastor and his work, and admire your solicitude to have him raised to the priesthood. Dr. Seymour, who has been ever willing to help and assist me, will preach the sermon which properly fell to my lot, and I am confident you will lose nothing in the substitution of him for me in the pulpit."

Dr. Seymour then rose and stated his confidence in his inability to duplicate the power of the reverend Bishop in the pulpit, and that only the indisposition of that reverend gentleman could induce him to take his place.

THE SERMON.

The text of the sermon was taken from St. Paul's Epistle to the Ephesians v., 1, 2:—"Be ye, therefore, followers of God as dear children, and walk in love as Christ also hath loved us and hath given Himself for us, an offering and a sacrifice to God as a sweet smelling savor." The end of the sermon was to prove the divine origin of the ministry and the comparative uselessness of the Bible without expositors. When Paul wrote his letter to the Ephesians he knew that unless some instructions were given as to what was to be done with it and how it was to be used it would fall into obscurity in a few years. Even as one of us has letters, the perusal of which calls up in the mind many treasured and fond remembrances, but which to others are devoid of interest, he knew that unless he made some arrangement to perpetuate his advice to these people it would alter a few generations die out. So it is with the Bible. If it were left merely a written book it would soon be forgotten, or at least be slighted. To prevent this the ministry has been instituted, to perpetuate the word of God and to explain the same. Dearly beloved, you are to have a minister of your own choosing ordained to-day, and it is my hope and wish that you and he will forever agree, prosper and be happy. To your clergyman I have a few words to say. I hope that he will never lose the dignity which to-day will be bestowed upon him, and that he and his flock will forever be a unit in all matters regarding the Church which he represents. May God bless him and you, and may both become wealthy in spiritual and worldly graces.

PRAYER FOR FOSTER.

After the sermon prayers were offered up for the pastor, the congregation and for the condemned murderer, Foster.

Bishop Potter then proceeded to ordain Mr. McCaffery a priest of the Episcopal Church, and, in the solemn, dignified ritual of that creed, he was declared, according to Melchisedec, a priest forever.

After the ordination the major part of the congregation retired, a few remaining to take communion with the pastor. After the services Mr. McCaffery was besieged with friends, who showered upon him their congratulations.

CHURCH OF THE DISCIPLES.

Weakness of Atheism—The Other Side of the Picture—Sermon by the Rev. George H. Hepworth.

There was the usual large and fashionable attendance at the services yesterday morning at Steinway Hall, where the Church of the Disciples still meet for Sabbath worship, though hoping, as stated yesterday, in two or three more Sundays to get into their new edifice. The Rev. George H. Hepworth preached the third in his series of discourses on the "Foundations of a Christian Faith," the particular branch of the subject being "Weakness of Atheism." His text was Job xxi., 15—"What is the Almighty that we should serve him? and what profit should we have if we pray unto Him?" After brief reference to the two previous discourses, he stated that he intended in the present one to look at the back of the picture, atheism and indifference. In this age there was but little philosophical denial of God. This was because there was so much

COMMON SENSE.

We should be sorry to see any one whom we loved let go his hold on those powers which have so long helped us. This was an age in which men lived practically, as if there was no God. The mind appreciates the good; but in acts this appreciation God is not shown. Although we believe that God should be the foundation of the temple, yet they too often built their private houses of material which is but temporary. The storm may blow it down or the flood may wash it away. It was impossible to measure the effect of this half indifference to God. They could only appreciate it approximately by imagining that God's influence was blotted out. How much of the

MORALITY OF NEW YORK

depends upon the lighting of its streets at night. Light acts as a physical restraint. Give him sunlight by day and moonlight, and he would decrease the crime of the world fifty per cent. Suppose they carried the thought farther; suppose they blotted out the moral light of God's influence; suppose they tear out the traditional religion of the race, and what would be the result? Men's conscience would dwindle, dwindle. Carrying out this at further length he drew a contrast between believers and unbelievers. He desired the congregation to make his teachings personal. Next in order he traced the natural tendency of an implicit and active faith in God. It was to make them live

IN A HIGHER PLANE.

Everything, he urged, depended on the plane. If they lived with brutes they would become brutalized; if with giants, they would become giants. They were not walking alone. The spirit of God attended their footsteps. There were two ways of looking at religion. One represented God as a master and us as his servants. The other represented God as a father and us as his children. Toward the close of his discourse he announced a sort of semi-faith in spiritualism, that is to say that angels and the spirits of good friends gone before us attend us through life. He believed that his father looked down upon him from heaven, and that his brother had grown to be a man in heaven. Unless there was a heaven this life would not be worth living.

CHURCH OF THE HOLY TRINITY.

Farewell Services—Sermon by the Rev. Stephen H. Tyng, Jr., D. D.

The elegant and well-known Church of the Holy Trinity, Madison avenue and Forty-second street, was filled to overflowing yesterday morning by parishioners and strangers to take part in the farewell services of this house of worship, as around the present structure there is already being laid the foundation of a more commodious and grander building, and from this date divine services will be held in the temporary church, Madison avenue and Forty-seventh street. After the usual preliminary lessons and prayers were read, the pastor, the Rev. Stephen H. Tyng, Jr., D. D., announced as his text for the occasion II. Kings vi., 6 (in part):—"And the iron did swim." He said that Elisha, in his prophetical office, was only second to his miraculous powers. Always in the lonely places, as the Brook of Kedron, we meet him and know of his connection with God. The instances of the supernatural connection therein, and so directly appointed that the power is manifested of God, are peculiar to Elisha's miracles. In other places like results were only attained by the aid of Divine authority, but here they seem illogical. Naturalism cannot explain Elisha's wonderful words; the best and worst we can do is to believe. Dr. Tyng continued upon this line of thought and referred to the impossible and improbable in life, and the agencies that overcame the improbable in godly works, and though the age of material miracles has passed, yet the history of every life is full of instances that border on the magical. He then said that to-day the history of this congregation suggested a host of illustrations of the opening theme, going to prove that both the improbable and impossible may be overcome in godly works. Their hindrances and embarrassments were not few, but out of all the

LORD HAD DELIVERED THEM.

He had often smiled when others in like work had come to him with stories of trials and troubles, just as if theirs had been a bed of roses. During their nine years as a church it had not been a holiday, and they had seen adversity and been knee-deep in the slough of despair. Having at their beginning thought they had attempted the improbable, and yet in a short time bankruptcy would stare them in the face, all the laws of life were against them, and no man of business would have invested one dollar in the enterprise, according to the usual laws of profit and loss.

He related the history of the church and its successful contending with many difficulties and troubles. To-day, notwithstanding their great financial difficulties, through which they had passed, they were worth $500,000 above all indebtedness. Beside the financial troubles gone through with, Dr. Tyng referred at length to the ecclesiastical difficulties through which the church had passed—the arraignment and prosecution of the pastor for an offence not known to the Church, but without success; and thus again "the iron did swim."

THEIR FORM OF WORSHIP

was simple; no meretricious accessories for demonstration and effect had been resorted to. And after enumerating the various charities which the church had originated and supported, Dr. Tyng read the following statement of the work of the church since their organization:—Baptisms, 768; confirmations, 511; funerals, 438; marriages, 212; communicants, 1,300; Sunday school children and teachers, 1,865; contributions to the poor and general offerings, $18,529; domestic missions, $11,464, and all collections made during the nine years, $519,000. The sermon was concluded by advising that the only part of the furniture of the old church that could be utilized was a portion of the organ, and an appeal was made for money sufficient to build the new one to be required, and this would remain a memorial of the last visit to the old church. The appeal was heeded, and $8,000—the amount required—subscribed.

In the afternoon there was church for the children, with baptism, and in the evening the Rev. Dr. Tyng, of St. George's church, and the Rev. Dr. Dyer and others addressed a large congregation.

ST. PATRICK'S CATHEDRAL.

Sermon by Rev. John M. Farrelly—The Relapsing and Unrepenting Sinner—Why Men Become Outcasts in Society—Hardness of Heart Makes Us Heedless of God's Voice—The Taking Away of the Life of a Fellow Creature.

The Cathedral was as usual well attended yesterday. The high and side altars and pulpit were lined with purple. The ceremonies were those generally carried out in the celebration of what the liturgy terms a "Missa Cantata." The sermon was preached by

THE REV. JOHN M. FARRELLY,

secretary to the most reverend Archbishop. The subject chosen was on the hardened sinner, and was faithfully developed in accordance with the spirit of the text taken from the Gospel of the day, illustrating the fallen and irremediable condition of Jerusalem, which the preacher interpreted in the sense of its applicability to the unrepenting sinner.

The voice of conscience was the oracle of each one's sinful conduct, warning him of his condition and apprising him by painful inward pangs of the hideousness of his crimes. Tears rolled from the eyes of the criminal, and groanings were uplifted from his heart in view of the very contemplation of his existence.

A PRAYER WAS THE BEST COMFORTER

in that hour of necessity. If uttered in faith, with hope, humility, a contrite heart and a determination of amendment, God's grace comes flowing in upon the soul. But unfortunately the sinner in his mad career forgets to pray, neglects the whisperings of the Holy Ghost, and in the boundless intensity of his natural and unrestrained passions becomes a prey to robbery, to infamy; nay, even dares

TO TAKE AWAY THE LIFE OF HIS FELLOW BEING.

God would have sheltered him in the first moment of his intention had he learned to appeal to Him for aid. Now he is lost, and finds few to mourn over the stranded wreck of his virtues. Thus men become outcasts in society when faith is dead, when hope is gone, and when the voice of conscience is hushed. Thus the land was flooded with crime, as if the recognition of God was ignored.

HARDNESS OF HEART

was the bitterest sting to the soul. It originated all that was evil to the prospects of its safety, for when the call of repentance was heard the response was only mockery, blasphemy, and finally crime. Penance was the safeguard for those who, though criminals in the eyes of the world, yet retained their existence. In hell no reparation can be made. On earth the peace God promises to the penitent heart is to be sought. In hell no one can render assistance. The preacher concluded in a beautiful peroration by recommending all who were in sin to repent and do penance if they would hope for God's mercy and forgiveness.

ST. ANNE'S EPISCOPAL CHURCH.

Lo! the Poor Indian—What Missionaries are Doing for the Sioux and Brules on the Missouri and Ogalallas and Ojibways "In the Land of the Dakotas."

In St. Anne's Episcopalian church, Eighteenth street, near Fifth avenue, a fair audience were in attendance last evening to listen to a discourse given by Mr. E. P. Kemble, Secretary of the Missionary Society, on "Church Work Among the Indians." The lecturer, before undertaking his subject, apologized as a layman for undertaking to speak before the congregation assembled, but showed his subject in a very brief way by remarking that he had spent among the Indians for over twenty years and always took an interest in their civilization and Christianization, and, furthermore, that he was, as secretary, the bearer of a message from several zealous missionaries.

A HURRIED GLANCE AT THE INDIAN.

To one who may be on a tour out West on a Pacific Railroad car, a wretched, diseased, debauched, dissipated group of Indians appeared as such at intervals to the eye of the discerning traveller, and that passenger, on his return East, tells the hideous sight he saw and cloaks it with the features of a reality. If such were the case, to civilization alone the shame was attributable, which, under the pretext of doing good, stripped them of lands, of home, of their characteristics, and gave nothing in return. But he (the speaker) would represent them as he knew them, as he had first seen them from the window of a whirling locomotive.

At a missionary station on the Missouri River the Indians were friendly and hospitable, and appeared before the white men as equals. They distrusted the white man, and, perhaps, with reason. Listen to the words of an old chief on meeting a missionary he did not know:—"What are you come here for? To tell us lies! The whites are a nation of lies. Leave us; we will follow the chase and find the great hunting ground ourselves."

INDIANS NOT INCAPABLE OF BEING CHRISTIANS.

This the speaker proved by taking his audience with him in spirit to the chapel of the Brules and representing the Indians as being present from ten and twenty miles distant, repeating lessons, responding to prayers and joining in the hymns of the service. These 1,000 Indians were civilized and Christianized. When the government punished the noble race some of these have been known to perish with the guilty, unreclaimable savage.

He then went on to show how several conversions were singularly made, describing the prayers, the tears, the manner of speaking and the reconciled attitude of men who, being actually wild, became momentarily docile. One young brave, who volunteered his assistance to a missionary, educated thirty-five brothers. In a Dakota mission 420 Indians were gathered into the Church. There were now

THREE THOUSAND INDIANS IN THE WEST.

To the Church, along the Missouri, among the Sioux and Brules and in Minnesota and Dakota Territories, among the Ojibbeways and other tribes, the preservation of 35,000 of these had been indebted. Six hundred thousand dollars had been already expended, and 750 communicants were counted among those Indians among whom the speaker was recently sojourning. Mr. Kemble concluded his discourse by advocating the necessity of supporting these Indian missions, as a work of great promise and inestimable reward.

BLEECKER STREET UNIVERSALIST CHURCH.

The Universalist Idea of Hell—Sermon by the Rev. E. C. Sweetser.

There was a large congregation at the Bleecker street Universalist church, corner Bleecker and Downing streets, last night. The Rev. E. C. Sweetser preached on the "Universalist Idea of Hell." He took his text from Psalm ix., 17. There was no other word in the English language, he said, that gave religion such a sombre look as the little word "hell." There seemed to be a magic power in this word to harrow up men's souls. The popular belief was that hell was a place of endless torment for the wicked. Now, let us see what the Bible says about it. The four different words in the Bible which the translators had translated into "hell," bore no reference to a future life. A host of distinguished divines maintained that the Old Testament never established a state of future existence. The Hebrew mind was very uncertain in regard to the idea of death. They thought that all men, good and bad, would go to the same place. David had been represented as having been in hell, as having been redeemed from the lowest hell. The original Hebrew word meant literally a grave, and it was unfortunate that it ever should have been

TRANSLATED INTO "HELL."

The Greek word "hades" had the same significance as the Hebrew word; it meant the grave. In the sentence, "O Death, where is thy sting? O Hades, where is thy victory?" the word evidently meant grave. Supposing the word to be rightly translated "hell," it was nowhere to be seen that this hell was to be endless, but the Bible said, in fact, that hell was to be destroyed. The hell of which the Bible spoke was the hell that meant the grave, or death, or sorrow.

The prediction of the text of his sermon had been verified in history. Where was the Roman Empire? The glory had departed from the "Seven Hills, and the halls that rung with the words of Cæsar and Cicero were threaded now by monks and thick-veiled nuns. Where was Babylon? Why are all these great cities destroyed? Why, but that they forsook the path of righteousness—why, but that they forsook the true God? Here in America they ought to take this lesson in mind. If they as a nation were righteous God would still remain with them. It was eternally true that the wicked went sooner to the grave than the righteous. The man who obeyed the physical laws of God escaped an untimely grave, but he who violated those laws was quickly hurried on to the grave. Oh, how sadly the police of New York could illustrate his text in this respect! The natural tendency of wickedness was to shorten life. The wicked were not only turned into hell in the primary sense of the word, but also into the secondary—the hell of conscience within them. There was no torture so acute as that of an offended conscience. "Whatever a man soweth he shall reap." He could only evade the hell by repentance.

READ "MACBETH,"

and in the dagger scene behold the agony of the self-accusing mind; read "Richard the Third," as he starts up from his couch, and see what a hell can come only from the deepest hell—the hell of conscience. But they need not go outside their own experience; they had all committed sin and had all known what it was to feel remorse. Would this hell, this self-inflicted torture of mind, extend into future life? He conceded that the figurative, spiritual hell extended into the future life of the man who died in sin. If we obeyed the precepts of the Saviour here God would take care of the next life. One thing was certain, that though hell would extend into future life it would not be everlasting. God was a God of love, and the doors of repentance were always open. Hell should pass away, and they should rise to a pure and immortal life, when hell would be no more.

LYRIC HALL.

Laborers with God—The Doctrine of Letting Things Alone—Pauperism—Sermon by the Rev. O. B. Frothingham.

The "bleak winds of March" did not diminish the attendance at Lyric Hall yesterday morning, for it was as large and as fashionable as ever. Mr. Frothingham's discourse was based upon the words of Paul—"For we are laborers together with God." This was a favorite thought with Paul, he began, and he seems to have gathered strength, cheer and consolation from it. He did not work alone, but the Divine Power worked with him. There was a divine and sweet confidence between God and the colaborers on the earth. Neither could do without the other. God is working to bring men out of the realms of darkness into the realms of light. This conception of divine working has been adopted into the Church. The Church has nothing to do with society, but to snatch people from a future condemnation. The idea of the co-operation of God with man has gradually been losing force and fading away from the human mind. It is due to the idle and vain efforts men have made toward reform. No one seems to need reform so much as reformers. They are the same old brood, with a new pretext and under a new name. The same appetite for money and power goes on, until we begin to think there are no reformers who love their kind better than comfort. The weak minds of philanthropists lack persistent will and knowledge. How seldom it is that

THE PROFESSED PHILANTHROPIST

is a man of great brain! His aspirations soar on angel's wings, while his brains are not sufficient for one man. We find that cool-headed, practical men do the work that these men only dream of. The doctrine to let things alone is adopted by none. Let a natural law go on and fulfil its mission. Your meddling is impertinent and you don't know what you are doing. Those who preach this doctrine preach it only to hearts that have suffered and have come to the conclusion from a perfect trust that the Divine power will bring everything to pass. Providence is very leisurely, and, as the old woman said,

"GOD IS VERY TEDIOUS."

Suppose there were no world, there would be no God. Suppose there were no human love and kindness, there would be no heavenly love. If man suspends his efforts, so does God. Suppose that every man paid his debts; debts in the honest sense; debts of money. We should have a world which would be regenerated. The doctrine of letting things alone means to let the Divine Power work through man, not God do the work for man. People who do not believe in God believe in a force that governs everything. That force is God. If men were fellow workers with God there is no evil in the world that could not be rooted out. Think of the diseases that carry away thousands every year. They work with a power that seems supernatural to the elements. The causes of the sickness are uncleanliness and impure air. A few years ago a Board of Health was organized. It was not composed of angels but of intelligent men, who studied the causes of disease. These men may not have believed in the efficacy of prayer, but they could

HOLD THE PESTILENCE AT BAY.

They did this by a few different things, an opening of windows and a cleansing of linen. These men laid their hands to take the spectres that had haunted men time immemorial. So it would be with pauperism. If people would co-operate with God, eat no improper food, sleep enough and indulge in no forbidden pleasures disease would be entirely eradicated from the world. It is the very root of sickness would be found to be. The same effort prevail with pauperism? How shall we arrest and cure it? Take the problem of pauperism: Chronic poverty arising from chronic idleness. Pauperism had its beginning and would have a speedy end. If the lazy, unclean and improvident family is broken up, the improvident will be compelled to work and the imbecile only cared for by the town, the great system of beggary would not be. But the paupers have increased. It is too true, in this city might be cured entirely.

THE DEMON CRIME

is nurtured in the bosom of pauperism. When one of her children commits a crime, is arrested, tried and condemned, New York goes down upon its knees and begs that the offender will not be punished. Is this the way that God wishes? Let there be no poverty, idleness or lethargy. Let every man work.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Paul's Story of the Crucified Culprit—Religion Becoming the Mother of Every Human Race—Democracy, the Sense of Brotherhood for Every Human Being—The Chinese and Californian Religion—The Necessity for Sending Out Home Missions.

It would seem—if it were possible for the Plymouth church edifice to grow, too—that the Plymouth church congregation grows larger and larger with every succeeding Sabbath. Yesterday morning Mr. Beecher delivered a very eloquent sermon in behalf of the home missions. A sermon, as Mr. Beecher remarked, that was bringing him nearer and nearer the contribution box, and it is to be hoped for the sake of that worthy cause that it was well filled. The text was I. Corinthians i., 18—"For the preaching of the cross is to them that perish, foolishness; but unto us which are saved, it is the power of God." If one considers that sense of elevation, superiority and pride which goes with refinement and cultivation; if one stood, as Paul did, in Athens and saw the pomp and splendor and power of the Roman Empire, he would appreciate what Paul did. All he had to go out in the world with was a story of a crucified culprit,

THE STORY OF A JEW,

and a Jew abandoned by his own people. He confronted all these and said:—"To those who perish the preaching of the crucified is foolishness." He preached that by the foolishness of preaching God saved men; he preached one that was downtrodden and broken down through sorrow. This preaching developed more power than was in the whole invisible organization of society; he preached the paternity of God which came to save men from suffering and loss, and showed His infinite goodness and mercy. All these results flowed from this unfolded God; not as being quiescent, passive, but as being effective, the greatest worker and the greatest sufferer; God, as being the universal teacher. To preach a crucified Saviour was to preach an offence; but as soon as men's eyes were opened to see this wonderful tenderness, this wonderful suffering, this wonderful love, God pouring his life out for men—as soon as that idea came it was the greatest power.

WHAT PAUL PREACHED

had three elements. He assumed universal human sinfulness, divine love and immortal existence. I think these are the fundamental elements—man's sinfulness, his immortality, God the Redeemer working out his salvation. Christianity is fundamental; it takes human nature on its true facts, it teaches development and regeneration; it teaches Divine mercy, not as occasional, but as the leaven of time—the grand working force of the universe. It reveals the end and aim of the Gospel in its long career on earth to be the development of manhood. Nothing can so move mankind as these truths of God.

It is not possible to develop and arouse the moral and intellectual nature of men and not as a consequence stimulate every organism of society. Society is the incarnation of the invisible power of soul. Hence, he who carries to nations a true and vital gospel carries the seed forms of a universal civilization. Religion will become the mother of every human race. It is not a technic system—it is that

VIVIFIC SPIRIT OF GOD

from whose touch creation springs to life. The primary force is that vitality that comes from the enlightening spirit of God. I do not say that all civilization has come from preaching, but I do say that it has been the mother head. Christianity in its life power is man, and it is a thing of God. It is divine in origin, human in development. The difference in moral result between civilization as a substitute for Christianity and civilization as its product and auxiliary is, that one materializes while the other spiritualizes. One is the end and aim of life, the other its product. Civilization becomes harmless only when it has life through immediate contact with God—no manhood without spirituality; no spirituality without divine inspiration. Civilization makes active citizens. Christianity makes universal manhood.

In our case the reason why Christianity should be diffused upon this Continent is, first, in relation to materializing; second, in relation to democratic ideas or universal manhood, without regard to race or country.

To have any conception of the vastness of the energy and wealth of this nation one must travel. You see other nations sending their young men here to see us and to stay. Upon this Continent there must come a

SPIRITUAL INFLUENCE,

or we become mere material workers. The Gospel should be preached. The relation of Christianity to democratic ideas requires that every man should not hate his fellow man. The true democratic idea is not that every man should be on a level, but that he should be as God made him. If he be an African or an Indian, let him be as God made him. That is the democratic idea. Every one thinks he is a democrat; but he is not. It is the sense of brotherhood for every human being for whom the blood of God was shed.

This revelation of God, which fills heaven, this truth, this immortality of everlasting being, is that what gives truth to democracy. Here is the African. What are you going to do with him? Democrat, you think much of the Irishman, with his vote. What of the negro? What is Christianity going to do with

THE WEAKER RACES?

Christ came down to save the meanest and lowest, and what is our Christianity. Where is the spirit of Christ? I am astonished at the Chinese, when they have seen such beautiful examples of Christianity, that they should be so reason not to admire Californian religion. We have stolen from them, beaten them, hanged them, and yet they won't be converted. Oh, what a mockery of the faith in Jesus with which we are treating weaker races! There must be a spirit roused to meet the wealth of this country. There is a necessity for sending out home missions. The old States should take care of the new ones. We cannot afford to have a single State barbarous. I come to preach your own cause. I feel that there can be no service more acceptable to God than to pour from our plenty into their treasury.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Religious Training in Youth—Erin's Festival—Why Her Sons Should Hear Mass To-Day—Sermon by the Rev. Father O'Rielly.

There was a numerous congregation in attendance at St. Stephen's church, Carroll street, near Hicks, at the principal service yesterday. After the gospel the pastor, the Rev. Father O'Rielly, addressed his flock upon the necessity of religious instruction for children and the importance of their attendance at Sunday school regularly. It was a duty which parents owed not only to their God and their children but to society also, that the spirit should be trained in youth; that those who are to take our places in life shall be fully instructed in divine truth as well as in the duties of secular life.

The responsibility of parents cannot be over-stated in this regard, and they should be at all times most careful to avoid scandalizing, by word or action, their children. We are subject to the often uncharitable eye of those who differ from us in religion, and the conduct of many children upon the streets was not such as to reflect credit upon them. The natural guardians of the young were responsible for their neglect before Heaven, and the trust committed to them was one for which they would surely be called to render an account. Constant and earnest vigilance is requisite to guard these young souls from the dangers that beset them, and good example at home, and the inculcation of the truths of religion, as imparted in the Sunday school, must be observed.

THE GREAT FESTIVAL OF ST. PATRICK.

The reverend gentleman also called attention to the fact that that festival which was filled with so many remembrances to the heart of every Irishman (and the history of the Irish is told by the pen dipped in the blood of the martyr and the patriot) was near at hand. It was not his intention, however, to allude to Ireland's wrongs, which are but too well-known to history; but there is no heart that will not be to-morrow filled with some memory of oppression or that has not some story of affliction to tell connected with their native land? There will be remembrance of the home bereft or the deserted village which they have beheld in their youth. They will think, too, of the place where they were born, of the silvery stream, the brook, the green fields and the companions of their early days in that ever-dear isle from which

THE CRUEL HAND OF OPPRESSION

has banished them, to seek a refuge in this free country. He did not speak for the purpose of raising angry feelings in the bosoms of his hearers against the government and the laws that had driven them from their birthplace. From five to nine millions of Irish hearts would throb to-morrow with sacred memories of that land of the apostolic labor of St. Patrick. What he desired was that the masses which would be offered up to God on the altar of St. Stephen's church, at seven and half-past seven o'clock to-day, should be attended; that the church should be thronged by the faithful. The Irish are scattered by the four winds of heaven throughout the world, and it would seem as though the Almighty had decreed that this should be the case, in order that

THEY SHOULD SPREAD THE FAITH

and promulgate the truths of eternal life. We, too, shall sign in communion to-morrow with our fellow countrymen in Africa, in New Zealand and elsewhere, as we send up our prayers to Heaven from the land of our adoption to God, which gave us faith which never could be conquered. It might be crushed and ground down in the dust, but like the fragments of the diamond, it will shine forth, and emit the effulgence of the brilliant all the more gloriously, because of the darkness of the surrounding night of persecution and oppression. We hope for the deliverance of that land of saints. A writer has said, "Catholicity is natural to an Irishman. He cannot do without it. It is born in him." And so it is, and years of wrong but

REVEAL THE FAITH UNSULLIED.

The reverend pastor closed by urging his congregation to attend mass to-morrow morning and assist in offering that divine sacrifice which will be celebrated from the rising to the setting of the sun to the honor and glory of God for their "own native land," where they may live in peace, charity and love with those of the land of their adoption; and that in the end all may be united in faith as well as nationality.

TOMPKINS AVENUE PRESBYTERIAN CHURCH

Sermon by Dr. Clarke on Paul's Sermon on Mars' Hill—What Is Meant by True Repentance—The Sad Effects of a Christless Repentance—No Man Able to Truly Repent without the New Testament.

The congregation of the above church goes on steadily increasing, and the nucleus of a live church seems to be forming into large dimensions under the care of the popular pastor. Yesterday morning every pew was occupied and the small gallery was filled with children with the recently-organized Sunday school. Dr. Clarke continued his discourse, yesterday morning, of the previous Sunday, on the subject of the visit of St. Paul to Athens. He selected for his text Acts xvii., 30—"And the times of this ignorance God winked at; but now commandeth he all men everywhere to repent." He prefaced his sermon by stating that a young man who had said on one of the congregation last Sunday morning had said on leaving the church that he was not surprised that Paul was unsuccessful in bringing the Athenians to a knowledge of the only true God, seeing that they had already 30,000 gods to worship. Dr. Clarke said he was glad to know that that remark had been made, because it showed that the young man had listened to the sermon, and it also showed that the young man's thought was pointing in the right direction. The Doctor, however, in reply to that remark, said that the point of the preaching of Paul was that it put the Athenians under a responsibility consequent upon the preaching of the Gospel. The Athenian, worshipping one or many of the

THIRTY THOUSAND GODS

before Paul preached to him, was one person, but the Athenian idolator who heard Paul's statement of Gospel truth was quite another person, and under quite a different degree of responsibility when the truth had been made apparent to him and the ignorant worship of the idolator made manifest to that Athenian mind. The same truth was equally applicable to-day to modern Christians under the fierce light of Gospel privileges. The times of the ignorance of heathen idolatry God had winked at, but after they had been called every where to repent there was henceforth a new responsibility that could never be overlooked, and which put their past ignorance far away. What, then, was the repentance that God called men to? Well, it took two things to make a true repentance—feeling and action, or a sincere sorrow for sin and a resolute forsaking of that sin. True repentance must work against the commission of sin. Repentance that begun and ended in sorrow were very common. Of this examples were found in the incidents in the life of Judas and of Saul the King. They manifested a specious repentance. It was quite true that the true penitent would sin again. Genuine repentance was a warfare with sin, a strife that must have its conflicts ending with victory, and not seldom with defeat; but when the

HATRED OF SIN

continued even after the defeat the victory was certain of attainment. It was important in this connection to say that without the New Testament no man could have truly repented. How sad were the many manifestations of a Christless repentance—a repentance that did not acknowledge Christ and the work that He had wrought for the sinner in the work of ceasing to do evil and learning to do well. This salvation by Christ is that which man cannot exercise for himself; it must be done by God. The sermon was closed by earnest, practical exhortations in this direction, and by the remark of St. Augustine, "Be sure that you repent the day before you die."

ST. PAUL'S ROMAN CATHOLIC CHURCH.

A New but Undefined Dogma of Catholicity—Salvation Without Baptism or Knowledge of Christ.

Father Farrell, formerly of St. Paul's, preached an eloquent sermon there yesterday, and reminded the congregation of his claims on them on account of his exertions among them when cholera and smallpox were rampant. He would therefore ask them to contribute liberally towards an object that was dear to his heart—the erection of a splendid church edifice in his new parish at Red Hook.

Charity, he said, was the greatest of virtues. The reverend gentleman added that many a one will be saved, and be "believed it firmly," who was never sprinkled with the waters of baptism or knew of Christ; but no one could ever expect salvation who had not charity. The preacher then announced that there would be a mission in St. Paul's, commencing next Sunday. He exhorted his hearers to attend it punctually and reform their lives. He also called upon them to help him in behalf of his new church, which appeal received a practical response in the shape of greenbacks in abundance.

"THE HOME."

Reception of Visitors—Munificent Donations—"The Silver Book of Life"—The Object of the Institution.

At No. 328 West Thirty-second street, which has a modest exterior, is located an institution having for its object the care and attendance of aged and indigent people professing the Hebrew faith. This Home was founded by the late Mrs. Leo, to whose untiring exertion this asylum owes its existence. Yesterday the directors held a levee, which was styled a "Purim reception," to which the friends and patrons of the institution were cordially invited. In the parlor, on the second floor, a table was set, groaning under the weight of delicacies provided by generous friends for the occasion. The manageresses, consisting of Mrs. Philip J. Joachimsen, President; Mrs. H. B. Herts, Vice President; Mrs. I. Jacobs, Mrs. C. Schlesinger, Mrs. S. Wolff, Mrs. H. Morrison, Mrs. L. J. Phillips, Mrs. L. Bamberger and Mrs. Zion Bernstein, were untiring in their attentions to the visiting friends of the Home, and well did their courtesy repay their efforts. Mr. Lazarus Morgenthau, the originator of

"THE BOOK OF LIFE,"

or "Golden Book," at the Hebrew Charity Fair, held in December, 1870, wherein the amount of $10,000 was signed to and $15,000 since for the Hebrew Orphan Asylum and Mount Sinai Hospital, and who devised this happy plan for gathering subscriptions on Saturday evening at the grand Masonic fair, presented the managers of the Home with a "Silver Book," in which donations to the amount of over eight thousand dollars have already been subscribed. The first page of this huge volume, elegantly engrossed, is devoted to the memory of Mrs. Leo, and bears the following inscription:—

> Sacred to the memory of
> MRS. HANNAH LEO,
> Founder of the Home for Aged and Infirm Hebrews.
> Born in London, December 15, 1815;
> Died in New York, September 24, 1872.
> Dedicated by Lazarus Morgenthau.

The second page the Managers devoted to the inscription of names borne by the family of the generous donor, wishing that this kind deed may have an everlasting existence in this "Book of Life." The Home at present provides for twenty-four old ladies, the youngest of whom is sixty-five and the oldest ninety-six years of age. Among these are two who are totally blind, bedridden and unable to help themselves. The provision for these helpless patients and almoners is, if not virtually luxurious, strictly domestic and in ample sufficiency; food and raiment are furnished them with unstinted hand.

This noble charity is only another bright chapter in the history of our metropolitan benevolence, and if the blessings of these poor, lone creatures, so munificently cared for by the generous ladies of this institute, are heard by the "Giver of all alms," then the donors must indeed receive their reward in the life to come. Dr. S. N. Leo, Deputy Coroner, is the honorary Secretary, and renders valuable assistance to the officers. Among the visitors yesterday were Judge P. J. Joachimsen, Mr. Morris B. Goodheart, President of the Grand Lodge of the Hebrew Order Bnai Brith, and many other prominent ladies and gentlemen, irrespective of religion.

ANOTHER DECLINER.

Clarkson N. Potter Won't Take the Increased Salary This Term.

61 WALL STREET, NEW YORK, March 15, 1873.

SIR—I have your letter of yesterday, enclosing me for counter signature the Speaker's warrant for my increased pay ($5,000, less tax) as a member of the Forty-second Congress. I favored the late increase of the salaries of the President, Judges and Cabinet officers, and a moderate (but not beyond $6,500 a year, however) in Congressional salaries; but I thought the increase should in no case apply to existing term of service. I am aware that Congress is by law the judge of the compensation of its own members, and that in all former instances the increased pay has been extended to the members of the existing Congress, and I do not presume to judge for such as those who were not so able to afford to do so to influence any one else; but for myself (as I said to my friends during the debate) I do not feel willing to receive this increased compensation for a service tendered in no expectation of it, and I therefore return you unsigned the warrant sent me for the same, and remain your obedient servant,

CLARKSON N. POTTER.

To N. G. ORDWAY, Esq., Sergeant-at-Arms House of Representatives.

SPRING FASHIONS.

OLD MATERIALS UNDER NEW NAMES

What the Fine Weather Has Brought Forth—The Theory of Colors and Materials.

Spring is here in name, if not in reality, and with a sense of relief we turn from the dark, heavy Winter goods—albeit they were so lovely in their season—to the display of lighter fabrics, in whose tender colors the conventional Spring of the poets draws nearer and evokes visions of the bright days to come.

Yet, among the almost endless variety of goods there are few real novelties. Thus early in the season Fashion usually selects only a few which she places in evidence, reserving the others for a time until we, in this uncertain climate, shall have been aroused to the exigencies of the case by weather sufficiently settled to justify some enthusiasm on the subject.

Desirable for the early season we have cashmere in all the new shades to be used for entire costumes, and in combination with silk of a corresponding color. Time was when cashmere was cashmere, and had no nearer representative than merino; but in these days when novelty, if only in name, is a necessity, we have cashmere Sicilienne, Carmelite cashmere, cashmere d'écosse, faille cashmere, drap d'été, camel's hair cashmere, undressed cashmere, and, lastly, vigogue and India camel's hair.

India camel's hair is exceedingly light and fine and comes in all the new shades. This fabric is not only woven like the ordinary cashmere, but a quality comes with the twill reversed at intervals so as to produce the effect of stripes. Vigogue is another soft, light fabric which is found in the wood tints, and somewhat resembles the old-time debèze. It is shown in the plain fabric all of one tint and also woven in plaids and stripes of the different shades, which produce a lovely effect *en camaïeu*. These goods are especially

APPROPRIATE FOR TRAVELLING COSTUMES,

as they will not crush easily and the colors will not show the dirt—two essential requisites in goods to be used for this purpose.

Ever welcome pongee reappears in the unbleached and dusk-colored hues, as well as in the silver grays, with which it is most familiarly associated. Novelties in these goods have twilled stripes, polka dots and broché figures thrown up on the right side, like the Jacquard goods of last season.

Mohairs have a lustrous finish like silky wools, and are firm, light and elegant in appearance. The plain mohairs and alpacas are brought out in many of the new tints, both in solid colors and with broad stripes of two shades.

A whole array of mixed cotton and wool and cotton and silk goods reappears, as usual, at this season,

EACH POSSESSING A HIGH-SOUNDING NAME,

which excites the imagination and renders the disappointment all the keener when the fabric is examined, for it usually proves that the more pretentious the name the more worthless is the article. They are pretty and attractive to the inexperienced purchaser, for they imitate as closely as possible in color and design the better class of materials, but they are a delusion and a snare. In this category may be considered the Japanese silks and poplins. They are pretty to look at, and, indeed, are much improved in quality this season, but they crease easily, will not withstand dampness and a shower is their utter destruction.

In strong contrast to these are the lovely and durable foulards, which have grown so slowly yet surely in favor. The new foulards come in all the new shades, but the figured varieties are in the darker hues of the prevailing colors, thus showing in more striking relief the inevitable white polka dots and quaint figures with which they are besprinkled.

In silks all the lovely colors of last Autumn are presented, but in the lighter and more delicate shades befitting the season. Mere "shadows of colors, ghosts of shades" are they, yet they are indescribably lovely.

The blending of these tints requires the judgment, culture and taste of an artist, and it amounts almost to an inspiration to be able to select those which shall be becoming. Most of the greenish and grayish hues—and most of the greens are gray, and the grays either blue or green—are safe if some point of color is added in the necktie, bonnet or coiffure.

It is rumored that blue, in various peculiar shades, will be a leading color for the season. But blue, as a color, gives an impression of coldness, and is only exceptionally becoming. Very dark blues, when placed in masses near the complexion, always impart a yellow hue to it.

One of the new blues, called "Napoleon," is as dark almost as lapis, or indigo, but has no red shadings.

Turquoise, which is also revived, while it is not the brightest, is the most penetrating of blues, and is only becoming to blondes, improving their beauty by enhancing the color of the cheeks and bringing out the gold of the hair.

With the various bluish-green and greenish-blue shades we are already familiar from their prevalence during the Winter, under the names of paon, peacock color, of which some shades are greenish-blue and others bluish-green; paradis, a peacock blue; lophophore, the richest peacock, and lézard, in which the green predominates.

These are almost universally becoming when employed as points of color, but are seldom so in masses, unless the complexion is exceptionally brilliant. The difference in these colors from last season is hardly perceptible. The newest colors are Norvège, or Norwegian gray; which has green tints; Christiana, a gray with blue tints; punch is also a bluish-gray; mousse, a dark gray-green; agile, a dark brown, like the color of Etruscan vases; another stylish brown is airain, or copper color; mordoré, a light, golden hue, shading on brown; Mississippi, a lighter brown like muddy water; verveline, a gray with rosy hues; alma, black, shading into gray, and héron, a lovely green shade.

Then we have the tea and coffee shades and a host of grays, browns and bronzes, each tinged with the others so that it is difficult to decide to which color they belong.

The redingote is decidedly the most *distingué*, as it will positively be the leading style of garment for making up most of the new goods of the season. The very newest is the "Alexandra," which is double-breasted and has broad revers in front, but so arranged that the neck can be worn closed if desired. This garment possesses a style of its own entirely differing from the "Neilson" and "Watteau" redingotes from the same establishment, although both are stylish. The latter is especially becoming to slender, graceful figures.

In polonaises proper for dressing purposes the Camargo puff has reappeared as a natural consequence of the revival of sashes. In overskirts also and in train dresses worn without overskirts this style is also noticeable.

Sashes form a feature in all toilets, whether for the street or house. They are seldom disposed in the old, orthodox way, but are arranged in any graceful style that may suit the fancy of the wearer. The leading style is a sash of silk, made double, about three-eighths of a yard wide, arranged in two deep loops and one fringed end, the whole surmounted by a careless knot fastened with a buckle of jet or oxidized silver. This is placed on the left side.

THE JAUNTIEST, PRETTIEST BASQUE

thus far seen is the "Angelique," which has the square vest so much in favor at present, and entirely new style of postilion. In this the vest is separate, but more usually it is only simulated by the trimming, as in the "Claudia," also a postilion basque, and the "Elaine," a simple slashed basque.

One thing ladies are to be congratulated upon, and that is the regained prestige of short walking dresses. By some—the more refined—these have never been abandoned; but as Fashion again decrees their vogue, the amateur street sweepers will again have to depend upon them and forsake their self-imposed occupation.

"WHY MEN DON'T MARRY."

Lecture by the Rev. Henry Morgan.

The concluding lecture in the course delivered by the Rev. Henry Morgan, of Boston, was given last evening, at the Cooper Institute, on the subject, "Why Men Don't Marry and How Some Act Who Do." There was a good attendance, and the lecture was both amusing and interesting.

The mission which has brought Mr. Morgan from his ministerial work in Boston to raise money to pay off a debt on his chapel, has been quite successful, all the lectures having been well attended. Mr. Morgan said the subject of the lecture was one in which all were interested. Marriage was the great problem of life, and every woman from her earliest girlhood looked forward to it with intense interest. The question asked by them was, "Why men don't propose?" They long for an establishment, for a settlement in life. Some are actuated by feelings of life. The male portion of the community, though not so numerous, prepared for the matrimonial plunge, have desires more or less tending in that direction; but they do not rush wildly into the market. They are shrewd and will stop their chances, waiting until their salaries will allow them to marry. After depicting the many reasons which keep men from marrying—habit, association, want of inclination and dissipation—the lecturer pointed out the pursuits of the marriages that are sometimes consummated. Some husbands are not sincerely and will love their wives and bring up their children in the right way, while others become boorish and unsociable, drunken and cruel, and in the end make the married state one of misery. The lecture was frequently interrupted by applause.