SCRIPTURE LESSONS.

God's Law in Various Ways Expounded.

WORDS OF CHEER FOR LOWLY TOILERS.

The Plymouth Pastor and Professor Swing on Men's Spiritual Equality.

ATHEISM AND ITS ANTIDOTES.

How Far Free Thought May Go.

THE EQUALITY OF MAN.

SERMON BY PROFESSOR DAVID SWING, OF CHICAGO.

The Tompkins avenue Congregational church, Brooklyn, was well attended at the forenoon services yesterday. Professor David Swing preached, taking his text from the Gospel of St. Luke, xi., 55—"And, turning, he rebuked them, saying, You know not of what manner of spirit you are." When the Samaritans failed to receive our Lord and Saviour His disciples became indignant, and with a spirit of anger they asked Him, "Lord, wilt thou that we command fire to come down from heaven and consume them?" Christ refused their request and rebuked them, saying He came not to destroy but to save souls, and they were imperilling their own souls by entertaining thoughts of revenge. He told them that they were ignorant of the spirit which should pervade their hearts, and which was uppermost in the mind of Jesus Christ as man's duty and pleasure. The speaker said that his previous Sunday discourses had been on the influence of Christ in business life, and he would then speak of the influence of the Saviour upon the spirit of man. By the word "spirit" something different from the mind and even different from the soul was understood. As the other world is invisible and unknown, excepting in the most vague manner, therefore all that pertains to it is the most ideal of our world. We know not the meaning of the word "spirit," and yet when it comes near us the human heart turns round to greet it like the sunflower to the sun. It warms to it. It conveys to us

THE GLORIES AND DEFECTS OF MAN'S LIFE.

It impresses him with the general presence of his soul. For example, we say the "Father of Waters," the Mississippi, runs south; all its tributaries murmur toward the Mexican Gulf. To have a great spirit is an intimation of life that rises in the heart and is of the soul. We read of men who are said to have shown a lofty spirit. The soul must stir the heart just enough to help to define the word "spirit," and when at last the Son of Man shall come in His final glory He will find all His children sitting before Him in this great spirit. Mark the slow tendency of society to action through the example led by the Saviour. No man can follow history without being reminded of the early influence of Christ on barbarism. In noting the progress of divine influence, the only question is whether to begin at Eden or millions of years back. It is immaterial, however, where we begin, but we find that man has risen only as rapidly in intellect and the soul as the world has driven away falsehood and implanted truth in the heart. Every great exploit and noble deed recurring gave to each new nation as it came up the example by which to profit. Adam and Eve fell because no generation had passed before them from which they could learn. They didn't know which was the greatest—God, in one end of the garden, or Satan, at the other end. Our first parents fell because they had no surroundings which they understood. Queen Faustine, had she lived in later centuries, might have been noted for many virtues which are now admired, but she lived at a period when women were great only in their beauty. So far as the multitude have any good hours Christ stands alike responsible for them—for the better moments of mankind. He did not speak in that spirit found only in the Church. The spirit of Christ is also to be found outside of churches, where there is a recognition of the Son of Man and new life is animating men. This is exemplified in the great idea of the day,

THE FATHERHOOD OF GOD

and the brotherhood of man. This influence of equality in religion is extending all over the earth—that a man with a soul is equal to a man with a sceptre. The humble maid is the equal of the queen. The thrones of the earth are founded on the selfishness of human nature. The history of the past hundred years has shown that these thrones were kept up with difficulty. No sooner have kings achieved a peace than the brotherhood become restless, and the kings proceed to procure more powerful guns, and new armories and ordnance are in demand. It is the effect of republican influence on society. It is man that is benefited by Christ's Gospel; not man rich, nor man poor, man high, nor man low, but man who figures in the great drama of life and death. Behold the miracles of Christ while on earth. They were performed chiefly among the poor and lowly. "The last shall be first and the first shall be last." Under Him king and subject found a common level, and children under His ministry came to the front, "For of such is the kingdom of heaven." There are those who are not under Christ's but who are under sectarian agency. There are churches which conceal Christ. Let no Church come between you and the directing power of Christ. He is high above the heavens, over all churches.

In the office of the church this beautiful equality permeates all the churches. Burns, who wrote "A man's a man for a' that," didn't draw that democratic idea from the Catholic or Calvinistic Church. It came from an influence born of the spirit.

Churches are places where the glory of Christ is blended with the infirmity of man. He goes in and out of every church, and when the minister will not express the spirit it were better that he should sing no hymn and breathe no prayer. By baptism in the name of the Holy Spirit we are all made heirs of heaven and all are on one level. For "He makes the rich humble and comforts the poor," and there all earthly distinctions fail. In the beauty of the sublimity of death we are alike. The influence of equality is steadily marching along to the spirit echoed for the first time by Christ. After dwelling upon the immortality of the soul, which was assured to us in unmistakable terms, the speaker closed his discourse.

CHURCH OF THE DISCIPLES.

MAN'S RESPONSIBILITY FOR HIS OWN BELIEF—THE LIMIT OF FREE THOUGHT.

Mr. Hepworth's spacious church was filled to overflowing yesterday morning. Mr. George S. Weeks was present and added to the interest of the services by his thoroughly earnest singing. Mr. Hepworth chose for his text the First Epistle of St. John, third chapter, twenty-third verse—"And this is his commandment, that we should believe in the name of his Son, Jesus Christ, and love one another, as he gave us commandment."

I desire, he said, to call your attention to a very important and a very peculiar fact, one which we are not accustomed to meditate on with any degree of complacency, but which, nevertheless, hides a duty which the thoughtful mind and willing heart receive with welcome. All God's commands are within easy reach of obedience; everything which God desires us to do is planned in wisdom and results in happiness. Whatever mistakes we make, He makes none. We make our mistakes because we live in darkness, but God lives in eternal light and sees all things at once. The most far-reaching results, extending through ages of history, immediately present to His mind, are hidden from us; He knows the end from the beginning. But here is a

VERY CURIOUS COMMANDMENT.

We are not ordered to do, as in many other parts of the Scripture; we are commanded to believe, and at once. We bring up the obstacle to obedience with the question, "Is a man's judgment under his control? Can I assent or refuse assent to a dogma or a statement of principle in obedience to an arbitrary force? Is there not a kind of arbitrary necessity in the chain of my reasoning? and can I control myself when I am walking from one fact to a result which is a logical consequence, running in a straight line from the first thought to the last conviction? Let us look carefully and see if I can find any reiteration of this command. I turn to the sixth chapter of Mark, sixteenth verse, and I find that the consequence of disobedience is plainly stated. He that believeth shall be saved—and there I hesitate, for the next sentence involves the great responsibility that rests on my soul and yours, "He that believeth shall be saved, and he that believeth not shall be damned." No wonder that I hesitate, and yet that is the word of God, and I dare not run the risk of disobedience. There must have been a purpose behind, and I will not ignorantly—I dare not reject until I have thought the matter over very carefully. I wonder what he intends to convey exactly. I turn to the third chapter of St. John and I find some interpretation of the command "He that believeth in Him is not condemned, but he that believeth not is condemned already," and this is the reason: light is beginning to come in, he is condemned already by the fact of intellectual resistance, because he does not believe in the name of the only begotten Son. Light has come into the world, and we live in darkness because our deeds are evil. The great fault, therefore, is sitting in darkness when light is within reach, and that man who is wilfully ignorant shall be judged according to the highest standard of truth. When a man stands before the judgment bar he will not be measured by the standard of his ignorance, but

BY THE HIGHEST STANDARD

of all that truth which God has put within our grasp. This is our fundamental principle: you dare not any longer walk in darkness when there is light ahead; you are bound to avail yourself of all means God has put in your power, and you will be held responsible for that high standard of God's revelation. See if this is not true. Turn to the twelfth chapter of John, forty-eighth verse, and there Jesus says:—"He that rejecteth me and receiveth not my word, hath one that judgeth him." What is that one? "The word that I have revealed"—that same word shall judge him in the last day. Then we are to be measured in heaven by the book. Christ assumes that this is a supernatural revelation of God's will to man, and tells us that God will take our judgment in the last day from the book. That is a very strange thing indeed. The first fact I draw from this statement is this: that there are certain things which should be believed by all, and disbelief of which is entirely inexcusable on our part. Then, of course, I am interested in asking, "What ought I to believe?" Am I to accept some long statement of theology? I do not find it in the book so written. Am I to believe the institutes of Calvin or the articles of the Church? I do not find it so in the book. I find no authority whatever for compelling me to believe what the best and most learned scholar deduces from that book; I may disagree with a great deal of the theology which is extant and yet accord with the commands of that book. Now what are the commands of God? I have looked through the law book with great care, and I can find only one thing which I regard as fundamental. From the first chapter of Matthew to the last verse of Revelations there is only one demand—that we should believe that Jesus Christ is the Son of God, and that involves our eternal destiny. Christ is to be our pattern in deed and word and thought. At the first thought this seems to conflict with our free agency, our free will. Let us see. I find on looking over the history of the world that there are certain fundamental truths which men are morally bound to believe, and disbelief finds no pardon and no mercy. For instance, in political life a man is bound to believe in the duty of upholding the general government, and any man who tells you he don't believe in the duty of a citizen to pay the taxes for the protection and improvement of the general welfare, by that assertion proves his own insanity and puts himself outside the circle of general protection. His mind runs in an eccentric orbit, and we give no heed to him whatever. I think it is so in the commercial way; the basis of business is the honor of the man who sells and the integrity of the man who buys. The business of this country is based on credit, and when you break down the credit the business is dead. If a man said to you he does not believe in honor and integrity; that he believes impulse to be the governing force of man, what would you say to him? Would you sell him stocks or a pound of sugar? No; he is simply an eccentricity, and you will have nothing to do with him. The same principle holds good in social life. The man who has children is bound to educate them whether he desires to do so or not. Now, suppose a man says to you that he has studied social science all his days, and that a man should be governed by what is called in these days "affinities:" that it is well enough to marry, but when either party chooses the contract can be broken; that children are only burdens—"accidents"—for which you are not bound to do anything, what would you say to him? We would call him a fool, and if he should attempt to put his ideas into practice you would arrest him. If he says he is a free agent, you answer, "Yes, free to do right but not free to do wrong." No man has a right to deny certain

PLAIN AND EFFICIENT TRUTHS.

Now is a belief in Christianity as important and as plain as these facts? I go back 3,000 years and I find prophecies concerning an event that is to happen in the ages to come, and every generation is looking forward more and more anxiously for that event. At last there comes a herald, a voice that is heard all over the earth; men say:—"Art thou He?" and he says "No, but there is one coming after me, and he is so much grander and greater than I am that I dare not loosen the buckles of His shoes, for I am a man and He is a God." All around the manger cradle I find the presence of miracles, and when He is grown even the deaf and dumb are restored and He stands at the door of the tomb and bids the very dead arise and they rise from their bier and come out in their grave clothes. All through His life is the element of the supernatural. But you say, "Suppose it is impossible for me to accept the supernatural, what then?" Jesus gives the remedy. He says, "If you cannot believe on account of the truth that is uttered believe for the word's sake." Look at its results; think what Christianity has done and is capable of doing. It stands untouched and unscathed through the fall of empires. Where is Jerusalem to-day, the city which was the pride of a whole nation? Its granite walls kept out the enemy for ages, but the time came when those walls crumbled into dust. Time has eaten it away. Now, tell me, where is your Christ—where is the babe that was born in Bethlehem? Where is He who was defeated on the top of Calvary and at whose defeat the heavens groaned in agony? Where is your Christianity? Oh, my brother, the answer is

THE ANSWER OF TRIUMPH.

Has it been destroyed? No. Has it lost its force? No; it has been marching on with steady tread for ages and ages till to-day, and the time shall come when every knee shall bow and every lip confess that Jesus Christ is God. What a marvel is this! Is it not plain that the command of God was a correct one when He commanded us to believe in Christ as the Son of God? He told us our plain duty. The blessedness of faith! The Christian walks facing the setting sun, and, though he comes to the night, he walks through it into eternal day. There is the fundamental truth; there is the command, "Believe on the Lord Jesus Christ."

PLYMOUTH CHURCH.

MR. BEECHER ON GOD'S SYMPATHY WITH MAN'S IGNORANCE—THE LOWLIEST HAVE A PART IN GLORIFYING HIM.

Plymouth church was not only crowded at the morning service yesterday, but after all available space had been utilized members still remained without, eager for accommodation. On both sides of the pastor's chair and on the little table at his right hand were placed tall vases, filled with choice flowers and prettily marked and mottled autumn leaves, ferns and bright berries from the woods. In a prominent pew sat William M. Evarts and Lord Houghton. Mrs. H. B. Stowe occupied Mr. Beecher's own pew.

In his opening prayer Mr. Beecher invoked a blessing on "the religious services commenced this day," doubtless meaning, though he did not specifically mention it, the effort of Messrs. Moody and Sankey. The text of Mr. Beecher's sermon was taken from I. Corinthians, iii., 9—"For we are laborers together with God." He said:—The greatest of all workers is God. The old conception of perfectness, considering it as residing of necessity in perpetual calm, will never do, except for poets and men whose philosophy has accustomed them to coolness; nor is it possible to believe the universe is under the conduct of God, if we imagine him sitting passive in all its evolutions, originating forces to relieve him from toil. That form of sorrow we call solicitude, which springs from an affectionate sympathy with the affliction of others, cannot be absent from his character. In compassion God suffers. If in man the finest and noblest impulses are but a reflection of the infinite, how vast, too, must be the heart throbs reflected through humanity, having birth where they are not cumbered or mixed with the flesh, but spring from sympathizing sorrow of man's ignorance! It is not within the realm of imagination to believe that God, who entered human life to suffer, is not

A TOILER AND A SUFFERER STILL.

He tills and toils. By the apostle we are pronounced to be toilers with God. The figure of speech is an admirable one, and poetic too, as is all perfected truth. But it is not merely so; like all figures, it is intended to illustrate something behind it. The narrow idea that says that when we are good and engaged in the worship of God and the avoidance of evil we are workers with Him will not do. It is good enough so far as it goes, but it must be augmented. It gives no adequate conception of the scope of interworking by which God may be glorified. It is but a small part of the truth. I shall endeavor to enlarge it so as to support the declaration that in Him we live and move and have our being. As a power separate from considerations external to himself, man is nothing—nothing more than a shadow. We talk of the power, dignity, glory of man, magnifying by every term the grandeur of the human race, and not improperly. Yet man's power is not in himself. His power is in utilizing the forces manifesting God that lie about us. In making ourselves strong we borrow divine strength. He whose life runs against divine laws grows weak; he who obeys them and works with them is made strong. God differs from us in that the source of power is in Himself; for man, in and of himself, has no power. All the bodily forms and functions run along a line of channels marked out before. So long as these are performed according to divine will, man is benefited; but when they leave their course mischief succeeds the change. All is law; it rules our duties to ourselves and our relations to each other.

THERE IS NO DISCORD IN CREATION.

And though you may see disruption and convulsion and apparent disorder, even the tempest in its fury is obedient to the beat of law. With that which is apparently the fruit of the brain it is the same. The brain is productive because it has become the seed bed of law. All the world contains, of good or evil, has in it something susceptible of glorifying God. Even the passions of man are to be cherished, for they can be applied as parts of the divine economy. It is only in their abuse wrong exists. So is it with the affections and moral sentiments. No man does anything with body or soul in obedience to divine will expressed in law who is not working with God. All this takes place in accordance with a great scheme of Providence, which has been put under the microscope, examined, and by some disowned. But for all that there is a Providence. There have been settled tendencies in the world from the beginning. The history of the human race has on the whole been from the animal toward the spiritual. Its course has been upward and onward. Civilization is not a myth. It has thrown ideality over man's powers, developing his refinement and bringing into play his imagination. If the original forces in man were of the earth earthy, if he is but an emanation from a lower animal existence born under mere physical law, how have his desires mounted upward? And how is it that since Homer's time men have seen with the eyes of the spirit? Now, bread is not man's food alone, nor are all his desires material. All called cultured live in the mind, making their meat of hope and love and enterprise. And after all they are but weaving the glorious tapestry of God.

Man, who works successfully, works within a law which regulates the whole drift of life, and all that strengthens and reforms society is working to God's glory. Special retirement for communion with God is always commendable, but not by this alone do we work with God. The dutiful husband and wife toiling a ordinary drudgery in love for each other and for their household are working with God and for each other, though their thoughts do not always dwell on such an intention. Those highest evidences of intercommunion—the absolute intersphere of thought with thought and life with life—are not always to be looked for, and their absence should not throw discredit on lower efforts. We plough and sow and reap and sail the ship for God's glory. Whenever our heart is in our work and our hand is busy we are working with Him. The consolation of the lowliest should be that they are sharers in this toil, for the least among men have their title to a part of the credit men deserve for whatever is praiseworthy in their undertakings. We should be thankful that our sympathies are restricted when we consider this aspect of human affairs. To suffer in sympathy for the lone and neglected of the whole world is to be God. Man could not bear all the sorrows that a too sensitive consideration of others' sufferings would bring him. That the rank places of the earth should bring forth wild beasts and reptiles is no matter of surprise, but that man should breed monsters is a sorrow to me and there is no theology which reaches it. Man is what he is by virtue of the Infinite there is in him. It is painful to see a man, such as we may see any day, of broken spirit who,

COMPLAINING OF HIS LOT IN LIFE,

says, "I'm not a magistrate or a preacher or a lawyer or an editor, thank God, or a merchant; I'm but a poor nobody." Such a man should not forget that in the great structure of society he has a place to which credit belongs. In suffering there is a power in the thought that you belong to God, and it is far better to suffer like a man than a hog. Without this consoling thought the passions are indulged, stimulants are taken and ultimately the poor creatures go out like sinking embers. Even in the very highest walks of life there is little that helps and much that hinders. The sun that shines almost always on the spire never touches the foundation; but if there were no foundation stone there would be no spire. He that takes joy adds joyfulness to it by letting the light of God's grace shine upon it. These considerations tend to make men masters of themselves and their situation. In this work the bad man is involved as well as the good. The poisoner, the betrayer, the destroyer is not an absolute rottenness. Though not in the line of his own thought, God uses the bad man, too. Fruit comes from the feculent matter blown from the seed by the husbandman. Even so does God bring forth fruit from all, whether they are consciously or unconsciously doing His work. In this connection I had almost said that European history was in the main nothing more than

THE UTILIZATION OF BLUNDERS.

Monarchs first set nobles strongly about the throne, thinking to add to their own strength, and in time the nobles checked the evils to which the monarch was tending; then for their money were the burghers raised, and then the guilds became important, so that in time and without intending it power was distributed and the progress of Christian democracy was seen.

Here is an excellent road, but the powder that blasted the rock to make it did not cry out in the blast, "Here goes for a good road." Honor and manhood are all we have in life to cherish; the rest is all auxiliary. If a picture comes to me in a case that is damaged and broken, my anxiety may be aroused; but if the picture is uninjured, I say, "Hang the case; the picture is all right." Oh, querulous man of bitter mind, whose life has been made up of a mass of wounds and bruises, the worst was that which touched the soul. Bankrupt business men may be tolerated; the bankruptcy of the spirit is the sole evil to be avoided.

MASONIC HALL.

ANTIDOTES TO ATHEISM—SERMON BY MR. O. B. FROTHINGHAM.

The subject of Mr. Frothingham's discourse yesterday was "Antidotes to Atheism," his illustrations being largely drawn from John Stuart Mill. The atheism of the heart is on the increase, he said, while the atheism of the mind is on the decrease. Mill says:—"The fact is that nature perpetrates things which would send the ordinary mortal into a lunatic asylum. Nature outdoes ordinary human ruffians; she freezes them with cold, buries them under the avalanche, stretches them on the rack, tears them to pieces; and with the same inexorable cruelty she deals with the saint and with the sinner." Now this is a terrible arraignment of God. You believe in God? Well, if He is omnipotent can He not prevent such sufferings? And if He can and will not is He not deficient in infinite goodness? An omnipotent being is one that can make everything that is possible,

AH! EVERYTHING THAT IS POSSIBLE.

Can he make a circle like a square; can he make a tube be a globe at the same time; can he make black out of white; can he make a thing be and not be at the same time? Suppose there is such an infinite, absolute being whose aim is his own glory or the perfection of mankind, or anything else. His being is still limited by that aim; therefore the ancients put fate behind God. It is manifestly unfair to measure another being whose conditions are supposed to be far superior to ours by those of our own limited understanding. The folly of the child fretting under its lessons is wisdom compared to the complaints of men at the actions of the being who holds in His hand the destinies of the world. Miss Frances Power Cobbe, in an argument for the immortality of the soul, cites two instances which to her mind are those of unadulterated evil. Take Jesus. In the first place his life was short, miserable and cut off by the most shameful mode of death. Now, says Miss Cobbe, can we accept this as a conclusion without looking forward to the compensation of another world? But I can see that Jesus accepted gladly the sorrows of His position as Messiah, that this man, in consequence of having braved His persecutors, has been glorified beyond all human precedents. Must we then call in an extra power which shall grant an extra compensation? Another of these instances furnished by Miss Cobbe is the far greater severity with which women are punished for sins to which men have tempted them. But when we remember the exigencies of society, the awful consequences of such sin, much severer in the one case than in the other, we cannot but acknowledge the justice of this state of things. It would be difficult in the whole realm of knowledge to find a thing in which the scales of divine justice are not evenly held. Talk of copying the example of God. When people understand what He does and why it is done then men shall be able to copy it. But the divine example was never intended to be copied by men. Suppose men were only intended to be mouthpieces, agents for divine goodness and love,

LOOKING AT THE BRIGHT SIDE.

This is always true. The healthiest mind always takes the cheerfulest view of life. The brightest eye sees more beauty, of course, than the dim and feeble eye. Look at the bright side of things. In the last century there lived a German philosopher who took the view that this was about the worst possible world that could ever have been made. But what sort of a man was this? Maudlin, solitary, gloomy—a man wifeless, childless, homeless. And when a plague visited Europe this man had his carpet bag ready to flee from town to town in order to avoid being swept away from this worst possible world. (Laughter.) The other day I took up the book of a man who died of consumption, a man who had a prodigious zest for the world and enjoyed its wonderful beauty. He says in one of his letters:—"When in my wintry walk I can hear the chirp of the last sparrow and can see the last falling leaves my heart is full of infinite content." Time which everybody complains of, which gives to no man unmixed enjoyment, does still give some undimmed joy to us. There is one fact certain—we are all unwilling to die. Is this not a universal confession of the human heart that life is fair, noble and worth living for? Is there any satisfaction, then, in believing in this God? The atheist says, "No; for I have observed that the more people worship the less they work." Well, if this were true, I should be glad if we were all atheists.

A WORKING ATHEIST

is better than a lazy priest. (Laughter.) But it is precisely here that the theist calls in his faith in God. When we have learned a few million times more than we know now then we may obtain an interpretation of His qualities. Only those who are utter fools have the audacity to define His intentions.

See with what steady step the progress of the material world goes on. Go back a thousand years. See how much richer, how far more beautiful the earth is now, how the weeds have changed into flowers, how the human race has improved. This proves that there is a power outside of us that works toward righteousness. The theist is satisfied. All he wants to know is that the good work goes on. There is less vice, there is less crime, there is

A HIGHER LEVEL OF SOCIAL EXISTENCE

than was ever before. The abolitionist did not abolish human slavery, but there was behind him this power that works for righteousness, the accumulated conscience of generations of the past. Men and women are now purer and better and nobler. The great wave underneath has lifted us up. We say, then, there is an enormous satisfaction in the knowledge of this unseen power working for good. Very few men in this world can stand alone and when there comes the last moment there are only left a dozen in a generation who do not shrink from death. The bravest feel that they must be sustained by some one, and it seems to me that it is a great thing to believe in this power that works for righteousness. When friends turn away or die and hopes disappear and dreams delude then it is worth while to remember that we live in Eden still, that the voice of God still speaks from the trees offering us the immortal fruits and flowers yet wet with His tears.

ST. LUKE'S EPISCOPAL CHURCH.

ENLARGEMENT OF THE STRUCTURE—DEDICATORY SERVICES YESTERDAY.

For the first time in three months services were held yesterday in St. Luke's Protestant Episcopal church, in Hudson street, of which the Rev. Dr. Isaac Tuttle has been pastor twenty-five years. The interregnum has been occupied in constructing a rear chancel, putting in additional seats for the accommodation of fifty persons more than formerly found room to worship in it, and the placing of four memorial windows at a cost of $400 each. These windows are to commemorate Captain Edward R. Thompson, his wife, Mrs. Thompson, A. B. McDonald and Mrs. Young. The interior of the church has been newly decorated. On the occasion of the reopening of the church as a free place of worship, yesterday, a very large congregation was in attendance. The services were conducted by Bishop Talbot, of Indiana, the pastor, Dr. Tuttle; Rev. Dr. Warner, assistant pastor; Rev. Dr. John Murray Forbes, associate rector, and Rev. Dr. Stephen A. Tyng, Jr. The dedicatory sermon was preached by Bishop Talbot, who took for his text the Scriptural account of the dedication of Solomon's Temple. The musical selections, including Handel's oratorio, were rendered by a surpliced choir. St. Luke's church was founded over fifty years ago, and an incident worthy of mention is that Rev. Dr. Forbes, who yesterday conducted the communion services, left the pastorate of the church many years ago to identify himself with the Roman Catholic Church. His action at the time created a commotion in the religious world, which was reawakened a few years later when he repented of his departure and returned to the fold of the Protestant Episcopal Church, taking a subordinate position in his old field of usefulness.

CALVARY CHURCH.

SERMON BY REV. WILLIAM WATKINS.

The annual sermon of the Board of Missions was delivered in this church, yesterday evening, to a tolerably large congregation, by Rev. William Watkins, of the Church of the Epiphany, Washington, D. C. A large number of clergymen were in attendance in the sanctuary. Previous to the sermon the various psalms, recited by the presiding clergyman and the congregation, showed the latter to be under perfect training. After the preliminary services the reverend preacher began the evening's discourse with the text, "Thou shall love thy neighbor as thyself." He discoursed eloquently on the various interpretations which had been put upon the word neighbor, and said that Christ had given the only true definition of the word neighbor ever given. Our neighbor is every man, whatever his quality or condition, more especially those in spiritual need. An eloquent appeal for the work of the missions closed the discourse.

THE EPISCOPAL MINISTRY.

ANNUAL MEETING AT GRACE CHURCH, BROOKLYN.

The nineteenth annual meeting of the Society for the Increase of the Ministry was held yesterday afternoon at Grace church, Brooklyn Heights. The object of this society is to find suitable young men for the ministry of the Protestant Episcopal Church and to aid them in acquiring a thorough clerical education.

The handsome church was well filled, and after the regular evening service had been read the annual report of the society was rendered by the rector.

THE REPORT

stated that the society had received during the past year $45,540, which was a far larger sum than had ever been contributed before. Of this sum New England gave $24,750, the Middle States, $14,000; the Southern States, $3,000, and the Western States, $2,000. New England sent 25 students to be educated at the various Episcopal colleges; the Middle States, 36; the South, 32, and the West, 45. The report further stated that after the yearly expenses of these 138 young men had been liquidated and a debt of over $4,000 had been paid there still remained in the treasury the sum of $625 24.

The report then urged that every means should be taken to increase the number of students, so that as one minister retired there might be more than one available candidate to take his place.

THE SERMON.

The sermon was preached by the Right Rev. Alexander C. Garrett, D. D., of Northern Texas. His text was St. Mathew, xiv. chapter and 16th verse:—"But Jesus said unto them, They need not depart; give ye them to eat." The sermon reviewed the religious errors into which various races of people had fallen in their search for the truth, such as Pantheism, Atheism, Materialism, &c., &c., and said it was the duty of the Church to correct these errors, and that this could be accomplished only by increasing the number of ministers. It was from this theme that a very elaborate and interesting sermon was evolved.

After the sermon a collection was taken up. The chancel was filled with the officers of the society, all in robes, several of whom took part in the regular vesper services.

LITERARY CHAT.

The son of the late Hugh Miller, who is engaged on the geological survey of England, has written a biography of Sir Roderick Murchison.

We are to have a comprehensive history of the British manufacturing industries, in a series of volumes edited by Mr. G. P. Bevan.

Captain Mayne Reid has recovered from his illness, and is already projecting a Centennial story.

Amelia B. Edwards, whose fame as a writer of travels bids fair to eclipse her reputation as a novelist, has in press "A Journey of a Thousand Miles Through Egypt and Nubia to the Second Cataract of the Nile."

The late Canon Kingsley's lectures delivered in America in 1874 will soon appear from Longman's press.

Our Centennial has already its journal established in Paris, under the title of "L'Indicateur de l'Exposition Universelle de Philadelphie."

A new supplement to "McCulloch's Dictionary of Commerce," bringing the last edition of 1869 up to 1875, is in the press in London.

The Library of Congress, Washington, has 4,800 bound volumes of newspapers.

In Mr. John Morris's "Troubles of our Catholic Forefathers, Related by Themselves," we have a valuable contribution to English history by a member of the Society of Jesus.

The London *Athenæum* hails the appearance of a new book on the royal tiger of Bengal as "very opportune," because "the Prince of Wales will soon be engaged in hunting this most fierce and dangerous of all wild animals." How very loyal these London journals are.

Our everlasting travelling friend, Captain Richard F. Burton, has another African book in press, entitled "Two Trips to Gorilla Land and the Cataracts of the Congo.

Mr. George Cary Eggleston has written for the Putnams a book entitled "The Big Brother," which the *Publishers' Weekly* is kind enough to inform us is not a biography of his brother Edward.

A book of ghost and goblins will soon be given us by G. W. Carleton & Co., entitled "History of the Supernatural," by Frederic Lee, vicar of All Saints, Lambeth.

Alger's "Life of Forrest" does not seem to be any nearer publication than it was a year ago.

Mr. W. S. Gilbert's dramas will be published in book form this month by Chatto & Windus.

The London *Athenæum* is not always correct in its American news. For instance, it speaks of the failure of twenty-seven publishing houses in America. We only know of two that have failed.

The works of Walter Savage Landor have been some years out of print, and Chapman & Hall, of London, promise a new edition of his complete writings, with Forster's biography of Landor, in revised form, prefixed.

A volume of recollections of fighting and hunting in South Africa, by Major General Bisset, will be published in November under the title of "Sport and War."

The Dublin *Evening Post*, one of the oldest of Irish newspapers, has ceased publication after a long and highly varied career.

Dublin and Belfast are the only British cities outside of London which support as many as seven daily newspapers.

The new translation of the works of the French philosopher, Comte, has reached the third volume, which includes the social dynamics, as the second did the social statics.

Mr. James Greenwood has a new volume of social studies in press, entitled "Low Life Deeps; an Account of the Strange Fish to be Found There."

Miss Emma D. Shedlock's "Trip to Music Land" attempts to convey the elements of music under the guise of a fairy tale.

Professor John Bascom will bring out his book on the "Philosophy of Religion," through G. P. Putnam's Sons.

Among forthcoming travellers' books are "Shooting and Climbing in the Tyrol," by W. A. B. Grohmann, and "The Frosty Caucausus," by F. C. Grove.

The current price of the first edition of Shakespeare, 1623, is not far from £500 for a perfect copy. An exact reproduction of it by a photographic process, guaranteeing not only accuracy but absolute identity with the original, will soon appear in a small octavo volume. This is the third reproduction by some photographic process, the other two having been in folio and in quarto.

The *Academy* actually praises Miss Braddon's last—"Hostages to Fortune"—as containing most studied and careful writing, with characters skilfully handled.

Mr. W. P. Fogg's "Arabistan, or the Land of the Arabian Nights," an important journal of travels through Egypt, Arabia and Persia to Bagdad, is in the press of S. Low & Sons, London.

Mr. John Morley is about to add to his volumes of studies on Voltaire and Rousseau a book upon Diderot.

It is reported by the quidnuncs of the book trade that Miss Louisa M. Alcott has received $60,000 from her copyrights.

It is to be hoped that Professor Nichol's forthcoming work on the English language and literature will not contain as many blunders as his recent article on American literature in the new Encyclopædia Britannica.

ART GOSSIP.

Samuel Coleman, who has been travelling all over the Eastern Continent, sending home occasionally some brilliant scene to remind his many friends that he was still in existence, has at length returned, and is fitting up a studio in Dodworth Building, No. 212 Fifth avenue.

J. D. Smillie still lingers at Montrose, Pa., where he is engaged on a large animal picture in water colors.

Louis Tiffany is at present in New York, but will return to the warmer climate of Eastern tropics in December.

George Butler has gone to Italy, where, it is more than probable, he will remain.

Abbott H. Thayer, one of our rising young animal painters, is also in Europe.

Vaini's pictures and other effects have been taken charge of by the Italian Consul, and will be sold for the benefit of his family by Leavitt & Co. Preparations are also being made for the sale of the pictures of William Oliver Stone, who died at Newport a short time ago.

The managers of the art department of the Centennial Exhibition have appointed a committee, mainly of New York artists, to inspect the works of those who have applied for space in Memorial Hall. As soon as the nominations are confirmed the names will be announced with the time at which they will visit the different cities.

James Hart is just finishing a woodland pasturage, with a group of cattle resting under the trees. He has just started another cattle picture, in which the landscape is to be in the soft, gray tones of Indian summer.

John Rogers does not work at his studio in the Dodworth Building, but at his residence in Forty-third street. His groups are arranged tastefully, and may be seen there, however. They are too well known to need mention. Those which have been put in marble are here also, one being called "Air Castles," and another in clay, which has never been cast in plaster, represents Shylock, Portia and Antonio in the court scene.

Chinton Ogilvie is at work on an Adirondack scene. The wooded hills rise in the distance, but the loose stones of the foreground are both novel and picturesque. In another view of the same beautiful region he has placed a group of cattle reposing in the shade of a rock. He passed the summer near Morristown, N. J., and is painting out some of the sketches made while there.

Miss Fannie Powell, daughter of the well known historical painter, William H. Powell, has in her studio the pictures which are the result of her summer's work. A large fruit picture for Mrs. William Tilden contains some rich colors. A study of a head, life size, is in the costume of a Carmelite monk. A figure on the seashore of a beautiful young lady she calls "The Dreamer." An idealized head is named "Maid of Athens," and a very good piece of crayon work is a portrait of Dr. Drinkard, of Washington. Miss Powell sailed for Europe in the Bothnia, on Wednesday, for the purpose of pursuing her art studies in Paris.

Francis A. Silva passed the summer on the water, sailing from shore to shore as his fancy dictated, sketching whatever he saw of interest or use to him, whether a lighthouse, a yacht or an old wreck. He has just commenced the first of a pair of pictures destined for California. It represents a brig just inside of Sandy Hook waiting for a pilot boat. He is putting the finishing touches to another marine view. The setting sun shines on the surf as it breaks against the rocky coast of Massachusetts, and brightens the cliffs as they project from the sea. A water color, showing Point Judith at twilight, is nearly completed, and he has many others of Sandy Hook and other places of interest along the coast.

H. C. Bispham is painting a group of "American Elk" in the Rocky Mountains. He has commenced the interior of a stable, in which he is to paint the portraits of two favorite horses belonging to Burnham, who has presented a statue of Daniel Webster to Central Park. Mr. Bispham has had his time so fully occupied for the past year or two painting our famous racing horses that he has had no time to devote to compositions. A son of Admiral Trenchard occupies the studio with him and is hard at work on a view of Moose Head island off the coast of Maine.

M. L. Fagan is painting portraits. A very pretty design of his is a little child floating in a shell.

John Mulvany, a young artist just from abroad, has nearly finished a picture fully six feet long. The scene represented is purely Western. A horse thief has been captured and is being tried, or rather examined before the regular trial. There are about twenty-five figures in the composition. The thief is a half breed Indian, who stands with hanging head and bandaged hands before his captors in a log cabin. A boy sits beside him clinching his fist defiantly at the sarcasms of those around him. Behind are men, evidently members of a vigilance committee, who are examining the weapons which have been taken from the prisoner. The artist has been at the West making studies for this work and his characters are all from life. It is intended for the Centennial Exhibition and is a faithful representation of scenes of every day occurrence in Western life.

A full length life size figure of a woman, with the upper part in shadow, and an old woman seated and leaning her clasped hands on the table before her, are two beautiful studies in color. The old woman's face is in shadow and is lovely in expression.

An exquisite piece of crayon work is a half length portrait of a lady. There is no solar printing beneath it, but it is a piece of thorough artistic work.

Alexander Lamrie is painting a portrait of Judge Sutherland and one of General Gillmore. An ideal head of a Southern beauty is also on his easel.

John J. Hanmer has been sketching in Pennsylvania, and has brought from there some very interesting sketches. One is of a quaint old Dutch oven. Another, of a spring house, with boys on the side of the hill in which it is built. It is strange how boys loiter around places where eatables or drinkables are kept. The artist has evidently studied their peculiarities. A half length of an elderly man tasting a glass of wine is very good. A Dunker funeral, where a line of people are crossing a rustic bridge, and a beautiful landscape in the Catskills, at twilight, are among the many around his studio.

J. D. Blondell is painting on a group of children who are preparing for school. In another a little child is stepping from stone to stone across a brook. A woman and child walking in the woods is another pretty composition. He is engaged principally on portraits.

William R. Miller has been working on Eastern street scenes from some of his sketches. He is now painting on a landscape, a scene in the Catskills.

Colonel Forney writes from Paris that Healy is painting for the Centennial a full length picture of the interview between Lincoln, Grant, Sherman and Porter, preparatory to the march through Georgia.

Charles N. Pike, of Pittsfield, Mass., who made the statue for the soldiers' monument at Chicago, is engaged in carving the figures, &c., for the principal arch and medallions of the new Athenæum of his native city.

Foley's statue of Stonewall Jackson, which is to be unveiled in Richmond October 26, is claimed to have been perfected from a photograph of a portrait of the General, painted by W. Gael Browne, of Raleigh, N. C.

Thomas Moran's large picture, "The Mountain of the Holy Cross," is to be on exhibition at Elliott's Art Gallery, Boston.

The Boston Art Club met at their rooms on Boylston street, to discuss matters concerning representatives of Boston art at the Centennial. The State Commissioners were present at the meeting.

In a lecture before the State Normal Art School, Boston, last week, Professor Walter Smith remarked that "as long as there is growth of the mind there must be irritation, and thus come the fits of despondency which all successful men and women have. When these fits come, nothing is so good as to work all the more earnestly. The feeling that our work is imperfect is a sure indication that we are advancing, the self-satisfied state of mind being the worst possible for the student."

W. W.