# HEAVENLY MANNA.

## Food for the Soul Dispensed from the Urban Pulpits Yesterday.

## MR. BEECHER ON MORALITY.

### The Peace of Christ—His Eternal Youth the Sacrifice for Sinners.

## BREAKING PILLARS OF FAITH.

### Mr. Talmage's "Guide for Christian Bulls and Bears."

### FIFTH AVENUE BAPTIST CHURCH.

JESUS ETERNALLY YOUNG—SERMON BY THE REV. DR. ARMITAGE.

The Rev. Thomas Armitage, D. D., pastor of the Fifth Avenue Baptist Church, preached to a very large congregation yesterday morning. His subject was, "Jesus Eternally Young," and his text Heb., i., 12—"Thou art the same, and thy years shall not fail." Dr. Farrar and others, who have written the "Life of Christ," said he, seem to covet the ability to draw a portrait of our Lord's personal appearance, and half lament their inability to do so, inasmuch as neither description nor art has left the true impression of His form. The only reliable picture which we can draw of our Lord's body is by that law of humanity which traces a semblance between the radiant virtues of the inner man and their external expression in the "human face divine." We know of royal David, His great ancestor, that when young he "was fair and ruddy;" but whether his great Son inherited his beauty we are left to conjecture. At any rate the elaborate portraitures of our Lord, which describe His stature, gait, complexion, features, &c., are but apocryphal and traditional. None of the evangelists say a word or give a hint on the subject.

CHRIST'S UNIFORM PERSONAL VIGOR.

There are certain other things, however, about which they speak on which there can be no doubt, as, for example, His uniform personal vigor, as indicating the total absence of all personal ailment, either from illness or age. They tell us of His constant exposure by long fasting, by perpetual journeyings, by incessant labors in public speaking and miracle-working; His exposure to the elements on the land and on the sea, and of His prostrations during the livelong night in His acts of devotion. They never intimate that He was sick, till violence was done to His body in His last sufferings, when they speak of faintness in carrying His cross, and fever, as He hung upon it and cried, "I thirst." The only case which bears a contrary appearance to this is the declaration of Isaiah, as quoted by Matthew, saying, "Himself took our infirmities and bore our sickness." In this special statement it is implied that He voluntarily took the "sickness" of the people in Capernaum only as you would take a crushing burden from another, to cast it away. He "took" our infirmities to bear them, exactly as He took our sins, not to absorb them into Himself, but to remove and destroy them. So, then, there is the total absence of all indication on the part of the evangelists that Jesus ever endured sickness as we do, that His bodily frame was weakened by natural disease or rendered infirm by the rolling of years. First, then, we have the healthy "young child" who could endure the exposure of birth in a stable, the coarse "swaddling bands," the hard manger cradle and the flight to a foreign country in order to save His life. In His boyhood, at twelve, we find Him as a hardy youth, journeying at the side of His mother and Joseph, from Galilee to Jerusalem, a distance of about seventy English miles. He entered upon His ministry in the full scope of a peasant's strength at the age of thirty. Throughout the three years of His public ministry there is not the slightest indication that His bodily health or natural force abated, but on the contrary His power of physical endurance is presented as wonderful. And to me it has ever been a delightful thought, that in working out my salvation the holy Christ Jesus exhibited no inherent weakness. In the greatness of His intellectual strength He was full mighty to reason; in the greatness of His emotional strength he was full powerful to suffer; in the greatness of His moral strength He was full able to save to the uttermost. From the whole of His career, from the cradle to the tomb, proves Him to have been "the Son of God with power," bodily, mentally, morally, divinely. The idea which the Gospel leaves upon the mind is one of perpetual freshness in Christ and not of exhaustion, one of inviolable strength and not of weakness, one of unfading youth and not of age. Although He has been seated upon His throne for more than 1,800 years the world never thinks of Him as changed.

CHRIST'S ETERNAL YOUTH.

At this point we are met by the all absorbing question as to the source and secret of Christ's eternal youth. How is it that He is the same and that His years will not and do not fail? All that is human must change and grow old. The inspiring fire cools in each breast, the flush pales on each cheek, care leaves its lines on every brow, the hoar frost settles on the locust, chill creeps toward the heart and tremulousness over the hand in all others—then, why not in Him? Wrinkles do not wither, decay does not waste, nor change impair His identity. In the days of His Palestine life He climbed by a well marked succession of steps to a definite maturity, as the sun climbs from sunrise to "the perfect day;" but, unlike that orb, with Him that has been no slow decline, no gradual descent, for His sun has not gone down, but poises itself still at noontide without casting one shadow. His youth on earth was pensive while others were gay, disinterested while others were selfish. Other youths were haughty, He was meek; they spoke unadvisedly with their lips, He never polluted His. The heart of a young friend beat in His breast, angel innocence beamed in His eye and more than angel anxiety ennobled His actions. His wonderful wisdom astonished the doctors; His wonderful purity mortified the honest, and His philanthropy made the best benefactors of His race blush. Wherever the young Nazarene went He gladdened the world, carried cheer, freshness and adorning with Him, breaking up its monotony and shedding rays upon all its path. And why? Because His youth was essential, and not merely a stage in His existence; because it was inherent and not desired. Youth with Him was not a force which could be subornated to the aggressions of age. As a son, He had rejoiced with the Father "before the world was." The fragrant, dewy, rich, everlasting morning had ever sat upon His brow. The secret of Christ's eternal youth is found in His creative power. Its source is in the infinite spontaneousness of His uncreated self. This must render His eternal youth unaltered and unalterable.

### PLYMOUTH CHURCH.

MR. BEECHER DEFINES MORALITY AND RELIGION—AN ANSWER TO THE INQUIRY OF THE YOUNG MAN IN THE GOSPEL, "WHAT LACK I YET?"

The genial spring morning brought a larger audience than usual to Plymouth Church yesterday. Not only every seat but every available standing place was occupied, and many were unable to obtain admission within the doors.

In making an announcement of a fair to be held during the week, originated by the young ladies of the congregation, the profits of which were to be devoted to the fund for the support of women missionaries throughout the world, Mr. Beecher said:—"I know it is not considered safe for women to be allowed to speak in church, and we hear of churches being disciplined for allowing it; but I am sure there is no harm in letting them try on their capacity among the heathen; and so I think it will come to pass that, once in awhile, we shall get so that even American ministers in churches will believe that the women that brought them up and taught them all they know and made them all they are good for, have capacity enough to speak sometimes even in churches. I am sure, when I hear what men say in church, I will admit that if women do more than that they ought not to speak at all." (Laughter.)

THE SERMON.

The subject of Mr. Beecher's sermon was "Morality and Religion." The text was selected from the Gospel of St. Matthew, xix., and a clause of the twentieth verse—"What lack I yet." In the introduction to the discourse, he said, I read the scene of which this is a part, the opening verse of which shows a young man who came running forward to ask the Saviour what he should do to inherit the Kingdom of God. The strong point of interest in him was that there was a living desire to become a perfect man. He had aspiration and earnestness. It was recognized by the Saviour, and it is declared that he appeared so extremely well that, with one of those enthusiasms which were common to our Saviour, His heart went out toward him. He came, fully believing, to this unknown teacher—whether prophet or missionary he knew not, but evidently a man of high moral feeling and a master—came to Him to get more light. The fault in his case was simply that while he had this hunger for general improvement and was willing, evidently, to sacrifice a great deal for it, there were some other things that were even stronger. Although he was willing to give time and endeavor for the sake of maintaining his moral character, when Christ said to him, "Go and sell all thou hast and give it to the poor," he shrank back. That was too much, so he went away sorrowful.

THE MORAL MEN OF TO-DAY.

Now there are a great many persons who are living with a sort of conscious honesty. They are not bad men in the ordinary sense of the term, nor can they be called altogether immoral or worldly men. They put forth a good deal of thought as to how to live rightly and they succeed in many directions. They have aspirations, and they are disposed to measure themselves by the higher standard in the community where they live. These men are called moral men, and in general discourse they are called moralists, and are supposed to be standing in opposition to those who are called spiritualists. It is an unfortunate contrast. No man can be strictly moral who leaves out the spiritual element; no man can be strictly spiritual who leaves out the moral element.

In the first place, morality is defined as in general the desire and endeavor, according to the measure of a man's power, to fulfil duties or to obey laws. With this very general definition morality may be divided into five different kinds—namely, physical, social, civil, industrial and religious morality.

RELIGIOUS MORALITY.

After a short survey of the manifestations of morality under the first four of these divisions, Mr. Beecher proceeded to speak of religious morality, and said:—Now, all these passions in the lower realm of morals need, therefore, to come to their consummation. They need, for their own sake, that there should be one more sphere of morality, and that is the religious sphere. Are there no laws for the supremacy of the soul? Are there no laws in this higher manhood? When the sun has gone down for the last time and every passion has expired and gone out and man still aspires for that last wealth of the everlasting hereafter, will there be no law there? no morality that reaches beyond the mere earthly laws? The mere statement of it is all the argument it needs. I don't undertake to say that religion is a mere gate where you get a ticket to present that will let a fellow in. It is a consummation of a perfect manhood. It develops over and above the lower obligations and passions of men. It develops the crystal beam of love over them that protects them all.

A PERSONAL APPEAL.

Now, if there be those in this congregation who cannot even say that they have observed the lower morality, how far are they away from this religious phase? Some of you are worse than that; you have partially disclosed yourselves and there you stand. You sometimes have a notion that because you are not as bad as somebody else that you will get to heaven. "I have never seen the inside of Sing Sing," you say, yet I think there are many men in Sing Sing who stand a better chance than you. You must take into consideration a man's early education. It is quite possible that a man who breaks the laws of the land has not done as much damage to himself as many of you who live in respectability within the laws of society. There are a great many of you who are living in the ordinary relations of life and you have no God. So far as God shines in the faces of men and women you have it, but as a personal God, as your refuge, as a pavilion into which you can fly until the storm is past, as your real consoler and strengthener, as a friend so near that you can say with all the ardor of experience, "Whe have I in heaven but Thee?" How many of you have this thought of God? You are sure of this life, have built for this life, have purposed for this life, but what evidences have you that you have learned the words and possibilities of the spirit life, so that you are at home in the light of His countenance? You have gone through all the schools of morals, is it not time for you to enter the last school—the school of spiritual morals, and prepare your soul for that compared with which all these are nothing? Oh, undying reason! Oh, refulgent faith! Oh, this unfathomable heart! Oh, this love power! Will you do nothing for these? Is not the highest grace the noblest part? Is that all to be forgotten? Is that to be left uncared for? I put it to you as sensible men, are you doing justice to your souls?

### BROOKLYN TABERNACLE.

WALL STREET FROM A CHRISTIAN STANDPOINT—SERMON BY THE REV. T. DE WITT TALMAGE.

Mr. Talmage preached yesterday morning on "Wall Street, Looked at from a Christian Standpoint." His text was from Jeremiah, xvii., 2—"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool."

Allusion is made, said Mr. Talmage, to the well known fact in natural history that if a partridge or a quail or a robin brood over the eggs of another species of bird the young will not adhere to the one that happens to have brooded them, but will, with the first chance they get, consort with their own species. So a man may gather large estates. If they belong to somebody else they will leave him soon.

WALL STREET IN THE PAST.

Across the island of New York, in 1685, a wall of stone and earth, cannon mounted, was erected to keep off the savages. A street was laid along by that wall, and as the street took the line of the wall it was properly called Wall street. It is short, narrow and unarchitectural, but unique in history, and, excepting Lombard street, of London, the mightiest in the world. The history of Wall street would be a large part of the history of this country, financially, agriculturally, religiously. It stands for the most antagonistic opposites—unswerving integrity and tip top scoundrelism. The best men and the worst may be found there. I would like to put the plough in at the curbstone of old Trinity and drive it clear down to Wall street ferry, and so it shall go if the horses are strong enough to draw the plough. In the first place Wall street stands for tried integrity on the one hand and the most outrageous villany on the other. If I wanted to find integrity bomb proof I would seek it among the Wall street bankers and merchants. Such things have been done there sometimes that bad men have almost given a reputation to the street. But if you start and look at the names on the signs you will find that there are more upright men in the same space on that street than on any business-doing street of all our cities. The Board of Brokers, which is considered by most people an aquarium of sharks, has a record for financial accuracy equalled by no moneyed institution in the world. But I have to say also that in that street there are the worst financial desperadoes this country has ever seen. These are the spiders that are waiting for the innocent flies. These are the men who last week attempted to throw our country into the paroxysms of 1869 and 1873—who wanted to make a black Monday blacker than any Black Friday. I do not own a dollar in Panama or Pacific Mail, or a dollar in any other stock, but last Thursday when I opened the paper and found that one embarrassed broker had been able to make his contract good and another had been magnanimously helped by his friends I felt grateful to God. I want to say to all men whose principles are not settled in business, "Keep out of Wall street; that is no place for men whose principles quiver in the blast of temptation. Remember Jim Fisk, whose splendid success could not tone off his adulterous rides in Central Park in the face of decent New York, and who, by his example in Wall street, has blasted the futures of tens of thousands of honest young men."

TWO KINDS OF SPECULATION.

A man has as thorough a right to deal in New York Central stocks or Toledo and Wabash or Western Union Telegraph as he has to deal in iron or coal or dry goods. Stop legitimate speculation in this country and you stop the factories, the banks, the railroads—all the great financial prosperities in the country. But here we must draw a very careful line between lawful speculation and stock gambling. You, the stock gambler, sell $100,000 worth of nothing and get paid for it; you steal from that man just so much money. You say its a contract on time, but the man who buys it don't want it. Seller thirty days—you buy a hundred shares; you are to give for them $10,000; it is to be delivered in thirty days. If at the end of that time you can get the scrip for $9,000 then you make $1,000; if you have to pay $11,000 then you have lost $1,000. That is trafficking on chance—that is betting on chance. That is certainly as much gambling as when one loses his money in one of the gambling hells. It is against this that I warn young men. By such means fortunes gathered in forty years are lost in a day. Oh! is it any wonder that these men sometimes lose their reason—that some of them have suddenly put a pistol to their foreheads and ended the tragedy? Against this stock gambling I enter my protest. It has been the curse of every Christian country and every Christian age.

Mr. Talmage here made a long digression from the subject of his sermon, giving instances of the craving for speculation in different countries. The tulipmania in Holland in 1635, John Law's Mississippi scheme in France in 1716 and the South Sea bubble in England, were spoken of at length. He also spoke of the petroleum excitement in this country in 1864. He said that respectable men and ministers of religion often joined in such speculations. People said, continued Mr. Talmage, there can't be any mistake about it; good Deacon So-and-So is a director of this company, and the Rev. Mr. So-and-So of that. Joining that company is almost as good as joining the Church. Poor fools! They didn't know that when professors of religion go into stock gambling they all lie like sin! (Laughter.) I give you these illustrations to show the young men what fools and knaves it will make of the people; what an insane and contagious passion it is, and also that the Lord God hates it, always has punished it and always will punish it. Oh! men of Wall street and of all streets, stand back from nefarious practices! At the opening of every day in your brokers' offices, or in your stores or your banking houses, utter a silent prayer for God's blessing, and when the day's work is done pronounce on it a benediction. Let it be sounded in the ears of the young men of this country what George Peabody said in an address in 1856, when he visited his native place and was speaking to his townsmen. He said:—"Though Providence has granted me unvaried and unusual success in the pursuit of fortune in other lands, I am still in heart the humble boy who left yonder unpretending dwelling. I achieved nothing that is impossible to the most humble boy among you."

THE LAST CALL.

Some day, when you leave your office or go to the bank or start on your way home, just look up at the clock on Trinity Church steeple and by the motion of the hands be reminded of the fact that your business life is rapidly going away and before the throne of God's scrutinizing judgment you must give an account for every day's work of business since you entered Wall street. For the stock gambler there will be a break at the first call. No smuggling into heaven, no collaterals on which to trade your way in! Through Jesus Christ you enter or you are forever thrust out. I wish you all prosperity in business. Stand close by Christ and Christ will stand close by you. By so much as your temptations may be great your reward will be magnificent. God forbid that when your business on earth is done the pastor who officiates at your funeral should think as the most appropriate text for your funeral oration:—"As the partridge sitteth on eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at the end shall be a fool." And God forbid that the officiating clergyman of the day should give out for the funeral psalm most appropriate to the occasion the words of the English poet:—

Price of money, a crime untold,
Gold, gold, gold, gold!

### CHURCH OF THE DISCIPLES.

THE TRUE LIFE—SERMON BY THE REV. MR. ALLIGER.

Rev. Mr. Alliger, who for twenty years ministered to a flock in Jamaica, L. I., and who is now a member of the Church of the Disciples, occupied the pulpit of that church yesterday morning. Mr. Hepworth preached and lectured yesterday in St. John, N. B., to aid a Congregational association there in putting a new front and steeple on its church. The reverend speaker selected his text from John, i., 4—"And the life was the light of men." There was a great variety of opinion, said the speaker, in the world among men as to what constituted a true character or a real life, and we in making an estimate of what the characters of men are and determining what they ought to be were very liable to err, and we often judged men wrongfully, and perhaps the greatest evil in the world was the misjudging of human character. It was just so in the time of Christ, and it has been so in every period of the world since to the present.

CHARACTER OF JESUS CHRIST.

When men look to Jesus, endeavoring to ascertain His character, a right estimate of what He was, they often judged without sufficient consideration, and formed the most remarkable conclusions, injurious not to Him but to themselves, in reference to the life and character of our Lord. It was the same trait of human nature which led men to err in both cases, whether it referred to human character or divine. Now, when God says, "The life was the light of men," the Spirit declared to us one of the most important truths that have ever been addressed to humanity. The Life meant the Lord Jesus Christ. When we were told that this Life was the light of men, our minds went out at once, not to the Nazarene, but to the throne of God, and remembered that it was the Almighty God, the everlasting Father, the Prince of Peace, that was speaking to us. "In the beginning was the word and the word was with God and the word was God. All things were made by Him." In determining with reference to Jesus Christ, men immediately directed their thoughts to Jesus of Nazareth to ascertain His true and proper character, but they found that the spirit of God inspired the soul to know who God was, to know the Son of God who deemed it not robbery to be equal with God. The divine Son, God's only Son, God's well beloved Son, who came from the throne and of whom it is sworn by the God himself that He should sit again on His Father's throne and rule, the greatest, the mightiest, the best Being that has ever lived in the universe of God. Therefore, when it was announced to us that "The life was the light of men," it meant the life of Christ, beginning in the eternities. Before there was a Word the Life had its existence, and Jesus Christ was with God in the bosom of the Father, and that was the point from which men should reason and to which they should direct their thoughts if they would come to a correct knowledge of what Jesus Christ was.

### ST. STEPHEN'S (R. C.) CHURCH.

FAITH AND TRANSUBSTANTIATION—SERMON BY THE REV. FATHER M'GLYNN.

At St. Stephen's Church a very large attendance of hearers listened to the Rev. Father McGlynn, who officiated at the celebration of high mass yesterday and preached a sermon on faith and transubstantiation. An unusually large congregation was present. The majority being of the fair sex the cheerful colors of their elegant spring costumes blended harmoniously with the pleasant variety of light and shade which diffused itself around the high altar and over the body of the church.

The Rev. Father McGlynn took his text from the gospel of the day, St. John, xx., 19. In the course of his sermon the reverend preacher said that the resurrection of the Lord Jesus was the confirmation of Christian faith. In the Gospel we had ample evidence that Christ was with us. The Providence of God had afforded ample testimony that Christ did arise from the dead. And in the gospel of the day, we had again blessed confirmation that Jesus was within us, and that we may rise to perfect life everlasting through His sacrifice only. In parting with the disciples He puts the hand of the doubting one into his wounded side, and his sacred body was found to bear the signs of past sufferings. This was evidence not merely of the corporeal pain suffered, for the sake of mankind, but also of the love which He bore to His disciples, and the great sacrifice to obtain them life hereafter. He showed them His hands and side opened by a spear, and in giving them these, with many other signs of His identity, the scene became graphic in the extreme. The doubting apostle was invited to come and put his hands into the wounds of his Divine Lord; and it was with a special reason that Jesus called the attention of His disciples to those wounds to show how widely His heart was opened to receive His people. It was the same Christ of whom St John gave testimony that he saw the Roman soldier pierce His side and blood and water issue therefrom. It was through the holy sacrament of this Christian Church that bread and wine were transubstantiated into flesh and blood by the power of the Word. Therefore we should believe and say to Him, as the doubting Thomas did when he was convinced, "My Lord, my God!" We should rise up and proclaim our testimony, remembering, as we should, what Jesus said to Thomas in the memorable words, "Blessed are they who have not seen yet believe." Christ came to the poor and humble hearts whom He had chosen, overlooking all their untoward circumstances, and by the operation of His Word conferred upon them the mighty power which was within Himself. He said, "As my Father hath sent me, I also have sent you." By His goodness and grace these uncouth, strange, illiterate men were called, and through their chosen agency the heavenly mission went forth to teach the kingdom of the Lord Jesus. To associate these hitherto wretched men as one with Himself He breathed upon them, not the spirit of man alone, but of God; the gift of the Holy Ghost. A mysterious ceremony was this when the Son of Man breathed upon the brows of these His chosen disciples. These crude men were the foundation of His Apostolic Church; that Church which we were taught to look upon as His bride. Therefore it was that He breathes upon them, who were to make it the repository of His confidence and of His teachings.

### MASONIC TEMPLE.

PILLARS OF FAITH—SERMON BY MR. FROTHINGHAM.

Mr. Frothingham's theme yesterday morning at Masonic Hall was "Pillars of Faith." His purpose, he explained in introducing his subject, was neither to erect any pillars of his own nor to pull down any one else's pillars, but to consider whether faith needed any pillars at all. The question was whether the human mind was to be free to pursue its investigations, or whether it was to be shackled by the traditions of authority. The old faith from which they had departed laid great stress upon the "pillars of authority," which were supposed to rest upon the adamantine "Rock of Ages." The speaker conceded that these pillars had not been without some beneficent use in conserving faith and its concomitant results. People spoke of these "pillars," however, as though they were everlasting and immovable; but this was an error, for they had often been torn down to be supplanted by others and had equally often been transplanted from a vicious and noxious atmosphere to a pure and bracing one. The Church of Rome found the pillars of religion in Constantinople and removed them to the West. Martin Luther found the pillars in the Catholic Church and removed them to Protestantism. Theodore Parker found the pillars in a book, and, deeming them insecure there, planted them firmly in the very heart of the soul.

WORTHLESS ANTIQUITY.

There was a patent and not unnatural tendency in mankind to build upon antiquity. We venerated the old, we bowed down before the moss-covered church. But did antiquity represent virtue and merit? or did it merely represent idleness, indolence and the power of standing still? People lived to an old age who were not so much men and women as they were respectable vegetables. They were beams, weights, chips, borne along mechanically upon the current of life. Old age without its corresponding achievements must count for very little indeed. The old age of Goethe, for instance, was marvellous and admirable, for his was a life eternal and towering high above the lives of his generation. But the mind of a centenarian that presented no resistance, no aspiration, no struggle, was no life at all!

THE BIBLE AND THE CHURCH.

The Bible, whose antiquity was so greatly venerated, would undoubtedly have perished had it been left to its fate beside such works as the writings of Plato and Aristotle. It was jealously guarded in cloisters and monasteries during times of danger and assault. The Church had become venerable in antiquity; but how had it become so? It had never stood alone; it had never come out and said, Question me as you will, you cannot shake me. The Church had always sought protection from the temporal power by allying itself with the State. In England the Church and State were one, and on the Continent the Pope always had some emperor to back him. It was only in this country that there was no established church and that religion sought merely to rest by its claims upon the heart and the mind. Where does the true authority of faith rest? Not in the Church, because it had always striven to maintain it by the aid of the temporal power, by the expedients of policy. Does it rest in the soul? That is where the mystics, the spiritualists, put it. Theodore Parker contended that the belief in the infinite was native to the soul, but John Stuart Mill, another man equally great, maintained the very opposite conviction. Theodore Parker embraced the hope of immortality and Mill doubted it. Here, then, were these two men equally great and sincere; one said the soul was the only authority, while the other declared that we must content ourselves with facts, with things as they were.

CHRISTIANITY ARRAIGNED.

Two thousand years the Christian religion had existed, and what had it done? It had not abolished wars; it had not emancipated woman; it had not effaced the line of race; it had not educated labor; it had not rooted out slavery; it had not extinguished violence. By teaching that the salvation of the soul was the only thing necessary it had neglected the sweetness of daily life, of terrestrial good. By teaching that poverty was providential it had made the poor proud of their poverty, it had consecrated pauperism, it had debauched labor by its indiscriminate appeals to almsgiving.

But, pulling down the pillars of antiquity, of the Church, what remained? The constitution of the universe, the laws of God, the order of nature, the revelations of the supreme, unshackled mind and the free soul.

### SWEDENBORGIAN CHURCH.

THE REHABILITATION OF A DESOLATE SOUL—SERMON BY THE REV. CHAUNCEY GILES.

At the Swedenborgian, or "New Church," in East Thirty-fifth street, yesterday morning the Rev. Chauncey Giles preached on "The Rehabilitation of a Desolate Soul," a sermon in which the reverend speaker ably set forth some of the peculiar doctrines of the Swedenborgian sect. The text was taken from Isaiah, xlix., 18-23.

One of the saddest effects of sin, said Mr. Giles, is the blindness which it causes and the stupor which it induces upon the mind in regard to all our spiritual capacities. It fills the mind with illusions, unsettles the judgment and destroys all the fixed standards of value, and renders us incapable of distinguishing the apparent from the real, the transitory from the eternal. The Lord is in the constant effort to wake man from this stupor and to give him some consciousness of the real greatness of his being. The Lord declares that He has not forsaken His people. Every purpose of infinite love and every act of infinite wisdom has reference solely to human good. Now He calls upon us to see this grand truth:—"Lift up thine eyes round about and behold." If we would lift up our eyes we should see that all blessings are gathering themselves together and coming to us. We should see that every angel in heaven, that every sanctified spirit, who has passed into the spiritual world; that every good man and woman and innocent child, yes, that every material thing was working for us. The Lord gives us the most positive assurances that this is so. People often wonder why the Lord, if He is a being of infinite love and goodness, does not bless us more richly. Because and only because we will not receive it. He can only fill our hearts with love as we open them to Him. The cause of our blindness and spiritual poverty is not due to any unwillingness on the Lord's part to give, but to our unwillingness to receive.

REHABILITATING THE SINFUL SOUL.

The burning and barren sands of a desert are not so desolate of all animal and vegetable life as a soul cursed by sin is destitute of all the living and beautiful forms of spiritual life. The soul is waste and desolate, a land of destruction, until the seeds of spiritual truth are planted in it and spiritual and heavenly affections are cultivated. Herein lies the great difficulty in gaining a hearing for spiritual truth. What the Lord regards as comparatively valueless we prize the most highly. Our wisdom, in the Divine estimation, is folly. The great difficulty which we all have to contend with in living a regenerate life consists in reversing the false judgment of the natural mind and acting contrary to appearances. We are unwilling to give up the shadow for the substance, because the shadow seems substantial and the substance seems to be unreal. We are afraid to let go our hold upon the means of gratifying our natural desires because we doubt whether the Lord will keep His promise to give us something better in their place. When a man fails in his undertakings, loses his property, is bereaved of his children, he feels as though nothing could replace them. But the Lord is always in the effort to give us a greater for a lesser good. Every human being who is actuated by the love of self and of the world is trying to get the most for the smallest equivalent. Buy cheap and sell dear is the rule. This is precisely what the Lord is seeking to do for us. He will give us a spiritual good for a natural one, which is equivalent to giving us gold for brass.

### ST. PATRICK'S CATHEDRAL.

THE PEACE OF CHRIST—SERMON BY RIGHT REV. VICAR GENERAL QUINN.

There was the usual large attendance at the half-past ten o'clock service yesterday morning in St. Patrick's Cathedral. High mass was celebrated by Rev. Father Kane. The music was excellent, a mass by Generali being sung. In the absence of Mme. Bredelli, who is slightly indisposed, Miss Baermann took the part of soprano. The other members of the choir are Mme. Unger, alto; Mr. Bersin, tenor; Mr. Urchs, basso, and Mr. A. Hoch, organist.

THE DISCOURSE.

Very Rev. Father Quinn, V. G., delivered the discourse at yesterday's service. He preceded the sermon with a few well chosen remarks upon the life and character of Mr. Schmitz. He asked the congregation to pray for the repose of that gentleman's soul. The speaker also called attention to the great loss which the Cathedral sustained by the death of Mr. Schmitz. Deceased had been organist of the church for a long time. He was always imbued with great zeal to contribute to the splendor of religion through his artistic abilities. The Vicar General praised deceased's qualifications as a professional gentleman, his truthfulness and sincerity of purpose, his exemplary Christian life and his desire to assist all who needed assistance. It would be hard to fill his place in the Cathedral. His Eminence the Cardinal, the congregation and the clergy would miss him.

After paying this well deserved tribute to the dead musician Father Quinn read the gospel of the day from St. John, xx., in which is set forth the appearance of Christ to his disciples after the resurrection:—"Jesus came in the midst and said to them, Peace be to you. And when he said this he showed them his hands and his side. The disciples therefore were glad when they saw the Lord." The words of this gospel, said the Vicar General, proved very clearly the end for which Christ had come upon earth. He came to atone for the sins of all and remove the great barriers which separated men from the end and object of their creation. The angels who came to announce the birth of the Saviour also used the sentiments set forth in the gospel of the day:—"Peace on earth to men of good will." Now, before Christ ascended to the throne of His Heavenly Father He used the words, "Peace be to you." He showed to His disciples the wounds He had received in His passion as evidence of the reality of His resurrection from the dead, so that all doubts might be removed. How great was this privilege accorded to the disciples. By it they were strengthened in their reliance upon all the promises made to them by the Redeemer, for He had promised that peace which surpassed all understanding, which contained all that our hearts could wish for. It was that peace which the world could not give nor take away. In order to obtain it we should not alone be prepared to labor and toil, but to make all possible sacrifices in our power. There was nothing that could destroy this peace in the Christian soul. Looking at our past lives, would not our consciences remind many of us, our actions speak in trumpet tones against us, that we did not possess the peace of God. If we asked what it was that separated us from the love of God our answer must be that sin, and sin alone, could deprive us of all the sacred privileges so liberally provided. Sin left us in the position of slaves to the devil. The Apostle John said that whoever committeth sin committeth iniquity, for sin is iniquity, and he who commits sin is of the devil, for the devil had committed sin from the beginning. Consequently, those who were guilty of sin were separated from union with God. The reverend preacher then dilated upon the evil consequences arising from sin, giving as example the terrible effects of the commission of even one criminal act by the angels who were hurled from Paradise, and the fate of Adam and Eve, who were turned out of the Garden of Eden for eating the forbidden fruit.

### ST. THOMAS' CHURCH.

THE RESURRECTION OF THE SAVIOUR THE JUSTIFICATION OF SINNERS—SERMON BY REV. MR. COURTNEY.

Rev. Mr. Courtney, of St. Thomas' Episcopal Church, corner of Fifth avenue and Fifty-third street, preached at the afternoon service yesterday to a congregation which filled every part of that magnificent edifice. Announcing that he was going to preach the first of a series of sermons upon the different aspects of the resurrection of Christ, the reverend gentleman read, as his text, the passage from the fourth chapter of Romans—"And was raised again for our justification"—and proceeded to argue that the resurrection of the Saviour was really the justification of sinners. Two things, he said, were notorious—the sinfulness of man and the holiness of God; and throughout the whole world there was everywhere manifested a desire to propitiate God, and that not only because God is conceived of as being far greater than man in power, but also because of an acknowledged discrepancy between man who offers sacrifice and God to whom sacrifice is offered. Dwelling on this point at some length the speaker next stated that there was an impossibility of God's forgiving man *ex propria motivo* without an atonement and yet preserve his justice, which was the foundation of all moral government. If you held, said Mr. Courtney, that God can forgive men merely of His own desire to forgive transgressors then you have that brought down to all moral government in the world, and you have the setting aside of everything that is justice and the setting up in its place of an arbitrary position of mercy. When you have arrived at this you have also subverted all right upon the face of the earth and all right at the bar of heaven by and by.

NEED OF PROPITIATION.

And it is because it is recognized in man's heart that it is an impossibility on the part of God merely to forgive without atonement that everywhere there is felt to be a need of propitiatory sacrifice. At this stage of his argument the speaker reviewed the Jewish system, which was evidently founded upon this plan of sacrifices. This plan was misunderstood by many persons who think it an evidence of the unwillingness of God to forgive man unless He should be appeased with blood. The preacher showed that the underlying principle of the system was the readiness of God to forgive sinners. Then he explained in detail the meaning of the various sacrifices made by the Jews and pointed out the fact that they were merely types and figures of the great sacrifice to come when the Son of God should lay down His life for mankind. Some people there were who contended that since Christ died for all everybody is forgiven, everybody is justified, everybody is free from sin. The preacher called the attention of these to the fact that the appropriation of the justification is in Christ Jesus and is made by faith. Mr. Courtney concluded with a moving exhortation to those of his hearers who were walking in fear and trembling to have faith and rejoice in the fact that their sins were forgiven through the death and resurrection of the Lord Jesus Christ.

# THE PUBLIC HEALTH.

## The Board of Health vs. The Sanitary Condition of the City.

### SALARIES, DISINFECTANTS AND STATIONERY.

### How an Appropriation is Expended for the Benefit of Office-Holders.

### OUR FILTHY STREETS.

### Causes of the Present High Death Rate.

In this city hundreds of thousands of dollars are yearly expended for sanitary purposes and for the protection of the public health. The Board of Health, through its numerous officers and attachés, direct the enforcement of what is known as the "Sanitary Code" laws, enacted for the protection of the health of the community and the prevention of disease. Yearly reports are made by this Board, in which are published glowing descriptions of the amount of valuable work performed by this department, of epidemics guarded against and of the improved state of the public health and excellent sanitary condition of the city.

The constant repetition of such statements year after year has to a certain extent succeeded in making the people of this city believe that New York is one of the healthiest places in the world, and it is only now and again that a glimpse at the true sanitary condition of the city is got at when epidemics and contagious diseases break out and all the efforts of the health officials are powerless to prevent their spread.

New York, notwithstanding the vast sums of money spent in maintaining an extensive department to care for the health of the community and to preserve the city in a good sanitary condition, has at the present time a much higher death rate than the majority of important cities either in this country or in Europe. There has been but a slight decrease—two or three per cent—in the rate of mortality during the past twelve or fifteen years, and when these facts are considered, in connection with the yearly expenditure of large sums of money, the question very naturally arises whether there is not something wrong in the management of a department that proves so costly and at the same time so inefficient.

The Board of Health, as at present constituted, consists of four members, who, if they fulfil all the engagements they have undertaken, must, indeed, be kept quite busy. The President of the Board, Professor Chandler, has, in addition to his duties as Commissioner of Health and executive officer of the department, several other positions that engage his attention. He is also professor of chemistry in the School of Mines, Columbia College; in the College of Physicians and Surgeons and the College of Pharmacy, and associate editor of the *Chemical News*, besides attending to an extensive professional practice as an analytical chemist. In view of these facts it is not perhaps improper to ask how much of his time does Professor Chandler devote to his duties as President of the Health Board?

The other "Health Commissioner" of the city of New York is Dr. E. J. Janeway, who is a physician having an extensive practice, besides attending to which he is professor of pathological anatomy, diseases of the nervous system and demonstrator of anatomy at the Bellevue Hospital Medical College, visiting physician to Bellevue Hospital, besides holding several other medical positions in this city. Dr. Janeway devotes what time he can spare from the duties involved in holding these positions to the Health Department as chairman of the Sanitary Committee, the most important position, as far as the administration of the health laws is concerned, in the Board. The two other members of the Board—the President of the Police Board and the Health Officer of the Port—it is to be fairly presumed, have enough to do to attend to their own departments, and that they do nothing more than attend the stated meetings of the Health Board.

From the above it will be seen that the Commissioners of Health, paid by this city a large salary to devote their time and labor for the protection of the health of the community, cannot do so, even if they were ever so willing, as other duties engage their attention.

With the rest of the medical officers of the department it is much the same way—all have their private interests and business to look after—and it is only such time as can be conveniently spared that is devoted to the interests of the people. With this glance at the personnel of the Board, an examination of the finances will not prove uninteresting. According to the last published report of the Board of Health, ending May 1, 1874, to which reference is made to illustrates it financial management, the total expenditures are given at $215,227. Of this amount $125,810 went in salaries, in the same statement is found the item of $7,200 for stationery and printing for seven months, while for the same period only $7,500 was the total expenditure for disinfectants and all other expenses connected with this work, including the pay of laborers, support of horses, &c. With these extracts from the Health Board's official report the reader will be left to judge of the financial management of the department.

From the foregoing facts it will be seen that the gentlemen charged with the duty of supervising the affairs of the Health Department have a large amount of other and important business to attend to, and that their official duties can hardly receive that attention that is necessary for their proper discharge and for which the people pay so liberally.

It is to a considerable extent due to this inefficiency of the Board of Health that this city is in so bad and dangerous a condition. The diseases that affect the health of New York are to a great extent preventible, for they depend on causes that come within the power of a Board of Health to remove by a just and proper administration of the health laws and sanitary code. There is probably no other Board of Health in this country or in Europe clothed with more ample powers for the protection of public health and the prevention of disease. It, then, in the face of such ample provisions, the health of the community is endangered and the city allowed to remain in a bad sanitary condition, the fault lies with the officials who, through neglect or incompetency, allow such a state of affairs to come to pass.

FILTHY STREETS.

No greater evidence of the truth of the above remarks can be adduced than the neglect and utter indifference shown during the past few months to the filthy and disgusting condition of the streets and thoroughfares of this city. No amount of scientific knowledge and language on the part of the health officials will ever convince the people that putrid and decaying garbage is healthy and exerts a beneficial effect on the human system, and although the Street Cleaning Department is directly responsible for this outrage on public decency, still the sanitary official took no steps to remedy the evil, although the poisonous and deadly gases generated by the decaying heaps of filth in the streets is well known to be productive of the lowest and most dangerous types of disease, particularly of contagious diseases.

Even in the better sections of the city the filthy condition of the streets is almost unbearable, while in the poor quarters, where closely packed tenement houses line the sidewalks and shut out alm