RELIGIOUS INTELLIGENCE.

Programme of Services To-Day.

CHAT BY THE WAY.

Ministerial Movements—Synagogue Worship.

In Murray Hill Presbyterian Church the Rev. F. Marling will preach this morning and Rev. George S. Chambers this evening.

Dr. Bridgman will minister to Madison Avenue Baptist Church at the usual hours to-day.

Rev. J. W. Hathaway will preach in Madison Avenue Reformed Church this morning, and Rev. S. M. Campbell, D. D., of Rochester, N. Y., in the evening, will describe "The Untrodden Way."

Drs. W. W. Sterling and H. W. Knapp will occupy the pulpit of Laight Street Baptist Church to-day.

In the Pilgrim Baptist Church the Rev. F. M. Van Slyke will preach at the usual hours to-day.

"Daniel, or the Conscientious Man," will be considered by Rev. A. H. Moment this morning in Spring Street Presbyterian Church. In the evening Rev. C. S. Osbon (Methodist) will preach.

Rev. John Q. Adams in the morning, and Rev. Thomas D. Anderson, D. D., in the evening, will preach for the Sixteenth Baptist Church.

This being Anniversary Day with St. James' Methodist Episcopal Church the Rev. W. R. Davis will preach in the morning on "The Dedication and Glory of the Temple," and in the evening on "Ezekiel's Vision of the Life-Giving River." Lecture on the Lord's Prayer Wednesday evening.

In the Sixth Avenue Reformed Church the Rev. W. B. Merritt will preach at the usual hours to-day.

Rev. Henry T. Hunter will minister to the Seventh Presbyterian Church to-day as usual.

In St. George's Presbyterian Church this evening the Rev. Frederick Courtney will preach on "Christian Work Among Workingmen."

"A Disciple of Christ" will preach this afternoon on Jackson square, Eighth avenue and Thirteenth street.

In the Tabernacle Baptist Church this morning the Rev. Robert B. Hull will preach on "Consecration" and in the evening Mr. Ira D. Sankey, Mr. Moody's colaborer, will conduct a Sunday school missionary meeting.

Next Sabbath the Evangelistic Union will dedicate a tent for preaching on Seventh avenue and Fifty-second street. Dr. Talmage will preach in the afternoon.

"Has the Gospel Lost Its Power?" This question will be answered by Rev. B. H. Burch this evening in West Twenty-fourth Street Methodist Episcopal Church.

Rev. W. P. Abbott will preach at the usual hours to-day in the West Thirtieth Street Methodist Episcopal Church.

The American Temperance Union will hold a mass meeting in Cooper Institute this afternoon to rejoice over the defeat of the Holahan Excise bill. Professor W. M. Evans will speak.

Dr. J. B. Simmons will preach to young men this evening and to old folks in the morning in Trinity Baptist Church.

At Washington Square Methodist Episcopal Church the Rev. Dr. King will speak this morning about "The Flowers (that) Appear on the Earth," and in the evening about "Husbands and Fathers."

At Thirty-fourth Street Reformed Church the Rev. Carlos Martyn preaches this evening on "Joseph; or The Secret of Success in Life." Preaching in the morning also.

Mrs. Nellie Brigham will address the Spiritualists this morning and evening in the usual place of meeting.

The Rev. S. J. Knapp will preach for Stanton Street Baptist Church this morning and evening.

Dr. Talmage will tell his Tabernacle Congregation (Brooklyn) this morning "How to Make the Best of Everything." He will preach in the evening also.

In Grand Union Hall Mr. John D. Griffin will preach this morning, and in the evening Rev. William Humpstone will ask the ungodly "Why Are You Not a Christian?" Gospel temperance meeting in the afternoon.

"What is Death in Respect to Its Experiences?" will be answered by Rev. J. E. Searles in Willett Street Methodist Episcopal Church this evening. Preaching there in the morning also.

Rev. J. L. Peck will preach in Alanson Methodist Episcopal Church this morning, and in the evening will discuss "The Teachings of Pentecost."

At Chickering Hall the Rev. Samuel Colcord will preach this afternoon on "The Word of God."

The American Blue Ribbon Temperance Union, in Tammany Hall, this afternoon, will be addressed by Dr. J. P. Newman and Edward S. Carswell.

"The Old Man and the New Man" will be contrasted by Rev. E. C. Sweetser in the Bleecker Street Universalist Church this morning. A temperance sermon on "Overcoming Evil" will be delivered in the evening.

"The Bright Side of Life in Libby Prison" will be shown by Chaplain McCabe to-morrow evening in Washington Square Methodist Episcopal Church.

Dr Herr will preach in the Central Baptist Church to-day, as usual. He will begin a series of popular sermons this evening.

Services will be held by the Central Presbyterian Church to-day, at the usual hours. Rev. J. D. Wilson will preach.

Dr. Shipman will officiate and preach for Christ Church (Protestant Episcopal) at the usual hours to-day.

The semi-centennial celebration of the founding of the Church of the Ascension will take place to-day. Dr. John Cotton Smith will deliver a historical discourse in the morning.

In Canal Street Presbyterian Church the Rev. Alexander McKelvey will preach at the usual hours to-day.

Dr. C. H. Fowler will preach in St. Luke's Methodist Episcopal Church this morning and evening.

In the First Reformed Episcopal Church Rev. Dr. Nicholson will preach this morning and Bishop Cheney, of Chicago, in the evening.

In the Free Episcopal Church of the Reconciliation Rev. E. S. Widdemer will preach to-day, as usual.

"Shall we Recognize our Friends in Heaven?" is the topic that Dr. Armitage will discuss this morning in Fifth Avenue Baptist Church. In the evening the doctor will invite his hearers to "The Healing Waters."

"The Endowment of Power" and the "Oneness of Believers" will be considered by Rev. N. L. Rowell to-day in the Free Baptist Church.

Dr. A. B. Carpenter will officiate in Grace Chapel at the usual hours to-day.

In Harlem Presbyterian Church the Rev. J. S. Ramsay will preach this morning and evening.

"A Perpetual Covenant" will be offered by Rev. William Lloyd this morning in Madison Avenue Presbyterian Church. In the evening the first of a series of discourses upon dramatic scenes in the Bible will be given. Subject:—"Abraham Pleading for the Cities of the Plain."

The annual sermon before the Board of Foreign Missions of the Presbyterian Church will be preached in Dr. Hall's church this afternoon by Dr. Herrick Johnson. It will be repeated in Dr. Cuyler's church, Brooklyn, in the evening.

Services will be held in the Russian Chapel at the usual hour this morning.

The Dominican Fathers of New York and Newark will open a mission in St. Paul's Church, Brooklyn, to-day.

The seventy-second anniversary of the New York Orphan Asylum will be held in the Asylum, Seventy-third street and Boulevard, on Tuesday afternoon.

The Forty-first anniversary of the American and Foreign Bible Society will be held at the society's rooms on Thursday afternoon.

The Rev. B. F. De Costa will preach this morning and afternoon in the Anthon Memorial Protestant Episcopal Church, Rev. R. Heber Newton, rector.

In the Swedenborgian Church this morning the Rev. Chauncey Giles, of Philadelphia (former pastor), will preach.

Dr. Airey, of Salem, Mass., and Dr. Seymour, of this city, will occupy the pulpit of the Protestant Episcopal Church of the Heavenly Rest, Rev. Dr. Howland, rector, this morning and afternoon.

A mission is to commence next Sunday in St. Augustine's Roman Catholic Church, corner Fifth avenue and Bergen street, Brooklyn (Rev. Edward McCarthy, pastor). The mission will be given by secular priests—that is, not belonging to particular orders of the Church. Among those mentioned to preach are Rev. Drs. McGlynn and Friel, Fathers Malone, Preston, Carroll, Fransioli, Murphy, &c.

The Church of the Disciples offer a "taking" programme this morning. The Rev. George H. Hepworth will preach this evening on "A Hopeful Religion," and in the morning on "Faith in Christ." Mr. Ira D. Sankey, Moody's partner, will be present with his little organ and will sing. A large choir on the platform will assist him. He will also deliver a brief address after the morning sermon.

"What Does God Require of Us in this World?" will be asked and answered by Rev. William R. Alger in the Church of the Messiah this morning.

"The Power of Christ's Resurrection" will be made manifest this morning by Rev. W. P. Corbit in Beekman Hill Methodist Episcopal Church, and in the evening certain aspects of "Heaven" will be presented.

Dr. F. C. Ewer will officiate and preach at the usual hours to-day in St. Ignatius' Protestant Episcopal Church.

CHAT BY THE WAY.

If a man will not keep his simple word, he'll dodge his bond if he can.

If a man is stricken with the mania of speculation, he is very apt, at some point in his career, to grow careless and leave off the "s."

Opera airs in church are out of place. "That's the organ," said the mother to her little child, who was at church for the first time. "The organ? But where is the monkey, mother?" asked the child. Then, when the latest air from the latest opera rolled through the building, the mother whispered as she looked at the organist, "I can see him, dear, but you can't."

The good deeds of life are the notes of a beautiful song which the angels sing to us as we walk through the dark valley of the shadow of death.

A good name is like the cloud of incense which remains in the church long after the fire in the censer has gone out.

If a man wants a little more than any of his neighbors have it is hard to make him happy, but if he wants only what he absolutely needs he can be happy anywhere.

Unless you manage to enjoy a little bit of heaven here you will not be likely to have very much of it hereafter.

One of the papers, after commenting in glowing language on the splendid oratory of Rev. Dr. Storrs, of Brooklyn, adds that he could say "Remove that poodle dog from the rear pew" in such a way that every person in the church would be thrilled.

The anticipation of possible or imaginary evils is our great bane. An English proverb says, truly, "Our worst misfortunes are those that never befall us."

Mr. Moody advised his hearers to "eschew tobacco in all forms." An illiterate young man says that he has faithfully tried to do so, but it made him so sick that he would rather not be saved if the only way is to chew tobacco.

The morality of some people goes just far enough to enable them to resist the temptation to steal strawberries unless they can also find the sugar and cream to eat them with. It is not the appropriation of what does not belong to them, but their inability to take exactly what they want, that seems to trouble them.

This is a boy's composition on girls, but he evidently had a man's head on his young shoulders. What he learned by shrewd observation others have learned by experience. He says:—"Girls is the only folks that has their own way every time. Girls is of several thousand kinds, and sometimes one girl can be like several thousand other girls if she wants to do anything. This is all I know about girls, and father says the less I know about them the better off I am."

There is a genuine ring about this colored sermon, colored only as to its orthography. The tinted Johnson got hold of a bottom fact on which to base his theory, and it would do no harm if it found its way among the pale faces. "Breddren, my 'sperience is dat it ain't de perfession of 'ligion, but de 'casional practice of it dat makes a man 'ceptable up yonder. When yer gits to de golden gate an' Peter looks yer right in de eye and yer shows him yer long creed an' says, pompous like, dat yer 'longed ter de big 'Pisciopian Church, de 'Postle 'll shake his head an' say, 'Dat ain't nuff ter get yer through.' But if yer takes all yer bills under yer arm, yer grocer bills an' yer rent bills, an' he looks 'em over an' finds 'em all receipted, he'll say, 'Yer title's clear,' an' unlock de gate an' let yer pitch yer voice for de angels' song. But 't ain't no use ter trabbel along dat narrer path 'less yer can kerry, folded up in yer creed, a good recommendation from yer creditors. Hebben ain't no place fur a man who has to dodge roun' a corner fur fear ob meetin' some one who'll ask fur dat little bill dat nebber was paid."

There are a great many people in this world who, though not aware of it, take their look at life through a glass eye. The gentleman who borrows funds for immediate use from another man's safe, with the firm expectation of putting the money back when his speculation in mining stocks turns out well; the cashier who skillfully "raises" a note from the more humble to the higher grade of numerals, and the clerk who can write his employer's name so perfectly that no expert can tell the difference, intending to buy a country seat and spend his declining years as an ornament to the Church, are all looking through glass eyes. Better cling to the old-fashioned orthodoxy, with its bottomless pit and its brimstone—its plain Saxon for dishonesty and crime—than to dance on the platform with which modern "advanced thought" has covered that pit (which it cannot fill up) and run the risk of falling through. There is a deal too much of glass eye theology and morality among men just now.

The phonograph will undoubtedly prove a valuable invention, but it must be confessed that it has its tragic side. The fact is it is going to prove a universal eavesdropper and tell some things which had better be kept secret. Suppose, for instance, that it records the tender vows which lovers whisper, the baby talk of the first years of married life, and that these records are compared with the unromantic prose of after time, when the dinner is late or the steak overdone or the husband returns in the small hours from the club. Suppose, again, that two visitors in the parlor are commenting on the lady of the house before she makes her appearance, and then change their tones to the most delicate flattery as she enters, and that in the midst of the call the stentorian phonograph repeats the criticism. The trouble with that instrument is its ears are too long, and that it can't hold its tongue. It knows how to speak but not how to be dumb. We must either reform or abolish the new invention. The phonograph is an instrument which can be appreciated only by a community which has been deeply affected by Moody and Sankey.

The Rev. Dr. Putnam, of Boston, who recently died, was asked in his old age to engage a colleague. He replied, "No, I would rather preach poor sermons myself than listen to them from others," and so continued to fill his pulpit until within a very short time.

The bepuzzlements of the English language must be something fearful to a nervous foreigner. The padded cell of the maniac would be the destination of any one who attempted to comprehend the following:—

The dyer dyes awhile, then dies—
To dye he's always trying;
Until upon his dying bed
He thinks no more of dyeing.

If through extreme tenacity of life he survives this ordeal these other lines will certainly make him contemplate suicide with a sigh of intense relief. If they make one "to the manner born" dizzy what must be their effect on one who is taking his first steps over the quicksand of our mother tongue?—

A scribe in writing right may write
It write and still be wrong;
For write and rite are neither right,
And don't to right belong.

Life is not worth much before dinner, and even the poetic joys of a first affection grow dim before the prosaic gnawings of hunger. After dinner, however, when the first blue clouds roll up from the fragrant cigar all are good natured enough to give the beggar his conventional "cold potato" and to smile at the musical voices of our wife's poor relations. It is pretty definitely settled that all great philanthropic projects, all large endowments to charitable institutions, are postprandial efforts. Before dinner we are sure that Mr. Beecher is wrong, and that the region he ignores has a geographical existence; but when the inner man is well fortified we are apt to feel that Mr. Beecher is about right after all. We imagine that the old darky hit the truth in this matter. When he felt "all gone," he told Marse George that he had received his "call," and was bound "fur de odder shoah." But after a full meal he said, "Marse George, I'se got de call sure, an' I'se gwine scrost de dark ribber soon; but I'se now braced up a little on de inside an' de 'scursion am postponed—'scursion am postponed, sah!"

A clown has been converted by Peter Dwyer, and intends to enter the field as a preacher. Whether he has made any proposition to exchange positions with one or two who are already in the pulpit we do not know. There are some churches which could give to the circus what no circus can ever hope to give to the Church.

Some people are so made that they can't see a piece of fun. They take everything in the most solemn way. For instance, when a Yankee, who was slightly given to exaggeration, told an Englishman that he had seen a church floor so uneven that a friend of his was lost sight of thirteen times while going from the pulpit to the door, the Englishman ran his fingers through his hair—a great relief in times of perplexity—and simply suggested that there must really be some mistake about the matter, you know; and when the Yankee added that the trains in the British Islands were so slow that there was no pleasure in travelling, and remarked that in America the express trains went so fast that the telegraph poles looked like fence posts only two feet apart, the Englishman suggested that that was one reason why we have so many railroad accidents. The climax, however, was capped the other day at an agricultural exhibition. A blustering countryman sneered at the prize cattle and asserted that none of them were as large as a calf which his own father raised, and when a bystander looked at him deliberately from head to foot and quietly replied, "Well, I think you are about right," he hadn't the slightest idea what all the people were laughing at.

When a Pennsylvania gentleman remarked that he had at home a perpetual motion machine his neighbors thought his fortune was made and envied him. When, however, they all collected to see it, and he gravely introduced them to his wife, simply requesting her to open her mouth and show her tongue, they went home sadder and wiser men.

GREENPOINT MINISTERS' MUDDLE.

For several weeks the ministers of Greenpoint, L. I., have been in a "muss." They had a voluntary organization in which Baptists, Methodists, Christian and other ministers fraternized once a week. In the Union Avenue Baptist Church was an official whose wife was a member of the Christian Church of the Evangel. Occasionally she went with her husband to the Baptist Church, and was pleased with the sermons of its pastor, Rev. D. C. Hughes. In process of time this lady united with Mr. Hughes' church, as did some forty or fifty others during the past winter. This created some "feeling" in the Evangel Church, and this feeling was transferred to the clerical conference, where on comparing notes it was found that other church members from the different denominations had gone to the Union Avenue Baptist Church, where the fire burned brightly. Mr. Hughes was called upon to explain, first, why he received this particular deacon's wife without a letter, and, second, why he went around proselytizing among other churches. He replied to the first that he had nothing to do with the reception of members; it was purely the act of his church and said that Baptist churches never receive members by letter from other denominations; always by experience. To the second he replied that he tried to keep a conscience void of offence toward God and man. These responses did not satisfy the Conference and were especially objectionable to the pastor of the Church of the Evangel, Mr. Summerbell, to whom Mr. Hughes pointed out certain unsoundness of doctrine held by him and his church which made it unpleasant for their late associate member to longer affiliate with them. The Conference proceeded summarily to drop Mr. Hughes from its roll, notwithstanding it had his letter of resignation, which it refused to accept. The whole case, which was known before, has now been published, and it shows a potty squabble that not only Christian ministers but sane men should be ashamed to engage in.

MAY FESTIVAL FOR ORPHANS.

A May festival is in preparation by the children of St. Stephen's Home, in aid of the institution, and will take place in Steinway Hall on the evening of the 23d inst. Several prominent artists have promised to assist. About one hundred of the children are in course of training, and the Sisters who have charge of the Home are doing their utmost in every way to make the entertainment as pleasant as possible. This home for little orphans deserves well a generous support. Perhaps there is no institution of the sort in the city that can compare with it for the genuine home comfort and care it affords its inmates. Recently the Sisters purchased an additional building to meet the increasing demand upon them by applicants for admission, and it is to help meet this new and additional expense that the proposed entertainment is to be given.

MINISTERIAL MOVEMENTS.

EPISCOPALIAN.

The English ritualists have started another organization with aims and methods substantially akin to the Society of the Holy Cross or the Confraternity of the Blessed Sacrament, both of which, having been exposed, have been condemned by the public. The new Order is called the "Order of Corporate Reunion." It recognizes the orders and sacraments of the Church of England and hopes, on this basis, to promote and ultimately to effect organic union between the Roman, the Greek and the Anglican churches.

Rev. Dr. De Koven, of Racine, Wis., who has been so frequently defeated as a candidate for the Episcopate because of his "high" churchmanship, has been invited by Dr. Dix to become assistant rector of Trinity parish, New York, in the stead of the late Dr. Ogilby, deceased. Dr. DeKoven was a classmate with Dr. Dix in the seminary and is a personal friend of his also. He will probably accept the call.

The Rev. Mr. Saltonstall, formerly a broker in Wall street, New York, was recently ordained and instituted rector of St. Mary's Protestant Episcopal Church, Dorchester, Mass.

ROMAN CATHOLIC.

The Rev. Father Farrelly, assistant pastor of St. Vincent de Paul's Church, Brooklyn, E. D., sailed for Europe on Wednesday last. He was escorted by several of the local clergy. He will be absent five months. The benevolent society of his church presented him with a purse of $1,400 previous to his departure.

The Russian Greek Church possesses 38,602 churches, including cathedrals; 12,860 chapels and oratories; 18,887 archpriests, priests, deacons and precentors, and 56,500,000 members, of whom 29,000,000 are women and 27,500,000 men. The sums received by the Church during the year amounted to about $9,500,000.

Fathers Boyle and De Wulf, of St. Peter's and St. Matthew's parishes, Washington, have been transferred the one to the other, somewhat to the amazement of their respective parishioners.

Right Rev. Bishop Healy, of Portland, Me., is expected home from Europe about the 1st of June, and the young ladies of the St. Teresa Literary Society in Portland are now rehearsing for the reception they propose to give him.

The corner stone of the Pius Memorial Church, Baltimore, was laid last Sunday with imposing ceremonies. It will cost $100,000, and will be ready for occupancy in November, 1879.

The Pope has sent his apostolic benediction to the clergy and faithful of the diocese of Newark, N. J., in answer to their letter of devotion and greeting to his person.

BAPTIST.

Rev. L. P. Hornberger, of Gethsemane Baptist Church, Philadelphia, who has been for some time out of health, sailed for Europe last month, in company with Mr. J. Eugene Reed, late assistant editor of the *National Baptist*. During the absence of Pastor Hornberger the pulpit will be supplied by President Weston, of Crozer Seminary.

The Rev. J. B. English, lately of Quincy, Ill., has become pastor of the First Church, Salem, N. J.

The Rev. A. L. Wilkinson, late of Springfield, Ohio, has settled as pastor at Le Roy, N. Y.

This year is the bi-centenary of the publication of Bunyan's "Pilgrim's Progress," which, during those 200 years, has been translated into all the languages of Europe and some of those of Asia. In commemoration of the event a cheap edition of the work, "exactly representing in form, language and appearance the first copy which John Bunyan looked upon," will be published in London.

METHODIST.

Since the death of Father Boheim, who crossed the centennial line, the Rev. George Harmon, of the Central New York Conference, has been supposed to be the oldest Methodist minister in the world. Mr. Harmon has now departed this life, at the age of ninety-six years, and now Dr. Lovick Pierce, of Georgia, who recently celebrated his ninety-fourth birthday, is the next in the Methodist apostolic succession. When Mr. Harmon entered the itinerancy of the Methodist Church there were only 400 ministers in it and less than 150,000 members. He served in the ranks forty-one years, retiring from active duty thirty-two years ago.

The *Methodist* gives a sly rap at the perfectionists in the statement that it gets an insulting letter about once a month which it always consigns to the waste basket, "which tells no tales," except when the writer is known to be a promoter of holiness, and then the editor knows that "the indignation must have a good, though invisible, foundation."

Rev. Dr. Sims, of Brooklyn, will deliver the anniversary address before the Wyoming Seminary, June 26.

The venerable Rev. Elbert Osborn has returned from his winter home in Florida as full of good cheer and as ready for "every good word and work" as ever.

PRESBYTERIAN.

The Presbytery of Boston and vicinity includes fifteen churches. Rev. Mr. Dunn, the pastor of the new church on Columbus avenue, the largest in the city (1,070 members), is in the South for his health. He resigned some time ago, but his church were unwilling to part with him. Presbyterianism is of slow growth in New England. The churches are generally small—numbering from 100 to 250 members.

The Reformed Presbyterian Church in this country has but six Doctors of Divinity, their colleges not conferring the title on any one. Those who have it received it from other colleges.

The Rev. E. P. Terhune, formerly of this city, is preaching in the American Chapel in Paris, during the visit to this country of the pastor, Rev. Mr. Hitchcock.

The Presbyterians have a denominational historical library at their headquarters in Philadelphia, in which they have already collected 10,000 volumes, 40,000 pamphlets, magazines and reviews, 400 volumes of religious newspapers, over 600 histories of individual churches and a large number of histories of presbyteries, synods and missions connected with the Presbyterian Church. A still larger amount of Presbyterian history remains uncollected. They are now trying to secure a fireproof building to guard this literary treasure, and have secured $20,000 therefor.

During the thirteen years' existence of the Ross Street Presbyterian Church, Brooklyn, it raised $179,000 for current expenses and benevolent work—an average of $13,700 a year. It is reviving again under its new pastor, Rev. A. McCullough.

UNIVERSALIST.

A few weeks ago the Rev. George F. Pentecost, of Boston, spent a little time in evangelistic labors in Middletown, Conn. He must have made good use of his time there, for he has given the Rev. Mr. Tabor, pastor of the Universalist church there, quite a large contract to refute certain statements of the Doctor. Among other things Dr. Pentecost said that the first Universalist sermon was preached in the Garden of Eden, which instead of being accepted as a compliment to the great age of the denomination was taken as an insult and repelled most vigorously. It is rather significant, however, that a Church so ancient and venerable has not by this time converted the world to its doctrines and methods.

Mr. E. E. Nash, licentiate, son of the Rev. C. P. Nash, of Lewiston, Me., has been called to the pastorate of the Stamford (Conn.) parish.

The Universalists are following in the wake of other denominations and are using lay preachers in their parishes to a greater extent than ever. They have three in this city and one at Nyack employed every Sabbath.

MISCELLANEOUS.

The Texas *Christian Advocate* has coined two new words which its editor thinks will become popular. Hitherto there has been no single word to express short editorial paragraphs. The *Advocate* now calls them "edigraphs" to distinguish them from editorials proper. Its second word relates to church news from presiding elders' districts, which it calls "elder-graphs"—not so pleasant nor popular a word as the other.

Rev. Charles Austrian has been elected minister of the Jewish congregation at Pottsville, Pa., in place of Rev. D. Oppenheimer, lately deceased.

TEMPLE EMANU-EL.

THE IDEAL RULER—THE TEMPORAL AND THE PERMANENT IN THE MESSIANIC IDEA—SERMON BY REV. DR. GOTTHEIL.

Rev. Dr. Gottheil, rabbi of the Jewish Temple Emanu-El, Fifth avenue, has for some time past devoted his discourses to the exposition of select passages from the prophecies of Isaiah, and yesterday reached the eleventh chapter, containing the beautiful portraiture of the national Redeemer. He reminded his hearers at the outset of what he had said a fortnight ago, when he had under consideration the predictions of the ninth chapter. As then so he would now dismiss all preconceived theories, whether Jewish or Christian, regarding the office of the Messiah, and permit the prophet to speak for himself. He expressed regret that the natural right of every author is so often denied to the biblical writers. Traditions have so veiled the original utterances that it requires no small effort to free the mind from them, and yet, unless we accomplish that complete mental emancipation, how can we say that we read the Word of God? It is the word of man, of rabbi or father, of Synod or Council, of Pope or patriarch, we hear, not that of prophecy. We all read in Bibles that have been illustrated for us, literally or intellectually; the *dramatis personæ* stand before our imagination just as our teachers or our various creeds have placed them and speak, not in their native accents, but in the key of authorities that hold them under their tutelage. Even Protestantism—which, to its honor be it said, has done more for the propagation of the Scriptures than all religions acknowledging their authority together, and whose labors in that field are of the profoundest interest to mankind, both in a religious and a literary point of view—has tacked to each chapter and verse a label, fitting each part to its own construction, making the Bible the vehicle of its own creed, and thus yielding again, in spite of its protests, to the power of tradition.

SEEING WITHOUT SPECTACLES.

Without the dogmatic spectacles, the Doctor thought, men would see at a glance that the prophets, each and all, when speaking of a Redeemer pointed to a great national liberator, a scion of David; one who would sit on the throne of David, wield the sceptre of David, and raise his dynasty to unprecedented splendor and power. It would then become clear that in listening to the words of an Isaiah our ear catches the throbbings of a patriotic heart, enlightened, it is true, by the noblest conceptions of the functions of a ruler and of the last aims of all government, but still bounded by the limits of nationalism and tinged with that selfishness which seems inseparable from all patriotism. The greatness of Israel above all surrounding nations is the theme on which he dwells with fondness, and the homage and service rendered by the latter to the chosen people he describes in language which can only be justified on the ground of his ardent love for his people and from the desire to raise the drooping spirits by the pleasing visions of a glorious future.

THE RULER DELINEATED.

Even in this delineation of the ideal king we trace the limitations of time and circumstances. Noble as it is it is yet Hebrew in a national sense; it is Oriental. The nation centres in the ruler, whose power is absolute, whose will is command, whose word is law. It is he who judges and protects the poor, the humble, punishes the wicked; he is the sole fountain of power, of justice, even of religion, as we must infer from the classic passage in verse 9, that under his reign "the earth shall be full of the knowledge of God, as waters cover the sea." Were such a man to be found to-day, and were he to appear in our America, would he be accepted? Would this people be willing to forego their rights of self-government for the most tempting prospects of redemption from the evils that now burden and disgrace republican institutions?

THE POSITION CORROBORATED.

In corroboration of this view the Doctor then referred to the sequel of this prophecy. That it belongs to it is clear from the initial words, "On that self-same day (*bayom hahoo*) and what should happen?" The dispersed of Israel should return from whence? From Assyria, from Egypt, from Pathros, from Ethiopia and other countries, which at that time played great parts in the world and harbored many Israelites, but which now have either totally lost their identity or are the least populated by Jews. Then the prophet speaks of the two kingdoms, Ephraim—i. e., the northern one of Israel—and Juda, which he supposes would continue to exist but cease their envy of each other, and finally says that the Philistines, the Edomites and Moabites and Ammonites would themselves convey their former captives back to their native land. Were all these things yet to be fulfilled why all these nations of antiquity would have to be resuscitated and restored to the former homes, as well as Israel to his land of promise. We thus arrive at the conclusion that, so far as the actualities of the promise are concerned, we move on Hebrew national grounds. We must study it from that point of view, and then there will be no difficulty in understanding the speaker.

THE IDEAL.

But besides these realities there is an ideal element in this prophecy, as, indeed, in all Hebrew oracles, in which lies their perennial beauty and value. The chief question is not, What man corresponded to the description, but what does the description itself teach us. And here every candid mind must admit that we have raised before us an ideal that can never be dimmed by age. Observe the absence of all resources of physical power; nay, the substitution of the destructive weapon of one of moral force:—"Our righteousness shall be the girule of his loins and faithfulness the girdle of his reins." Observe how the rod, the symbol of brutal restraint, is replaced by the word of mouth and the spirit of his lips, by which the wicked shall be slain; observe how instead of a diadem and a purple, he is to be clothed with the spirit of God, and how that spirit is defined as "wisdom and insight, counsel and strength, knowledge and fear of God;" observe how He will judge, "not after the sight of his eyes, neither reprove after the hearing of his ears," a danger to which kings are especially exposed; but that the humblest in the land will find a patient hearing and the necessary protection; observe how that ruler will, armed against the temptations of martial fame, rather secure the peace of the country, and reconcile the most discordant elements. Collect and put together these facts and say whether pen of poet or philosopher ever drew a nobler portrait of a ruler. Pity that here again the letter was worshipped and the spirit neglected. The coarser element was eagerly seized upon and elaborated into theologies and metaphysics while the soul remained unheeded. Kings were not taught to gird on the sword of righteousness, but ecclesiastics took the weapon of iron; brutal force became the chief means for spreading the kingdom of the Messiah and instead of peace there came strife and bitter feuds and bloodshed, inquisitions and tortures and *auto-da-fés*.

The preacher, in conclusion, urged his hearers to be believers in the Messiah in that sense that they promote the spiritual objects for which his arrival was hailed by prophetic eyes, and which he summarized as wisdom chastened by the fear of God, justice tempered by mercy and peace founded on equality and the tenderest regard for the rights of the weak.

ACTIVITY IN THE SCHOOLS OF TEMPLE EMANU-EL.

In the schools of the Temple Emanu-El great activity has recently been displayed. The large classes for the young are undergoing examination and show a very marked advance upon last year's standard. The preparatory school of the Hebrew Seminary, founded by the rabbi and entirely supported by his congregation, has twenty-seven pupils, and their examination on last Sunday in the Hebrew Scriptures, the Mishnah and the Talmud gave the utmost satisfaction to the large number of spectators. There can be no doubt that the foundation for a theological school has been successfully laid by Dr. Gottheil, who has enjoyed the support and earnest co-operation of his predecessor in this work.

SOCIETY OF FRIENDS.

Past and Present Condition—Origin of the Sect and Split Fifty Years Ago.

Doctrines, Government and Discipline of the Society.

YEARLY MEETINGS AND STATISTICS.

About this time look out for rain and squalls. Why? Because the Quakers will shortly hold their anniversaries. It is not very clear why broad brims and drab should be conjoined in the public mind with wet weather; but it seems to be so. Perhaps continued observation of the phenomenon for a series of years has led to that conclusion. The Friends have had some very fine weather at their annual gatherings in New York; but the "small philosophers," as Joseph Cook would call them, declare that this is the exception which proves the rule. But whether Friends coming together affects the atmosphere or it affects their coming is not stated. Nor is it known why a distinction should be made toward them by "Old Prob.," and not toward Presbyterians, Reformed Episcopalians and others who have been airing themselves here and yonder for the past week. It ought to be a matter of congratulation, however, that the Friends are prepared for any weather that may come. Though not very numerous in this country or in Great Britain, where they originated, they are generally thrifty and well to do, if not wealthy, as some of them are. In the days of American slavery their voice was always heard in favor of liberty and righteousness. They are now as they ever have been heartily opposed to war and its ravages; and yet, when the rebellion threatened to disrupt this nation hundreds of them forgot for a time that war was opposed to their religious principles and they entered the Union Army in defence of their government.

QUAKER PECULIARITIES.

But now slavery is dead and buried the Society of Friends is no less earnest in their opposition to the evils of war, intemperance, vicious literature and the like than it was to slavery. Since 1865, too, the Society has devoted more attention than usual to internal denominational affairs, especially to the instruction of children in First Day or Sabbath schools. And by this closer attention they have arrested a process of disintegration that had begun to show itself very extensively among the young people of the denomination, who, having discarded the dress and manners of their forefathers, were inclined to adopt the habits and customs of the churches and sects.

The peculiarity of dress which makes Friends more noticeable than others is not an innovation of theirs. It is the style of the seventeenth century slightly modified which they have preserved while the rest of us have been changing and, as we think, improving our attire. But a couple of centuries hence, when the people of this country have adopted the costume of Mme. Tom-Ri-Jon, our present style of dress will appear as strange and remarkable to our descendants as the "Quaker" garments now appear to us. Their peculiarity of the use of personal pronouns is a worthy endeavor to adapt Scripture phraseology to everyday life and business, and their nomenclature of months and days gets rid of any recognition of heathenism or of heathen mythology. The Friends are also saved from the often useless Sabbath day discussions by their numerical system. Their Sabbath being simply First Day they can afford to be indifferent to the petty squabbles that other churchmen have over the relative value religiously of Saturday or Sunday.

CALVINISTIC ORIGIN OF THE SECT.

The Friends originally came of Presbyterian stock and their ecclesiastical government bears some resemblance to that, though in other respects it is more like the Methodists, with whom perhaps more than any other, especially in the West, Friends affiliate. George Fox, the founder of the Society of Friends, was a Presbyterian, but in the bitter feuds of the Established Church and the Dissenters George incurred the displeasure of the former and he and his followers were made to feel the weight of the civil arm when propelled by religious spite. His was the beginning of a resistance to the injustice that compelled men to pay for a form of religion which they would not accept as a gift, and which resistance has continued down to the present and has led to the disestablishment of the Church in Ireland and will eventually, and ere long, accomplish the same result in Great Britain. Fox was opposed to a "hireling" ministry and refused to pay tithes therefor. He also denied that there was any necessity for a special ministerial education, and his descendants hold most firmly to this article of faith to this day. He maintained that the only warrant for assuming the office of a Christian minister is the consciousness of the divine summons to enter upon the duties of that office. His followers of the present day modify this, however, in that ministerial aspirants must be examined and indorsed by the preparatory monthly and quarterly meetings before they can legitimately exercise their office in the public assemblies. Fox also opposed war, swearing and the taking of oaths of any kind, and preferred to be deprived of his property and of his liberty also rather than yield one iota of what he conceived to be according to the spirit and letter of God's Word. The civil and ecclesiastical government was just as obstinate in those days, and would not accept an affirmation nor accommodate itself to the prejudices of Jew or Friend as it does now.

SLOW GROWTH OF THE SOCIETY.

During the first four years of Fox's ministry he could not count upon one solitary follower. But he had better success the three years following, when more than sixty men and women had adopted his tenets and gone forth preaching them. William Penn and Robert Barclay were the most noted of his early assistants, or, indeed, of his later followers. For forty years of his life Fox and his adherents suffered terrible persecutions, which did not cease when his mortal remains were consigned to the grave in 1691. More than four thousand persons, nicknamed "Quakers" by their persecutors, were in British prisons at one time for conscience sake. On the Friends of the city of Bristol alone there was levied at one time fines amounting to $82,000, and the property belonging to the sect throughout the kingdom which was destroyed by vengeful hands was valued at $5,000,000 and over. Fox was a godly man and a brilliant preacher in his day, but he lived in troublous times, and did not enjoy a tithe of the rest, esteem and quiet which his followers in America and Europe enjoy to-day.

PERSECUTION IN AMERICA.

The Old World spirit of persecution crossed the ocean in the same ship and with the same men who brought religious liberty over to the continent. The Quakers were a sect, like the early Christians, "everywhere spoken against." Hence they were as cruelly persecuted in New England and other colonies as they had been in Old England. In 1684 William Penn used his influence with the colonial and home governments and procured the release of 1,490 imprisoned Friends from the jails of Boston and other towns in the Old Colony. And between 1658 and 1661 many other hundreds of the sect were despoiled of their property and of their liberty and a few even of life. Three men and one woman were hanged in Massachussetts; the backs and bodies of others were burned and scarred and indignities of various kinds were heaped upon them. And all this by Christian people in nominally Christian colonies. Virginia and Maryland joined hands with Massachusetts in hunting, imprisoning and despoiling the despised and hated sect. Rhode Island was the only colony that did not interfere with them. Her people had suffered persecution and affliction for conscience sake and they knew and could sympathize with the heart of the stranger and the persecuted. The history of the Society of Friends in those days is strange reading in the light of the present and sounds more like a page of history of some tribe in Central Africa than the records of a race that justly prides itself to-day in being the freest, wealthiest, most cultured and generous on the earth.

In 1671 George Fox visited America and preached in Flushing under an oak which had stood the blasts of the centuries, but was destroyed by fire in October, 1873. On his return to England, in 1672, he was assailed by the persecuting spirit, and after a few years, in 1677, he fled to Holland, then the refuge and home of the persecuted of all lands. After a brief stay there he returned again to England and in 1684 made a second trip to Holland. This was his last visit abroad, for after his return he settled in London, where, as already stated, he died in 1691.

RELIGIOUS BELIEF OF FRIENDS.

The Friends are divided in their religious opinions and belief chiefly on the doctrine of the Trinity. The Orthodox, or Trinitarian Friends, hold the evangelical articles of Christian faith substantially as the majority of Christians accept them. This undoubtedly was the faith of the founder of the sect.

In 1827 Elias Hicks led a secession movement from the old stock. He preached Socinianism and carried with him about seven-eighths of the entire