RELIGIOUS INTELLIGENCE.

Ministerial Movements--Chat by the Way.

PROGRAMME OF SERVICES TO-DAY.

Synagogue Worship—Jewish Feast of Tabernacles.

At the Church of Our Saviour this morning the Rev. Dr. J. M. Pullman will speak of "The Storm of Scepticism," and in the evening of "The Control Force of Life."

Dr. E. A. Washburn will officiate in Calvary Protestant Episcopal Church this morning and afternoon.

The Rev. S. S. Snow will explain the prophecies this afternoon in the Medical College Hall.

"A Happy People" will be described this morning by the Rev. Alexander McKelvey in Canal Street Presbyterian Church. In the evening Mr. McKelvey will speak about "Abraham."

At the Protestant Episcopal Church of the Ascension the Rev. Dr. J. Cotton Smith will officiate and preach at the usual hours to-day.

Dr. Deems officiates as usual to-day in the Church of the Strangers.

At Christ Church the Rev. Dr. Shipman will preach this morning and evening.

Dr. S. H. Tyng, Jr., will officiate this morning in the Church of the Holy Trinity and the Rev. E. B. Rice in the afternoon.

At Calvary Baptist Church the Rev. R. S. MacArthur will preach this morning and evening.

"The Causes of Modern Infidelity" will be discussed this morning by Dr. Newman in the Central Methodist Episcopal Church. The Doctor preaches in the evening also.

Duane Methodist Episcopal Church will receive the ministrations of the Rev. J. W. Ackerly to-day as usual.

The doctrine of "The Real Presence" will be discussed this morning by the Rev. J. B. Cleaver and "Drunkenness Among Preachers" this evening in the Church of the Disciples of Christ.

Dr. Talmage will preach in the Brooklyn Tabernacle at the usual hours to-day.

The First Reformed Episcopal Church will be ministered unto to-day by the Rev. W. T. Sabine.

"Abraham's Faith" will be presented to Forsyth Street Methodist Episcopal Church this morning by the Rev. A. C. Morehouse. In the evening the Rev. John Parker, of Brooklyn, will preach.

At the Fourth Presbyterian Church the Rev. Joseph R. Kerr will speak this morning on "Prayer," and this afternoon on "Jonah."

Divine service will be held in the Greek-Russian Chapel this morning, with a sermon in English by the Rev. N. Bjerring.

The closing services in the Gospel Tent will be held to-day, with a Bible reading in the morning by Mr. Mackenzie, a sermon in the afternoon by Mr. Williams and addresses by others in the evening.

Preaching to-day at the usual hours by the Rev. Dr. Bridgman, in Madison Avenue Baptist Church.

The Rev. E. A. Reed will minister to the Madison Avenue Reformed Church this morning and evening.

At the Madison Avenue Presbyterian Church this morning the Rev. William Lloyd will speak on "Confession of Christ—Confessed by Christ," and in the evening on "Reflection and Resolve."

"The Law of Power in the Church" will be defined this morning by the Rev. W. R. Davis in the Church of the Disciples. In the evening Mr. Davis will discuss before the young people the question, "Is Life Worth Living?"

"The Life of Joseph" will be narrated this evening by the Rev. Henry Cross in the Pilgrim Baptist Church. Sermon in the morning also.

Dr. H. W. Knapp will preach in the Laight Street Baptist Church this morning and evening.

The Rev. C. C. Goss will hold a praise meeting, with a short address, this evening in the People's Church.

The twenty-seventh anniversary of St. Ann's Protestant Episcopal Church will be observed to-day. Dr. Gallaudet will preach in the morning.

A service of song, with an address by Dr. A. D. Vail, will be held this afternoon in Parepa Hall, Yorkville.

The Rev. C. S. Williams will preach in Seventh Street Methodist Episcopal Church to-day at the usual hours. Dr. Newman will lecture in the church on Friday evening.

At the Seventh Presbyterian Church the Rev. Henry J. Hunter will preach to-day as usual.

"A Man of Sorrows" will be introduced to St. James' Lutheran Church this morning by Dr. S. A. Ort, and "The Elder Brother" in the evening.

The Rev. Dr. Crawford preaches this morning and evening in St. Luke's Methodist Episcopal Church.

The Rev. J. H. Sinclair, of Stapleton, Staten Island, will preach in the Sixth Avenue Reformed Church this morning and evening.

"The Test of Love" will be made this morning by Dr. J. M. King, and in the evening St. James' Methodist Episcopal Church, Harlem, will be asked, "Can the Ethiopian Change His Skin?"

Dr. R. D. Hitchcock will preach in the Thirteenth Street Presbyterian Church this morning, and in the evening the Rev. G. S. Plumley will present the cause of City Missions to the church.

At the Twenty-fourth Street Methodist Episcopal Church the Rev. B. H. Burch will preach this morning on "Knowledge in Heaven," and this evening will conduct a children's service.

"Companionship With Christ" and "The Open Door of Heaven" are the topics to be discussed today by the Rev. R. B. Hull, in the Tabernacle Baptist Church.

The Rev. W. F. Hatfield will preach in Washington Square Methodist Episcopal Church this morning on "Christian Work in New York," and this evening on "Building for This World and the Next."

In West Twenty-third Street Presbyterian Church, this city, a farewell meeting will be held to bid farewell to Dr. H. H. Jessup, who returns to his Syrian mission next Saturday. Addresses will be delivered by Drs. Ellinwood, Prime and Jessup and Mr. W. E. Dodge.

The third anniversary of services in Chickering Hall will be held there this afternoon. The Rev. Samuel Colcord will preach and addresses will be delivered by the Rev. W. R. Davis and Mr. James Talcott.

At Thirty-fourth Street Reformed Church this morning the Rev. Carlos Martyn will preach on "Leaven," and this evening will discuss "Whither Am I Going?"

Mr. Samuel Halstead's Praying Band will hold a Gospel service this evening in Thirty-seventh Street Methodist Episcopal Church.

The American Temperance Union will meet in Haverly's Theatre this afternoon and be addressed by the Rev. C. S. Williams and Mr. John N. Stearns.

At the Rink in Brooklyn this morning the Rev. Dr. Fulton will discuss "The Bread Question" for rich and poor, and in the evening he will consider the topic, "Christ Not Hidden."

"Satan's Limitations" will be indicated this evening by the Rev. S. J. Knapp in Association Hall; communion in the morning.

"The Great Example" will be set forth this morning in Asbury Methodist Episcopal Church by the Rev. J. F. Richmond; "Kicking Against the Pricks" will be considered in the evening.

Dr. Armitage preaches at the usual hours to-day in the Fifth Avenue Baptist Church.

The Central Temperance Union will hold a meeting this afternoon in Seventeenth Street Methodist Episcopal Church, when Dr. G. W. Samson will speak about "Hebrew Wives and Bible Temperance." Miss Carrie Perkins will recite a piece.

Mrs. Nellie Brigham lectures for the Spiritualists in Trenor's Hall this morning and evening.

E. V. Wilson will also speak and give tests before the Spiritualists in Republican Hall at the usual hours to-day.

At Association Hall next Friday evening the Rev. James A. Spurgeon will lecture on "My Brother and His Work."

The Rev. Jos. R. Dumble will preach in Attorney Street Methodist Episcopal Church this morning on "Glorifying God," and this evening the Rev. David V. Teed will explain "The Need of Salvation and How to Attain It."

At Spring Street Presbyterian Church the Rev. A. H. Moment will preach this morning and Rev. Jos. R. Kerr this evening.

At Bleecker Street Universalist Church the Rev. J. C. Snow will preach this morning and evening.

Mr. Sawyer will conduct a Gospel temperance meeting in Cooper Institute this evening.

The Rev. Dr. Herr will preach in the Central Baptist Church this morning and the Rev. W. L. Kolb in the evening.

The Bergen Baptist Church of Jersey City will be reopened to-day with appropriate services by the Rev. Dr. W. W. Everts.

Father McNamara will speak in Clarendon Hall this morning on "The HERALD, the Storms and the Race." In the afternoon Father Wood will point out "Dangers to Avoid" and in the evening Father Quinn will speak on "Confession." The Irish Catholic Church will hold services also in the University Chapel.

At the Church of the Holy Spirit, the rector, Rev. Edmund Guilbert, will preach this morning and Rev. T. Arthur Hyland this evening.

The Rev. A. G. Rogers will preach this morning and evening before the Second Universalist Church, at Harlem.

The Rev. A. B. Carter will preach at the usual hours in Grace Chapel to-day.

Church of the Divine Paternity, the Rev. Dr. E. H. Chapin will preach this morning and deliver an extemporaneous address this evening.

Church of the Heavenly Rest, the Rev. Dr. Howland will officiate and preach as usual.

CHAT BY THE WAY.

Agassiz used to say that he had no time to spare to make money. Most of us Americans have no time to spare for anything else.

When a German determines to marry he goes to the father of the young lady and asks openly how much money goes with his daughter. Matrimony is very much the same thing with us, the only difference being that we discover the all-important fact in a more indirect way.

Regrets are always vain. If you have done the best you can—indeed, whether you have or not—it is better to look ahead than to look back. These lines are orthodox:—

It might have been? nay, think not so;
For all that hath been was ordained,
And each day's share of joy and woe
Fits in where wisely planned.
The perfect whole we yet shall see,
When that shall come that is to be.

A tall, thin man had a huge wife, and a little daughter who was born crooked. George Selwin, who could never let slip an opportunity to be witty, even at the expense of his best friends, used to say that the family always made him think of 10½d. It was a little cruel, but very funny.

If children would spend more time on their mother's knee and mothers would use the proper correctives while they are there the world would become better than it is now.

The absurdity of certain parts of the marriage service were well illustrated by a country bumpkin, who led a bashful damsel to the altar. The clergyman gravely asked, "Wilt thou have this woman to be thy wedded wife?" and the youth answered, "Why, parson, of course I will; that's just what I came here for."

There are some people who think they make the most of life when they make it as wretched as possible. Luttrell was once asked if an acquaintance of his was not very disagreeable. "Well," was the reply, "he is always as disagreeable as the circumstances will permit."

Darwin's old age is being brightened by the discovery of very brilliant facts, which serve to corroborate his pet theory. Many years ago he detected the resemblance between some men and most monkeys, and at once adopted the monkey as a poor and distant relation of the human family. From that time to this both monkeys and men have been about equally anxious as to the verdict of science, but which will feel the more indignant if the relationship shall be established, the mannish monkey or the monkeyish man, is a matter of doubt. That progress is being made in the direction of that verdict none can deny. For example, it has been discovered that a monkey swims like a man, with the side stroke. This is as important a fact, and one from which as grave consequences may result, as the startling discovery of the "chops and tomato sauce" by Pickwick. The latter, properly interpreted, was significant enough, the great orator declared, to break the already bleeding heart of a deeply wronged individual, one of the units of the human race, and the former, under the skilful manipulation of Mr. Darwin, may mean either that men are destined to take to the trees as monkeys or that at no distant date monkeys are destined to take to civilization and trousers.

Douglas Jerrold could say a pithy, wise thing, as well as a witty one. When he recovered from a very serious illness he wrote to a friend, "Aye, sir; it was a runaway knock at Death's door, I can assure you."

When some people are boasting of their ancestry we are reminded of the story of Jerrold. A man told him that he was descended from Cardinal Wolsey. "Cardinal Wolsey?" was the sharp reply, "my dear sir, you must mean Linsey Woolsey."

Character is like real turtle soup, while reputation can be likened only to mock turtle.

A wooden pavement is, after all, the most economical, for all you have to do is to persuade the city authorities to put their heads together, and then you have it.

De Quincey very wittily inverts the order of crimes. He says:—"If once a man indulges himself in murder he very soon comes to think little of robbery; and from robbery he comes next to drinking and Sabbath breaking, and there is but one step from that to incivility and procrastination. Once begin upon the downward path, you never know when you will stop. Many a man has dated his ruin from some murder or other that perhaps he thought little of at the time."

It is very remarkable that the greatest minds have their foibles and little weaknesses as well as the smallest. You would hardly expect such a man as Gladstone, for example, to have what we Americans call "kinks," and yet he seems to be full of them. His knowledge of Greek is so perfect that he is apt to confound even Professor Blackie, of Edinburgh, who has made it the specialty of a lifetime. He is thoroughly versed in all political and social topics, and is in its best and largest sense a ripe scholar. And yet he has taken a notion of late that tea and coffee are the bane of mankind, and writes letters to prove that one of the demoralizing influences of the nineteenth century comes out of the coffee and tea pot. He declares that English beer is a virtue in comparison with the vice of English breakfast tea; that if the world ever comes to a bad end it will be in consequence of this immoral tea drinking which pervades every rank of society. Well, if we were to obey the commands of all the reformers who wish to make the world better, we should reform ourselves all to pieces in a short time. The Americans say that one should drink nothing but cold water, while the Frenchman declares, with a shrug of his shoulders, that it is unreasonable to ask him to drink what he uses to wash his hands and body—namely, this self-same cold water. Gladstone would interdict tea and coffee, and so deprive our old ladies and spinsters of the one enjoyment of life. In the millennium we shall settle all these vexed questions by drinking what we please, and not too much of anything.

Richard A. Proctor is coming to America to tell all he knows and perhaps a great many things "which no fellow can find out" about the great Pyramid. He leaves us in a very appetizing state of doubt as to whether he believes that that large pile of stones, according to the theory of Piazzi Smith, is a silent prophecy that the world is to terminate in 1881 or not. This matter of the breaking up of all mundane things is sadly interfering with the general comfort of mankind. One no sooner gets into a good business and lays up enough for a first class bond and mortgage than he is told with an ominous shake of the head that long before the mortgage becomes due this whole planetary concern will be flying through space in the shape of aerolites, and that there won't be a bit of real estate in any one place big enough for a kitchen garden. He packs up his trunks for a short tour on the Continent, and, when in London, is told by Dr. Cummings that he had better start for home at once, because the world may come to an end at any moment. For ourselves, we must say that we have got ready for this long expected event so many times that we are heartily sick of an everlasting packing and unpacking. It has become our settled policy now to do a steady business and let the earth break up or not, just as it pleases. We can't afford to be disturbed all the time by the eloquence of some new prophet who has just discovered the exact date of the general ruin. We have never been able to fully enjoy a summer vacation and follow a trout stream for a whole day at a time lest on our return we should find that that part of the globe on which our house stands had cracked off in the universal crumbling, and was already on its mad career in the great abyss of space. We have grown calmer since then, and now, Proctor or no Proctor, Pyramid or no Pyramid, we are determined to be as honest as our temptations will allow us to be, and when the thing cracks why just be glad and thankful that it has remained whole so long, and let it crack, that is all.

PRISONERS' AID SOCIETY.

NATIONAL MOVEMENT TO PREVENT CRIME—MISS GILBERT'S SOCIETY AND ITS WORK—A BETTER DAY DAWNING FOR CRIMINALS.

Readers of the HERALD are aware that there exists to-day a society duly incorporated under the laws of the State of New York, entitled "The Gilbert Library and Prisoners' Aid Society." It is the outgrowth of the life-work of the eminent philanthropist Miss Linda Gilbert, who, previous to its existence, had devoted the best years of her thought and energy in counselling prisoners both while in jail and in prison, aiding them when released to obtain situations, establishing many of them in business and contributing largely of her own means to the support of many of their indigent families, besides having by her indomitable industry placed libraries of 1,500 or 2,000 volumes each in eleven jails and prisons of this city and State and other cities and States. And through the agitation thus raised other libraries more or less extensive have been established by other philanthropists in Brooklyn, Norwich, Conn.; Philadelphia and other places, in all aggregating over thirty thousand volumes. This society is national in its character and design, and so far as it can command the means of doing so it will seek to improve the condition of prisons and prisoners by striving to "secure such legislation as shall best subserve their real interest, which is the true interest of the public as well; to improve prison discipline, not necessarily making it less a punishment, but seeking a wiser administration in grading and classification; to place libraries of readable and improving books in every prison and jail in the country; to look after the prisoner's family, if in need and worthy, while he or she may be imprisoned—in short, to seek in practical ways to restore a fallen brother—fallen often through other influences than innate sinfulness—to manhood and good citizenship."

PREVENTION BETTER THAN CURE.

Another and no less important department of the work of this society is to furnish ex-prisoners employment when their term of imprisonment has expired. Many are convicted for their first offence; others on circumstantial evidence, while others were, no doubt, guilty of the crimes laid to their charge. But long confinement often produces radical changes in their moral character, so that when they leave the prison they desire to lead better lives. They rarely succeed, however, owing to the prejudice which everywhere exists against them. It is almost impossible for them to obtain employment in such cases without the help of this or some similar society. As a consequent result they become disheartened and very naturally conclude that every man's hand is against them for evil and that no one has any interest in them whatever. Having exhausted their energy and resources in quest of honest employment to no effect, with no better prospect than suffering and absolute want before them, they are forced by the hostile attitude of public sentiment and the imperative demands of their nature, counter even to their inclinations and convictions, back again into crime and shame. In these circumstances the question might properly be raised as to whether these men or society are the most responsible for the consequent result of their action, for an effect is the inevitable result of some cause. This policy is neither wise nor just, because it fails in effecting the object at which it aims. "An ounce of prevention is better than a pound of cure." It costs less to prevent crime than it does to punish it, as can be proven beyond all question when we take into account the millions of property destroyed by the hands of the incendiary, the burglaries which are perpetrated and the precious lives sacrificed to shield the criminal from detection. These are not infrequent occurrences, and the loss of life is beyond redemption. Then, in connection with this is the expense attending the arrests and that of supporting prisoners while in jails and in houses of detention while awaiting trial; add to this the expense of trying them, and you find that the aggregate amount expended annually is simply enormous, so that the policy pursued is not wise. One third of the amount expended annually in arresting and convicting criminals and punishing them, if it were judiciously used and opportunely administered, would prevent two-thirds of the crimes committed and save the country more than half the expense.

AN ENDOWMENT FUND NEEDED.

In a circular just issued the society calls upon manufacturers, contractors, corporations, farmers and other classes of employers to aid in giving employment to ex-prisoners who are desirous of leading peaceful and industrious lives. The society has a board of ten directors besides a board of managers, of which Miss Gilbert is president, and also a board of trust to take charge of contributed funds. The society wants an endowment of from $500,000 to $800,000, the interest of which could be used in defraying its running expenses, in the transporting of many of these men, in finding employment for others, in helping to establish some in business in a small way, in providing for the actual necessities of prisoners' families, in the purchase of books to replenish libraries, in securing such legislation as shall promote the best interest of our work, and secure to convicts in our prisons the enlightened and humane treatment which convicts in many countries in Europe receive.

FIVE THOUSAND GODS.

Some years ago the province of Yunan, almost exclusively populated by Mohammedans, rose in open revolt against its sovereign, cast off the Celestial yoke and declared its independence. The Chinese government, having subjugated the Yunanites, set to work to convert them from Islam to the State worship of the Flowery Realm. The Yunanites have hitherto withstood persuasion, theological argument and torture with stolid resolution; so the astute mandarins intrusted with the task of weaning them from their dogmatic errors have adopted the cunning expedient of making it worth their while to become idolators. A recent Imperial decree ordains that every Mohammedan publicly renouncing his faith shall be enfranchised from taxation, and that this privilege shall be extended to his descendants for the period of 100 years. The actual convert, moreover, shall be distinguished by a mark of imperial favor—a peacock's feather or cap button, according to his condition in life. Meanwhile, the Chinese government has caused 5,000 gods, of every orthodox variety, to be manufactured for the especial benefit of the Yunan metropolis alone. These deities have been set up by the police in the porches and courtyards of every house in the town, and the heads of families are compelled to burn incense once a day before their unwelcome Lares, as well as to provide them with new clothes from head to foot at certain stated periods. The Chinese police is instructed to "look up" any householder proving a defaulter in the performance of these obligatory rites, and to stimulate him to the fulfilment of his duties by every convenient inducement. Thus caught in a cleft stick, one section of which represents the certain advancement of his personal interests and the other all the mechanical ingenuities of the Celestial torture chamber, it is considered highly probable that, ere long, the Yunanite Moslem will enthusiastically recognize the intrinsic merits of the Chinese form of Buddhism as the best of all possible religious creeds.

MINISTERIAL MOVEMENTS.

EPISCOPALIAN.

The Rev. J. Philip B. Pendleton has become rector of St. Luke's Church, Scranton, Pa.

The Rev. A. B. Allen has resigned the rectorship of Trinity Church, Lowville, N. Y., and accepted a call to the rectorship of Trinity Church, Rock Island, Ill.

The Rev. F. S. Harraden has resigned the rectorship of St. John's Church, East Boston, Mass., and entered upon the charge of St. Stephen's mission, Boston.

The Rev. Elvin K. Smith has been appointed by the Bishop of New Jersey to be the missionary in Hunterdon county. He will locate at Lambertville, N. J.

Rev. James Haughton, for several years assistant in All Saints' Cathedral Chapel, at Albany, N. Y., has accepted the rectorship of St. John's Church, Yonkers, N. Y.

PRESBYTERIAN.

Mr. David R. Workman, a licentiate of the Presbytery of St. Clairsville, has received a call to the pastorate of the New London (Pa.) Church.

The Rev. A. V. C. Schenck has resigned his pastorate of the Kenderton Church, Philadelphia.

Rev. E. K. Squier, D. D., pastor of the High Street Church, Columbus, Ohio, has resigned his pastorate, the resignation to take effect October 1.

The Rev. John Creath, of Georgetown, Texas, has accepted a call to Neosho Falls, Kan.; the Rev. P. D. Stephenson, of Trenton, Tenn., has accepted a call to Sedalia, Mo., and the Rev. L. M. Stevens, of Constantine, Mich., goes to the Church at Prattsburg, N. Y.

The Rev. C. W. Humphries, of Rockbridge Baths, Va., has accepted a call to the churches of Pleasant Hill, Paris and Florida, in Monroe county, Mo.

Rev. E. F. Hatfield, D. D., has returned from Morristown, N. J., where he has spent the summer, to his home in this city.

Dr. R. R. Booth, pastor of the University Place Church, has also returned to the city, and expects to preach there to-day. He finds himself in fully recovered health after an all summer vacation.

Rev. Julius L. Danner, late of East Orange, has returned to this city, where he formerly preached, after a pleasant trip abroad in pursuit of health. He comes back with renewed strength, and is ready to resume labor.

Rev. W. L. Page has left Wolcott and taken up his residence in Rochester, N. Y., to give his children the advantages of schools afforded by that city.

CONGREGATIONAL.

The following Congregational ministers in Massachusetts still retaining pastorates were ordained more than fifty years ago:—Erastus Maltby, Taunton, ordained 1824; Leonard Withington, Newbury, ordained 1816; Jacob Ide, West Medway, ordained 1814.

The Rev. Joseph Cook will begin his Monday lectures in Boston next month. They will be published weekly in the *Independent* of this city. The Rev. E. O. Bartlett has been called to Kingston, R. I., and Rev. C. C. Day, of Catskill, N. Y., to Williamsburg, Mass.

The Rev. F. J. Grimes, of Kinderhook, N. Y., has accepted a call to Westmoreland, N. H.; Rev. F. H. Kasson, of Grinnell, Iowa, goes to Templeton, Mass., and Rev. F. D. Kelsay, of Attleboro, Mass., to Maryville, Ohio.

The Rev. J. P. Richardson accepts a call to Lawrenceville, N. Y.; Rev. C. R. Seymour, of Newburyport, goes to Winchester, Mass., and Rev. J. T. Twitchell, D. D., of Cleveland, to Kansas City, Mo.

The resignations are reported of Revs. W. R. Butcher, at Kokomo, Ind.; J. Chapman, at Kingston, N. H.; C. W. Hawley, at Amherst, Mass., to go to Atlanta, Ga.; S. T. Kidder, at Saugus, Mass., and George E. Wilson, at North Adams, Mich.

BAPTIST.

The Rev. J. C. Ward, desiring to rest awhile on account of impaired health, has resigned at North East, Pa.

The Central Church, Brooklyn, have called the Rev. T. S. Samson, of Newton, Mass., son of Dr. Samson, of this city, to succeed Dr. Sarles in the pastoral charge. His decision is not yet announced.

The Rev. J. R. Downer, after a pleasant and prosperous pastorate of four years, at Ridley Park, near Philadelphia, has tendered his resignation.

The Rev. Dr. Gallaher has accepted the call of the Hanson Place Church, Brooklyn, and commences his ministry with them on the third Sunday of this month.

The Rev. J. H. Hartman, who has for several months been preaching for the Fourth Avenue Church, Pittsburg, has accepted a call as pastor.

The Rev. F. A. Douglass, late of Cincinnati, has become financial secretary of the American and Foreign Bible Society.

The Willoughby Avenue (Brooklyn) Church has extended a call to the Rev. George T. Stansbury to become its pastor. It is understood that he will accept the call. He is a native of Texas and is thirty-five years of age. He was ordained eight years ago, and has preached in Covington, Ky., and Aylmer, Ont.

The Baptist Missionary Union have appointed the Rev. A. H. Burlingham, D. D., late of Brooklyn, as district secretary of the Union for the Southern New York district. He has accepted the office and will enter at once upon its duties. As the successor of the Rev. O. Dodge, pastors and churches will give Dr. Burlingham a hearty welcome. Mr. Dodge is improving and will render such service as his health will permit.

UNIVERSALIST.

The Rev. R. S. Kellerman, of Tuft's Divinity School, has accepted a call to the Universalist parish of Fitchburg, Mass. The Rev. Benton Smith will commence his labors with the church at South Newmarket, N. H., to-day.

Rev. B. F. Bowles, pastor of the First Universalist Church in San Francisco, having recently preached four missionary sermons in Healdsburg, Cal., and having had several of the clergy of that city in his audience, one of them—Elder Corbaley, of the Advent Church—challenged him to a discussion of "at least eight evenings in length." Mr. Bowles promptly accepted, and the debate is to begin about the 20th of October. Elder Corbaley is State Evangelist of California, and is understood to be a man of great ability, large experience and high repute as a preacher and defender of his faith.

The Rev. A. B. Hervey has accepted a call to the Universalist Church at Taunton, Mass. Dr. McCollister has been invited to the church at Bellows Falls, Vt.

Dr. Forrester has concluded his labors in Newark, N. J. He has occupied the pastorate for five years. Last Sunday was his last. He was suffering from illness, and the Rev. Asher Moore officiated for him.

The Rev. Mr. Rogers, of the Harlem parish, has received an urgent call to the pastorate of the Universalist Church in Hudson, N. Y. Though pressed warmly to accept he has declined to go, as the condition of his little parish in Harlem seems to demand his stay with it. The Building Committee has decided to proceed at once with the erection of a new chapel.

ROMAN CATHOLIC.

The Fathers of the Congregation of the Mission, Rev. Fathers O'Donohue and Shaw, will begin the mission at St. John's Chapel, Brooklyn, to-day. A large attendance is expected.

The Catholics of Portland, Me., learning a few days ago that the Rev. D. M. Bradley, of the Cathedral of the Immaculate Conception, was about to visit Europe presented him with a purse of $1,700 to defray his expenses and bring him back again to them.

Archbishop Purcell has received from Mr. John Anderson, of New York, $250 toward the payment of the immense debts of that prelate.

Fathers Coghlan and Hogan, Berdin, Bonige and Kennedy, Jesuit Fathers, began a mission at Omaha, Neb., last Sunday. They have been laboring in others parts of that State during September. From Omaha they go to Kansas City, and after that they return to New York and Brooklyn, where they will spend the remainder of this year.

A band of Lazarist Fathers from Germantown (Philadelphia) opened a mission in St. John's Chapel, Brooklyn, last Sunday.

Rev. Father Damen, the distinguished Jesuit missionary, opened a mission on Sunday last at St. Patrick's Church, Jersey City, of which Rev. P. Hennessy is pastor. That Father Damen retains still all his wonderful vigor may be inferred from the fact that he has already given, within the last few weeks, three very successful missions.

Rev. Bernard A. Maguire, S. J., and other Jesuit Fathers from Boston, will commence a mission in St. Edward's Church, Philadelphia.

Last Saturday Fathers F. P. O'Neill and Thomas J. Barry were met at the depot of the Pennsylvania Railroad, in Philadelphia, by a large number of their friends, who were glad to see them after an absence of three months in Europe.

JEWISH.

Professor Felix Adler has returned from his summer vacation, and will commence his course of Sunday morning lectures on the 12th inst. The Society for Ethical Culture has secured Chickering Hall, in which Professor Adler is to hold forth hereafter. On Monday following the free Kindergarten, instituted by the same society, will be opened, with 125 children, at No. 1,521 Broadway, corner of Forty-fifth street, which has been leased from the Astor estate for this purpose.

The Rev. Mr. Bien has resigned as minister of the congregation Rodoff Sholem, Chicago, Ill.

Rev. Mr. Samfield, for many years a resident of Memphis, Tenn., has been engaged as minister of the Sinai congregation, Chicago, Ill.

Rev. H. Phillips, formerly of New York, who officiated at the Broad Street Synagogue, Philadelphia, during the holidays, has given general satisfaction to the congregation. It is probable that should the regular chazan, Rev. I. Frankel, be prevented from attending to his duties for any length of time, Mr. Phillips will be permanently engaged.

TEMPLE AHAWATH CHESED.

INWARD GLORIES OF RELIGION—SERMON BY REV. DR. HUEBSCH.

Rev. Dr. Huebsch preached yesterday in the Temple Ahawath Chesed, Lexington avenue, taking his text from Exodus xxxiii., 18—"And he said, let me see, I beseech thee, thy glory." There is hardly one sound minded being in existence, said the Doctor, who does not desire to see what is beautiful and glorious. But not all men are able to appreciate true beauty and genuine glory. Uncultivated taste is easily captured by a dazzling and glittering shine. Refined taste demands more than glitter. There are certain rules and principles which must be satisfied ere we bestow the attribute of beautiful or glorious on a certain object. We certainly describe religion as beautiful, and the main idea of religion, God, as the glory of glories. This description induces many, if not all, to cast a searching and discerning look in the direction of this highly praised object; but soon many turn away their eyes in utter disappointment and say, "With the best will we are not able to find the beauties of religion!" If religion is to be judged by such verdict, then you may say the best painting of the greatest master is valueless because the blind cannot see its merits. Our disappointments in religion are our own faults. Many in approaching the altar of the Lord expect nothing less than to see the heavens burst open; the curtain that veils the world of mysteries drawn away and all the secrets of the invisible world exposed to the eyes of the flesh. They come, but nothing of an extraordinary kind happens; and so they declare all the promised beauties of religion as false pretence. May it not be that heaven, indeed, opens wide its gates at your approach to the Lord's altar, but your eye is closed and so you cannot see it. The whole mistake on your part is that you expect these things to happen outward of you, while the true scene of all the beauties and glories which religion develops lies within you.

THE VISION OF ISAIAH.

True, the prophet Isaiah describes his vision as an outward sight. He saw the heavens open, the celestial temple and the splendor of the throne; the majesty of the Lord surrounded by the legions of angels. But the explanation of this description lies in his statement that he was touched by the fire of the heavenly altar, and by this touch he was changed into another man. We cannot show by a better example what we are entitled to expect of religion than by that of the first and greatest prophet. Moses asks the Lord, "Let me see thy glory." The Lord, in reply, gives him the intelligence that he who knows his God to be a God of love and mercy, a God of forgiveness and of justice, he sees Him in His glory. The one to whom God spake from mouth to mouth could not see more of Him, and the simplest child can see so much of Him. A happy man that is thankful in a proper way for the gifts of Providence, sees the glory of God. The unfortunate trusting firmly in Him, who is the saving rock in the time of need, feels the true beauties of religion; so does the sinner, grasping the fatherly hand of the long suffering and hoping for forgiveness. "Yes, my friends," said the preacher, "at every step in life we have the opportunity to see the glory of God. Let the last hallowed days which we have celebrated here have their lasting effect on our hearts, and we will realize that if all in life deceives, religion, as the word of truth, never disappoints its votaries.

THE COURTS.

THE BALLET SUIT FOR SALARY.

Edward F. Starin, the former proprietor of Niblo's Garden Theatre, was sued by Edward Simmons, a stage carpenter employed in the theatre, to recover the sum of $3,000, salaries due the ballet dancers, actresses and stage hands who assisted in the performance of the "Black Crook."

Simmons, through ex-Judge Dittenhoefer, his counsel, obtained from Judge Donohue, of the Supreme Court, an order of arrest against Starin, in which bail was fixed at $4,000, upon the allegation that Starin had fraudulently assigned and removed his property with intent to cheat his creditors.

Messrs. Howe & Hummel, Starin's counsel, obtained an order to show cause why the order of arrest should not be vacated, and the matter came on for hearing before Judge Westbrook, holding Supreme Court, Chambers.

Mr. A. H. Hummel contended that the plaintiff's papers failed to make out a sufficient case of fraud against the defendant, that although the plaintiff alleged that Starin had appropriated the entire proceeds of the "Black Crook," which amounted to $20,000, and had assigned some of his property to William A. Mulford, Jr., his treasurer, still the counsel claimed that his client's affidavit fully explained these transactions. Starin had been indebted to his father in the sum of $11,000, which he had paid, and while Starin should have paid these poor people and morally was guilty of a wrong, the law gave these people no other remedy than it gives to people in wealthier circumstances.

Ex-Judge Dittenhoefer submitted numerous affidavits in reply, and Judge Westbrook rendered his decision granting Mr. Hummel's motion, and ordered the prisoner's release.

SUMMARY OF LAW CASES.

John Williams, who was arrested some days ago for attempting to pass a counterfeit five-dollar bill of the National State Bank of Troy upon Henry Cleese, of No. 133 Eighth avenue, was, after examination before Commissioner Shields, held in $2,000 bail to await the action of the Grand Jury.

MINE HOST'S REVOLVER.

M. Charles Juillerat keeps a pension Française at No. 114 East Eighteenth street, which, however, is most infested by English speaking boarders. Of these was Mr. John Roberts, a spruce young man, who of late took exception to M. Juillerat's management, and on Thursday notified him that he and his lady would leave at the end of the week. Mine host was wroth at this and yesterday morning the Roberts couple found their places at table occupied by two strangers. They remonstrated, but M. Juillerat calmly shrugged his shoulders and refused to be convinced. Roberts in high temper strode up stairs and came down still more indignant when he heard that the Frenchman had spoken indecorously to his wife. He fell upon the landlord immediately and caught him by the throat; but M. Juillerat wriggled away, and in the most tragic of broken English vowed to blow off his assailant's head. Up stairs he flew on his direful errand with Mr. Roberts at his heels, but when the latter met him coming down again in full career, with an immense pistol handle bulging out of his pocket, his heart failed and he left the house at a flying gait. Shortly he was joined by his wife and hat, both of which he had abandoned in his flight, and the party repaired at once to the Yorkville Police Court. Taken thither by an officer and warrant, M. Juillerat put in an appearance, calm and collected, but with a slight suggestion of the stage villain about him still. The complaint was made and a pair of boarders swore that they had seen the deadly weapon and heard the Frenchman's threats. M. Juillerat did not wince a bit. He even seemed to enjoy the villain's *rôle*.

"This is a serious charge," Justice Smith said. "The evidence is strong against you."

"So!" quoth mine host with a shrug. "I say nossing. I do not deny."

"Ha, you don't, eh? You had a revolver then?"

The Frenchman raised his coat tail with a portentious air.

"Voila! Eet ees here."

And there sure enough was an immense iron handle protruding from his pocket. Justice Smith clapped his hand on the ordinance forbidding concealed weapons at once.

"That's the handle. Out with the revolver."

"Yees," drawled Juillerat. "Zat ees zee handel and here ees zee revolvare."

The boarders and court officers drew back with a shudder as out came a gleaming, formidable—organ crank. The situation was a success. The Court tittered, the boarders looked unhappy and the complainant seemed quite discomfited. So M. Juillerat, after giving $50 bail to behave more civilly, went off with a warning to scare the nervous boarder with the tuneful crank no more.

THE COAL COMPANIES.

The reported coal combination still continues to be a topic of conversation among the brokers who are anxiously awaiting the news as to whether President Packer, of the Lehigh Valley Railroad Company, will sign the agreement. Judge Lathrop, of the New Jersey Central Railroad Company, who has acted as mediator between the coal managers, stated that Mr. Packer, although personally in favor of it, would not sign the document unless the consent of some forty operators on the line of his road for whom he carried coal was obtained. To accomplish this Judge Lathrop said that two delegates, Messrs. Stout and Potts, both coal operators of this city, started yesterday afternoon for Pennsylvania in order to arrange a conference with the Lehigh Valley operators. It is not likely that there will be a meeting, but the delegates will obtain the individual views of the operators, and if there should happen to be any clause in the agreement objectionable to them an effort will be made to take it out, as Judge Lathrop says the agreement is open to amendment. Judge Lathrop has received a copy of a letter sent by President Thomas Scott, of the Pennsylvania Railroad Company, to President Gowen, of the Philadelphia and Reading Railroad Company, in reply to the latter's invitation to sign the agreement. The text of the letter is as follows:—"Our coal companies produce so small a proportion of the entire output of coal that we do not deem it wise or beneficial to the interests of our companies to sign the contract. We shall take great pleasure, however, in co-operating with the various companies to secure a fair price for anthracite coal as for all other business."

RAN AWAY WITH THE CHILD.

Mrs. Ann Bannan, a resident of this city, was arrested on Friday on a warrant issued by Justice Seaton, of New Brighton, Staten Island, charging her with abducting a young nephew of Mr. John Lawless, of New Brighton. It appears that a short time ago, on the death of his brother, Mr. Lawless undertook the care and education of the latter's little boy, who is nine years old. Mrs. Bannan, who was related to the deceased by marriage, applied to John Lawless for the custody of his nephew and namesake, saying that she would educate him and bring him up as her own. Mr. Lawless told her positively that he could not grant her request. At this, it is said, Mrs. Bannan became much exasperated and declared that she would get possession of the child. On Monday morning last the boy was sent to school as usual, and not returning for lunch at noon inquiry was made as to his whereabouts, when it was learned that he had been seen in company with a woman going toward the ferry landing. Mr. Lawless went before Justice Seaton and swore out a warrant against Mrs. Bannan, who was tracked to Brooklyn and arrested with the child in her possession. She was held by Justice Seaton under $1,000 bail for examination to-morrow. The boy stated that after coming out of school he was met by Mrs. Bannan, who persuaded him to take a sail with her in the ferryboat.

EXPLOSION IN THE ASSAY OFFICE.

It has for some time been the custom to convey carboys of sulphuric and nitric ac