National Republican
MONDAY MORNING ..... JANUARY 31, 187

PLAYED OUT!

WOMAN SUFFRAGE AT A DISCOUNT

NO MORE HIPPODROME

NO MORE HENS' CONVENTIONS

NO MORE NICE TEA PARTIES

NO MORE SONGS BY MRS. COLBY

THE LAST BUGLE NOTE

PROFESSOR WILLCOX'S PARTING SPEECH

THE LAST SCENE IN THE FARCE

UNGRATEFUL Dr. LOCKWOOD

HE TALKS ABOUT THE OLD WOMEN

VALE! VALE!! VALE!!!

Since the glory of the Women's Suffrage Convention departed, the cause of the universal suffrage champions has wilted. The dignity, intellect, beauty, grace and charming manners of the last of bright lights that dazzled the eyes of the lookers on in Lincoln Hall, seems to have inspired the leaders of the Washington branch of the Universal Suffrage Association to look to their laurels and maintain the good name which the galaxy of stars recently impressed upon the fame of the capital of the nation.

As usual, the meeting was called on Saturday night, and as usual the weather was unfavorable for a large attendance. Mrs. Vice President Josephine S. Griffing presided, and Brother Needham, secretary. The exercises commenced with reading scriptural selections, and prayer by Mrs. Dr. Lockwood.

Mr. Stebbins, of Michigan, the first speaker, gave an encouraging account of the progress of the cause in that State, and alluded to the action of the regents of the Michigan State University opening the doors to women. He had no doubt the women of the District of Columbia will soon enjoy the right of franchise, and that not many years hence there will be women representatives in Congress.

Mr. Baxter, editor of the Rutland (Vt.) *Herald*, also gave an encouraging report of the progress of the cause in Vermont. It was contemplated amending the State constitution so as to allow women the right to vote, and that, too, without women so much as asking the privilege. He said none of the most prominent men in the State were connected with the association, and he doubted not that ere long the boon would be conferred.

Prof. J. K. H. Willcox, the next speaker, spoke of his travels in France and Spain and "home again;" of people he went in search of and didn't find, and of some he had no desire to see, and how he was compelled to endure their company. As he had been requested to entertain the audience with some interesting remarks, he proposed for their edification an essay on woman as she is and should be; and as he had not been able to commit it to memory, he begged their indulgence while he read the manuscript.

The prospect of being read to death did not suit the taste of a number of young men occupying back seats, and they left the hall.

Still the Professor went on with his reading, until Bailiff Graves interrupted him with the motion that he be allowed to print the remainder.

Mrs. Griffing said the Professor had been invited to address the association, and he would be allowed to finish his remarks.

Finally the Professor rolled up the foolscap, and this would be the last of the meetings of this association for some time. He should withdraw from the campaign, now successfully carried on for two years and six months, and devote himself exclusively to the practice of his profession. He desired to be relieved from any further responsibility; and while he would be ready at some future day to raise his voice, wield his pen, or devote his time to the glorious cause of universal suffrage, for the present, at least, his lips would be sealed in silence. The Professor's valedictory was full of feeling. His associations, he said, had always been pleasant; and if he had at any time said harsh things, he would here apologize, and at the same time he would generously extend the right hand of fellowship to all who wished to be his friends.

Mr. S. Bryan said the meeting of the association of late had been exceedingly dry. The benches were nearly empty, and he would assure the audience that he would not bore them with a written essay of an hour's length, and then inflict an additional quarter of an hour for personal explanation.

Mr. Merrill wanted to ask the speaker a question.

Mr. Bryan refused to be interrupted.

Professor Willcox. The gentleman speaks by the courtesy of the meeting only, and as soon as he is objected to he will be required to take his seat.

Miss O'Connor desired that Mr. Bryan should continue; but she would like to know how long he would occupy the floor!

Mr. John O'Donovan. Fifteen minutes.

Mr. Bryan. If the lady will name the time I will confine myself to it.

Mrs. Griffing. The gentleman should recollect that we have invited speakers, and would like to hear them. Besides it is not possible that the audience cares to hear the gentleman discuss these questions.

Mr. Bryan. The speakers have had the opportunity, I believe, to ventilate their opinions.

Mrs. Griffing. Not all of them.

Mr. Bryan. I will guarantee to entertain the audience quite as well as the previous speaker. He continued his discourse on the negative of the question, and concluded by saying he would like to thank the lady president for her courtesy, but as she and other venerable antiquated members of the association had interrupted him, he would not do it. They did not deserve it.

Prof. Willcox. If the gentleman ever expects to succeed as a public speaker, he should first cultivate good manners.

Mr. Bryan. If the gentleman who has just volunteered his advice hopes to become famous as an orator, he will first have to learn the art of entertaining without boring his hearers with manuscript speeches.

Mrs. Lockwood moved that a vote of thanks be tendered the Professor for his valuable, entertaining, and interesting essay.

John O'Donovan thought exception might be justly taken to some portion of Prof. Willcox's remarks, and he would not like for the association to endorse them.

Mr. Colby wandered from the subject by asking who had authority to declare no more meetings of the association should be held. If it was the board of managers, who gave them such power? He thought the meetings should be continued, at least during the session of Congress, weekly.

Brother Needham. Is Mr. Colby a member of this association?

Mrs. Griffing and Mrs. Lockwood responded, *in duet:* "He is." "He is."

Mrs. G. explained that the question had been referred to the board of managers, and they had come to the conclusion that it would be better for the association to give up weekly meetings for some time to come.

Dr. Lockwood delivered his usual panegyric on the glorious condition of the American eagle and the republic of thirty-seven States, nine territories, and one District. He was in favor of continuing the meetings and allowing free discussion.

Miss O'Connor said the meeting would adjourn subject to the call of the first vice president. No more door fees could be collected; there was some money in the treasury, which would be needed at some future time. The recent convention had afforded the community an opportunity of gaining light on the great question of universal suffrage, and the primary object for which the association had held weekly meetings had been accomplished. Most of the members of the association were tired out with their recent exertions and needed rest.

John O'Donovan enlightened the audience with the statement if there had been no meetings in the hall there would be no money in the treasury. If some of the old women were tired, let them go.

For fear the audience might vanish, Miss O'Connor commenced at the lower end of the hall to collect small change.

Prof. Willcox said, by authority of the board of managers, under the constitution it had been decided to discontinue the meetings. If the advocates of free discussion wanted to talk it out, they could rent the hall and carry on the discussion.

Miss Hall objected to free discussions. As a member of the board of managers, she should protest against their being held in the name of the association.

Mr. Bryan thought if some of the old women and imbecile men would absent themselves it would be——

Prof. Willcox. [Emphatically.] I call the gentleman to order.

Mrs. Griffing did not hear him.

Prof. Willcox. [Very emphatically.] I call the gentleman to order.

Mrs. Griffing devoted her ears entirely to the remarks of Mr. Bryan.

Prof. Willcox. [Most emphatically, and in a louder tone.] I call the gentleman to order.

But it was no use. Bryan finished his remarks, and then took his seat.

Mr. G. T. Downing regretted Mr. Bryan had not shown a little more courtesy to the officers of the association. He thought the meetings should be continued; if for nothing more, to teach some young men good breeding and good manners. [Loud applause by Prof. Willcox.]

Mr. Downing continued by severely criticising the remarks of Mr. Bryan. [More loud applause by Prof. Willcox.] If the meetings were continued, he hoped they would be worthy of better mention in the city papers than they had received.

When Mr. D. concluded, Mr. Bryan, Dr. Lockwood and John O'Donovan all attempted to speak at once.

Mrs. Lockwood wanted to speak too. O'Donovan wanted O'Bryan to have a chance to explain.

Bryan said he would explain.

Mrs. Lockwood claimed the floor, but would yield for a personal explanation.

Mr. Bryan requested Mrs. L. to take her seat. Mrs. L. preferred to stand. Bryan proceeded, but the explanation promising to lengthen into a speech, Mrs. Lockwood objected to his continuing.

Mrs. Griffing. Does Mrs. Lockwood yield the floor? Bryan here took his seat.

Mrs. Lockwood. I do not. She said she was willing to abide by the decision of the association. If it was resolved by the majority to discontinue the meetings, well and good. If the gentleman who insisted upon his rights wants to be respected, it would be eminently proper for him to contribute towards the expenses of the association.

Dr. Purvis advocated the discontinuance of the meetings. If the ladies wanted to accomplish something let them turn their attention to the welfare of the District. For instance, the territorial bill provided that none but males should have the right of franchise. Why not set to work and see if that word can't be stricken out, if the bill should ever come up for consideration in Congress. Do something to mend matters, and stop talking. There was Dr. Lockwood, a good talker, a rapid talker, an elegant talker, but what did he accomplish by it.

Dr. L. had something to say about brave soldiers, who had struggled manfully against the strong opposition. He had no faith in milk and water champions; those, for instance, who could not stand up against the ridicule of the REPUBLICAN. And these were not the only enemies the cause had. They were of the household of faith, and it was such opponents they feared more than ridicule. The Doctor alluded to the secret conclave of women that assembled in the hall some months since, and resolved to "talk it out, if it took all winter."

Miss O'Conner attempted to get a word in edgewise.

Dr. L. Sit down, sit down; keep your seat and hold your tongue.

Miss Hall. Let me ask the speaker a question. Did you mean me, when you referred to talking in this hall?

Dr. L. I meant all who used expressions of that tenor, or words to that effect. [Laughter.]

Dr. Purvis thought the association should maintain its dignity, and not hold meetings to make the members the laughing stock of the community.

O'Donovan. I rise to a point of order. Will you allow the gentleman to reflect upon the ability of the officers and members of the association, by hearing such language? If Mrs. President would not call the gentleman to order, she was not worthy of her office.

Dr. Purvis explained.

O'Donovan. But your language was perfectly intelligible.

Dr. Purvis. Which cannot be said of your remarks.

Miss Hall had a word to say about ridicule in the REPUBLICAN. She had worked hard as anybody, and agreed with Dr. Purvis that the meetings of the association did not reflect credit upon the cause or the members of the association. Those who prate about bravery had better learn their A, B, C's of courage. She did not fear the REPUBLICAN, and claimed to be as good a member of the association as "any other man."

Miss O'Connor said the association before adjourning should testify their appreciation of the valuable services of the city press. They had devoted much time and space to full reports of their meetings and the proceedings of the late convention, and the association should appropriate $20 for the reporters of the REPUBLICAN, *Star*, and *Chronicle*.

Dr. Lockwood moved to lay the motion on the table.

Miss O'Connor renewed her motion. John O'Donovan seconded it.

Mrs. Lockwood. Mr. O'Donovan is not a member of this association, and his second is worthless.

Mr. O'Donovan. Madam, I am a member. I signed the constitution over in Harmonial Hall and paid my fee, and have not been cited to pay a cent since. You are always intolerant, and bound to have things your own way.

Mrs. Lockwood, (advancing with the book.) I want to assure the gentleman I am *perfectly* fair. The by-laws require that members shall pay up before the 1st of January, and those who do not pay on that date should not be allowed a voice in our affairs.

O'Donovan. I know nothing of that.

Pending this explanation and wonderful strategy on the part of Mrs. Lockwood, the Doctor moved to adjourn, seconded by Mr. Needham, and so the Universal Franchise Association of the District of Columbia, on the 29th day of January, in the year of our Lord one thousand eight hundred and seventy, at ten minutes past ten, p. m., adjourned *sine die*. *Requiescat in pace.*

A NOVEL SUIT.—A day or two since a real-estate agent brought suit before Justice Walter for the recovery of the sum of $30, alleged to be due him as commissioner for obtaining a tenant for a house left to his charge for rent. It appeared from the evidence that the owner promised the agent $30 in event of his obtaining a good tenant for his house, the conditions being rent in advance. The agent placed a placard on the house, containing his name and place of business, and stating that the key would be found next door to the tenantless premises. The house next door was occupied by the owner of the empty house, and after receiving repeated calls for the key, finally rented the house. Complainant, in the meantime, had nearly effected an arrangement with a different party to take the house; and upon learning that the house had been rented to some person whom he knew nothing about, called on the landlord and demanded his fee of $30. This was refused, and defendant stated that he had also placed the property in the hands of another property-agent while it was on the "bulletin" of complainant, and that the agency of neither of the real-estate firms had the property rented. Justice Walter received the testimony, and decided that as the property seemed to be in the hands of three different parties for rental, (the landlord, and two different real-estate agents,) he would render judgment in favor of complainant for $6.66, being one-third the amount sued for.

ANSWER TO CORRESPONDENTS.—A large number of our readers have asked to be informed upon a very important matter.

Question: Where shall we go to obtain the best, purest, freshest and cheapest teas, coffees and sugars? We cheerfully give an answer—a truthful one—as we are well posted.

Response: At the American Tea Store of our friend JOHN DOWLING, esq., southeast corner of Seventh and I streets. Go with the crowd—try, and our word for it, you will be satisfied.—*Visiter.*

HIGHWAY ROBBERY.—About nine o'clock on Saturday night, as Mr. John H. Johnson, who resides on Twelfth street south, was proceeding to his residence, he was met by three or four unknown men on Tenth street, near the canal, who knocked him down and took from his pockets $103 in money, besides stealing his hat. Mr. Johnson is a clerk in the post office, and would not be able to identify the robbers, who made good their escape.

FUNERALS YESTERDAY.—The funerals of Col. C. A. Alexander, who died suddenly on Friday last, at his residence, in the Seventh ward, and that of Albert Davis, who died on Thursday evening, from the effect of over-drinking, at his residence, on New York avenue, near Fourth street, took place yesterday afternoon, and were largely attended by their friends.

JUSTICE JAMES DONALDSON, at his office, 1406 Pennsylvania avenue, opposite Willard's hotel, is prepared for the transaction of all kinds of business pertaining to the office of a justice of the peace, as well as conveyancing and drawing up all instruments of writing.

TOTAL ABSTINENCE

CONGRESSIONAL TEMPERANCE SOCIETY

ADDRESSES BY SENATORS PATTERSON, TIPTON, AND MORRILL, AND GEN. O. O. HOWARD.

Washington Temperance Society Meeting.

The second meeting of the Congressional Temperance Society was held last night at the Congressional church, corner G and Tenth street. The church was well filled, and the exercises very interesting.

Senator Wilson, the president of the society, presided, and opened the meeting with a few appropriate remarks, introducing as the first speaker Senator Patterson, of New Hampshire, who spoke first of the great amount of money annually expended in the purchase of liquor, and what an immense benefit could be derived by the entire country could these funds be directed in another way.

The speaker, in referring to communities in which liquor drinking does not exist, gave a very interesting account of Salt Lake City, which, he stated, had been made beautiful by Brigham Young and his Mormon followers, who include as a part of their religion temperance and industry. These people have been selected from the lowest classes, where they have been gathered by the Mormon apostles. Temperance and industry have done wonders in building up this beautiful portion of the United States, from which but one fearful curse is to be removed to become the most charming part of this great country.

The speaker cited instances of the effect of intemperance recorded in ancient and modern history.

The duty of every American citizen is to take hold of this temperance reform as a patriot and a citizen. It is the duty of every public man to do what he can for anything that will improve and assist the people.

The question is: What can be done to save men from drunkenness? Some say give us laws. Well, if the people are ready for law, if they have been educated up to that standard, he would be willing to give them the laws. The whole people must act and understand where the great evil lies and know how to meet it. The great mass of the people do not appreciate what a horrible evil intemperance is. It is everywhere, and must be met boldly. The temperance men and women must have God with them, and in the great issue they must surely be victorious.

Senator Tipton, of Nebraska, was the next speaker, and after a few words of open remark, referred to the remarks of Senator Patterson, and corroborated all that had been said of the beautiful surroundings of Salt Lake City.

He had been thinking why Brigham Young had been so stringent in his instructions to his followers as regards temperance, and his conclusions were that Brigham, not knowing what difficulties he might encounter in his establishment of a new colony, had thought it probable he would have need of a vigorous army with which if necessary he could make a successful resistance to Indians, or perchance against the government in endeavoring to further the practice of his religious belief. He knew that an army of drunkards would fall him, so he inculcated his temperance ideas in the minds of his men; and then he wanted a people who would bear taxation, and he knew that the sober, industrious farmer and mechanic would be better able to respond to his demand than the drunken, thriftless one. Again, he did not know how many of the women of his congregation he might have to marry, so he exhorted the females to live in sobriety.

If the Mormon community could be so controlled by this man, why cannot the American people, with their intelligence and governed by representative men—why can they not be imbued with such a spirit of temperance in their lives, and in their government? The cause is progressing, he was glad to know. He remembered how, when twenty years ago, he delivered the oration at the rededication of Temperance Hall in this city, the universal custom was against the cause; and how pleasant it is now to think that in this city of Washington, there is a congressional temperance society, numbering on its roll of membership scores of the representative men of the nation, among whom is the Vice-President of the United States.

The speaker compared this state of things to that which existed in the country forty years ago. The arguments used then for temperance are just the same now as they were then. The young men and women of the country must be educated in these doctrines because they will have to cast the ballot within the next twenty years. They must hear of the cause and must be educated up to the fact that power must be exercised against this terrible evil. They are daily seeing what the effects are. They see liquor flowing freely throughout the country. From what they see in this city of the men who are here as representative men, they have reason to know that intemperance stalks broadcast through the land. The power to spread it is given to the liquor venders by law. Strong drink is manufactured by permission, and the people must learn to know that its use and manufacture is wrong.

Let the young people become committed unreservedly to the cause of sobriety. It is urged that it is not popular. This may be so, but the man who through principle becomes attached to an unpopular cause, and labors for it devotedly and earnestly because he believes it to be right and just soon becomes popular himself and helps to make his cause so. The speaker concluded with an urgent appeal to the young to identify themselves with the temperance movement.

Senator Morrill, of Maine, was the next speaker, and expressed his cordial sympathy with the objects of the society. There are many arguments in favor of the temperance movement, and in regard to the suppression of intemperance much more can be said.

The habitual use of intoxicating liquors is the gigantic evil under which this country labors. It is the grand social evil of the day in all christendom. Thirty thousand drunkards go down to the grave yearly through its influence, $20,000,000 annually spent for its supply, the prolific source of crime and poverty. All this known and no determined vigorous attempt made to put it down. Is there any remedy? If so, what is it? To his mind there are two remedies, moral and legislative.

The speaker discussed the argument in favor of moral suasion, arguing that the principle, touch not, taste not, handle not, must be inculcated in the minds of all. Moral suasion is the main reliance.

The other method legislative is in the power of the government of the people. For this District the power is in the hands of Congress. The duty of law-makers is to *prohibit*—that's the word—prohibit what is wrong. Does anybody doubt about the wrong being done by the liquor venders? Why is it not stopped? The arguments that the prohibitory liquor law is oppressive is all subterfuge on the part of those who want to dodge the question. The question of the States having the right to prohibit the sale was decided by the Supreme Court of the United States when the Boston liquor dealers attempted to send imported liquors into New Hampshire. The Maine liquor law was explained by Mr. Morrill, who argued that it should be put in force in this District. If men have to "sneak" in to buy liquor there will be far less sold.

The last speaker was General Howard, who made an eloquent address, taking as his text the necessity that exists for carrying temperance principles into religion. There appears to have come over the temperance people an unexplained apathy. There must be some method taken to warm into life again the friends of temperance.

At the close of General Howard's address Senator Wilson announced that two weeks hence another meeting would be held, when General Shanks, of Indiana, and other distinguished men would address the audience.

WASHINGTON TEMPERANCE SOCIETY.

This society also held its regular meeting last night at the Board of Trade rooms, the president, O. K. Harris, in the chair. The attendance was quite large, notwithstanding the attraction of the Congressional Society. Short and interesting addresses were delivered by Messrs. Hall, O. Alexander, G. N. Middleink, George Savage, J. D. Clark and W. E. Lovett. A number of signatures to the pledge were obtained.

JAMES S. TOPHAM & CO., No. 425 Seventh street, have just finished and shipped a set of neat Pony Harness and Patent Hinge Malacca Whip to Charles Lewis Austin, esq., Yokohama, Japan, via Pacific railroad and steamer from San Francisco. Who can say that Washington has not enterprising manufacturers.

WE ARE MAKING a specialty of the manufacture of fine Black Cloth Suits for dress occasions. "Oak Hall," 525 Seventh street, opposite Post Office.

THE FINDER of a Scotch terrier slut will be rewarded, and no questions asked, by returning her to Marshall T. Berry, Arlington House.

NEW YORK SOCIABLE.—The New York Republican Association holds its second sociable this evening.

RELIGIOUS.

Church Services Yesterday.

FOURTH PRESBYTERIAN CHURCH.

The pastor, Rev. John C. Smith, D. D., preached in the morning from John xvi:14. "He shall glorify me for he shall receive of mine, and shall show it unto you." The reverend speaker said the word it in the text is in italics, and it seems strange that it should have been inserted. The literal translation of the original Greek would be "for he shall receive of me and shew unto you." The word shew means to tell, declare openly, freely or sedatently. We sometimes speak of the finished work of Christ. That work is even now incomplete, and must continue to be progressive.

There is a future to the Church of which the present is but twilight to the noonday sun.

Our subject, continued the speaker, is capable of two divisions. First, the person; second, the work of the holy spirit.

In the beautiful and appropriate language of the catechism of our Church there are three persons in the Godhead, the Father, the Son, and the Holy Ghost.

The idea here so well expressed is in accordance with the plan of salvation as developed in this 16th chapter of John. The Holy Ghost is everywhere spoken of as a divine person, and, indeed, none but a divine person could have undertaken to redeem a lost race. We know that for this no man nor angel could be sufficient.

Some have said there was a mathematical impossibility that there should be three persons in one. This is the revelation of God to man, and rises above all mathematics. We have each a body, soul and spirit, three in one. A burning taper has flame, light and heat, three in one. God reveals to us what is far beyond the ken of man. The application of the redemption work requires a divine person called the spirit, and the work of the spirit is to take of the things of Christ and show them to all the world.

The work of the Holy Spirit is not to reveal any new truth, not to add to nor take from the scriptures. The work of the spirit it defined by our Lord Jesus Christ and set down by the apostles, and if we search the scriptures we shall be led into the truth. We are to be careful to pray, act and walk according to God's holy word. My brethren, read carefully the first fifteen verses of this 16th chapter of John, and mark well these truths. Let us watch and pray over these things. Men left to themselves would never read the Bible. There is nothing in the word of God that would interest the carnal man unless he is enlightened by the Holy Ghost. Christ is the propitiation of sin. This is the cardinal point of all preaching, or should be. The work of the Holy Ghost is to glorify Christ in all his offices, as he is now priest upon his throne. What do you propose to do for Christ? What have you ever done for him? Let this text decide. Be in and with the Holy Ghost. Glorify Christ by so living as to prove that salvation is in Christ, and that in him all fulness dwells. I make, said the preacher, the following concluding observations:

1. We may see why so little impression is made, and so little good is accomplished, because we do not accept this truth as given to us by Christ.

2. Correct views of this doctrine will make us careful, watchful, prayerful, lest we sin against the Holy Ghost.

3. The spirit, always present, helps our infirmities and guides into truth, so that all are without excuse.

If we receive these truths, we shall have a treasure far beyond any riches which the world can bestow.

NEW-YORK AVENUE PRESBYTERIAN CHURCH.

Rev. S. S. Mitchel delivered a very able sermon from the text, Mark viii:9. His description of how the cares of the world consumed all the time, and occupied all the attention of the man of business, and choked up the word of God, which might spring up in his soul was very impressive, and appealed powerfully to the experience of every individual listener.

FIFTEENTH-STREET PRESBYTERIAN CHURCH.

The pulpit of this church, made vacant by the abrupt resignation of its late pastor, Wm. Sella Martin, was yesterday filled by Rev. Septimus Tustin, D. D., who preached morning and evening. The congregation are now arranging the preliminaries for extending a call to another pastor.

ST. ALOYSIUS CHURCH.

Yesterday at the 11 o'clock mass a charity sermon was delivered at this church by Rev. W. P. Clarke, S. J., of Baltimore, Md., one of the most eloquent divines in the country. He said the object which brought him there to speak was charity. He did not rely for success upon the persuasive language of human eloquence nor the sympathy of the audience; even a very heathen may have sympathy; but upon Catholic, divine faith—a faith which, broad and deep and solid, must be the basis from which rises in powerful, majestic and beauteous proportions, the superstructure of all the virtues, in the midst of which and queen of all stand charity. Not the charity which is the offspring of sensibility or reason, but that supernatural virtue whose origin is Heaven, whose life is grace, whose action is ever inspiration, whose reward is God.

He reminded them, as the Saviour did, that it was far more blessed to give than to receive, and consequently alms are incomparably a greater benefit to those who give than they can be to those who receive. They should rise above the level of the cold, calculating economy which dictates only what is for the advantage of self, and stand upon the level of Catholic faith, showing themselves the light of the day, and giving to the poor, needy brethren, for the love of God, a portion of what he has given them, delighting to exchange the transient drops of earth for the eternal treasures of heaven.

Following in the line of his discourse he said: All that is is God's. He made all heaven. He is the master of all. To him we are responsible for everything. We may be sure of many things; we can be the absolute masters of many things, but all is from God. Consequently, we are to employ our time, our talents, our property, not as we please or fancy, but as God prescribes. In the exercise of his supreme dominion over the property which he has confided to our keeping, he has commanded those amongst us to whom he has intrusted a superabundance to distribute that superabundance in alms to the poor. Defraud not the poor of alms he says in the Book of Ecclesiastics, and in another place the bread of the needy is the life of the poor. The man that deprveth him thereof is a man of blood. Guilty of blood, says Almighty God, is he who refuses alms to the poor. And giving, according to the teaching of the Christian religion, is not an act of mere kindness, but a sacred duty, a debt which those who are able to pay are bound under mortal sin to pay, for if the neglect of it were not a mortal sin, it could not be the cause of reprobation on the judgment day. The illustrious Fathers of the Church had taught this doctrine. And they were the great guides in faith and morals. Like light-houses which the Emperor St. Helena had erected from place to place to guide the pilgrims on their journey to the Holy Land, the Doctors of the Church are beacon lights raised up by the hands of providence, and stationed from century to century on the highway of time to guide the faithful in their pilgrimage to the heavenly Jerusalem. The great expositors of our religion have declared that we are bound under pain of sin to give to the poor.

In any other supposition it would be impossible to justify the providence of God in the unequal distribution of his gifts. It is impossible that that God who adorns and perfumes the lily of the field, who feeds the birds of the air and makes abundant provision, not only for the occasional, but for the constantly recurring wants of the worm that crawls upon the earth, to have neglected any portion of his rational creatures which he made to his own image. It is impossible that he who, with infinite wisdom and skill, created all things, from these immense orbs that bespangle the heavens with their perpetual fires, to the imperceptible animalcules that swarms in each leaf of the forest and in each ripple of the stream, should have forgotten him for whom the earth was made—man, the masterpiece of his hand and the child of his heart. It is impossible that the author of the Christian religion should suffer punishment in any of his followers, what he will not tolerate even in the beasts and birds of prey. The beasts of the field, notwithstanding their savage instincts, after they have satisfied their hunger leave what remains for such of the other animals as may need it. As surely as the great Creator has supplied the deficiency of this darksome earth of ours, by an abundant supply of the superfluous light of the sun, so surely has he provided for the wants of the poor by the superabundance of the rich, and has established a law to this effect, the reward of whose observance is heaven, the penalty of whose violation is hell. * * *

Our Saviour had said that the rich man had died and was buried in hell. What had that man done? He dressed in purple and fine linen, and feasted sumptuously every day. Now, when you dress in the finest linen and the brightest colors which the stores of Washington could supply, did you imagine you were putting on the shroud of the damned? When you partook of your elegant suppers and your sumptuous dinners, did you think that you were providing food for the worm that never dies and the fire that is never extinguished? How will you answer that question? Were the garments of that rich man gayer or finer than many in the middle ranks of society—of those who, though ready to condemn the extravagances of the rich and the follies of the fashionable, are eager to imitate them?

The reverend Father concluded his most eloquent and powerfully descriptive sermon by an allusion to the fate which overtook Jerusalem because of its many sins, and said:

May not similar sins bring similar punishment upon this city? Aye, does not the proposition to remove hence the national capital indicate that this gay and sinful metropolis affords a shining mark to the thunder-bolts of heaven? The hand of the Almighty is already raised perhaps to strike, for if that proposition, already echoed in the Halls of Congress, be adopted, what must be the future fate of Washington? What but ruin? The time must come when the lizard and the serpent shall sun themselves upon the moss-covered monuments of your public squares, the fox of the forest make his burrow in the silent, vacant chambers of the Executive Mansion, and the timid wild birds find an unmolested shelter amid the fallen columns, the shattered arches, and the moldered walls of yonder magnificent Capitol. And as Jeremiah stood amidst the ruins of Jerusalem and wept as he poured out the sorrows of his soul in inspired numbers, the time may come when the pilgrim descendant of some now before me may stand almost broken hearted here amid the ruins of the public buildings and the crumbling remains of the free, happy homes of his ancestors, and mourn over the crimes that crimsoned the skirts of the rich and fashionable inhabitants of Washington, and brought upon them such extreme and retributive justice. Heaven avert so dire a calamity.

May the flag of my country continue once and innumerably to wave, as a signal of the sessions of Congress, from the walls of your beautiful Capitol. May my own native city ever continue to be the monumental capital of the great modern Republic. May you, dearly beloved brethren, continue happy around your warm, comfortable homes, and your plenteous boards, blessed and protected by the hands of the widow and the orphan, and blessed by Him who is the Father of the poor. May His choicest, sweetest, noblest blessing be showered upon your children. Oh, for their sakes, have pity upon the poor boys for whose cause I came to plead today, and may you, in the end, receive the reward which is given to those who enter into the joy of the Lord.

ORDINATION OF DEACONS.

At the Four-and-a-half street Presbyterian church last evening the pastor, Rev. Dr. Sunderland, preached an impressive sermon appropriate to the occasion from 1st Corinthians, 12th chapter, 4th and 5th verses: "Now there are diversities of gifts, but the same spirit, and there are differences of administrations, but the same Lord." After which he proceeded to the ordination of the recently chosen deacons of the church according to the established form of the Presbyterian Church. The names of the persons thus ordained are: Nicholas Dubois, Stephen Sibley Bean, William A. Stephen and Wm. B. Gurley. The attendance upon the occasion was quite large.

SERMON TO YOUNG WOMEN.

The Rev. Dr. Newman preached last evening the third in the series of sermons to young women. The subject was Miriam; the text, Exodus xv: 20. Some one had said that history was born on the night Moses led his people from the land of Egypt. It is certain that all that preceded is doubtful, and may be classed as the fictitious portion of the race; while all that succeeds is reliable, because written by one who was competent to write, and whose pen was guided by divine inspiration. Taking up the Mosaic narrative, Dr. Newman then proceeded to consider the history of Miriam, the sister of Moses. Egypt, the home of her youth and the "back-ground of the Holy Land," was beautifully described. The cruel edict of Pharaoh ordering every new born Hebrew babe to be cast into the Nile; Moses' birth and concealment in his bulrush ark, and particularly Miriam as the faithful watcher on the banks of the sacred river, were considered. Then the discovery by Pharoah's daughter, and the keen shrewdness of the faithful sister in securing Jocebed as nurse to Moses, her own child.

The striking providence displayed in this was pointed out. Moses' education at the court of Pharaoh; his subsequent flight from Egypt; his return as the deliverer of his oppressed people, their flight and triumphant passage of the Jordan were related. It was after this deliverance that Miriam leading the women of Israel with timbrel and dance, praised the name of the Lord. The song and the dance were both in those days a part of joyful religious worship. Dancing was expressive of the religious emotion of the heart. It had not then passed from the Church into the world and become the mere expression of a worldly character. Miriam was to the women of Israel what Moses was to the men. She was their religious teacher. The spirit of a prophetess had descended upon her.

The sin and punishment of Miriam constituted the third great event in her life. The immediate cause of the trouble was the Ethiopian woman that Moses had married. The word Ethiopian does not, however, convey the idea of the original. It is conceded by the best scholars that this woman was a daughter of an Arab, and not a descendant of Cush or of Ham. It was not therefore the complexion that was the cause of the trouble, but she had evidently gained influence over her husband, and thus had excited the jealousy of Miriam, as the influence of one woman is so apt to excite the jealousy of another woman. It was purely a case of jealousy between women. The scriptures declare that she and Aaron spoke against Moses. Perhaps from delicacy Moses does not record what was said, but when the ire, the envy and jealousy of a woman are aroused what terrible things she can utter.

In parenthesis it is stated that Moses was the meekest man; and Tom Paine had remarked that Moses could not be a very modest man to accede to himself one of the greatest of all excellencies. But the Hebrew word is that Moses was the most depressed man living, and when you take this meaning, how beautiful the harmony. The Lord then appears to them and vindicates Moses. Miriam is punished with leprosy; then the qualities of brotherly love and forgiveness were seen in the petition of Aaron to Moses and of Moses to the Lord that Miriam might be healed, which was accomplished after seven days.

Three lessons are to be deduced from the subject. First, Miriam appear before us as the true sister. What power has the sister at home? What should be the fidelity with which that power should be exercised for good? A sister should be loving and gentle, and possess all the affection of an angel's heart, all the sweetness and mildness of a saint. A sister should make home attractive. If sisters were to do their duty in this regard, young men would find home more attractive than they do.

A second lesson is that she displayed an adequacy for every position in which she was placed. Whether as visiter, or as religious teacher, or as joint ruler with her brother, in each and every position she displayed an ability not excelled either by Moses or by Aaron. There are, said Dr. Newman, attempts at times to institute comparisons between man and woman as to ability. I would not discuss that subject, but I discuss this phase of it; that every position to which woman has been called, and when called she has been true to her nature, and true to circumstances, and true to her God; she has discharged her duty and filled that position with the same fidelity and with the same courage and with the same honor that man has. Whether we take Sarah the wife, or Jocebed the mother, or Miriam the sister, or Deborah the warrior, or Mary the mother of Jesus, or Dorcas who gave her life to charity, or Esther the queen—no matter in what position she has been placed, woman has displayed an ability that reflects honor upon herself, as it contributed to the happiness of those around her.

Let her enjoy, then, all the rights which are essential for the development of nature; let her enjoy all those privileges which enable her to fill the highest position in life. She may not fill the pulpit, for Christ, in calling his twelve apostles, his seventy disciples, did not call a solitary woman. True, he sent Mary forth to proclaim his resurrection, but not as a minister, not as a sacerdotal officer. She may not enter the legal profession. She may enter the medical profession; she has done so, and honored it. There is no science, either mixed or pure, that she has not excelled in. Hence, every department of life, in the family, in government, in art, in science, in literature, she has proved herself equal to every position.

The third lesson of the subject is the proud influence which Miriam exerted. If he could write one lesson on their hearts, that would be piety. He scouted the idea that the obligation to be pious is more binding on woman than on man, but if there is beauty in character it is more forcibly illustrated in the character of woman.

THE SUNDAY SCHOOL OF THE ISLAND INSTITUTE.

The success which has attended the Sunday school at Island hall, under the superintendence of Mr. Lafayette Sykes, has been very flattering, and of a character to induce others to come up and assist in carrying forward so benevolent a work. There were yesterday over five hundred pupils in attendance, and many were unavoidably turned away for want of room. The exercises were very interesting, and the attention paid by the pupils highly creditable. There is a want of teachers, and a want of funds to carry out the work so nobly begun. Will not our Christian people assist in one way or in the other?

TRINITY CHURCH.

At Trinity church, yesterday morning, the Rev. Dr. Addison, pastor, preached to a large congregation, taking for his text the twenty-sixth chapter of Acts, verses 28 and 29: "Then Agrippa said unto Paul: 'Almost thou persuadest me to be a Christian;' and Paul said: 'I would to God that not only thou, but all that hear me this day, were both almost and altogether such as I am, except these bonds.'"

SOUTH WASHINGTON SUNDAY SCHOOL UNION.—The regular monthly meeting of the Union was held yesterday afternoon at three o'clock, at Ryland chapel; Mr. J. H. Herron, the president, occupied the chair; Mr. Wm. H. Crook assumed his duties as secretary.

The exercises were opened with singing the hymn, "Shall we gather at the river," and prayer by Rev. C. W. Baldwin.

After the reading of the minutes and singing by the Fifth Baptist school, General Smith delivered an address, urging the children to become missionaries; to make sacrifices of their pleasures to aid the heathen. He gave an example of what the Union had done for a Sunday school and church in Virginia by small contributions. He urged the children to scatter the seed while they had health and strength. As an illustration of what children can do he cited the case of a little girl, who had an infidel father, who wrote upon the door, "God is nowhere," and his little daughter spelled it, "God is now here," and carried conviction to the mind of her father.

After singing by Ryland chapel, Hon. S. S. Fisher, Commissioner of Patents, addressed the Union. He commenced by giving the history of a youth who had been apprenticed to a tanner for seven years, and was promised at its close a suit of clothes and a valuable gift. He labored faithfully, and at the end of the time received the clothes and a paper, upon which was written, "A good name." His expectations being greatly excited, he was disappointed. He expected a different gift. He was told that "A good name is rather to be chosen than great riches." He had earned a good name.

The speaker then illustrated the advantage of a good name, and enforced it by pointing out the only source from which such a name comes. He showed the disadvantages of a bad name, giving illustrations of its effects, making them very impressive. He compared the children to the clock. They were made to keep time—not for a moment. A good clock glorified its constructor. A good child glorified its Maker. The time of the clock made its appearance upon the face of the clock. The image of God appeared upon the child. A bad clock disgraced its maker. A bad child disgraced its Maker. The mainspring of a watch was small, but it controlled the movement of the watch. If it was not sound it was taken out and a good one inserted. The heart was the mainspring; if it was not good we should pray to God to give us a new heart. The speaker elaborated and impressed these points with great force. After singing by the Seventh Presbyterian school, Mr. Singleton delivered a short address. The Duxology was sung, and benediction was dispensed with the benediction by the Rev. Mr. Bittinger.

FUNERAL OF T. E. W. FEINOUR.—Yesterday afternoon the funeral of the late T. E. W. Feinour took place from Metropolitan (M. E.) church, corner of Four-and-a-half and G streets, and was a very large and imposing one. The obsequies was in charge of the Masonic and Odd Fellows fraternities, of which deceased was a member, and at 2 o'clock the remains were removed from Odd Fellows' Hall to the church, followed by Metropolis Lodge No. 16 I. O. O. F., Columbia Encampment No. 1, Grand Encampment and Grand Lodge of Odd