RELIGIOUS INTELLIGENCE.

June 15--Second Sunday After Pentecost.

HERALD RELIGIOUS PROGRAMME.

Herald Religious Correspondence.

Fashionable Funerals and What Follows.

A Plain Question Requiring a Plain Answer.

DECLINE OF METHODISM.

INTERESTING MOSAIC NEWS.

Preparing the Way of the Lord.

FOREIGN RELIGIOUS MATTERS

MOVEMENTS OF THE CLERGY.

Services To-Day.

Bishop Janes will this morning address the Methodist Episcopal District Conference in St. Luke's. Love feast at three o'clock P. M., and a public meeting at half-past seven, to be addressed by members of the Conference.

Dr. Talmage preaches his final ante-vacation sermons at the Brooklyn Academy this morning and evening.

"Heaven Very Close to Earth" is the theme upon which Rev. George H. Hepworth will address the congregation of the Church of the Disciples this morning. "The Difference Between Believing and Not Believing" will be shown in the evening.

Church extension and city missions will be advocated by Rev. Messrs. R. Meredith, J. Pullman and John Parker, and Mr. W. K. Peyton in Seventh street Methodist church this evening.

A meeting in aid of the picnics for the poor will be held in St. Luke's Hospital chapel this evening, to be addressed by Rev. William Kirkus, of England.

Rev. William P. Corbett preaches morning and evening at De Kalb avenue Methodist church, Brooklyn.

Professor Roberts will preach, morning and evening, at St. Thomas' chapel.

Services at the usual hours in the Church of Christ by Rev. W. C. Dawson.

Rev. U. T. Tracy preaches, morning and evening, in the Church of the Reformation.

Preaching at Laight street Baptist Mission, in the morning and evening, by Rev. Halsey W Knapp.

Rev. W. H. Pendleton will preach in the Fifty-third street church, morning and evening.

Dr. Price will preach in the morning, and Dr. Geer, of St. Timothy's, in the evening, at St. Stephen's (Episcopal).

At the Sixth avenue Union Reformed church Rev. Mr. Merritt will conduct the services as usual. Sunday school meeting at half-past two in the afternoon.

Rev. J. W. Barnhart preaches, morning and evening, in Forsyth street Methodist church.

"Some of the Dangers to Young Men in Cities" will be portrayed by Rev. Wayland Hoyt, in the Baptist Tabernacle, this evening.

Morning and evening services as usual at the Methodist Free Tabernacle. Rev. John E. Cookman will preach.

Dr. Cheever preaches morning and evening in Trinity Baptist church.

"Recognition by Saints in Heaven" is Rev. Mr. Davies' theme for this evening, at Berean Baptist church.

At the First Baptist church Dr. Anderson preaches morning and evening.

"The Office of Temptation" will be explained by Rev. Henry Powers this morning in the Church of the Messiah.

Rev. Dr. Sampson preaches to the Fifth avenue Baptist congregation in the morning and evening.

Rev. H. A. Chapin preaches at the usual hours in West Twenty-third street Presbyterian church.

The congregation of New York Presbyterian church will worship in Bleecker Building this morning and evening. Rev. Mr. Page preaches.

There will be services (English) in the Russian-Greek chapel this morning, at ten o'clock.

The French Reformed church will worship in Association Hall this morning. Preaching by Rev. E. Borel.

Dr. Flagg preaches in the Eighty-fifth street church morning and evening.

Services at half-past ten A. M. and five P. M. in Anthon Memorial church, when Rev. R. Heber Newton will preach.

At Spring street Presbyterian church Rev. Mr. McCampbell preaches at half-past ten A. M. and half-past three P. M. Young people's prayer meeting at a quarter before eight P. M.

Rev. David Mitchell will preach at Canal street Presbyterian church in the morning and at half-past three in the afternoon.

Chaplain Laval, of the Bleecker street Mission, lectures this morning and afternoon on "The First Article of the Creed."

At three P. M., in the University, Bishop Snow will expatiate upon "The Fifth Monarchy Soon Coming."

Mrs. Hyzer, inspirational speaker, will lecture at Robinson Hall this evening.

Professor Wilcox will address the Cosmopolitan Conference this afternoon on the subject of "Compulsory Education."

Fashionable Funerals and Their Annoyances.

To the Editor of the Herald:—

Life is the only conundrum that, sooner or later, all of us have to "give up." But in giving up that which is not ours, and, therefore, beyond our control, we sometimes fall back with a sort of triumphant air upon that which is ours and which we think proper to use as a "law of compensation." In this, however, do we not occasionally "run the thing into the ground," as we literally do the objects of our fond attachment, and, by mistaken zeal, make an unseemly public exhibition and gala scene of the most solemn act that falls to the duty of man to perform?

The "boy of the period" who, because of some fancied slight, shook his finger menacingly at his little neighbor playmate, who had recently lost a relative, and chucklingly remarked, "You wait until we have a funeral at our house," was unconsciously "the coming man:" the average to-day of our "society," who are never satisfied unless they go to extremes in all things, who live fast and die fast, who see in a wedding and a funeral the same opportunity to throw in the identical gorgeous effects for the gaping approval of "Mrs. Grundy." If at the former they try to outdo each other in the superficial measure and in the number of their gifts of silver and articles of virtu; if at the latter, in the profusion, costliness and vanity of shapes their floral presents assume, all of which are sent, duly ticketed, with the donors' names in prominent characters, and placed in such conspicuous positions as best to excite the wonder, adulation, and, mayhap, the envy of all beholders.

Generous outlay at marriages is eminently proper in order to contribute towards marking the event as the most important step, and, it is to hoped, the happiest in life, while extravagance of expenditure, we think, should never characterize the ceremonies and the surroundings attending the burial of the dead, all of which should be impressive because of being simple and free from all unnecessary display whatsoever in remembrance of the unmistakable words found in Genesis iii., 19, and which apply to rich and poor alike—"Thou art dust, and unto dust thou shalt return." Why, then, any pomp, glitter or display? The soul has left the body and gone to its creator. All else is not spiritual, but "of the earth, earthly," and to this it is incumbent upon the living to show a reverential love and regard for a proper respect consistent with a truly solemn occasion. All else is a mockery and a mere show and unworthy of the intelligence of the age in which we live.

As some persons residing elsewhere may not know what extravagance in money as well as in manner now obtains at city funerals, we will state that we attended one recently in New York city, where the deceased, a young lady of about twenty-five years of age, had her face painted by an artist to cover places blackened where mortification had set in; her hair curled and decorated by a professional hairdresser; her wedding dress, *en traine*, conspicuously wrapped around her person; her hands encased in delicate white kid gloves and holding a bridal bouquet; flowers on her coffin, beneath it and on the floor for several feet around, forming a perfect labyrinth of floral wealth fashioned into crosses, anchors, hearts, broken columns, &c., &c., and over and around all these were burning myriads of gas jets gayly illuminating the parlors, which had been darkened for the occasion by closing the windows. Hundreds of persons were there who never knew the deceased or any member of the family, but who came out of mere idle, morbid curiosity, and to help to fill the scores of carriages composing the funeral cortége.

Now, is all this right—in fact, is it decent? Can it be proper to make an exhibition of the dead as we would of the latest style of bonnets in a milliner's window or a statue in an art gallery, or some rare, wild animal in a cage? Most assuredly not; and the sooner the practice is discontinued the better.

Besides which the expense attending these funerals is simply enormous, and in very many cases far beyond the means of the family whom relentless fashion calls upon to make the unseemly display. Many there are who run into debt on these occasions, and their regrets for the departed are curiously mingled into regrets at the costliness of his exit. In the matter of carriages alone there is an unjustifiable amount of money spent, which even the very poorest of the people feel called upon to indulge in. A short time ago the Catholic church of this diocese, we believe, promulgated an order limiting the number of carriages to attend funerals of persons dying in their faith, which was as respectful to the dead as it was considerate to the living.

And pray, why should not people who attend funerals go in their own carriages or hire them for the purpose? When they go to or return from a friend's house on other occasions they do not expect the host or his representatives to provide them with carriages.

The custom, too, of strangers attending funerals is an objectionable one and should be corrected. What right has an entire stranger, whom you would not, as a matter of course, invite to your house, to take advantage of your misfortune and probably crowd out your friends from gaining entrance beneath your roof? In England a better custom prevails. There none come to the house on such occasions except those invited, while the church, if there be service there, and the cemetery are open to all. By this means confusion, which, more or less, always occurs at large assemblies, is avoided; the family of the deceased is not indelicately intruded upon, and perhaps ill-afforded expense is not incurred.

The Jewish rites of burial are, in many respects, worthy of consideration by other sects. With them the rich man's funeral is in all essential particulars the same as the poor man's. With both all ostentation is scrupulously avoided. The inner and the outer "habiliments of the grave" are of the plainest kind, and when the tenement of the soul is deposited in its last resting place here on earth—so beautifully and significantly called by them their *bet cihayeem* (house of the living)—no martial music, discharge of musketry or other grandiloquent demonstrations are ever permitted to intrude upon the solemnity of the scene. SEMI-OCCASIONAL.

Washington, D. C., June 13, 1873.

A Plain Answer Desired to a Plain Question.

To the Editor of the Herald:—

As you open your Sunday columns to the discussion of biblical and theological questions I avail myself of them, not for the purpose of captious or so-called infidel argumentation, but to get from some of your "orthodox" readers a plain and unequivocal answer to a sincere and conscientious question. If it has ever been asked or answered before I have not had the good fortune to meet with it in my reading. We are told by our orthodox friends that in Adam's sin and consequent fall the penalty of eternal death, or its synonym, eternal punishment, was entailed on the human race; and as this sin was an infinite sin against the infinite law of an infinite God, there could be no possible forgiveness for it or commutation of the penalty, and that nothing less than infinite punishment could satisfy the demands of violated infinite justice. To satisfy this demand, therefore, which could not be done by man except by the suffering decreed, we are further told that Christ took the penalty upon himself; that He literally substituted Himself in the place of the sinner, and paid the whole debt due by him to his inflexible and omnipotent Creditor. In other words, that which man, the transgressor, owed and had to pay in all its length, breadth and terrible entirety, Christ, for man and in his place and stead, assumed and undertook, and did pay as fully and completely and to the last farthing as though the debt had been of His own individual creation. The law affixed the penalty and Christ assumed it, not by commutation of time or by limitation or extension in degree or otherwise of bodily or spiritual agony, but by substituting Himself in the place of man under the same curse or its fearful consequences, bounded, if bounded at all, by the same limits and to be endured to the same extent as the sinner was doomed to endure it and would have endured it but for this act of substitution by the Saviour. Now, what was that penalty? Eternal banishment from the presence of God, and consequent eternal, irrevocable punishment and suffering. Then my question is, "Did Christ suffer—does He now or will He in the ceaseless ages of the great hereafter suffer the same penalty said to have been decreed with devils and fiends, whether in the body or the spirit, by the Creator against the poor, frail work of His hands? If He did not, does not and will not so suffer, what then becomes of the asserted doctrine of the atonement, with all that is involved in it? If to the sinner, in his own person, no modification or limitation of his punishment could be conceded without violating the infinite decrees of the Godhead in the immutability of His purposes, could it be possible that a substitute was supplied, even though the Son of God Himself, and that by the endurance of all the agony of which the minds of men or angels could conceive, and limited to the space of some thirty odd years, He could discharge a debt for the payment of which, by the debtor himself, all the eternities are orthodoxically declared to be insufficient? INQUIRER.

"Decline of Methodism."

To the Editor of the Herald:—

Under this heading you have printed a report of some of the things that were said at the preachers' meeting yesterday, and give statistics and also some reasons why Methodism is declining in Brooklyn. I have thought it would not be improper here to make a few remarks, and give another reason why it is declining, &c.

We have in Brooklyn a Church Extension Society, whose object is to select sites and locate churches in the interest of Methodism, wherever it is thought advisable to do so, and to encourage and assist new enterprises established by others.

About two years ago a gentleman bought a church in the Eighteenth ward of Brooklyn, and, having paid $1,000 down of the purchase money, desired to start a new enterprise in that growing locality. He proceeded in the usual way—calling a meeting of the brethren of the same persuasion in that vicinity; trustees were appointed, to whom the property was deeded, and he donated to them the money he had paid on the same. The church flourished. A Sunday school was established which soon had 100 scholars on register, and everything passed along pleasantly until the said Church Extension Society was asked to recoganize the same and give its influence and support.

One or two brethren came, looked around a little and determined, as for them and their society, they would have nothing to do with this undertaking. This so discouraged those having charge of the new enterprise that they lost all faith in promises, and besought the former owners to take the property from their hands, thus virtually throwing away the $1,000 before alluded to.

The Sunday School, by persistent effort, was kept alive in a store on Broadway until the next conference year, when Rev. H. F. Pease was sent by the Conference to engage in mission work in that neighborhood. The Missionary Society appropriated $400 for the spread of the Gospel then, with which another church was rented in the Twenty-first ward, about three blocks from the former church, and this minister succeeded in holding together a society almost self-supporting.

Another conference year rolled round, and Brother Pease worked admirably to secure a second gift of missionary money; but the powers that be refused their aid; and soon, perhaps, this Church society, too, will be numbered with the things that were, on account of failure to receive support from those to whom it naturally and spiritually looks to get it. If this Church Extension Society labors as zealously in other directions as it has done in this, no wonder Methodism is declining and will soon die out. A METHODIST.

Brooklyn, June 10, 1873.

News for Those Interested in the Study of Moses.

To the Editor of the Herald:—

Says James Freeman Clarke, in his great book, "Ten Great Religions:"—"The prophets of the Jews, whatever else we deny to their predictions, certainly foresaw Christianity" (page 443). J. B. Lippincott & Co., of Philadelphia, are preparing t issue a new book with the title, "The Luminou

Unity," consisting of letters to Dr. Guinzburg, a rabbi of Boston, Mass., from the Rev. M. R. Miller, on the specific teaching of Judaism concerning the Divine Unity. Both the rabbi of Boston and Dr. Wise, of Cincinnati, appear in the book as the opponents of the author and participants in the discussion. One of the thoughts illustrated in this book is as follows:—That the Christian interpretation of the Mosaic system has the greater beauty and sublimity; or, more particularly, that if the worship instituted by Moses is accepted as being essentially "shadows of good things to come," a phophecy of a different age that should dazzle the world more than two thousand years afterwards, this surrounds Moses with a celestial halo which instantly disappears the moment we accept the interpretation unfolded by Josephus and Mendelssohn and many other rabbies, that the tabernacle of testimony which Moses made in the wilderness stood for the work of creation, the curtains stood for the heavens and the earth, the laver and its stand stood for the six days of creation, the altar of burnt-offering stood for all beasts, the golden altar stood for all species, the candlestick stood for the sun and moon, the seven lamps stood for the seven planets of our system. One of the letters in the book is on the subject, "The Epistle to the Hebrews, the True Exponent of Ancient Judaism."

Preparing the "Way of the Lord."

TO THE EDITOR OF THE HERALD:—

Down through the ages, increasing in emphasis with the incoming of each new generation, comes this warning "voice in the wilderness," "Prepare ye the way of the Lord. Make straight in the desert a highway for our God." And to-day it sends forth its inquiry—"Art thou He that should come, or do we look for another?" And the response is—"Go and show again those things which ye do hear and see," the same response which eighteen centuries ago was given as a test whereby to indicate the presence of Christ. This, then, being the criterion, what shall be the answering word to this inquiring voice? What are the things which we do hear and see to-day that shall tell how we have made "straight in the desert a highway for our God?"

Each individual is endowed with a certain amount of working power, of energy. Into what channels is this power turned? Is it turned toward removing the obstructions which lie in the way of the incoming of truth? Or is it used only to more thoroughly obstruct the way? What is the chief aim in the transaction of business among men? Is it the promotion of mutual interest or of self-interest?

And of women—what shall we say? Shall we ask for what purpose do so many women spend their time and energies in following the absurd dictations of fashion? Why do they lacerate their flesh to hang therein ornaments of gold, and saddle their backs with the deforming panier? Is it that they appear more attractive to the eye?

Suppose that a party of savages were to appear in our midst with the same thing, only carried a little further; with not only their ears, but their noses, hung with ornaments (which is often their habit), what would be the sensation caused thereby? If the eye is pleased in seeing our own enlightened women thus equipped, it surely ought not to be offended at the same thing in the savage who does not know any better. But the savage South Sea Islander and the refined American woman both lacerate their flesh with a view to the same end—to please the eye.

And what shall we say of the eye that is thus pleased? Our Great Leader attached so much importance to the requirements of the eye that He said, "If thine eye be single (that is pure) thy whole body is full of light; but if thine eye be evil thy whole body is full of darkness."

We may very reasonably conclude that if the God of Nature had designed that we should hang ornaments in our flesh and wear humps on our backs He would have spared us the pain of making incisions in our ears by sending us into the world already prepared for such equipage and with natural humps on our backs. And we may also be certain that, while we are pleased in doing these things, and while our parents and husbands and lovers are pleased in seeing them done—for it is for these very eyes that they are done—we may be sure that we are not making much progress in casting up the highway for the incoming of truth, unless we are preparing in such a manner as to make it necessary that we shall be brought to ourselves, to our senses, through the fire of calamity.

"And when thou art spoiled what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thyself with ornaments of gold, though thou rentest thy face with painting, in vain shalt thou make thyself fair. Thy lovers will despise thee, they will seek thy life."—Jeremiah iv., 30.

"What wilt thou do when thou art spoiled?" says the prophet; but let us ask ourselves, what shall we do that we may avoid being spoiled? And we shall find our answer here:—"The ax must be laid at the root of every tree that bringeth not forth good fruit, and it must be hewn down and cast into the fire."

We see to what a stupendous growth this tree of fashionable folly has attained, and what an enormous drain it is upon our life forces. What time is spent, what labor is performed, what resourses of health and strength and wealth are exhausted upon the culture and maintenance of this one tree! And what are its fruits? Are they for the "healing of the nations?" Such should be the fruits which we should cultivate. Shall we not lay the axe at the root of this tree and hew it down and cast it into the fire? or shall we let it grow on and continue to spend and be spent by it?

There is offered a most stimulating incentive to the setting up of a new standard; "for," says one of the public voices, "we concede that the ignoble lives of women are very largely the result of men's beliefs, teachings and exactions. But for all that the reform must come from women. No class is ever radically helped by another."

This, then, O votary of Fashion, is the recompense for all your painstaking and toil to meet that which, after all, is conceded to be only "a supposed demand." And for such efforts your lives are styled "ignoble" and your sex "frivolous and shallow." "Thy lovers will despise thee," says the prophet. ISABELLA B. LANGSTON.

BROOKLYN, June 11, 1873.

Bible Contradictions.

TO THE EDITOR OF THE HERALD:—

Ignorant statements regarding Bible contradictions have appeared over the signature of "Cæsar" and one other *nom de plume* that I have forgotten now, urging arguments against Christianity long since exploded, and that have been answered time and again. I have not now these letters at hand, and would not notice them save for the apparent eagerness of "Cæsar," who is evidently a tyro of the first water. How much he knows of history may be taken from his letter in your issue of the 8th, wherein he states that he believes the darkness at the time of the crucifixion is spoken of only in the New Testament. Now, here is proof positive that this would-be instructor has not read Eusebeus, Tertullian, Origen, Thallus, Phlegon, or Celsus, all of whom mention it. He says, further, that Pliny makes particular mention of the eclipse that took place after Cæsar's death. I do not know what stress the mind of "Cæsar" puts upon the word "particular;" but I do know this, that here is the spirit of that incidental mention entire:—"Eclipses are sometimes very long, like that after Cæsar's death, when the sun was pale almost a year." That is all he says. I believe in a former letter this same "Cæsar," with the same ignorance, made the statement that Christ and his crucifixion were not mentioned by the ancient writers. If he will read the Talmuds, Tacitus, Celsus, Pliny the Younger, Justin, Polycarp, Clement, Barnabas, Irentus, Lucian and Josephus he will never again make such a statement before intelligent people; all these authors do make such mention. As to Noah, Abraham, &c., every schoolboy knows that traditions of them exist among almost every nation on the face of the earth, and that at the present day we are digging out from the ruins of ancient cities these same stories imprinted in pottery. As to Constantine, he has no more to do with such a subject than Martin Luther or one of the Popes. You will perceive that I have mixed Christian and Pagan authors together in the above, so that the testimony is not that of one side. Evidently Tom Paine, "Volney's Ruins," Voltaire, and Gibbon's "Decline and Fall of the Roman Empire" filled, as they are, with statements that impose only upon the ignorant, statements lacking truth, common sense and logic, have formed the reading of "Cæsar" rather than contemporaneous authors of Christ's time. BRUTUS.

Obsequies of the Rev. Dr. Quinn, Pastor of St. Mary's, Providence, R. I.—Funeral Oration by Dr. McGlynn.

On last Tuesday, June 10, a solemn high mass of requiem, *presente cadavere*, was celebrated for the repose of the soul of the Rev. Dr. Quinn, in the Church of St. Mary, Providence, R. I., of which the deceased had been pastor for the last twenty years. The church, which was crowded to its utmost capacity, wore the sombre habiliments of mourning, and over the altar, in letters of white on a black ground, was the consoling motto, "Blessed are the dead who die in the Lord." The richly ornamented casket, which contained the remains of the late pastor, rested on a catafalque in front of the altar, surrounded by lighted wax tapers. Nearly one hundred priests were present to do honor to the memory of their brother in the ministry.

The high mass was celebrated by the Rev. Father Cooney, assisted by the Rev. Father O'Hagan, deacon, and the Rev. Father Lynch, sub-deacon. At the close of the mass the Rev. Dr. McGlynn, pastor of St. Stephen's, East Twenty-eighth street, delivered an eloquent and touching eulogium on the many good qualities of the deceased. The Doctor took as his text the words, "Blessed are the dead who die in the Lord." He reviewed the career of the deceased pastor from the time when, as a young student, he formed his acquaintance in the College of the Propoganda, Rome, on through his obscure but eventful life as a priest of the Catholic Church, teaching by word and example. He alluded in feeling terms to the unassuming piety and priestly zeal of the deceased.

to his uprightness of character, his charity to the poor and the erring, and to the universal respect and esteem in which he was held by his congregation and all who knew him. After the sermon the absolution was pronounced, and the mournful procession wended its way by a circuitous route to the plat in front of the church, in which the body was buried with the usual ceremonies of the Catholic Church.

The Rev. Dr. Quinn was born in 1829 in the parish of Ardstraw, county Tyrone, Ireland, and came to this country at a very early age. He received his first training in the public schools of Lowell, Mass., and while yet in his teens entered the College of the Propaganda, Rome, where he graduated with the highest honors in 1853. After his ordination he was appointed to administer St. Mary's, Providence, of which he continued pastor until his death on last Sunday evening.

The New Roman Catholic Church of St. Cecilia at 105th Street and Second Avenue.

A temporary frame edifice is now nearly completed, at the corner of 105th street and Second avenue, where services will be held for some time previous to the erection of a more substantial building. This church has been named after St. Cecilia. The Rev. Hugh Flattery having been appointed by Archbishop McCloskey to take charge of the new parish, which promises to be one of the most important in the city after a short time. Father Flattery's selection for the onerous work of building up this religious district augurs well for its entire success. This gentleman is one of the ablest and most energetic Catholic divines. On his leaving St. Teresa's parish, where he labored as assistant priest for six years, the parishioners presented him with over four thousand dollars, together with an elegantly engrossed address, as a testimonial of their esteem for him.

On next Sunday (June 22) a grand promenade concert will take place in the new building, which inaugurates the opening of a lady's fancy fair. This fair will remain open for two weeks.

Clerical Appointment in the Diocese of Brooklyn.

The Right Rev. Bishop Loughlin has appointed the Rev. Father Sheehy assistant pastor of the Church of St. Anne, corner Front and Gold streets, Brooklyn. Father Sheehy, who was lately ordained at the ecclesiastical Seminary of Our Lady of Angels, Suspension Bridge, Niagara, is a young clergyman of much promise. He studied for some time in the celebrated College of Maynooth, under the best masters, the principles of philosophy and theology, and in that establishment was distinguished for his application to his professional studies. As assistant pastor of St. Anne's, he will have ample opportunity to exercise his priestly zeal and charity, while the large congregation in that parish will be blessed with the ministrations of a young and fervent priest.

Missionary—Roman Catholic Notice of the Liberation.

The Catholic Mission is happy to be able to confirm with new details the return to their homes of the native Christians. On the 7th inst. fifty-two of the prisoners in the Province of Kishiu, and on the 18th inst. eighty-seven of those at Tsukuyama, in the Province of Bingo, had returned to Nagasaki. The 470 in the Province of Kaga are on their way home, divided into bands of forty or fifty; a telegram received last night stated that four of those bands passed through Hiogo. As among the prisoners there were old men, women, children and infirm persons who could not make the journey on foot without great fatigue and even danger to their life, the Japanese government, out of pity, took them on board ships. All the Christians, therefore, will be in a short time restored to their rights, and we feel assured that, forgetting their past miseries and sufferings, they will prove that, far from being rebels and enemies, such as remain faithful to their God until exile and death cannot possibly betray their sovereign and country.

YOKOHAMA, April 26, 1873.

An Irish Presbyterian Preacher Called to America.

The Newry (Ireland) *Telegraph* announces that a call has been presented by a congregation in Boston to the Rev. J. H. Munro, the talented young minister of Sandy street congregation, Newry, and the call is likely to be accepted by that gentleman, if, indeed, such is not already the case. The congregation over which Mr. Munro has been invited to preside is a very wealthy and influential one, and supports a mission church, besides carrying on various other evangelistic agencies. The stipend offered is $5,000 per annum, with two months' leave of absence out of the twelve, and several other advantages. It notices the coincidence that the Rev. W. T. Martin, Mr. Munro's predecesser in Sandys street, has received a call from the Cooke church, Toronto. The stipend offered is $3,000, but it is not known definitely whether or not Mr. Martin will accept the call.

Christianity in Japan and the Native Government.

The Japan *Gazette*, published at Yokohama, at the latest mail date, gives the subjoined translation of the communication with reference to the toleration of Christianity received by the senior of the treaty Ministers from H. E. Soyedjima Tana-Tomi, the Minister of Foreign Affairs in Japan, at present Ambassador to China:—

YOUR EXCELLENCY—With regard to the individuals who embraced the Christian religion our government, desirous of doing away with customs which might offend the feelings of the foreign Powers, had already, since last Summer, secretly ordered the Chiefs of Fu and Ken to cease arrest. From this moment the placards which have till now been affixed (to the notice boards) are withdrawn. On these placards was written the law which prohibited Christianity. You can communicate this to your colleagues and the Ministers of the other Powers. TANA-TOMI.

Ministerial Movements and Changes.

METHODIST.

Bishop Haven is to dedicate a new Methodist Episcopal church in Savannah, Ga., to-day. Dr. Peter Akers, notwithstanding his advanced age, preaches with great power yet; he is also quite active in the temperance cause. About one-third of the territory of Alabama is now, by legislative enactments, temperance ground. Professor Lorenzo D. Williams, of Meadville, long and widely known as formerly and for many years connected with Allegheny College, lost his life suddenly on Wednesday of last week, by being thrown out of a carriage. He was a member of the Erie Conference. A public reception was tendered Bishop Wiley at the Tremont street church, Boston, on the evening of June 11. Bishop Marvin, of the Church South, will preside over the next Annual Conference in Alabama. The new McKendree Church, Washington, D. C., is to be dedicated by Bishop Ames to-day. District conferences, now being introduced into American Mathodism, was first established in India, eight years ago, by Rev. E. W. Parker. The official Board of the Methodist Episcopal Society (North) in Seabrook, Texas, have extended a call to Mrs. Montgomery, wife of Rev. Hugh Montgomery, to become their pastor. Rev. H. Montgomery, her husband, has been quite successful as an evangelist. Mrs. Montgomery conducted religious services one evening before Conference and impressed the people with her fitness for active work in the ministry. Whether the Conference or the bishops will allow such a departure from established usage as this, and how long they will permit should the call be consummated, are important questions; for such leaven very quickly leavens the whole lump. Rev. G. C. Wells, formerly of the Troy Conference and lately pastor of the Centenary Methodist Episcopal church, Minneapolis, Minn., and member of the National Camp Meeting Association, died lately at his home, mourned and beloved by all. The Hanson place Methodist Episcopal church congregation, Brooklyn, during the building of the new edifice will hold Sunday morning service in the chapel. The evening service will be held in Dr. Cuyler's church, by the generous favor of the latter. The corner-stone of the new church will be laid to-day. The anniversary of Emory Methodist Episcopal church, Bergen, N. J., Rev. S. Van Benschoten, pastor, will be held to-day. Bishop Simpson and Dr. Eddy are to officiate. The trustees of Bedford street church, in this city, Dr. W. H. Ferris, pastor, have purchased a new parsonage at a cost of $14,000. Services were reopened in the large tabernacle at Sea Cliff on Sunday last. An interesting sermon was preached to a good congregation by Rev. Mr. Stevenson, pastor of the Methodist Episcopal church at Glen Cove. Rev. N. Sites and family, missionaries to China, have returned on a visit to their former home and friends in Mohawk Valley, Ohio. Rev. R. B. Yard, of Hedding church, Jersey City, will sail for Europe on the 25th inst., to be absent about three months. He goes as a delegate from New Jersey to the R. W. Grand Lodge of Good Templars of Great Britain, which meets in London July 22. Rev. W. C. Steel, pastor of Beekman Hill Methodist Episcopal Church, is to preach the annual sermon before "The Woman's Foreign Missionary Association" of Utica, N. Y., to-day. Bishop Andrews was called from his Western home to Syracuse last week by the death of his father. He returned again on Monday. The New York District Conference will open at St. Luke's church, in this city, to-day, with a sermon by Bishop Janes, at half-past ten A. M. A district love feast, open to all, will be held at three P. M. The Conference business proper will commence on Monday at half-past nine A. M. and continue over to Tuesday. Dr. S. D. Brown will have charge. The corner stone of the New Grace Methodist Episcopal church, Patterson, N. J., was laid yesterday afternoon. The degree of D. D. has been conferred upon Rev. Charles E. Lord, of Boston, by the Wesleyan University of East Genesee. Dr. Lord is the author of "Natural and Revealed Theology," is an able man

a profound scholar and worthy of the degree conferred upon him. Rev. Alexander H. Tuttle, pastor of Lafayette church, Jersey City, sailed on Saturday for Europe. During his absence of three months his pulpit will be supplied by Professor H. A. Buttz, of Drew Seminary. The anniversary of St. Mark's (colored) church, Rev. William H. Butler, pastor, will be held to-day. Rev. R. M. Stratton, of Yonkers, and Drs. Curry and King, of this city, will officiate during the day.

ROMAN CATHOLIC.

The Trinity ordinations at the Provincial Seminary, Troy, N. Y., Bishop Wadhams, of Ogdensburg, officiating, raised to priests' orders Revs. Edward T. McGinley, Michael W. Newman, Edward J. O'Gorman, John B. Salter, Owen Smith, of this diocese; Revs. John J. McDonald, Richard W. Meehan, Luke G. O'Reilly, Thomas P. Walsh, of the diocese of Albany, N. Y.; Revs. John J. Donnelly, Walter B. Golden, Thomas A. Hendrick, William Mulheron, George J. Osborne, Hugh F. Rafferty, of the diocese of Rochester, N. Y.; Rev. John A. Mulcahy, of Hartford, Conn., and Rev. John Michaud, of Burlington, Iowa. The deacons ordained from this archdiocese were Revs. John S. Colston, John F. Fitzharris, William J. Foy, John J. Riordan. Diocese of Albany—Revs. Patrick Brady, Luke G. O'Reilly, Michael Clune. Diocese of Boston—Revs. James J. Chittick, John McNulty. Diocese of Rochester—Rev. Michael T. Madden. Diocese of Portland—Rev. Thomas O'Neill. Diocese of Springfield—Rev. James T. Canavan. Diocese of Ogdensburg—Rev. Thomas Plunkett. Besides these there were twenty-three sub-deacons ordained, five to minor orders, and nineteen received tonsure. At the Buffalo Cathedral Messrs. Daly, Lumny and Pitass received all the orders as far as priesthood, and Mr. Connolly sub-deaconship and deaconship. Rev. Edward Brady, of the congregation of St. Paul, was ordained by Archbishop McCloskey on the 7th inst., at the Church of St. Paul the Apostle, Fifty-ninth street, New York. At the Grand Seminary of Montreal Revs. R. J. Barry, of Boston, and L. O. Chaput, of Montreal, were made priests, and Revs. T. Kavanagh, A. Lorion, of Montreal; J. C. McDonald, M. J. McMillan, Charlottetown; S. Walsh, Hamilton; J. H. Duggan, D. F. McGrath, Hartford; J. Egan, F. F. Rohledr, Archdiocese of Toronto, deacons. Not many days since a very large pilgrimage started from Vivieres, France, for Lourdes. These pilgrims, about fifteen hundred in number, had scarcely reached Lourdes ere they found that already three equally numerous bands of devotees had arrived before them; 2,000 persons had come from Ardeche, 1,200 from Tulle and 500 from Marseilles. The little town was alive with them, and the road to the sanctuary presented both an animated and an edifying spectacle, crowded as it was with pilgrims singing hymns and carrying lights and banners. The magnificent church, built over the grotto, is now rapidly reaching completion. Several miracles have taken place here within the past few months, and at Palermo and Lucca, Italy, two persons have been cured of dangerous maladies by drinking the water carried from the grotto. A great pilgrimage took place on Whit Sunday to the Shrine of Our Lady of the Hawthornes, in Champagne. Other pilgrimages will occur in July and August to various shrines of note in all parts of France and Belgium.

BAPTIST.

Ground was broken on Wednesday last for a new building for the Second Baptist church of Philadelphia. Next Wednesday the corner stone of the new Mantua Baptist church, Philadelphia, will be laid. The Second Baptist church of Lawrence, Mass., have called Rev. J. Gill, of South Berwick, Me. A $100,000 Baptist church is being built in St. Paul, Minn. Next Sunday Rev. J. P. Hunter, of Upland, Pa., will assume charge of the Baptist church at Apollo, Pa. The Baptists of Johnstown, Pa., have sold their old church and are about to build a new one in a better location. At the recent annual meeting of the Trenton (N. J.) Baptist Association 26 churches reported a membership of 4,726; 40 Sunday Schools and 3,653 scholars. Last Thursday week the new Baptist church which cost $18,000 was dedicated in Camden, N. J. It is built in the Gothic style of Yardley brown stone, trimmed with green stone. The architect, who is a member of the church, has donated $9,450 of the whole cost together with his own services. The Pittsburg (Pa.) Association, at its late session, admitted six new churches into its fellowship. One of them had just been formed at the beginning of this month by members of the First and Union churches of Pittsburg. It will be known as the Fourth avenue Baptist church henceforth. Rev. J. D. Donovan, of North Sunderland, Mass., has accepted a call to Brookline, Vt. Rev. E. E. Thomas, of Newton Seminary, has accepted a call to North Tewkesbury, Mass. During four years of pastoral labor by the Rev. L. J. Matteson with the Baptist church at Brattleboro', Vt., 263 members have been added to the church, which now numbers 464. A beautiful church building, free from debt, has also been erected. A meeting house at West Brattleboro' has also been purchased, and a new church started there under favorable auspices. The Baptist business men of Iowa have held a State convention in the interest of missions, when they resolved to give time and money and experience to the furtherance of Baptist missions in Iowa. The Clinton avenue church, Trenton, N. J., reorganized toward the end of last month, has a membership of forty now, and intends shortly to build a church edifice. Rev. John E Chesshire filled the pulpit of the Strong place church, Brooklyn, last Lord's day, with great satisfaction to the church and congregation. Rev. Mr. Jones, formerly pastor of the First Baptist church of Rahway, N. J., has accepted and been installed pastor of the Baptist church of New Market, N. J. During the proceedings of the late Memorial Convention in Richmond, Va., a delegation of colored Baptist ministers were excluded from the place of meeting. The affair has created considerable excitement in Baptist circles, and North and South the leading men in the Convention are rushing into print to exonerate themselves and to throw the blame on the over-zealous policemen who kept guard around the council chamber, and acted in this matter not only without authority but against it. The colored men had been specially invited to attend, but they had to depart without enjoying the meetings, and received only insult for their trouble. Rev. J. S. Ezell, a Baptist minister of Spartansburg, S. C., who has been serving out a five years' sentence in Albany as a Ku Kluxer, has just been pardoned by the President at the instance of his Northern brethren.

PRESBYTERIAN.

According to a report made to the United Presbyterian General Assembly one-ninth of the Presbyterian congregations are without houses of worship. Rev. Thomas Beveridge, D. D., for many years a professor in the Theological Seminary of the Associate church, in Canonsburg, Pa., died lately, aged seventy-six years. Few churches in Montreal are represented to be more thoroughly alive to Christian work than the American Presbyterian charge in that city. This congregation have just celebrated their semi-centennial, and under the inspiration of it have lifted the heavy debt on their edifice. Its pastor is Rev. George H. Wells, formerly a Congregational minister in Illinois, and among the active agencies of his church are four prosperous Sabbath schools. Rev. Frederick Knighton, Ph. D., pastor of the First Presbyterian church, Oxford, N. J. (the scene of the labors of David Brainerd among the Indians), has accepted the charge of the Brainerd Institute, at Cranberry, N. J. Dr. Knighton took charge of the church at Oxford, in 1854, since which time three new churches have been organized by colonies from it, while 184 new members have been added to the original church. Rev. Dr. John Hall and Rev. Dr. Schaff sailed yesterday for a brief vacation on the other side of the ocean. Rev. Charles S. Pomeroy, D. D., of the Ross street Presbyterian church, Brooklyn, has received and accepted a call to the Second Presbyterian church in Cleveland, Ohio. Rev. M. G. Mann, member of the Presbytery of Newark and lately from the Universities of Berlin and Tubingen, has been commissioned by the Home Board to take charge of the Eugene City (Oregon) Presbyterian church. One-seventh of the whole amount contributed to foreign missions was given by the churches in the Presbytery of New York. Rev. Hugh O. Pentecost has resigned the pastorate of the Rockville Centre church, Long Island. The congregation at Westfield, N. Y., have raised $30,000 to build a new sanctuary. It will be remembered their house of worship was destroyed by fire some time ago, and it is their purpose to replace it with an edifice in keeping with the pecuniary strength of the society and the demands of the times. Rev. J. S. Root was last week installed pastor of the Presbyterian church at Camillus, N. Y. Mr. M. D. Kneeland, of Auburn Seminary, has been called to the pastorate of the Presbyterian church at Waterloo, N. Y. Mr. George K. Ward was ordained and installed pastor of the Presbyterian church at Dansville, N. Y. Rev. John Squier has been elected pastor of the Presbyterian church at Smyrna, Del., at a salary of $1,200. Rev. W. H. Heberton has been installed pastor of the Presbyterian church at Elkton, Md. Rev. H. J. Gaylord was installed pastor of Eden church, Whaleyville, Md. The Wethersfield avenue church has just been organized by a Congregational council of Hartford (Connecticut) ministers. The new church numbers twenty-four members, and is under the care of the Rev. George E. Sanborne. The Presbyterian Church of Lower Canada numbers 18,094 communicants and 77,694 adherents. This shows a small general increase, though some of the Presbyteries have declined. The benevolent contributions reached last year $145,143.

UNIVERSALIST.

Rev. D. C. Tomlinson recently organized a Universalist church of four members at Mansfield, Ohio. The Universalists of Rockland, Me., are about to erect a new and more spacious church in that place. Rev. Anson Titus has begun his pastorate with the Universalist church in West Waterville, Me. Rev. A. A. Thayer has opened Universalist meetings in the Opera House, Scranton, Pa., on Sundays. They are well attended, and an interest is being awakened for the denomination there. Rev. E. C. Sweetzer, of the Bleecker street Universalist church in this city, is to spend his vacation of three or four months in Europe this Summer. Mr. W. H. C. Waddell is about to begin Universalist meetings in the village of White Plains, L. I. Rev. J. Crepore, of Dover, N. H., will to-day begin his labors with the Universalist church in Canton, N. Y. Rev. Mr. Gunnison, pastor of the Fourth street Universalist church, Brooklyn E. D., sailed for Europe last Thursday on a three months' vacation. His friends gave him a purse of over four hundred dollars before his departure. On the 17th inst. a public discussion is announed to take place in Muncie, Mich., between Rev. W. [illegible] Howe, a Disciple, and Rev. S. B. Binnes, a Univesalist minister. The subject is universal salvation and endless punishment. The debaters and their hearers will probably be as far on the road at the end of the discussion as they will be at the begining, and no further.

EPISCOPALIAN.

The action of the Maryland Diocesan Convention in repealing the canon of lay discipline forbidding theatrical exhibitions and other light and vain amusements, is very strongly censured by Bishop Whittingham, who declares that he will not be bound by it, especially in these times, which, in his view, require increased stringency, and not timid relaxation in observance of the rules of right living and self-denial. The late Episcopal Convention at Mobile raised the salary of the Bishop from $4,000 to $4,500. The Episcopal Diocesan Convention of Texas, which met in Waco week before last, insured the life of Bishop Gregg for $10,000 in favor of his wife. Rev. Dr. Osgood has taken charge of Trinity church, New Haven, for the coming season, and will spend the Summer, as usual, in Fairfield, Conn. The diocese of Virginia, through its Council, has voted not to set off West Virginia as a separate diocese. Rev. William Orrick, of St. John's church, York, Pa., has been called to the rectorship of St. Paul's church, Des Moines, Iowa. The condition of the diocese of Virginia is eminently encouraging, there being 12,000 communicants and nearly forty candidates for orders, and an increase of $40,000 in contributions. The Episcopalians of Chicago are building two new churches, respectively named St. John's and Trinity, at a cost of $150,000 for the former and $175,000 for the latter.

MISCELLANEOUS.

The American Bible Society distributed gratuitously $30,000 worth of Bibles in Alabama last year. Rev. Mr. Waite, of the American Chapel, in Rome, has not only succeeded with others in starting an Italian Young Men's Christian Association, but has also organized a small church of Roman soldiers. The "centurion," in this case, is a young man named Cappellini, whose faith in his new-found Christ is such that he has labored among his fellow soldiers with a genuine devotion. Already the little church numbers twenty-six members, some of whom are officers of rank and education. A college has been opened near Gravesend, England, for the education of the daughters of poor Congregational ministers. It began with 100 pupils. Bohemia, since the expulsion from the country of the followers of John Huss, in 1620, has been shut against Protestantism. Of late some light has dawned there. In the town of Laun, which was once peopled entirely by Moravians, but now as entirely by Roman Catholics, an Evangelist has opened a preaching station unmolested, and has from two to six hundred Catholic hearers. Among the results thus far is the conversion of three families to the Protestant faith, and the resignation of their offices by three priests. The receipts of the American Board for April were $35,926, and thus far during the present financial year $248,490 50, an advance of a little more than five thousand dollars over the receipts of last year during the same period. At the Quadrennial Conference of the United Brethren, held recently in Dayton, Ohio, the President, Bishop Glossbrenner, stated that during the past four years the membership has increased 17,347. A new Reformed church was recently organized in Hazelton, Pa., with Rev. A. Rahn, pastor. The United Brethren propose to follow in the wake of the Methodists, and admit laymen as delegates in their Church Conferences. By a vote of 90 to 12, the recent General Conference agreed to submit the question to the churches in November next, and abide their decision. The proposed basis of representation is one lay delegate for every 2,000 members. Rev. Edward P. Ingersoll, of the Middle Reformed church, of Brooklyn, N. Y., sailed on the steamer Cuba last Wednesday, for a four months' trip in Europe. The church continues his salary, supplying the pulpit during his absence, and presented him a purse to defray his expenses. One of the members of his church presented him with a valuable gold watch; another complimented his wife in like manner, that they might each mark the moments as they swiftly fly. Of the 1,500,000 children in New York less than one-half attend Sabbath schools. Among these 13,000 conversions were reported last year. The number of volumes in the libraries is about 1,000,000, while over $500,000 were raised by the scholars for religious uses.

LEXINGTON AVENUE SYNAGOGUE.

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Sanctified versus Unsanctified Enjoyments—A Moral Basis Needed for All True Pleasure—Sermon by the Rev. Dr. Huebsch.

The popular rabbi of the synagogue in Lexington avenue and Fifty-fifth street, the Rev. Dr. Huebsch, yesterday preached one of his practical discourses on the kinds of enjoyment or pleasure that men take here and the work that they accomplish. The discourse was an able protest against the prevalent sins of Americans—namely: excess of work and excess of amusement. His text was Leviticus, xi., 44:—"For I am the Lord your God; ye shall therefore sanctify yourselves and be holy, for I am holy." Those, the Doctor remarked, are among the closing words of the old dietary laws of Israel. He had no need now to instruct his people in regard to their observance; they had laid them aside as they found them unnecessary or inconvenient, and had substituted for them the modern dietary laws. But the Lord has bade us sanctify ourselves, that we may not forget that the body is the vessel of the Spirit, the Spirit is the crown of life; and men should never injure the crown nor the vessel. This thought led to some remarks on the new dietary laws and to the

RELATION OF LABOR TO WEALTH

and enjoyment. There is one man, he said, who puts his hands on his lap and lounges about, lazily waiting for work or wealth to come to him, but they come not. If a man would cross the ocean he must build the ship first and prepare it with masts and sails and all the appliances necessary for a safe and successful voyage. And the man who would acquire wealth must work for that also. But some one will ask, What, then, has God to do with it? He has much to do with it. Thank Him for the health and strength He gives you, the care that He exercises to bring you safely over the sea and the food that he provides for you. In the Scriptures it is written that God giveth to the cattle their food. But why to cattle and not to man? It is that men may work and enjoy the fruit of their labor; but cattle get their bread ready made by the Creator. God could not have enjoyed this world had He not first made it, and we must make our worlds ere we can enjoy them. But our activities must be holy, and holiness is always active; yet not that kind of activity which swings hither and thither like the pendulum of a clock, tic-tac, work days and holy days alike, until the wheels wear out and then it stands still forever. Such, indeed, is the work of many men. Work days and festival days, right or wrong, they perform their daily round from morn till night, until the wheels of life wear out and they stand still. That, however, is not the way in which we must work. "Go to the ant, thou sluggard," is the recommendation of the Scriptures. The ant is ever stretching out its claws and is perpetually working. Its food is a grain and a half of wheat during the season; but, according to the legends, it stores up and leaves behind it 300 measures of wheat. How many are Thy works, Lord God Almighty! In wisdom hast Thou made them all!

GOD IS HOLY,

and all His works are made in righteousness. All human holiness must flow from the state of the mind, and hence our activities should tend to make us spiritual. But if spiritual principles do not form the basis of all our actions our glory will be like that of the ant. We shall gather and store, grind, work, eat our grain or two and depart, leaving 300 measures of wheat behind us. Some men leave greenbacks instead of wheat, and for such the ant is a good teacher. But there is an enjogment of labor higher than this. There are about thirteen hundred millions of people on the earth, every one of whom is seeking enjoyment, but they know little or nothing about it. To have and to hoard is not to enjoy. To enjoy is to feel a pleasure in your soul and to have a sense of enjoyment there. Two men look at the same picture, and one sees only the gross and material side of it, while the other takes in its artistic beauty. Two men listen to the sounds of music—one rejoices in the harmony of sweet sounds while the other is more interested in the instruments that produce them. Men listen to a sermon in the same way. One is edified at its depth of thought, another by its glow of inspiration, and a third is amused, if not edified, by the

OCCASIONAL WITTICISMS

of the preacher. But all these enjoy the picture, the music or the sermon according to their capacity, though none of them enjoy alike. Two men have business places near each other. By the pendulum law one keeps open work day and rest day all the year. The other observes the Sabbaths and fast days. At the end of the year we would say the one that kept open every day has done one-sixth more business and made one-sixth more money. But has he done so? If you measure by cyphers, he has; but to work for cyphers is to work as the ant works. The man who has worked six days and remembered the Sabbath to keep it holy may have one-sixth less gain than the other, but he knows that he has obtained it justly and in compliance with the Divine law. You see two men of equal business, and, so far as you can observe, of equal means also. One man subscribes largely and liberally to all the benevolent objects of the age. He supports the synagogue, cares for the orphans, helps to build homes for the aged and hospitals for the sick, sits down, perhaps, to a frugal meal, and goes to the theatre once a month or to the opera once a year. The other lives grandly; he

FARES SUMPTUOUSLY EVERY DAY,

he rides out to the Park in a splendid equipage every afternoon, and goes to the theatre or the opera with his family every night. Men look at him in astonishment, and talk of his wealth and of his wonderful enjoyment of it. But which of these men enjoys his wealth most? Evidently the man who does the most good with it. He has a moral foundation to his enjoyment. But some man will say, perhaps, it is easy for the preacher to say these things; it is part of his business. Yes, the Doctor replied, but where is the man who gives more to the synagogue or the church than the minister? The talents which have made him a preacher would have made him a merchant, a doctor or a lawyer. But he prefers to live another life than that of the ant. And he (Dr. H.) would have the people avoid the extremes of over work and excess of pleasure and take the safe middle path.