THE CITY PULPIT.

Sermons by the Rev. Albert Barnes, Nev. John Chambers, Rev. Alfred Cookman, Rev Phil-Hps Brooks, Rev. Rich-Rev. Dr. Butler, and Rev. J. Cooper.

SERBOIALLY EMPORTED FOR THE EVENING TELE-GRAPH THE LIFE AND CHARACTER OF THE LATE REV. DR. BRAINERD.

Memorial Sermon, Preached in the Old Pine Street Church, by the Rev. Albert Barnes.

Yesterday afternoon the Old Pine Street Church, in which the late Dr. Brainerd had aboved so zealously for so many years, was filed to its utmost capacity, to listen to a ser-mon upon his life and character, which was preached by the Rev. Albert Barnes, who had been his intimate friend and earnest co-worker for thirty years. The galleries of the church were tastefully festooned with black, while a canopy of this sombre hue entirely concealed the pulpit. In front of the altar was suspended a curtain of the same color, fringed with silver, and hearing in white letters to precipiton. and bearing in white letters the inscription:

"Blessed are the dead which die in the Lord." The preacher announced as his text passages of Scripture which are found in Daniel, chapter xii, verses 2 and 3, concluding as follows:—
"They that be wise shall shine as the brightness

of the firmament; and they that turn many to righteousness, as the stars, forever and ever." They that shine in life as the stars of heaven, said the preacher, in death are removed to shine in other spheres. The power that created the stars could as easily annihilate them; but it never causes the mind to die. The latter leaves the earth indeed; but it is transferred to other spheres, there to shine forever. As there is a difference in the brilliancy of the stars of heaven, so there is in the brilliancy of men's characters in the other world. The brightest of them all will be those who turn many to rightconspess. The influence of a man can be rendered greater by a life given to such pursuits than by one devoted to any less noble calling. To form a character which shall possess this surpaging brilliancy, native talent, discipline, and toll are necessary. Such had the late Dr. Brainerd; and aithough he is no longer with us be is not lost to the universe.

Thomas Brainerd was born in Leyden, New York, June 17, 1804. His name is one that has been known and honored in other lands. ancestor, Daniel Brainerd, who established the family in this country, was brought from Exeter, England, in 1609, while still a child. In con-nection with others, he laid the foundation of the town of Haddom, belo # Hartford. Connecwhere he became a man of great and influence, and of strictly exemplary life. At least thirty thousand people in the country new claim him as their ancestor. The father o Thomas Brainerd was a farmer, and a man of piety. His son thus innerned some of the blood that has gone into the New England char-His son thus inherited some of the best acter. His early training was con-ducted at home, and was characteristic of the old Puritan stock from which he sprung. He has well described this training in his pre-face to the "Life of John Brainerd," Its ele-ments were filial deference, industry, and puncto ality; with religion as a duty, necessity and privilege alike for the ground-work. Although some may now hold up their hands in borror at its strictness, this old Haddom training, as Dr. Brainerd himself has said, was such as makes men moral heroes. In studying his life and character, the peculiarities of his early training should be borne in mind.

In 1821, having determined to enter upon the study of the law, young Brainerd len home, and engaged in teaching school for three years, to enable him to do so. He then spent some years in the study of his chosen profession in the town of Pome, Oneida county, New York. Meanwhile the Rev. Charles G. Finney had been discharging his pastoral duties there with such energy and success, that nearly every lawyer, ant, and man of influence in the place was converted. Among them was young Brainerd and this event changed the whole current of his after life. But before this he had been lead-ing a life of strict integrity and morality. He had previously been saved from the evils of a life of intemperance by an naci-dent not unlike that which secured Dr. William Paley from a similar fate. Being present one merning in the bar-room of the public house where he boarded, in company with several thoughtless young men, who were engaged in carousals, the landlord told him he had better go to bed, that those young men would ruin him, when he was born for better things. This warning had the desired effect. He was, warning had the desired effect. He was, through life, a man of strictly temperate habits, and an uncompromising foe of intemperance.

Abandoning the law upon his conversion, he came to this city, where he spent one year in teaching, previous to entering upon his theological studies at the Andover Seminary. While here he was connected with the church of the Rev. James Patterson. Having completed his studies, and passed his ordination, he passed some years in the West, as the assistant of the Rev. Lyman Beecher, occupying himself mean-while with editorial labors. In October, 1836, he was called to the charge of the Old Pine Street Church, and in February, 1837, he entered upon his duties nere. His pastorate thus extended through a period of nearly therty

His character as a preacher was influenced by his association with these three good men, Finney, Patterson, and Beecher, more than by anything else; although no man could have been more strikingly original than he. Whether conscious of their influence or not, he carried much of it through life. It was especially manifested in his style of speaking. He was admirably fitted by natural and acquired en-dowments to have succeeded in the profession which he had first chosen. His power was which he had hist chosen. His power was chiefly as a public speaker, and was most strikingly shown in debate. Although his scholarship was by no means thorough, perhaps no man surpassed him in such intelligence as is to be derived from a reading of the press and by observation. His strictly literary labors were few, and were chiefly in the form of ser-mons and of articles contributed to the press, which he recognized as one of the most powerful agencies in the creation of a sound moral public sentiment.

As a speaker he had a power such as is pos sessed by few. Both in his sermons and in debates he usually seized at once upon the great point at issue, and enforced it in a manner which carried conviction to his hearers. In language he was most exact, pertinent, and beautiful. In every respect his style presented the best forms of our Anglo-Saxon tongue. He can be best described as being "the skillul of speech."

As a pastor, Dr. Brainerd possessed, in an unusual degree, the power of securing the hearts of his people, especially those of the young. All the features of his character con-iributed in an eminent degree to this result. And he was as attractive in this way in his later years as in his early life. Although his church was continually deprived of its best and oldest members by the exodus which was and is still setting in from this part of the city, he continued to draw about him the young, the earnest, and the prosperous, whose characters were in the formation period. Laboring earnestly at all periods of the year. he had great faith in revivals, and always looked for his greatest success in protracted meetings held at the close of the winter. labors at these times were so exhausting, that the usual summer vacation became to him

But his zeal and talents were not limited to his own church or to his own denomination. The whole city felt the weight of them. Although he always shrank from taking part in special services, such as ordinations, the laying of corner-stones, fand the like, he participated, by request, in a great many. The renovation of

the old Pine Street Church, which he described as very barn-like in its appearance when he took charge of it, was chiefly owing to his labors. In founding and assisting other congregations he took an extraordinary part. And although strictly Calvinistic in his doctrinal views, and Presbyterian in his ideas of Churchigovernment, he was far from being bigote I, and did not regard all truth as being conuned to his own sect. In Union services, in the temperance cause, and in all public matters, he was alike zealous, and contributed as much as any other to their suscess. In the fearful struggle of four years through which the counstraggle of four years through which the country passed, the fruits of his early training and character were keenly developed. He was incapachated by age, and untited by nature, to be a military man; yet he could always defend the righteous cause of his country, denounce with stirring cloquence the evils of Rebellion, and counsel and animate the soldier on entering upon and returning from the conflict. In this work he labored more zealously than any other paster in the city. To the intense and uninterpastor in the city. To the intense and uninter-rupted excitement through which he thus passed, and which gave him no repose until after the surrender of Lee, the melancholy event which we mourn to-day was, perhaps, in

a great measure owing.

A few published sermons and tracts, and several articles in the Presbyterian Quartery Review, comprise the bulk of his literary labors. His only considerable work was a lite of John Brainerd, the missionary, a member of his own family. This task he executed happily, bestowing upon it a great amount of labor. Some of his best thoughts, and many of the finest specimens of his writing, are to be found in this

His last public service was connected with the name of his family. In Easton, the scene of the missionary labors of Daniel and John Brauerd, he delivered an address before the Brainerd Missionary Society, shortly before his death. For many years he had been of a somewhat melancholy disposition, apprehending paralysis, and the less of mind and of the use of his body, But from all this he was mercifully preserved Without pain or consciousness he was taken from earth to heaven. When he heard the announcement of this event, the speaker felt, as he had never felt before, that he stood alone upon the shores of eteratty. From an intimacy of thirty years, he could, in addition to all else he had said, bear testimony to the deceased as a warm-hearted, true, sincere, and affectionate friend.

THE SECOND BIRTH.

A Sermon Delivered at the First Presbyterian Church, West Philadelphia, by the Rev. Dr. Butler.

Services were held in the morning at 10:30 o'clock. A very instructive sermon was deli-vered by Rev. Dr. Butler, upon the question that Nicodemus put to our Saviour. It is found in 4th verse, 3d chapter, of the Gospel according to John-"Nicodemus saith unto him, How

can a man be born again when he is old?' "Except a man be born again," said Christ to Nicodemus, "he cannot see the kingdom of Thinking only of natural, and not of spiritual birth, the question sprang to the hose of the ruler. I propose to use this question as applicable to spiritual birth. It is a question of power. Can the old man, inured to sio, and the man in his prime, be as easily brought under the influence of religion as the more impressive youth? A large majority of Chrisdans become such in early life. From that period on ward the proportion of converted persons invariably and greatly decreases through manhood to age The first positive hindrance to conversion is the pride, selfishness, and depravity which is firmly rooted in the natural heart. It dem irs and chafes against God's requirements, and is a resistant principle exercised passively and actively towards the truth and the spirit of God. There are also the internal lusts, and perverted passions and appetites, and the lures of worldly ambition that are always at work to stimulate

that ruling principle to action. There are counteracting influences from God human affection and authority in the family, and law, provernment, and public sentiments, and the organized Church of Christ.

From our experience with unconverted youth, the possibility of conversion diminishes in a fearfully rapid ratio with every added year of life. Good influences stir the young nature powerfully, but often it resists and yields to evil at first, shrinkingly, but, by constant habit and growth, the evil is fastened on his nature with rivers of steel, and the resistance to good is more and more powerful. If we trace the course of the same soul on through manhood, how necessarily must the result of his natural acting be the same! How certainly must every thought of good and evil presented to his mind, every influence exerted upon his heart, come increas ingly to have the one effect of feeding and estab lishing the evil principle of warding off and dead ening the force of all that is good. The hardening effect of time upon stone and cement, or of fire upon the minerals underlying the granite beds of the earth, are but faint symbols of the hard-ening effects on the heart of 50, 60, or 70 years of wilful, defiant resistance to the force of God's truth and spirit. "Thy neck is an iron sinew, and thy brow brass," is the language God uses to show forth the hardness and obduracy of the sinner. And when we see the tremendous in-fluences that are resisted by the disobetient heart, we can see that the comparison is a very

The influences by which God seeks to disarr the sinners resistance are immeasurable and mighty. His goodness alone would seem enough—a goodness that surrounds him with the beauty and grandeur of nature, that pro-longs his life, and protects him daily from un-numbered dangers; that exerts a constant watch on the springs of life itself. Yet, the hardened heart casts all this aside.

But, strarger than all, be comes Himself, and suffers upon the cross a self-endured shame and agony, and with his pierced and bleeding han is and feet and heart, cries out, in tones that well might melt the hardest heart, "All this have endured for thee, to get thy love, to cleanse and save thy soul, to give thee peace and loy and life forever." All in vain. He appeals to our fears for the future. The loved ones depart, and He affilets him with painful stekness, and yet he laughs at these terrors and bereavements. We should see to it that we do not by our power of example cast impediments in the way ofsalvation of the young. If the old and hardened sinner can be brought to feel his condition, be may'be born again-"how old soever he may be

born again of the Holy Ghost." In the evening there was a temperance meet ing, held for the furtherance of the principle amongst the churches and the Christian community. The Rev. Dr. Brooks spoke at length upon the subject, what had been done, and what was expected to be done by the co-operation of

the Church. THE APOSTOLIC CHURCH.

A Sermon Preached at the First Independent Church, by the Rev. John

Chambers. The subject of Mr. Chambers' discourse yes-terday atternoon was "The Apostolic mede of obtaining means to carry on the cause of Christ." He took his text from 1st Corinthians chapter xvi, verses 1 and 2, as follows:-

"Now concerning the collection for the Saints, as have given order to the churches of Galatia, even o do ye.
"Upon the first day of the week let every one

you may by him in store, as God has prospered him that there be no gatherings when I come." It is an established principle, and as fixed and as firm as eternity, that there is no name in heaven whereby a man can be saved but by the name of Jesus. And just as well, brethren, might you undertake to pull down the throne of Jehovah, and to overthrow this great empire which He has established in the vast universe of which we form a part, as to attempt to be saved in any other way—as to think of salvation by any other means. For it is fixed—eternally fixed. It is also an equally fixed truth and fact, that there is but the one way, the one truth, the one life; and that Jesus is that one way, that one truth, that one life. Man shall stand before his God, and wear the crown of glory, through the atonement of Christ alone. It is perfectly idle for us to attempt anything else. We may say one way is just as good as another. I

God has taught us the way to do things, and we must do them in that way, and we have no right or authority to do them in any other way. If He has taught us how to be kind and genero He has taught us how to be kind and generous and charitable, our kindness and generosity and charity must be in that way and that way only. The moment you attempt to make an improvement upon God's plan, you spoil it all. What would you think of a combination of men coming out and telling you they were going to improve upon this firmament—put a better class of stars in these great orba? What would you think of a class of men that would say to you they were going to make a better arrangement for this globe, change the currents of the rivers, and the ebbings and flowings of the tides? You would call them focts.

"Now concerning the collection for the salnts." etc., I would ask men and women of common sense, is there anything but a Divice mind that would suggest anything so supremely common sense as the is? Is there an individual in this congregation but that sees at a single glance, that if that was done there would be lack of nothing in the Church? The poor would be attended to; all the interests of the Church would be provided for-amply, largely provided for, "concerning the collection for the saints." If, that is on the Sabbath morning, after the six days of toil, you are to arrange it so as to put by on this, the first day of the week, a portion of earnings of the week for God. Let some men take a portion of the earnings of their week's business, and look what a revenue there would be for the salvation of men and the pro-

pagation of the Gospet!

It is astonishing how mean some people are. I once went to a man to get some bread for some little children that were crying for the want of something to eat. "Sir," said he, "I won't give you a cent." I said to him, "God have mercy upon your poor, mean soul." I prayed sincerely, and I thank God that I never met with but one such man all the time I have: ive in Philadelphia. To profess religion is one

thing; to possess it is another.
In conclusion, he said:—I want you, brethren. to look at these statements which I have made to you. It I am wrong, let them go for what they are worth. It they are not Scripture, do not receive a single one of them; but if they are right, act accordingly. Give your hearts to Jesus. Give of your earnings according as God has prespered you, and in the worl to come you will receive your reward.

GOD'S CALL TO MOSES.

A Sermon Delivered before the Young Men's Christian Association at the Church of the Epiphauv, by the Rev. Richard Newton, D. D.

The Rev. Dr. Newton, in preaching his special sermon last evening, spoke substantially as fol-In the third chapter of the Book of Exodus, part of the fifth verse, you will find the words, "The place whereon thou standest is holy

ground. It was an interesting scene in connection with which these words were spoken. An Eastern shepherd was leading his flocks through the wilderness, and, having wandered about through the mountain-passes and in the plains, had halted. The shepherd, perhaps, was quietly resting under the branches of some tree or under the shade of some rock, when his attention was directed to a flaming are that forked out. It was not a dry bush, but a grand glowing one that burned on with a steady blaze, and yet, strange to say, the fire spread not. It excited his interest. He was no ignorant, unlettered

rustic, but was a cultivated scholar.

He looked on that rare object with feelings of awe and surprise, but was more surprised when he heard a voice addressing him. God speaks to him out of the fire. "Moses, Moses," is the solemn call made to him, and then the is the solemn call made to him, and then the ready response is given—"Here am I." God had placed that fire there for the purpose of calling Moses to fulfil the great work which He had marked out for him; and he started on his work from the burning bush; and where is there a name more illustrious, time honored than Moses? The presence of God hallowed the spot. His presence is not contined to any passesses to cality. He is not only present everywhere, but equally present everywhere. It is only the weakness and infirmity of our nature that make us think that God is more present in one place than in that God is more present in one place than in another.

He is not more present in the sanctuaries of our land than be is in the public marts of business. There may be places where we are reed more of His presence than in others, but His presence is everywhere alike. Christ's disciples are liable to be called at all times, and places, whether in the counting-house, among books and papers, or in the maze of the dance. Some of His disciples were called in the low occupation of fishermen, and Paul, the last, but not least, was called while engaged in persecuting Christians.

God is calling you wherever you go, and wherever you go, it may be the place where thou standest is holy ground. God met Moses in this place, to call him to his great life-work, and it was this that hallowed that spot. If you are not a Christian, God calls you to save your own soul. If you are a Christian, He calls you to save the souls of others. He who made your soul knows its value, and gave His life for it. The degradation of the soul is difficult to describe or imagine. Is there any nobler work which an angel could be called to assist in than the deliverance of immertal creatures beld in such a galling bondage? The best protection for a young man is to have engraved on his heart, 'Thou, God,

In the lowliest position of life this truth will make itself felt, and in the loftiest position that men can occupy it, will make itself felt with equal power.

My dear friends, if it be true that God is thus always present, should we not act as if He was! Are you reconciled to God? If not, I beseech you to cast yourself at the foot of the cross, where Christ is ready to receive you. Come to Jesus now, to-night! Young man give, yourself to Him, He will keep you safe until the great day, and you will walk in the joy of heart. He will give you strength, and as you go on your way realizing His presence, and doing God's work wherever you abide, you will find that "The place whereon thou standest is holy

SANCTIFICATION.

A Sermon Preached in the Spring Garden Street Methodist Episcopal Church, by

the Rev. Alfred Cookman. This fine new church, situated at Twentieth and Spring Garden streets, was well filled yes-terday morning to hear the sermon of the earnest and accomplished young pattor, Rev. Alfred Cookman, who chose for his text these words:-

"For this is the will of God: even your sanctification."—1 Thessa omans, iv, 3.

The reverend gentleman opened his discourse by alluding to the antagonism in other sects to the doctrine of sanctification, and after proving the actual existence of it, as appeared by Holy Writ and human experience, he proceeded to describe the condition of a "sanctided" being as distinguished from a proselyte, or newly regene-rated or converted person. Under the Methodist tenet, when one is converted he seeks the pardon of the blessed Jesus for sins committed, and is forgiven; but sanctification implies a more perfect holiness, present and to come; this is the perfection of faith, and causes a hunger and thirst after righteousness. In advocacy and elimination of this, Mr. Cookman continued in an eloquent and cdifying argument of some length, and pressed home most logically the necessity all converted Christians must experi-

ence to be sanctified unto God. The reverend gentleman thought this was the hope and presperity of the Church. A man converted might be happy, and might be acceptable before God, but he was hable to a falling away from the laith. He could not be a confirmed Christian without experiencing sanctifcation through the unction of the Holy Spirit. He would not say that a sanctified man had no carnal desires, but he maintained that in such a

grant you that, in the human point of view; but attempt to say that there is any other way by which we can be saved than the Apostolic way, it is not so.

Christian these desires were curbed and governable. The speaker exhorted his hearers not to rest, therefore, at conversion, for that was the first step, and a consummation in itself, but to seek for a sanctined spirit which proved its holiness by works, and was a continual and everlasting growing in righteousness. The minister gave examples and succedes to

show that the latter was better to live and de by, as a doctrine, than the former, and dwelt upon the importance of attaining sanctification

upon the importance of attaining sanctification at once, with great fervor.

Mr. Cookman's peroration was exceedingly chaste and impressive; and he alluded to the rewards present and future of the sanctified Christian in eloquent sentences. In conclusion, he exhorted his hearers to be holy, and to delay not in seeking the cleansing that is youchsafed to us through the blood of the Lamb.

He wished not to undersate the value of wiming

He wished not to underrate the value of primitive conversion. Sanctifica ion is the spiritual sequence of the accepable gift of a broken and contrite heart; it is the perfection of faith and the assurance of salvation. "Purge me with hyssop; wash me, and make me whiter than snow," is the sign of the sanctified and the symbol of true devotion.

After the sermon, the choir sang the doxology in good style, and Mr. Cookman announced that appropriate Thanksgiving services would take place in the church on next Thursday, at

THE CHRISTIAN'S REFUGE.

A Sermon Preached in the Bereau Baptist Church, West Philadelphia, by the Rev. J. Cooper.

Services were held at this church both morning and evening. The Rev. J. Cooper chose as his text the words, 'The Eternal God is thy refuge," which are found in Deuteronomy, 33d chapter, 27th verse. These form part of the last words which were spoken by Moses just before his mysterious death. They were addressed to that people with whom he had been identified for more than forty years as their divinely-appointed leader,

Beautiful and true is the thought which was expressed by Moses in that impressive hour when the mystery of his death began to oversbadow him. True and beautiful is the thought of the dying ruler.

We will consider, 1st, the sublime idea which the text presents. Man's assumption of power has but served to show his weakness and utter helplessness. Pride of strength makes us hold out until the concealed disease saps the founda-tions of our life, and until our sins bring us to the foot of the altar. Those who find out their weakness in time, and who submit to bend to the decree of God rather than to break in use-

less resistance, are mappy in His retuge.
In the text weakness and power are sublimely contrasted. The omnipotent arm of God is our refuge. The leading ideas of safety and bies ed-ness are also shown forth. We associate these ideas with our dwellings. The sanctuary is a spiritual home where hallowed enjoyments are afforded. There they are safe from the excitements and temptations of the world.

In all ages mountains have been the refuge of the oppressed. He who was more than mortal sought their solitude for repose from the encroachments of men. They are the symbols of strength. 'The Lord is my rock and my for-tress," and He is the refuge of the weak and erring and sinful of the race.

2. Consider the clear index of the Divine egard for us which the text turnishes. God, in his goodness and kindness, might have directed us to look to His angels for help and protection, but in His infinity of kindness and mercy He proclams Himself the refuge. It would have been an expression of regard if God had conferred the power of providing for our defense and support upon "the spirts of good men made perfect." But we have more, manitely more, To Him Himself would He have us look for strength in weakness, for support in trials, for comfort in sorrow, and for victory in death.

3. The text supplies an absolute ground of confidence in all emergencies. God is our refuge in every state and condition, and the most trivial events that happen are scanned by His all-seeing eye: the very hairs of our heads are numbered. Those small trides that we deem too small for mention to our God are those which are the chief hindrances to our progress in religion. It is the chief argument of the intidel that the trivialities of life are beneath the notice of such an inunite Deity. More particularly are these petty vexations daily recur-ring in woman's life. When they come upon them to vex their spirits, then is the time to pray to God for help. The testimony of be-lievers will bear me out in the thought which has been expressed that the relation of the Eternal God as a refuge supplies an absolute ground of confidence in all seasons and in all emergencies. Great is the Lord, and greatly to be praised in the city of our God! An unbroken chain of evidence unites the saints of ages ago with those of to-day. The ofty and the lowly the wealthy and the poor, unite together in His praise, and find in Him a tower of strength and a refuge.

THE BROKEN SPIRIT. A Sermon Delivered in the Church of

the Holy Trinity, by the Rev. Phillips Brooks.

The Courch of the "Holy Trinity," Nineteenth and Walnut streets, was crowded to repletion yesterday morning to listen to the Rev. Phillips Brooks, its rector, who has lately returned from Europe and Palestine. He selected for his text the 17th verse of the 51st Psalm: The sacrifices of the Lord are a broken spirit; a broken and a contrite heart, O Lord! thou wilt not despise." The speaker commenced his sermon with the supposition that the congrega-tion which thronged his church come there, not from vanity, or ennui, or fashion, but had come from an anxiety to learn how to be saved He would speak to them of their souls, and seek to apply the text as a guide for their action. The "sacrifices" clearly mean the offerings to the Lord which will be most acceptable. They are a "broken spirit." What then is a broken spirit? The spirit is the life, the vitality, the ruling motion of existence. If we look around nature, we clearly see that things reach maturity by a gradual process of development. The ezg becomes a robin or an eagle, fully plumed and perfect in all its parts. The seed become a tree with its branch reaching to the sky, a perfect type of its class. All this is accomplished by a gradual process of development. But the seed will not grow into a tree, or the

egg mto a bird, unless the seed be a perfect one, and the egg a perfect egg. So it is with the development of man. The germ of the spirit is defective one. It cannot, by a natural course of growth, become a perject soul. It is neces sary that it be broken, that the time of growth be changed, the evil be made good, the unruly spirit be broken. How is this done? Sometimes The word "broken" does not neces sarily imply that grict be the means. The tender tree may be bent in the proper directions without the violence of breaking the plant.
It may be that the effective prayers of the

parents, as they present their child at the bap-tismal font, can then secure the change which will make the child lead a holy life. The agency is the same, whether it be brought about with scars and rents in the nature of the hardened sinner, or with the smiling inno-cence of the babe. Behind all our theology the grand doctrine that the Lord will no afflict H's children without a cause. The whole aim of Christianity is to make man happy in this life, and happy in the life to come. Sometimes the rod is necessary; with others the heart can be melted by showering favors, and making the man so happy that he must come to God to tell Him how blessed this life is. When one fails, the other's resistance to the spirit is broken by harshness for the sake of breaking it. The of-fering, therefore, most acceptable to the Lord is a spirit changed from its original direction—a spirit regenerated, a spirit broken. All who come with such will not be despised. The come with such will not be despised. The speaker made an earnest appeal to his hearers to seek safety; and to all who asked him what was necessary, he would say in the words of his text, the only requisite is a changed life a broken spirit. All such He will in no wisecast out, "Turn ye, turn ye; why will ye die, O house of Israel!"

Roman Catholic Cathedral - Services Vesterday.

This whole structure was thronged yesterday with people as usual, and many strangers were noticeable, viewing the wonders of the edifice within and without. The services yesterday presented no extraordinary feature. The matin, mass, and meridian exercises of the day were performed with the customary precision and impressiveness. Rev. J. McConomy officiated, Assisted by other ministers. Right Rev. James Frederic Wood, Bishop of Philadelphia, was present at mass, and occupied the episcopal throne for a little time, during the devotional exercises. Next Sunday being Advent, more interesting services. interesting services will take place.

CURTAINS, SHADES, ETC.

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LEGAL NOTICES. IN THE COURT OF COMMON PLEAS FOR

IN THE COURT OF COMMON PLEAS FOR MARIA JONES, by her next triend, etc., vs. DOUGLASS JONES.

In Divorce, June Term, 1866, No. 37.

To Douglass Jones, respondent—Sir:—Take notice of a lule this day granted by the Court on von returnable SATURDAY, December 8, 1866, at 10 o'c'ook A. M. to show cause why a divorce a vinculo matrimonii should not be decreed in the above case.

GEORGE W. THORN,

11 26 mw2w⁵

Attorney for Libe lant.

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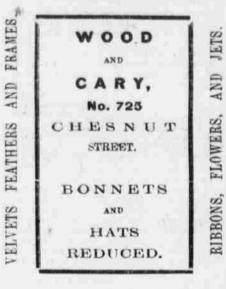
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