Chesmat.

IMPECIAL REPORT FOR THE EVENING TELEGRAPH. I am perfectly aware, my brethren, that in investigating a subject like this, we must press closely upon the hearts and consciences of men. I am equally aware that I lay myself open to severe if not unkind remarks. My object is adelity, and the accomplishment of good only. I believe that the truth must be told. Everybody will admit that it ought to be told; and that if told kindly, freely, and fearlessly, the good results would be in proportion. But we must be perfectly satisfied that it is the truth, and the truth only; that It is not conjecture or the offspring of prejudice, or that which has resulted from a non-investigation of the subject, The question before us, then, this atternoon is a vital one. It is a great moral question, which involves the present and future good of man.

That Christianity does not make the progress in the world that it should, is an unquestionable fact. We mourn over it continually. It is the lamentation in the pulpit, and throughout the press, and everywhere. Why is it? It is a fair question. Is it less important, or less valuable than the things of this world that do make progress?-for we are making progress, wonderful and rapid progress in many tungs.

The whole world, civilized and uncivilized, are making progress in some of the arts undoubtedly; and especially in the art of killing each other. It is perfectly wonderful! We can kill more men now at one broadside than we could fifty years ago with a dozen. So it is with everything else. Look at the influence and progress of intemperance, and murder, and their, and defalcation. Why is it? The Bible is represented as coming from God—it is established; it is divinely beyond the power of contradiction; it has weathered every cape; it has outrode every storm; it has stood erect amid the wildest tempest that ever raged. When the vengeance of Nature seemed to be uprooting creation, and the wrath of man blending with it to overthrow the God of righteousness and of truth and submerge the Bible, it rose on the very topmost wave of the seas of wrath, and made its way to the shore in safety, while they had been attempting its destruction. The Bible has withstood all

The Church of the Lord Jesus Christ has also, since the days of the Apostles, maintained her position in part. For the first century it was wonderfully perfect; but of late years, you may say what you please, Christianity has not, nor is not making the progress she ought. Our nation to-day is five hundred per cent, worse than it was twenty years ago. Investigate it if you please. Don't take my statement. Men may profess great attachment and love for their country, but I believe in that practical attach-ment and that love of country that endeavors to better the condition of the people.

opposition.

Elevate them in every point of view. Bring them up from their degradation and sin, and bring them into fellowship with the Father, and with His Son, Jesus Christ. The majority of the wicked is enormous. Why is it? It is owing to the moral influence of the men of this land, one against the other. Take the members of the churches of this city, and how many truly religious will you have out of seven or

eight hundred thousand?

My brethren, you will never be aroused to activity until you see where you actually are, and the dangers that surround you. We may suppose that we are very safe and comfortable, and that there is no danger; but the rumblings of an earthquake are beneath our leet, and it must and it will burst with frightful fury, and if we are clustered under the shadow of that mountain without preparation, its liquid flame and fire will sweep everything before it; but if we are prepared, we may withstand its fury. We are disposed to blame the world for being wicked. We do not always stop to ask, Why is it so? We blame the Sabbath-breakers, the drunkard, the manufacturer of intoxicating liquors; we denounce the folly and vanity of alquors; we denounce the folly and vanity of the people of the world. It is done from our pulpits and the press. Is it because these things are wicked that the Church does not make sufficient progress in the world? Who are to biame? Who stand most in the way of the progress of the Gospel? We that call our-selves Christians, or the men of the world? Let us look at the record. I desire you should look at it calmly and quietly.

look at it calmly and quietly.

After considering this subject with great care,
I am constrained to the conclusion, and it is
my solemn belief, that those who profess religiousness are the ones that stand most in the way of the progress of the Gospel; and if the way of the progress of the Gospel; and if the case cannot be made out fairly from the facts with which we are surrounded, then I must necessarily change my view. The Apostle Paul, in the 14 h Epistle to the Romans and the 15th verse, makes this statement:—"But if thy brother be grieved with thy meat, now walkest thou not charitably. Destroy not him with thy meat for whom Christ died." There is not an ungodly man, or a non-professor of religion in the United States, or upon the globe, to-day, that will do this. It requires a professor of religion, and no other, to do it.

The Apostle, in this very passage, addressing

The Apostle, in this very passage, addressing himself to the members of the Church, says:— "Let us not, therefore, judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth anything to be unclean, to him it is unclean." You have gone into the market, and have purchased there meat that had been offered for sacrifice, and brought it home, and it has been dressed

and you have eaten it.

A non-informed and an unenlightened man saw you do that, and he followed your example with this difference—he ate it, as he supposed you did, to the glory of an idol. He saw you do this thing. He knew that you were a Christian, and professed to follow the teachings of the Bible, and was a believer in the Lord Jesus Christ; but he was not informed, he had not the light or knowledge that he ought to have had, and your conduct influenced him to commit a direct act of idolatry. It may have been perfectly harmless to you, but then you have the intelligence to discern between the two, and the other had not, and your conduct thereby became deleterious and destructive to him. But let any other idolator in the city of Rome, or Corinth, or Athens have gone into the market and bought ment that had been offered as sacri-fice to an idol, it would not have had a bad influence. That is what they all did, and what they were expected to do. But it is the conduct of this follower of Jesus Christ which is censu-

In another passage, 1st Corinthians, viii, 11, Paul says. "And through thy knowledge shall the weak brother perish, for whom Christ died." You recoilect that in the fifth chapter of Matthew, the Disciples and all the Church are called the sait of the earth and light of the world, and that this light is to be put on a can-diestick, that it may give light to all in the house. You, as a merchant, as a tradesman, as a mother, as a man or woman of business, are to give light to all that are in your house. As a minister of the Gospel, and as the eldership of the church, we, as such, occupy the position to give light to every individual connected with the congregation. And so it is with all the other behavers. The father and the mother are the light and the salt in the house, and their influence is to be tollowed. They can destroy the progress of Christianity in their family a thousand times more than any one in the world.

Let the father become enraged and profane You, as a merchant, as a tradesman, as

Let the father become enraged and profaue the name of God. The children will stand hor-rified; and if that man should repeat profane language, or if he indulged in intoxicating liquors, it will have a detrimental influence upon his children. The grand object and aim of the Christian's life, our Saviour informs us, in

connection with this world, mark you, is this: Let your light, your example, your influence, shine before you that they may see your good works; not evil deeds, nor evil words, nor evil conduct, nor impure words or conduct, but that they may see your good works. Who are to do

The followers of Christ, for I make a distinction between the professed follower and the follower of Christ. The follower of Christ does this. But then there are so many who profess to follow Christ that do the very opposite. They are just like other people, and their induence is crippled and destructive, and can be nothing el-e. If we ever realize the amount of re-ponsibility that rests upon us the ungodly will fall out, and the progress of the Gospel will will fall out, and the progress of the Gospel will be preat. The fact is, brethren, the men of the world are impotent to hinder the progress of the Gospel, only as they are aided by protessors of religiou. That may probably sound harsh to you; but, nevertheless, it is true. Peter presents this in a very strong light. He speaks very decidedly upon this subject in his first letter. He says:—"Dearly beloved, I beseech you, as strangers and pilgrims, abstain from neshly lusts, which war against the soul."

Having your conversation, etc. Do you expect the ungodly man, the man of the world, to do this? No. It is the real follower of Christ who is expected, and who does do it. There is a grand distinction between the man of the world and the godly man. On the one hand, the men of the world are doing just what

hand, the men of the world are doing just what you expect them to do; they are worldly-minded; they are full of vanity, fashion, and amusement; they are in the midst of every sin and folly; rioting by day and by night; turning day into night and night into day; running after all the vanities of the earth.

all the vanities of the earth.

Where are the followers of Christ? What are they doing? You cannot go into a place of amusement, perhaps, in this or any Christian country, that you do not find large numbers of professors of religion. You meet a worldly man in the street; he tells you this. They have played a game of cards or billiards, or drank brandy with him, and laughed over the seriousness of men and ridiculed the idea of men ousness of men, and ridiculed the idea of men attempting to stop the cars running on Sunday. This is done. The preachers in your city have preached in faver of violating God's fourth com-mand. What is the effect of it? Is it not browing obstacles in the way of the progress of the Gospel? Do youmot know-does not every man in the community know-that as you lessen the popular respect for the com-n ands of God, you lessen the popular respect for all other law? There is not an intelligent man or woman here, or in this city to-day, that does not know that this is the fact.

If all Christians, therefore, stood up fully and perfectly to the duties devolving upon them, how different it would be! You will find, among other things, that some men will say that for this reason it is that they have not made a profession of their faith. What reason? I see public men drink intoxicating beverages; see a worldly man sit at the card table; I see a worldly man drive out on a Sabbath afternoon, having his family with him, for the air. Why should the Sabbath air be more invigorating and healthy than any other day?

I have not heard from even one of those Sabbath-breaking ministers the single suggestion that Saturday afternoon should be set apart that every man who employs a hard-working man should give him the half day, and not "dock" him, but give it to him. Let him have every Saturday for pleasure, and see whether the air would not be as good on Saturday as on Sunday. They do not do that. The professors of religion are very inconsistent, and for this reason the men of the world say they do not profess Christ, I think that reason is abused. The question or you solve is whether you will obey God and live, or reject God's offer and die. It is not with my conduct that you have to do. You are not to become followers of men, but of Christ.

I am fully aware that men are disposed to look at the followers of Christ, and notice if we are weak or circumspect. If they see a member of the Church breaking the Sabbath, what have you to expect. Can Christianity progress properly? If the whole Church in her glory stands up as light, and shines before them, that they may see your good works, then Christianity must necessarily flourish. Is it not absurd and cowardly for a man to select a bad man and uphold him as a pattern? Look at the good You know men and women of God, who, as the Apostle says, Come out, and are spread abroad, and live according to the precepts of the Gospel. When you can bring the whole Church of God up to that standard of living, all will be well.

The power of deliverance from the dominion of sin is wanted in the Church, and not in the world. By the Church, I suppose you all un-derstand my meaning. I mean all the believers everywhere who profess to take the Bible and live by it. That is what I understand as the live by it. That is what I understand as the Church, the Church about which people talk. It is a great pity that they have allowed themselves to run into anything of that sort—the Bible does not justify it. The Church is to give all diligence. This is the rule by which we are to live, and by which the Christian must live, and until the Christian Church does live according to this rule, the condition of Christianity will not prosper, and progress will be made only as she does live by it. We are then to give it diligence, to add faith to courage, and courage to knowledge, and knowcourage, and courage to knowledge, and know-ledge to temperance, and temperance to patience, and patience to godliness, and godliness to kindness, and kindness to charity. These are the things embraced in this rule. It is the rule of addition. Multitudes in the Church, instead of living according to this rule, live

according to the rule of subtraction. It is a notorious fact that Christians are a little while engaged in this, and a little while in that. They fail to hand in their contributions, and after a little while they go out, and you hear no more of, or know anything about them. They take no interest in your Sabbath School, and hence you see them in the world of fashion and nence you see them in the world of fashion and amusement, just as you see worldly men. Go into the churches of the city in which you live, and see how much they are interested in the cause of Christ. Go among the reading members of the Church, and see if they cannot give you a better account of the topics of the day than they can of the cause of Law Christ. day than they can of the cause of Jesus Christ. See if they are not more familiar with all the tashions, follies, and vanities of the world, than with the sublime and grand doctrine of God's truth and holiness.

Look at it yourselves, and then think it no wonder that half the time of men and women is spent in reading that which is no manner or form of importance to them, and the other half taken up with the vanitles of the world. Is it any marvel, then, that Christianity does not make progress? One of the most formidable obstacles to the rapid spread of the Gospel is the worldliness of the professing Ghristians. I have partially alluded to this already; but there is a most extraordinary worldliness, and it is increasing-it is cursing the Church.

The members of the Church are becoming as proud as Lucifer. I intimated to you this morning that in many of our churches the pews in the gallery are not let. The people are too proud to go up there. I don't say this is the fact, but this is the statement. Look at the enormous expenditures of money for magnificent places of worship. Take that extra, unnextracted the statement of the statem cessary money from the Church, and pay the preachers, for they are the worst paid men on God's earth, while they are the hardest worked

men in the world. Do you know the average pay of the ministers of the United Staics? It is three hundred and sixty dollars a year. That is true, I do not say that people could not give more. Some think if a minister does a whole day's work of toll, that he no more deserves compensation than he deserves to be hung.

I have a single word to say to you as Christians, in the presence of a heart-searching God

-Live consistently. This, my impenitent brethren, whether we do This, my impenitent brethren, whether we do right or wrong, will form no excuse for you in the great day of assizes. You are to repent. You are to believe. You are to lay hold upon eternal life, and live forever. Whatever will tend to abate the fires of revenge and vengeance in the human heart, you must cultivate, and then at last we will move on together towards that eterzal home where God is. that eternal home where God is.



SPECIAL NOTICES.

NEWSPAPER ADVERTISING .- JOY COE & CO. Agents for the "TELEGRAPH, Newspaper Press of the whole country, have RE-MOVED from FIFTH and CHESNUT Streets to No. 144 S. SIXTH Street, second door above WALNUT. OFFICES:-No. 144 S. SIXTH Street, Philadelphi TRIBUNE BUILDINGS, New York. 7 30 44p

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Notice is hereby given that a vacancy exists in this Institution in the Professorship of "INDUSTRIAL SCIENCE,"

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All persons who are subscribers to, or holders of the Capital Stock of this Company, and who have not yet paid the FOURTH Instalment of FIVE DOLLARS per share thereon, are hereby notified that the said Fourth Instalment has been called in, and that they are required to pay the same at the above office, on or before SATURDAY, the 5th day of March next, 1867. By resolution of the Board of Directors.

2 22 12t President.

OFFICE PENNSYLVANIA RAILROAD

OFFICE PENNSYLVANIA AND COMPANY.

PHILADELPHIA, February 19, 1867.

NOTICE TO STOCKHOLDERS.

The Annual Election for Directors of this Company will be held of MONDAY, the 4th day of March, 1867, at the Office of the Company, No. 238 South THIRD Street. The polls will be opened from 10 o'clock A. M. until 6 o'clock P. M. No Share or Shares transferred within sixty days preceding the election will entitle the holder or holders thereof to vote.

EDMUND SMITH,
Secretary.

R E M O V A L.

PHILADELPHIA, February 13, 1867.

To accommodate our continually increasing business, we have taken commodious rooms in the Bank of the Republic Building, Nos. 899 and 811 CHESNUT Street, where we shall be pleased to see our many patrons and friends, and where any information on the subject of LIFE INSURANCE will be cheerfully given.

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PROPOSALS FOR A LOAN

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AN ACT TO CREATE A LOAN FOR THE REDEMPTION OF THE OVERDUE BONDS OF THE COMMONWEALTH.

Whereas, The bonds of the Commonwealth and certain certificates of indebtedness, amounting to TWENTY-THREE MILLIONS OF DOLLARS, have been overdue and unpaid for some time past;

And whereas, It is desirable that the same should be paid, and withdrawn from the market;

Section 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania in General Assembly met, and it is hereby splvania in General Assembly met, and it is hereby enacted by the authority of the same. That the Governor, Auditor-General, and State Treasurer be, and are hereby, authorized and empowered to borrow, on the faith of the Commonwealth, in such amounts and with such nolice (not less than forty days) as they may deem most expedient for the interest of the State, twenty-three millions of dollars, and issue certificates of loan or bonds of the Commonwealth for the same, bearing interest at a rate not exceeding six per centum per annum. rate not exceeding six per centum per annum, payable semi-annually, on the 1st of February and 1st of August, in the city of Philadelphia; which certificates of loan or bonds shall not be subject to any taxation whatever, for State, municipal, or local purposes, and shall be payable as follows, namely:—Five millions of dollars payable at any time after five years, and within ten years; eight millions of dollars payable at any time after ten years, and within fifteen years; and ten millions of dollars at any time after fifteen years, and within twenty-five years and shall be signed by the Governor and years; and shall be signed by the Governor and State Treasurer, and countersigned by the Auditor-General, and registered in the books of Auditor-General, and registered in the books of the Auditor-General, and to be transferable on the books of the Commonwealth, at the Farmers' and Mechanics' National Bank of the books of the proceeds of the whole of Farmers and Mechanics National Bank of Philadelphia; the proceeds of the whole of which; loan, including premiums, etceters, received on the same, shall be applied to the payment of the bonds and certificates of in-debtedness of the Commonwealth.

Section 2. The bids for the said loan shall be

Section 2. The bids for the said loan shall be opened in the presence of the Governor, Auditor-General, and State Treasurer, and awarded to the highest bidder: Provided, That no certificate hereby authorized to be issued shall be negotiated for less than its par value,

Section 3. The bonds of the State and certificates of indebtedness, now overdue, shall be receivable in payment of the said loan, under such regulations as the Governor, Auditor-General, and State Treasurer may prescribe; and every bidder for the loan now authorized to be issued, shall state in his bid whether the same is payable in cash or in the bonds, or certificates of indebtedness of the Commonwealth. Section 4. That all trustees, executors, admin-

istrators, guardians, agents, treasurers, com-mittees, or other persons, holding, in a fiduclary capacity, bonds or certificates of indebt-edness of the State or moneys, are hereby authorized to bid for the loan hereby authorized authorized to bid for the loan hereby authorized to be issued, and to surrender the boads or certificates of loan held by them at the time of making such bid, and to receive the bonds authorized to be issued by this act.

Section 5. Any person or persons standing in the fluciary capacity stated in the fourth section of this act, who may desire to invest money in their hands for the benefit of the trust, may, without any order of court, invest the same in the bonds authorized to be issued by this act, at a rate of premium not exceed-

by this act, at a rate of premium not exceed ing twenty per centum.

Section 6. That from and after the passage of this act, all the bonds of this Commonwealth shall be paid off in the order of their maturity. shall be paid on in the order of their maturity.
Section 7. That all loans of this Commonwealth, not yet due, shall be exempt from
State, municipal, or local taxation, after the
interest due February 1st, one thousand
eight hundred and sixty-seven, shall have been

Section 8. That all existing laws, or portions thereof, inconsistent herewith, are hereby repealed. JOHN P. GLASS.

Speaker of the House of Representatives.
L. W. HALL,
Speaker of the Second day of February, one
thousand eight hundred and sixty-seven.
JOHN W. GEARY,
In accordance with the provisions of the
above act of Assembly, sealed proposals will
be received at the Office of the State Treasurer
in the city of Harrisburg, Pennsylvania, until
12 o'clock M., of the 1st day of April, A. D. 1867,
to be endorsed as follows:—"Proposals for Pennsylvania State Loan," Treasury Department,
Harrisburg, Pennsylvania, United States of
America. America.

Bids will be received for \$5,000,000, reimbursa-

Bids will be received for \$5,000,000, reimbursable in five years and payable in ten years; \$8,000,000, reimbursable inten years, and payable in fifteen years; and \$10,000,000, reimbursable in fifteen years and payable in twenty-five years. The rate of interest to be either five or six per cent. per annum, which must be explicitly stated in the bid, and the bids most advantageous to the State will be accepted. No bid for less than par will be considered. The bonds will be issued in sums of \$50, and such higher sums as desired by the loaners, to be free from State, local, and municipal taxes.

sums as desired by the loaners, to be free from State, local, and municipal taxes.

The overdue bonds of the Commonwealth of Pennsylvania will be received at par in payment of this loan, but bidders must state whether they intend to pay in cash or in the everdue loans aforesaid.

No distinction will be made between bidders paying in cash or overdue loans. JOHN W. GEARY, Governor of Pennsylvania,

JOHN F. HARTRANFT, W. H. KEMBLE,
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