"THE FAIR WARNING."

Sermon Preached Last Evening, at the L Tabernacis Baptist Church, by the Pas-tor, Rev. G. A. Peltz.

Notwithstanding the unpleasantness of the weather, a goodly number of persons assembled in the Tabernacle Baptist Church, Chesnut street, west of Eighteenth, last evening, to listen to the last of a series of sermons before the Young People's Association of this Church. The sermon last evening was delivered by the pastor of the church, Rev. G. A. Peltz, who selected for his text the following words :-

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes; but know theu, that for all these things God will bring the Into judgment."—Rectainster x1. 9.

The following is an abstract of the discourse: God's providential allotments are so arranged that at the judgment every mouth will be stopped, and all the world become guilty before Him. The pagan world, though unculightened by the Scriptures, will stand thus; - "Because that, when they knew God, they glorified Him not as God, neither were thankful; but because wain in their imaginations, and their fooissh heart was darkened"—"So that they are with-

out excuse. Far more, then, shall those be silenced before God, who, from under the clear light of inspiration, go up to His bar unreconciled and unre-deemed. But among those of this latter class there shall be differences of culpability. Carist taught that for Tyre and Sidon, and for Solom and Comorrab, it should be more tolerable in the day of judgment than for Capernaum and Jeru-salem, and doubtiess for Capernaum and Jerusalem it shall be more tolerable than for us of modern Philadelphia.

To our general scope of privilege, however, special additions have been made in the series of sermons before the young of this congregation. Faithfully have your preachers presented the truth, and as we reach the end of this cours we can but look for results commensurate with opportunity. Much has been attained. Thirty converts, mostly young persons, have here professed Christ since this series began, But, alas! how many of our young are still unsaved and unprepared for judgment! For such that they may not receive the greater condem-nation, I bring the warning of my text,

This message is addressed to young men. It is not, however, in any exclusive way, but simply to such as the type of all youthful joyousness and vigor. The career to which the youth is here bidden, is just such as most charms the "Rejoice, O young man, in thy youth," wise man. "Yes," reply the young says the wise man. "Yes," reply the young, "We will do so. Youth is the time for enjoyment. This direction is admirable. We are ready to obey it. Away then with long visages with sober looks, with subdued laughter, and with restrained mirth. We will be happy in our

Nor is it to be wondered at that the young should be so charmed with prospects of enjoy-Scriousness and gravity may become those advanced in life, but lovousness sits as a grown of glory upon the brow of the young. We should be happy in youth. It is so full of vigor, of enthusiam, of hope, and so free from trial, and care, and pain. It is the morning of trial, and care, and pain. It is the morning of life, as yet unoppressed with the noonday heat, unsullied with the dust of the noonday toil, undisturbed by the bustle of the noonday strife When the newly rising sun tints the very clouds with glory, and transmutes the lowly dewdrops into diamonds, it is the spring-time of life When the interchange of sunshine and shower develope vernal beauty, and arrays the earth in the vestments of God; when every shooring blade, and swelling bud, and opening leaf is significant of good to come, and when every creature is vocal with praise, oh, at this bright time, in youth, if ever in our lives, we should rejoice. So far, then, as concerns the first direction of our text, the young accept, and every voice of God commands it-youth is the time

But enjoyment varies greatly in its character and sources. There is that which flows from above, and which is pure and preclous, but there is also that which is from pelow, and which is dark and damning. The language of the clause we have in hand not determine aught as to source or character. bids the young man rejoice in his youth; but when we affirm that God meant us so to do, we mean, of course, that the joy be from a proper source and of a proper kind.

But the other clauses of our text fix the mean-ing of the wise man, "Rejoice, O young man, in thy youth," says he, "and let thy heart cheer thee in the days of thy youth." His own heart is the source of the desired cheer. Not, perhaps, in the restricted sense of heart, that is, all his inward resources of what kind soever. The direction supposes self-sufficiency in this matter of enjoyment. It implies that one's him, and then it directs "Let thy heart cheer thee." How allowance. readily do the young, and others too, accept this supposition and adopt this direction! The are conscious of likes and dislikes, of preferences and prejudices, of desires and aversions. Indulgence of these emotions is supposed quarantee enjoyment. To be all untrammelled in this indulgence is, to many of the young, the ideal of true liberty, the inevitable harvinger of solid pleasure. Each one pants to be "lord of himself," httle dreaming it a "heritage of woc.

Led on by such ideas, how many pass from innocent employments to questionable, and from questionable to culpable! Recreation merges into dissipation; freedom into licentiousness; conviviality into debauchery. Self-suff clency and self-indulgence, attractive though they seem, nevertheless rest upon their victims like a siren's charm or an enchanter's spell. The correctness of our interpretation thus far

is clearly shown by the next clauses of our text. Here the wise man says:—"Walk in the ways of thine heart, and in the sight of thine eyes. Whatever be the chosen way of thine heart, whether to the right hand or to the left; whether to or from God; whether it be "the straight and narrow way," or "the broad way which leadeth to destruction," whatever that way be, walk

So, too, "in the sight of thine eyes," that is, according to your own observations. True, thine eyes cannot peer into the future, they cannot see the end from the beginning, they cannot trace thy complicated relationship True, they are easily dazzled or even blinded, yet "Walk in their teachings," In short, the rejoicing presented in our text is simply such as can be secured by complete self-sufficiency and Religion, and all from without

the man, is overlooked. Self, self is the source and the end of the joy here presented. But how shall such a direction be understood? Does the wise man approve of such a career What say you, young friends, does he approve such a course? No, is your prompt response, Such is not a proper life for any man. No wise man could commend it, True, and Solomon does not commend it; for hear him. In chapter xii. 1, he says, "Remember now the Gresster in does not commend it; for hear him. In chapter xii. 1, he says, "Remember now thy Creator in the days of thy youth." Self is not exalted here, but the Creator. In chapter xii. 13, he states this as the conclusion of his whole effort, viz., "Fear God, and keep His commandments; for this is the whole duty of man." Self-indulgence the conclusion of the commandments. is here again stricken down.

Mor does that greater authority. Christ, commend such a career. "If any man will come arter me," said he, "let him deny himself, and take up his cross daily, and follow me." Of one who attempted to live for himself, Christ representations of the control of the sents God as saying, "Thou fool !"

The fact is that our text is not

command, or an encouragement to the course is portrays. It is meant as a fair warning to the eedless, unconverted young, who rush on in hat way. Despairing of success in his effort to check them, then the Preacher gives the supposed permission of our text, and solemnly adds-"But know thou, that for all these things God will bring thee into judgment."

Here, then, is a fair warning upon the containty of the judgment—know thou that He will bring thee into judgment. We may know this from God's character. Ho is just, but sin is essentially unjust. It therefore needs adjustment, For this God sits in judgment, not

merely to look open or inspect our acts, but to judge them. His justice claims this. Then, oo, we may know it from His word. No leason is more fully taught in the Scriptures. God is not a man, that He should lie, therefore He will

Here, too, is a fair warning upon the com-picteness of the judgment. For "at these things" God will judge us. Not alone for the chief events, but for all events, however slight, however secret, bowever shameful.

"The Judge ascends the awful throne;
He makes each secret sin be known,
And all, with shame, confess their own."
But forther, there is here a fair warning, upon the personal character of the judgment, Know thou, says the Preacher to the young man, God will bring thee lute judgment. Though sur-rounded by myrieds of mankind, upon thee singly must the searching eye be set; upon thee singly must fall the cheering plaudit or the withering curse.

And other warnings are really included here: for example, these words warn you that you are free. "Rejoice, O young man." You can; you are free. "Let they heart cheer thee." You may; you are free. "And walk in the ways of thine heart, and in the sight of thine eye." This you may do also. Thus do all we standree to sin, free to follow Christ,

Here, too, are we warned upon the sufficiency of religious opportunity. Surely the young man of our text was not so addressed except as an extreme appeal. He must have beard enough to turn bin; but, hearing not, pleadings follow, and, finally, the fair but solemn warning of our text. Young friend, heed these words of warning-abandon the alluring paths of selfishness and sin. Real enjoyment, heavenly pleasure s found alone in Christ. He can cheer thee in life, sustain thee in death, vindicate thee in the udgment, bless thee forever, fieed, oh, heed the warning. Flee, oh, flee to

PARABLE OF THE LEAVEN.

Introductory Sermon Delivered by Rev. A. A. Willitts, D. D., at the West Arch Street Church, Sunday Morning.

Yesterday morning the West Arch Street Church was crowded to excess. The announcement that the Rev. A. A. Willitte would deliver his introductory sermon, congregated one of the largest assemblages that has yet convened in this church edifice. The aisles were encroached upon, and every seat had its occupant. After the usual opening exercises, Rev. Mr. Willitts commenced his discourse, drawn from the parable of the leaven, and throughout its delivery the vast congregation was wrapt in profound attention. We give the sermon below:-

The kingdom of heaven is like unto leaven, which s woman took and hid in three measures of meal till the whole was leavened,"—Matthew xill, 32.
One does not wonder that the people were astonished at our Lord's teaching, and that they cried out with marvellous looks and voices, Whence bath this man this wisdom?"

These parables were so exquisitely beautiful and striking-so simple-so practical-every clause so suggestive of meaning-the instruction conveyed so important, that they must have presented an amazing contrast, indeed, to the dull, dry teachings of the Scribes and Pharisees, with their conventional forms and dusty tradi-tions. No wonder "the common people heard Him gladly," wils spake so freshly and illustrated His truth so simply and so naturally.

The variety displayed in this group of parables.

strong like pearls on the thread of course, shows how admirably our Lord adapted His discourses to the different classes of His hearers. 1, The farmers have "The Sower and the Tares. 2. The miners, the parable of "The Hidden Treasure." 3. The merchants, "The Pearl of Great Price." 4. The ishermen that of "The Net." 5. The Scribes and learned men, that of "The householder bringing forth out of his treasure things new and old." 6. The women, this parable of "The Leaven and the Meal"—each class having the truth illustrated in a parable to them. in a manner tamiliar to them.

This parable of the leaven illustrates the economy of Christ's kingdom - its secret, silent, yet powerful and progressive in-fluence in the soul of man and the moral state duced by the woman into the very heart or centre of the mass of meal, and such was its adaptation to the meal, and its influence over it that slowly and silently, and yet surely, its power or influence spread from particle to parti cle, until the whole mass was elevated. ened, leavened! Such, says the great Teacher, is the operation of my spiritual kingdom in this world; so shall my truth and grace act upon the soul of man and the moral state of human

Now the first lesson we learn from this, my friends, is this very important one, viz.-the heart of man and the social organization of men, which we call society, are dependent for their moral elevation upon the introduction of an influence or power extraneous or foreign to themselves.

The meal would not rise of itself; no amount of kneading or moulding it would make it rise, unless the leaven was first put into it.

So the human soul and human society have no regenerating qualities in themselves, out the quickening influence of God's spirit and word, the proclivity is downward, and not upward; the tendency is to sink, and not to

The sad and solemn record of history is, that human science and philosophy, with all their proud pretensions, have utterly inited, and always failed, to improve the heart or morally Whatever the plausibility of clevate the race! their theories, or the pride of their promises— their practice has been utterly defective, their like the tabled apples of Sodom, ashes and death! It is well for men in these days to be reminded of certain facts in the past history our race. And I would ask this question this morning:-"What was the moral state of the world when philosophy, science, and art were in their glory? When they had undis-puted sway over the minds of men, and when hey had no competitors in the field?" my friends, a certain eminent writer, who lived in the age to which we refer, in a letter to the Romans, describes the population of the civilized world of that day as given up to the vilest and most unnatural affections and passions! filled with all unrighteousness and de grading wickedness!—to use his own words-Full of envy, murder, decent, malignity obedient to parents, governmt breakers, without natural affection, implacable, unmerciful-not only committing such things as are worthy o eath, but having pleasure in them that did these things."

Yes, my friends, such, according to St. Paul were the polished Grecians and the sterner Such the moral fruits of the Augus tan age of literature! - the age of Cicero,

Horace, Ovid, and Virgil! Yes, professing themselves to be wise, they became foels, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four-footed

beasts, and creeping reptiles.

And what was the reputed moral character of heathen divinities? The most abominable and shameless! And what the gods were said to be in their lives, their worshippers were actually in their service. "It is a shame," says Paul,
"even to speak of those things which were
done of them in secret," What must have been
the state of public morals, my friends, when the very gods were both patterns and patrons of vice? When their religious rites encouraged the most bloody cruelty and the foulest obscenity? Yes, their deities were entreated by costly offerings, on splendid altars, to favor the in-dulgence of the most unnatural lusts, and the perpetration of the most horrible crimes!

Seneca, one of their own writers, exclaims How great is now the madness of men they lisp the most abouinable prayers in the ears of the gods, and if a man is found listening they are found silent. What a man ought not to hear, they do not blush to rehearse to God." But not only were they thus given up to all uncleanness, but as St. Paul declares, they were also full of "murder and maliguity." Scenes of blood and slaughter were the public diversions of the people! Witness the shows of the gladiators in the crowded ampitheatres, when to celebrate a birthday or gratify a popular whim

crowds of captives were set to mutual slaughter. or else to contend with the fury of wild beasts, while refined and delicate women delighted in these revolting cruelties, criticizing the skill of the ferocious swordsman and applauding with enthusiasm the graceful stroke that opened the heart of the vanquished, and poured out his life's blood upon the arena. "Who," says Hume, "can read the acts of the amphitheatrical shows without horror? or who is surprised that shows without horror? or who is surprised that the emperors should treat the people in the same way the people treated their inferiors? One's humanity is spt to renew the barbarous wish of Caligula, that the people had but one neck. A man could almost be pleased, by a single blow, to put an end to such a race of monsters." And then, speaking of the common habit of poisoning among them, he adds to is remark:—'So deprayed in private life were that people whom in their history we admire so much." Thus does the infidel historian confirm the testimony of the Christian apostic. Inirm the testimony of the Christian apostle. Indeed, every candid student of history must admit that it is hardly possible to give it in its tine colors—the moral deformity of these people. Suicide was not only extensively practised, but advocated as a right and commended as a virtue. Even Seneca pleaded for it, and Cicero was its advocate. Brutus, Cas-sius, and many others both defended and prac-tised it; and Plutarch praises Cato for having been his own murderer.

Almost the same might be said, also, of lafan-

icide. The murder of new born infants was an allowed practice in almost all the States of Greece and Rome. It was not only commonly practised, but was scatcely spoken of with dis approbation by any author of those times. Phi ophers supported the custom by argument. and legislators threw around it the shield and sanction of law. Solon and Aristotle, Plato and Plutarch, gave their great names to sanction the inhuman doctrine and practice. And, from one end of the Roman Empire to the other, the land was stained with the blood of murdered infants. O think, what must have been the state of domestic virtue when such a practice prevailed! And think of the learned defending it as wise, the magistrate commend-ing it as useful, and the public sentiment re-

garding it as innocent.
Indeed, my friends, there is no species of derading crime that you can find named in the calandar, which was not countenauced and deteneed by the written doctrines and shameless practices of even the great and wise men of this age. And, "If such things were done in the green tree, what must have been done in the dry ?" If these bights of the heathen world were so debased, what, then, must have been the moral degradation of the more ignorant populace? Such, my friends, was the moral state of society when human science, art, and philosophy had the world all to themselves, and when they were in their greatest power and Scelety deteriorated in their hands. It was made worse, and not better, by their influence.

Yes, my friends. All history shows that a progress in the arts and sciences and commerce and attendant wealth, without the leaven of the Gospel, only increases the arrogance, pride, selfishness, luxury, and licentiousness of a people, and thus only hastens them on to moral and social ruin! Humanity is deprayed! It is a dead and heavy mass of human science, and philosophy has no regenerating leaven to lift it up! Cicero frankly admits that "the aucient sophers never reformed either themselves or their disciples, and that he knew not a single instance in which either the teacher or the disciple was made virtuous by their princi-

Surely this is a most remarkable testimony, and ought not to be forgotten by the little philosophers of the present day, who, unmindful of this record of history and of the total failure of philosophy in the past, come forward with their blustering pretensions, and with a supercilious sneer at the claims of Christianity, endeavor to thrust it aside, and ask only to have society committed to their hands, and they will show us what they can do with it! Indeed! Alas! history already shows us what they

can do with society, and we have no desire to repeat the sad experiment. No-away with them and their moral nostrums. Humanity has suffered long enough from their quackry. They have nothing in all their materia medica adapted to even the first symptoms of the disease. And they have nothing in all their history to awaken the first ray of confidence in their power or skill.

No, no, no. Humanity, diseased and dying humanity, needs a Divine remedy! And, thank God, it has found it; here it is! Yes, here in the gospel of Jesus Christ there is a leaven that can ift the whole sodden mass up! This matter has been tested, my friends, thoroughly tested, and in every case the Gospel has proved itself to be "the power of God unto salvation to every one that believeth." Yes, thank God, Christianity can appeal to history without shame! She can submit to the practical test of "results" without fear of discomfiture! The experiments of her power in all lands, over all habits and dispositions, and with all classes of men, are upon record, and, thank God, the record proves the divinity of her origin, and constitutes the prophecy of her future triumph. She has gone into the ice-bound regions of the North, among the Greenlanders, whose minds were as slow and sleepy as the seals on which they lived, and whose hearts were as cold and barren as their ice and snow-covered hills. She has entered among the inhabitants of the burning zone, mong the Hottentots, the very lowest grade of human nature, whose souls were supposed by many to be as incapable of enlightenment and transformation as the apes of their forests. She has tried her power upon the ferocious tribes of American Indians, upon warriors nourished with blood, and trained to human slaughter, and whom no sufferings or dangers could tame. She has lifted up her voice among the islands of the ocean—among savages unit-ing with the most inhuman idolatry the most beastly vices and most unnatural cruelties. And from all this heterogeneous mass of misshapen and depraved humanity, by the mere mauence of her truth and love, she has led forth a train of Christian disciples in whom are found the same distinctive and beautiful noral features of meekness, humility, love, and oliness! As a striking illustration, my friends, ook at the Sandwich Islands. Within our times they were universally Pagan; having no altars but those of demons! No law but that of vio-No morals but those of unbrided pas-Theft was a national art! Polygamy. intanticide, the murder of war prisoners, th sacrifice of human victims, and crimes against nature prevailed throughout their population! Behold the change! Where are now their dols? Cast to the moles and bats by those

who once adored them! or preserved museums of our missionary societies as trophics of the cross! Where are all their heathenish rites and degrading customs? They have gone with the idois! The whole plan and mould of society have been recast! The leaven of the Gospel has been put in among them, and it has leavened the whole mass! Laws, wisely enacted and well administered, keep the peace and promote improvements. Crimes of all kinds are obliged to cease, or sneak into concealment Marrisge has given to parents new affection to their children, and children new ties to each

The Sabbath is reverenced and widely kept for rest and worship. Benevolence has gushe forth as a new fountain, and streams of goo works are flowing in every direction! The arts of peace have superseded the art of war, and the march of Christian civilization is visible in every direction-in agriculture, in commerce, architecture, dress, manners, domestic com-forts, schools, and government. Such have been the fruits of Christianity in a single spot, and out of such unpromising material! my friends, just as godless reason was writing out its page of blood in unhappy France, upheaving the very foundations of society, over-throwing all virtue and enthroning every crime, and inaugurating the awful age of terror; just at that hour when infidelity was writing a page in history, whose bloody record she can never cover or efface; just then Christianity was on the opposite side of the globe writing this beautiful chapter of peace—overturning the long established evils and installing the pure, lovely and good, and inaugurating the era of Christian love and peace in the history of the Pacific Islands. As if God, in His providence, was saying to every inhabitant of this globe, "Be-hold the fruits of Godless Philosophy on the one

hand, and of the Gospet of my Son on the other,"
Look on this picture, and then fook on that I
and say which shall be the picture of your
home, your heart, and your country!"

Yes, thank God, the Gospel remedy has been fairly tested. It was tested in the beginning, in fairly tested. It was tested in the beginning, in the midst of the very abonimations of Greece and Rome, to which I have alluded. It taught chastity at Corinth, humility at Athens, humanity at Rome, and converted the very jail at Philippi into a Christian church. Yes, Paul could turn from the revolting moral pecture of the society around him in that day, whose portralture he has drawn in a lew strong, dark, ineffac-able lines in his letter to the Romans; he could turn from this sad picture" to the members of the Christian churches he had founded in this moral waste, and say to them, "Such were some

of you, but ye are washed, but ye are sancified, but ye are justified in the name of the Lord Jesus, and by the Spirit of God."

Yes, my friends, here is the true leaven for human society. It is exactly adapted to the nature and needs of the human soul. It has just the light the mind needs; just the motives the conscience needs, and, above all, just the love the heart needs. Yes, it is exactly suited human heart, and it is never adm there but it assimilates like leaven with all the faculties and affections of the nature, and makes new nature and a new creature in Christesus. Oh! how wonderful, how wonderful, my friends, is that moral transformation which this leaven of the Gospel is working in human hearts every day around us! In persons of all classes of society, all grades of intellect, and all degrees of enmity to the religion of Christ.

Some word from this Gospel, some text, some simple statement of doctrine, some narrative from the evangelical history, or some presents tion of facts such as I have given to-day, fall on their minds, and suddenly they find their minds selzed upon by an influence they cannot shake off-an unseen hand seems to be upon them—they find no rest, no peace, till they sub mit to the truth and find peace in believing what is this? It is only the realization of the truth of my text. It is the beaven of the Gos pel fermenting in their souls. And oh, what an agication it causes there! how every laculty, affection, and function of the nature heaves under its mighty influence! What repentance What humiliation! What sorrow! What love! What gratitude it suddenly makes! Only a few days before, it may be, they were scoffers, blasphemous, profligate, or almost hardened against
the Gospel religion. But behold now the
change! Their whole moral nature recast. Affections, desires, tempers, pleasures, prospects,
all new! New creatures in Christ Jesus!
The vast mass of human society will surely

yet be brought to feel its quickening and ele vating influence! the great moral change goes on every hour! False religions tremble fall! false philosophies become helpless and die, while the Christian world heaves and rises higher and higher towards the divine ideal! Oppositions, struggles, convulsions, there will be from opposing forces; "turnings and over-turnings" until He whose right it is to reign shall reign, and whose Kingdom shall glow with the glories of truth, of justice, of righteous-ness, of peace, and of love!

"O! long expected day, begin! Dawn on these realms of death and sin!" Is this your prayer, my brethren? Ob, then, put in leaven! put in leaven! by every seency and in every place! Ob, then, mke angels rejoice and Jesus smile, and your own hearts glow, by throwing your whole hearts into this work of leavening human society. What a grand work it is! How exalted the privilege of heing permitted to share in it! Oh, then aid being permitted to share in it! Oh, then, ald it! Aid it, oh! ye people favored so, by every means you possess, at every opportunity you emjoy! First of all, be sure and get the leaven in your own soul! Embrace the Gospel! Accept the overture! Believe the promise! Addre the Giver and Bringer of salvation, and implore His quickening grace! And then, when you feel its monitions, however feeble they may be—however little the conviction of sin-however little the carnest desire for salva-tion-however little the trembling of faith-Oh! cherish it! Cherish it! It is of celestial origin. It never came from earth or hell-it is from heaven! It is the kingdom of God come into you! It is an element divine! It has a power omnipotent! It can change your whole moral nature! Cherish it! Give it a fair chance! Imitate the woman who brings the meal into which the leaven has been put, into a warn atmosphere, where it can work without hin drance and amid genial influences. So do you, Bring your heart into God's house, away from the cold and stupid world; set it down by the warm fire of God's altar, and it shall work till it has leavened the whole nature. And when you have thus secured the leaven in own soul, seek to secure the same divine influ-

ence for others. Yes; for this is the grandest of all employ ments, and the most ennobling of all exercise It is to this simple and sublime work, dear friends and brethren, we come to devote balance of our days and the sum total of all our energies-the work of putting the "leaven of the Gospel" into the society around us. We come to be a loving fellow-laborer with all who are engaged in this noble work. hoping to enlist some who are not engaged in the grand employment. O how great is the how limited the time! how glorious the rewards of faithful exertion! Come then, dear friends, all who are not engaged heart and head and hards elsewhere, come join us in the good work. Here is a wide and noble field, here is a grand standpoint, and here is a band of Christian men and women ready to join hands with you in earnest, loving labor for one simple object—the salvation of souls, the elevation of society on the Gospel basis, and the enthrone-ment of Jesus Christ as the true King of the

heart and the world. Does the work seem impracticable or chimerical to you? Oh, it has the promise of God to ensure its triumph, and the power of God to aid its progress. There is nothing surer than success here. Yes,

"We may not live to see the day, But earth shall glisten in the ray Of a good time coming.

'The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened." coming; a good time coming! when the whole mass of human society shall be sweetened and lifted up by the regenerating influence of this blessed Gospel of the Son of God! Oh then,

"Let us aid it, all we can, Every woman, every man, The good time coming." And oh, thou Spirit of the living God, ald us Enlighten our minds; warm our hearts; purify our motives; fire our zeal! And oh, move, move upon the mass of our poor

fallen humanity! Oh, quicken them; oh, lift them up, lift them up, till them up, till the whole redeemed host shall stand in robes of light before the throne of God! THE USES OF CHRISTIAN TALENT.

Baccalaureate Sermon to the Graduating Class of the University of Pennsylvania, by Bishop Odenheimer - Delivered Last Evening in St. Mark's Episcopal Chuch, Locust Street, above Sixteenth.

[SPECIAL REPORT FOR THE EVENING TELEGRAPH.] St. Mark's Church, on Locust street, between Sixteenth and Seventeenth, was filled to overflowing last evening, notwithstanding the inclemency of the weather, the occasion being the Baccalaureate sermon to the graduating class of the Pennsylvania University, by Right Rev. Bishop Odenheimer, of New Jersey.

The exercises preliminary to the sermon were very elaborate, and savored of ritualism to a more than ordinary degree. The choir of men and boys sang, as usual, in excellent style, while the officiating clergyman went through with all the curious ceremonies which the new system entails upon them. The presence of the senior class arrayed in their college gowns and caps presented an appearance which accorded well with the peculiar ceremonies of the service.

Bishop Odenheimer addressed the audience as The request of the graduating class of the

University of Pennsylvania that I should preach the baccalaureate sermon has come to me with an authority which I have not been able to resist, notwithstanding the pressure of official duty. I regard it as the voice of new brothers asking counsel from an older brother, for we are the sons of the same academical mother, and members of the same household of letters. Under the influence of this sentiment, and hav-ing in view the intellectual position of those who have called me here to-night, I propose, with God's blessing, to discuss a subject suggested by the words of the great Teacher, our Divine Master, as recorded in the 48th verse of the 12th chapter of the Gospel according to St. Luke-"For anto whomsoever much is given, of him shall much be required; and to whom men have committed much, of him they will

ask the more. Our adorable Redeemer propounds in these words the general principle of responsibility, and we have the sanction of divine authority for the universal dictate of sound reason which maintains responsibility in every department of human thought and action, that prevails in moral duties and spiritual at ainments, in academical culture, in civil or public offices. od and man affirm the justice of the law, Unto whom much is given, of him shall much

Applying that view, my young friends of the graduating class of the University having received much from the learned and faithful Provost and Professors of your Alma Mater, I pro ceed, without further preliminary remarks, to apply the principle in the text to yourselves and to all who belong to the noble fraternity of letters, and will speak as to the responsibility of American scholars. I limit the treatment of the subject not only to certain selected par-ticulars, but to American scholars, not intending to impeach the essential catholicity whereby all scholars in all the world and in every age are to be pledged to common duties and common responsibilities, but because the circum-stances of our country seem to me to enforce certain duties on those who are to be leaders in

the domain of that culture.

The first responsibility which I notice as resting upon American scholars is the spreading of correct ideas as to what constitutes true scholarship. The true scholar is not one who is edu-cated in the intellectual part of his being only, but in the spiritual also; and he recognizes the duty which God requires of him to consecrate His gifts to discover an effusion of truth.

A true education is that training, discipline, and development of the faculties of our pature in accordance with the law of our Creator. work of education should be based on the har-monious conclusions of reveiations and science. If the business of education be merely to crowd the memory with facts or faucies, then it is not man's constitution but man's capacity that should be considered. All lovers of God were bound to promote correct ideas on the subject of education, and a very grave responsibility devolves upon those who are to be the intellec-

tual leaders of the people.

By their tongues and pens they are to endeavor to spread the principles which will secure the most prominent and eternal interest of all classes in our country to God. The next responsibility resting upon American scholars which I should notice is, that scholars should be thorough in their own attainments, and should use their influence to promote tho-roughness in the education of the people. God's work is thorough-in power, in beauty, in wisdom, in love, in creating, in preserving, redeeming, sanctifying. God is thorrough-nothing left undone, nothing done so as to be revised-

all thorough, all very good.

If you be called on to teach, make no pretensions to teach; but teach thoroughly whatever is the allotted curriculum of studies. It is due to those who intrust their children to you; it is due to the pupils themselves. Parents expect thoroughness in the teacher of their children; but alas! how often are their brightest expects tions never realized, on account of a want of

thoroughness in the reacher! There should be a high moral conscientious-ness on the part of American scholars to be and to make others thorough. If the teacher be a mere surface man, he will tolerate imperfect scholarship in those committed to his care. If we are thorough in our studies it will lead to thorough spiritual preparation, and when the heavens and earth shall pass away, and when we shall meet Him, He will not be content with our saying "Lord! Lord!" but will demand from each one a thorough and practical obedi ence to His commandments, as well as a thor ough faith in His perfect sacrifice on the cross. But let us consider another responsibility

resting on American scholars, akin to that already noticed, which obliges the true scholar to accept and promote reality in scholarship as in all other matters. There must be reality in science, and reality in literature. If there be one characteristic of God's work or works stamped on all His creation, it is reality. You are bound to take your stand in active life as real American schotars, helping to make all within your influence real in their several spheres and callings.

There yet remains for notice one other point.

With this statement I shall conclude my mon. It is the gravest responsibility of all. Not only should the American scholar be thorough his acquirements, but his scholarship should be eminently Christian, and have a true recognition of the source of all wisdom-Jesus hrist, our Lord, the Alpha and the Omega, the beginning and the end, the first and the last, All those who believe in the inspiration of the Bible-who accept as the word of God the farreaching declaration of Jesus :- "I am the light of the world"-there can be no doubt as to th true principle of investigation in all the depart truth, physical and metaphysical. For such a man the only true scholarship is Christian scholarship. You, my brothers of the graduating class of the University, are respon-sible in your presence and influence in advancing the American nation in the true Christian scholar-hip. I mean by Christian scholarship of men that

research and study which never forgets its rela-tion to Him who is the source of all intellectual power, and in whom there is wisdom and knowledge. There is a scholarship that is selfish, seeks personal fame and aggrandizement. I mean by Christian scholarship directly the opposite of this. Christian scholarship begins with the acknowledgment of the first great truth, that this world, in all its departments, springs from God, and is kept in being by the

You must acknowledge the power and good ness of God in everything, and promote His glory through the revelation of Jesus Christ His

The Bishop then spoke eulogistically of the Professors in the University, dwelling particularly upon the goodness of the late Dr. Reed, also mentioning the lamented Professor Bache. whom he characterized as a true Christian scholar. There is no scholarship worthy of the name that is not avowedly Christian.

The speaker continued at some length, urging

his hearers to have in view the great end of life the salvation of the soul-and exhorting them to establish true Christlan scholarship in them selves, and, imparting the knowledge they had received from above to others, making them therough, and they to others, continuing therein until the day when the sea shall give up her dead at the command of Him who saith, "I am the Alpha and Omega, the beginning and the end, the first and the last,"

W AR DEPARTMENT

SURGEON-GENERAL'S OFFICE,

SURGEON-GENERAL'S OFFICE,
May 3, 1867.

An Army Medical Board is now in session in New York city for the examination of candidates for admission into the Medical Staff of the United States Army.

Applicants must be over twenty-one years of age, and physically sound.

Applications for an invitation to appear before the Board should be addressed to the Surgeon-General, U. S. A., and must state the full name, residence, and date and place of birth of the candidate. Testimonials as to character and qualifications must be furnished. If the applicant has been in the Medical Service of the Army, the fact should be stated, together with his former rank and time and place of service.

No allowance is made for the expenses of persons undergoing the examination, as it is an indispensable prerequisite to appointment.

There are thirty-five vacancies in the Medical Staff.

J. K. BARNES, Surgeon-General, U. S. A.

WATCHES, JEWELRY, ETC. A MERICAN WATCHES.



W. W. CASSIDY. NO. 12 SOUTH SECOND STREET, PHILADELPHIA

ASKS ATTENTION TO HIS VARIED AND EXTENSIVE STOCK

GOLD; AND SILVER WATCHES AND

SILVER-WARE.

Customers may be assured that none but the bes articles, at reasonable prices, will be sold at his store A fine assortment of PLATED-WARE CONSTANTLY ON HAND WATCHES and JEWELRY carefully repaired. All orders by mall prometly attended to. [4:0 wsm3m

EWIS LADOMUS & CO.,

Diamond Dealers and Jewellers,

NO. 802 CHESNUT ST., PHILADELPHIA. Would invite the attention of purchasers to their large and handsome assortment of

DIAMONDS, WATCHES.

JEWELRY,

SILVER-WARE,

ICE PITCHERS in great variety. A large assortment of small STUDS, for eyelet noles, just received. WATCHES repaired in the best manner, and

guaranteed. 5 124p. JOHN BOWMAN

No. 704 AROH Street

PHILADELPHIA.

MANUFACTURER AND DEALER IN SILVER AND PLATEDWARE Our GOODS are decidedly the cheapest in the offy TRIPLE PLATE, A NO. 1.

WATCHES, JEWELRY. W. W. CASSIDY. No. 12 SOUTH SECOND STREET,

Offers an entirely new and most carefully select AMERICAN AND GENEVA WATCHES, SILVER-WARE, AND FANCY ARTICLES

EVERY DESCRIPTION, suitable for BRIDAL OR HOLIDAY PRESENTS. An examination will show my stock to be unsured in quality and cheapness.

Particular attention paid to repairing.

8 162

C. RUSSELL & CO.

NO. 22 NORTH SIXTH STREET, Have just received an invoice of FRENCH MANTEL CLOCKS, Manufactured to their order in Paris.

Also, a few INFERNAL ORCHESTRA CLOCKE with side pieces; which they offer lower than the sam goods can be purchased in the city.

C. & A. PEQUIGNOT,

Gold and Silver Watch Cases. And Wholesale Dealers in AMERICAN WATCH CO.'S, HOWARD & CO.'S, And TREMONT

AMERICAN WATCHES NO. 22 SOUTH FIFTH STREET. HENRY HARPER,

520 ARCH Street. Manufacturer and Dealer in

FIRE JEWELRY, SILVER-PLATED WARE, AND SOLID SILVER-WARM

MUSICAL BOXES Large and small sizes, playing from 2 to 12 airs, and costing from \$5 to \$300. Our assortment comprises

cosing from \$6.00 as assorting to the price auch choice melodies as—
"When the Swallows Homeward Fly."
"Evening Song to the Virgin,"
"La Marselliaise."
"Home, Sweet Home,"
"Fnust Waltz," etc. etc.
Besides heautiful selections from the various Operas.
Imported direct, and for sale at moderate prices, by

FARR & BROTHER, Importers of Watches, etc. 11 Hamthirp] No. 224 CHESNUT St., below Fourt No. 1161 CHESNUT Street.

E. M. NEEDLES & CO., AT THEIR

NEW STORE, M. W. Corner Eleventh and Chesnut

OFFER IN THE HOUSE-FURNISHING DEPARTMENT,

2000 FLOOR CLOTHS, ALL LINEN,

AT \$1.75. Mo. 1101 CHESKUT Street.

FRENCH STEAM

SCOURING.

ALBEDYLL MARX & CO.,

NO. 132 SOUTH ELEVENTH STREET

AND NO. 519 RACE STREET,