## THE CITY PULPIT.

BITUALISM:

his Origin, Cause, and Cure. A Sermon by Rev. Dr. Watson, at the Church of the Atomement, Seventeenth and Summer streets, last Evening.

St. John i, 17.—For the law was given by Moses, but grace and truth came by Jesus Christ, L. The two parts of this declaration seem to be set the one over against the other. "The law was given by Moses, but grace and truth came by Jeaus Christ," (The word "but" is not in the original, but the sense of the whole strongly implies it; and so our translators understood.) Moses was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ, as a Son, over His own house." What can be more evident His own house." What can be more evident than that the first ceases to command when the authority of the second begins? What can be more evident than that the business of a witness is over when his testimony has been given in? Moses was faithful in all his house, as a steward, while the heir and successor was yet absent. But Christ is the Son; and He coming, the steward must depart, or sink to a subordinate position. Eliezer, the steward of Abraham's household, was his heir, until Isaac, the promised seed, was born. Moses was for a testimony of future things; but when those things were accomplished, by the coming of Christ, Moses must stand aside. "He taketh away the first, that He may establish the

But what law does the text refer to? It has been attempted to be shown (by what some esteem as high authority) that the law thus superseded by Christ was simply the moral law, as the condition of our justification with God, leaving the ceremonial, to some extent at least. in force; just the opposite of those undervaluers of the righteousness of faith who say that the moral law yet stands, the ceremonial alone having been done away. But from the view just presented, must it not be the whole law that has been either abolished or absorbed in Christ? Of the entire system which was thus denominated Moses is declared to have been the Mediator; therefore to it, m Its entireness reference must be made when it is said, "The law was given by Moses, but grace and truth came by Jesus Christ."

The law, in its moral provisions, passed away. as a law, when Christ came, because thence forth justification was to be no more of works, but of grace. To this so many of the inspired arguments of St. Paul are directed. Against this he so often holds up faith, as the means and condition of our justification, the law, in which we were once held, being now, as he says, "dead." Not the law, but grace and truth, as coming by Jesus Christ. Grace, as that Divine favor by which sinners were accepted for His sake, and truth, as distinguished from law, as that power by which they were to be governed. is a vast distinction between law and truth. Law is a compulsion from without: truth an influence working from within. Law is an obligation, whether we acknowledge its reasonableness or not, a force pressing upon us, and demanding obedience. Truth appeals to the reason and the conscience; it convinces and persuades before it obliges; and then the power is an inward one, from which obedience flows voluntarily. The law says, "Do this, and thou shalt live;" truth reveals itself to the soul in all its majesty and beauty, and taking possession of it, turns the principles into the way of life. That truth was first the revelation of the grace of God in Christ, and then of the character and will of God, in all H: relations to His earthly creatures. No doubt many of the provisions of the law remain in this new aspect, as the truth, and so are of force in the Christian system. But as law, they do not rest upon the Christian, he to whom Christ has come, as his Redeemer from sin, and the Author and Giver of everlasting

The law, in its ceremonial provisions, as "the shadow of good things to come," passed away when Christ, "the very image of the things," appeared. Indeed, the whole Epistle to the Hebrews is taken up with the exhibition of this truth, the resolving of all the rites and cere-monies of Judaism into Christ, and their com-plete abrogation by His sacrificial death and glorious mediation in heaven. Symbolically, the overthrow of the Temple—the only place where those ceremonies were fully enacted was significant of their termination, never again, in any aspect, to be revived. As it lies in desolation-yea, as the very foundations of it have been ploughed up-so has that gorgeous ritual, of which it was so long the theatre,

passed away, a departed glory, to linger only in the memory of the world.

Now, I have not the slightest doubt that out of an obliviousness of this truth the whole system of that which is denominated Ritualism has sprung. It arose with the corruption of the Church, with the development of that error which St. Paul so largely combated, as show-ing itself in his day, the error of the Judaizing teachers. They insisted on circumcision and the other rites of Moses as necessary to justification: respecting which he asks believers:
"Wherefore, if ye be dead with Christ from the
rudiments of the world, why, as though living And then adds, by way of caution and denunciation, "Touch not, taste not, handle not, which all are to perish with the using." Those of a later day, indeed, did not insist on Jewish ordinances as such, but they substituted sacra-ments and a priesthood in their place, and then adapted the old and abrogated ritual to suit them. For just as the Jewish ceremonial clustered around the Sacrifice, so the corrupted Christians clustered around the Lord's Supper, which they delighted to call the Christian sacriwhich they delighted to can the Christian sacrifice. And here I take my stand, that the foundation of this system is perverted views of that Sacrament, regarding it as a sacrifice, and its ministers as priests, who offer thus a propitiation for the sins of the people. Hence comes that superstitious veneration for the sacra-mental board: the bowing before it—the reluctance to touch it, even in the attitude of prayer —its prominence in the sanctuary—the placing of lights and crosses upon it—the decking it with flowers and symbolical embroidery, and the term by which it is designated—the Allar. Hence comes the elevation of the elements, or the nearest approach to it that is ventured on, and, by childish scrupulosity, of their profana-tion. Hence the gorgeous robing of the officia-

ting ministers, and the estimation in which they would be held, as separated from all others by the awfulness of their functions. Against this last, how decisive are the words of Scripture:— 'Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God: understanding by "mysteries" (which is its only sense in the New Testament) something which, having been hidden before, is now re-wealed to men. And where do the Apostles ever speak of ministers as priests or a priesthood? Christ is the only Priest, and they are but ambassadors for Him. Against the others our own Church has sufficiently expressed herself when she speaks simply of "the table," and orders that it shall have "a fair whise linen cloth upon it," saying nothing of altar-cloths of various hues to symbolize the several seasons, of which the Eitualists and Ecclesiologists make so much; of placing it indiscriminately "in the body of the church or in the chancel," neither decorating it with flowers, nor lights, nor crosses. And for the apparel of the minister, that he shall be cently" (that is, becomingly) habited in the pub-lic exercise of his office. How guardedly, indeed, does she introduce symbolism at all, as in the sign of the cross in baptism, leaving it optional with the parties interested; and in the consecration of the sacramental elements, directing the minister simply to break and lay his hands upon the bread, and to take the cup, in token of their being set apart to this hallowed use. So, again, in the procession of the ministers in the church. Only in a single instance does she prescribe itin the consecration of churches; and there its

reasonableness is so manifest that I doubt it

it even struck any as superstitious, or tend-

ing to superstition. A building is about to be taken possession of for religious purposes in the name of Almighty God. How fitting that the service for it should be begun at its very door! And so it is directed that the Bishop

shall be received at the entrance by the wardens and vestrymen; and then that he and the clergy

who are present shall go up the aisle, repeating alternately the appointed psalm. It has been urged that many of the ceremonies in use before Reformation were left standing by the order of Elizabeth, which retained the first B of Edward and set aside the second, in which these had been abolished. Be this as it may, that Princess did many things for national agreement, and to conciliate those who but loosely held the Reformation principles. But in gaining them, it is well known that she allowated others whose disaffection in the course allenated others, whose disaffection in the course of a few years became so widespread that the result was the overthrow of the Establishment, and the revolution of the nation. But suppose that in England, by the letter of the law, these usages still stand, what is that to us?

The Prayer-Book that we use is of the American Church, made our own by actual adoption, and after deliberate revision; and that, a'ad that alone, is the law and the testimony for us. What it allows, that we are bound by; what it does not, can justly have no place in our public

But higher yet is our appeal to the Holy Scriptures. We have seen that the law, cere-monial not less than moral, moral not less than ceremonial, had been abrogated in Christ. What, then, do we find in the New Testament, bearing on the subject? Hear Jesus Himself. Speaking at the well of Samaria, he says, "Woman, believe me, the hour cometh when ye shall neither in this mountain, nor yet at Jeru-salem, worship the Father; but the true wor-shippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship Him." Observe that all holy places, specifically, are by this word abolished. And what a shock must that have given alike to Samaritan and to Think of all that David had written of Jerusalem and Mount Zion-psalms which the devout Israelite had sung from age to age, and had moulded the national mind and How rude, then, must have been the heart. shock when it was declared that the time coming when the temple at Jerusalem would be esteemed no longer sacred, and when prayers offered in its courts would be no more especially acceptable to God. But if not there, then nowhere exclusively; but throughout the wide world, in every spot trodden by the foot of man, where the heart might go up in aspiration to Heaven, there would be, for the time, a sanctuary of the Most High. Houses of worship might, indeed, be erected and set apart for man's convenience and edification, as being adapted to human needs, but not as implying any sacredness, in view of Him to whom prayer is made, Moreover, He tells us that they who worship the Father must "worship Him in spirit and in truth." What does this mean, in connection truth. with the abolishment of sacred places, except that an acceptable worship must be divested as much as possible of that which is merely outward, which appeals to the senses, and through them is intended to affect the heart? On this principle our own Church has certainly proceeded. For where in all her services is there aught that is in conflict with it?—in them all there being nothing but the words of prayer and thanksgiving and the voice of melody. From beginning to end it is the mind that is addressed, and through it the heart engaged Neither pictures, nor lights, nor incense, nor robed processions are found there, nor such music as is designed for a sensuous or theatrical effect. But turn again to the pages of the New Testament. Is baptism to be administered? The most circumstantial account recorded there of its administration, is that by Philip of the Ethiopian cunuch. And thus we read:-"As they went on their way, they came to a certain water; and the cunuch said. See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still. And they went down both into the water, both Philip and the eunuch; and he baptized him." How simple all, and how scant of mere ny! Is the Lord's Supper to be adminis-In all the circuit of the inspired writings there is nothing to lead us to suppose that it was accompanied by aught tending to awaken feelings of unusual or preternatural awe. It is

feelings of unusual or preternatural awe. It is only related, for instance, that "Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them;" and that the preaching was the most considerable part of the exercises, is evident from the fact that "he continued his speech till midnight." Look at St. Paul's rebuke of the abuses connected with its celebration in the Church at County These shaves tion in the Church at Corinth. These abuses were fearful; but they show us that so far from the ordinance itself being regarded as some-thing awful and mysterious, and made as much so as possible by the manner of its celebration, that manner was so simple that it was not difficult to glide from the right to a wrong and very loose way. Again:—With reference to the public service generally, we are simply charged 'Not to forsake the assembling of ourselves together:" and in such assemblages "not to be partial among ourselves, not to say to the man in goodly apparel 'Sit thou here in a good place, while we say to the poor man, in vile raiment, 'Stand thou there, or sit here under my footstool.'" Indeed, the whole idea of worship, at that period of the Church, was such as might be engratted on the ordinary Synagogue service. The Apostles were content, at first, to go into the Synagogues, as they went from city to city, and preach Christ. And there Christian-ity would have stayed and worshipped if Christ had been received, insensibly moulding the services which it found there in accordance with its own spirit and principles. But, being rejected, what was to be done? Establish a rival service, in which that of the Temple was the model Nay; but in withdrawing, to set up a Christian synagogue, as St. Paul did at Ephesus, "disputing daily, for the space of two years, in the school of one Tyrannus." In truth, the Jews themselves, whether in their own or foreign lands, never thought, in those assemblies which con-vened every Sabbath day, and with which Jesus and His disciples so often worshipped-mever thought, I say, of imitating the elaborate ritual of the Temple; which was confined to itself, as being alone the place where sacrifice was offered—of which, as I have said, sacrifice was the central thought. Nor did priests serve in the synagogue, but only ministers and elders. Picture to yourselves that religious service in which Jesus participated in the synagogue at Capernsum. He enters; and although no accredited minister, a roll of the sacred Scriptures is given Him to read. He turns to a prophecy relating to Himself. He rehearses it, and then sits down. The solemnity of His man-ner drew all eyes towards Him. And then He began His instruction by saying, "This day is this Scripture fulfilled in your ears." Doubtless

prayer had preceded, and probably the recitation of the Psaims of David. And such was the basis of all the public Christian worship of the Apestolic age. How unfair, then, for the Episcopal champion of this movement, in our day, to seek his authority first in the law of Moses, which has been abrogated, and then in the Church of the fourth and fifth centuries, siready full of corruption: leaving untouched the whole field of facts which lie in the Apostolic era, as exhibited in the New

Testament Scriptures! To this present evil, over which we are now mourning, and sgainst which we are setting ourselves, the Church has been drifting for some years past. It began in the Oxford movement, which laid its foundation in reviving in the popular mind mystical notions of the sacraments, the ministry, and the Church. As to the last, in confounding the spiritual with the external body of Christ's people; as to the second, in exalting it into mediators or intercessors with God, and confining its validity, and so the efficiency of its ministrations, to an uninterrupted succession from the Apostles; and as to the first, by making the sacraments, instead of signs of grace and of God's good will to the recipients. the only authorized chauncis and conveyers of it, as if our spiritual life began in pap-tism, and was continued by the Eucharistic bread and wine. These superstitious views naturally prepared the way for whatever would seem to add effect to the devotions of the sanctuary, and awe to the persons and acts of its ministers. This is the share that high churchmen have had in it; while low churchmen have contributed their share, by permitting the introduction of flowers into their churches, and of a kind of music, borrowed from the world, which was intended to make the services of

God's house attractive to the world. Against the former, Bishop Bloomfield of London—no prejudiced authority, certainly—cautioned his clergy many years ago, as a practice borrowed from the Church of Rome. And yet here we are, after the lapse of these years, adorning our churches at Easter after this manner—beautiful in itself and seemingly appropriate the condition? To ourselves, possibly, we may hear the Lord, as He walketh among the candle-sticks, saying:—"I know thy works, that thou art neither cold nor het," And threatenful in itself, and seemingly appropriate, but dangerous as an innovation and a practice in that communion from which we have been called out, as we believe, by God on account of her abominations. As to the latter, do not misunderstand me. I do not object to the service of praise being the best that we can offer. I only object to this being of such a character as its designed to place would! is designed to please worldly people, and to render the service of the sanctuary attractive to such—a plea under which the whole paraphernalia of ritualism might as well be sustained: its bowing and intoning and theatrical displays being equally successful in drawing a gaping crowd. Let us not do evil that good may come.

II. And now we may well ask, what we have done to draw all this upon us—this ad innovation on the dignity and simplicity of our worship, over which every true lover of his Church nourns, and from which he has so much to fear Here I can only suggest. But it seems to me that if the Church were pervaded with a true and healthy Christian life, we should never have witnessed what we now see. Can we imagine Ritualism springing up in the healthy organism of the Pentecostal Church, or the Church of the Reformation? Can we imagine it entering into the thoughts of those whom the lethargy of the English Church precipitated into Methodism ? invading that truly Apostolic Church, the Moravian? or as the result of a genuine revival in any religious body?

It was only when the zeal of the early Church had waxed cold, that it found a place in the ecclesiastical usages of the fourth and fifth centuries. And so, we believe that it is because of the prevailing lukewarmness of our Church at this day that we are now suffering from it, that God has permitted it to come upon us.

Now, a true and healthy Christian life is mani-fested in holding the Head, in following the Head, and in self-denying efforts for the Head; and so far as it departs from or falls short of these, it is unsound and unhealthy; there is

1. Christ is the Head, the Head of the body, the Church, and of every soul that looks for salvation through Him. Have we lost sight of this in any measure as a Church, or have we kept it steadily in view? I will not now consider those who avowedly hold the sacraments to be the means and instruments of our justification. I will confine my view to those who hold the evangelical doctrine. Now, though there is among such much preaching of justification by faith, yet, as the result of my observation, I fear that I must make the assertion that there is not a corresponding knowledge of it among professing Christians. There is a vagueness in their minds as to what faith is, and an unsteadiness of view as to the connection between faith Christ. Take St. Paul's declaration concerning himself, as the standard, "I live, yet not I, but Christ liveth in me; and I live by the faith of the Son of God, who loved me and gave himself for me." Here was the experience of true Christian with reference to Christ. And this I call holding the Head, and holding it in earnest, with a living grasp. Is this the religion of Christians in our day, in our own Church, even in what we believe to be the better portion of it? Alas! I have too often seen, after all our teaching to the contrary, men believing that they are Christians, still leaning upon themselves, and still half trusting, at least, to their own endeavors for acceptance with God. They will not believe that Christ is the One Mediator, in whom they are to live and move and have their spiritual being. They have, indeed, some notion that His blood cleanses from sin; but that He is "all in all" to their ruined souls, of this I fear that they have but little heart-conception. But yet it was this, and this alone, that kept St. Paul from ritualism, that drew him out from the ritualism of the Jewish Church, and made him hate and the Jewish Church, and made him hate and trample on all ordinances when they came, in any way, to overshadow Him who is the Head. Christ, and Christ only—this should be not only the tenor of our preaching, but the anchor of your hope. Christ, as the Head, vividly, vitally, experimentally held: this is the word of truth, and the gospel of our salvation. And so far as we fall short of it, we are suffering from lukewarmness in our religion, and laying from lukewarmness in our religion, and laying ourselves open, therefore, to the inroad of every error, in doctrine or practice.

2. But Christ hath left us an example, that

we should follow in His steps. "For me, life is Christ," said the same great apostle to whom we have just referred, so fully did he realize in his own existence what Christ Himself spoke, "of His dwelling in us, and we in Him." He could say, "The world is crucified unto me, and I unto the word." Which of us can begin to say as much? If the world is not enthroned in our hearts, do we not at least allow it to steal in and encroach upon the dominion which should be Christ's alone? In our amusements, in our business, in our daily intercourse, how little does Christ rule, and how much the world! But few are deterred from rash speculation because of its injurious effect upon their religion; but few exciting enjoyments for a like reason. seek their own, not the things which are Jesus Christ's." Worldliness is death to all spiritual life, and yet worldliness is the great sin of the Church in our day. And in saying this I do not reter only to those worldly pleasures in which Christians indulge, and which are generally first thought of when the word is spoken, but to that world-spirit which enters into all our life, and has the mastery of us instead of the Spirit of Christ in its transforming and renewing power. "For worldliness," as one has said, "is distinct from sin, and the denunciation of it is peculiar to Christianity. It does not consist in distinct acts, nor in thoughts of transgression, but it is the spirit of a whole life which hides all that is invisible, real, and eternal, because it is devoted to the visible, the transient, and the unreal. Men who find their all in the world, how can they, fevered by its business, excited by its pleasures, petrified by its maxims, see God in His purity, or comprehend the caim radiance of eternity?"
And the only opposite of the world is Christ;
"Christ, our Hope, our Pattern, our Life; Christ
in us, the light which is in every man subjectively; and Christ, the light which, shining objectively in His Life, and Death, and Resurrec-tion, daily increases, as we gaze, the light of Christ within us." And where is the Word of God in these days? Manufactured by millions. and distributed far and near, we know; but to each Christian is it the Book of his heart, to which he returns as to his necessary food, with an ever-increasing delight? Ah, my brethren, are not these sad symptoms of the Christianity of our day? And are they not bearing their bitter fruit?

3. And then as to the matter of doing for, and giving unto the Lord. How few come forward and consecrate themselves to the ministry of the word, especially from the higher walk of life; and fewer still to the missionary work of the Church! How few, again, of those who have reached mature life are found in our Sanday Schools, breaking to the young (many of whom find these their only religious instruction) the bread of life! Our Church is expected to be Do our contributions correspond to that reputation—such, I mean, as are strictly charltable? Alas! the cost of a single church edifice sometimes exceeds the whole amount which is annually contributed to Foreign and Domestic

The truth, I fear, must be told-there is but little self-denual in our charities. We excuse ourselves from giving on the score that our living is so expensive, rather than curtail our expense of living, that we may give the more. We feel at once that St. Paul could never have said it in commendation of this Church, 'that the abundance of their joy, and their deep poverty abounded unto the riches of their it of another Church among us (to which reference has been already made), which, with fewer members and less wealth than any, keeps more missionaries in the field than all—the Moravian. Looking at these things, I cannot but fear that the exalted Jesus, from His throne above, might send to us His rebuke of the Landiceans of old:—"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched and miserable and poor and blind

condition! To ourselves, possibly, we may hear the Lord, as He walketh among the candle-sticks, saying:—"I know thy works, that thou art neither cold nor het," And threaten-ing our rejection. Has it come then to this, that we are even now in danger of extinction, as a pure and Scriptural Church? Alas! the signs of the times are fear-fully ominous of it, seeing that they show the Church is drifting towards that gult in which all that is worth having in a Church sinks into oblivion—the deep and awful gulf of the Church

III. In such peril, what are we to do, we who see the evil and fear the danger?
God, in His good providence, has given to our Church a Liturgy which we have been accustomed to regard as the glory of all liturgies, and, as a devotional expression of Scriptural truth. This has been a great blessing her, in all the vicissitudes through which she has been called to pass. It has breasted the tide of Romanism, ere this, as well as of indifference and infidelity. Though Rome might speak from the pulpit, or a heathenish philosophy, or a barren morality, this has always sounded out a clear and clarion note of gospel truth. It does so still; and we believe that, under God, it will eventually drive out all the hooting owis and unclean birds that now hover about our altars. The truth that is in it will assert its supremacy, and compel those of "another gospel" that they are but acting a part, and that a false part, in using it to their ends. To their own

But while the truth which is in the Liturgy is thus a bulwark of defense, we may weaken or strengthen its effect by the way in which we . The Ritualists affect unwonted reverence in their conduct of public worship, and by its appeal to both the eyes and ears of the worshippers. What can we do to meet them? Only make our service a living service, as it was meant to be, and we want nothing more effective, at least to an intelligent people. Can inbe balt so impressive as correct and spirited reading? Against sing-song the plain song may easily be pitted; but against a manly and dignified delivery, it is but a pitiful contri-vance. And here we of the ministry have been, I doubt not, at fault in not giving that power to the Liturgy of which I believe it to be capable. Let the exhortation be uttered as if real; let the lessons be read as if we felt them to be a Divine word; and the prayers be offered with all the tenderness and unction of genuine devotion; and our service will need nothing to aid its attractiveness, drawn from the dramatic per-

clace they must ultimately go, or the liturgy

itself cease to be what it is,

formance of a sensualized worship.

But the people have their responsibility also. What "muttering and peeping" do we sometimes hear for responses that ought to awaken the echoes and make the arches ring! Oh! I feel ashamed that so noble an instrument as God has placed in our hands should be used by us so unskilfully—so unskilfully as often to appear but the mockery of worship. Is not our service common prayer for people and ministers alike? Why, then, will not the people assert their right, and with their loud amens and full-voiced responses in every part, whether Confession, Litany, Creed, or Psalter, make manifest its and beauty," and thus demonstrate that it needs no additaments from any quarter, much ess such as they would give us who are now

"disturbing our peace."

I believe that the congregational singing of God's praise would also have its weight in counteracting these innovations, even as I believe that much of the church music now in vogue had its, in bringing them in. On this, how-ever, I cannot enlarge. I will only say that music is a great power-greater than of us seem to be aware of; and that if it be of a worldly character, and such as the people have no interest in, save to listen to luxuriously as an entertainment, it cannot but have a serious influence in vitiating devotional taste, and so preparing the way for a ensuous ritualism. If the church can be turned for the time into a concert hall or an opera house, why may it not be into a theatre, for the display of religious histrionic performances? display of religious histrionic performances? To sing God's praise "with the spirit and with the understanding" is the sublimest act of a human soul. Why should Christians allow it to be taken out of their mouths, only to have its travesty poured into their ears in a style too often unbecoming the house of God, and inconstruction with the tops of solvent spirits. gruous with the tone of a holy and spiritual worship? Not such was the Apostle's idea of it, when he exhorted the Ephesians to "speak to themselves in psalms and bymns and spiritual songs, singing and making melody in their hearts to the Lord." But most of all, my brethren, if we would

avert this peril, we must stand in our lot as Evangetical Christians, holding the Gospel in its simplicity. Nothing is so powerful in breaking down the strongholds of Satanic device as pure doctrine, truly preached and truly followed. And of all doctrines none is more powerful than that with which we opened our discourse, that all law has been fulfilled in Christ, and that now He is the one Justifier of the ungodly. Jesus Christ—the Reconciler, the Lawgiver, the Lord of all—this is the Palladium of our strength. If we hold Him in the integrity of this Gospel, there will be no fear of our being tossed to and fro by the winds of corrupt doctrine or practice. And thus holding Him, men will say to us, "We will go with you;" for we have heard that God is with you;" while the encouraging word of Carist Himself will be:— "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Let, then, this truth take a deeper hold upon us; let it take such a hold as will manifest itself in a growing Christ-like life; and a remnant must remain of those "who have not bowed the knee to Baal." "Be biameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse generation, among whom ye shine as lights in the world."

Brethren, the Scriptures tell us that "in the

last days perilous times shall come, when men shall be lovers of their own selves, heady, high-minded; having a form of godliness, but deny-ing the power thereof." Is there not reason to ing the power thereof." Is there not reason to fear that we have fallen upon such? Are not the signs of our times both indicative of their being "the last days," and "perilous," as well? All the foundations of religious faith are out of course—men drifting hither and thither in search of something besides the simple truth of God, as revealed in His Word, on which to rest. What, then, is our duty, as those who know and hold that truth? It is to whide in the ship, the Ark of Jessus to locate. abide in the ship, the Ark of Jesus; to look upon that Ark more steadily, and to cling to it more earnestly, as a place of refuge, the only refuge for a perishing world. Make Jesus the very life of your life, the thought of your thoughts, the inmost centre of all your being, and you shall stand forever saved yourselves, and made by God the glorious instruments of saving others.

## WOMAN.

Discourse by the Rev. John Chambers at the Broad Street Presbyterian Church Yesterday Afternoon -Subject : "Whe Civilized World Moving for the Degradation of Woman."

The very sultry weather during the fore part of yesterday afternoon, and the sudden bluster and bodings of rain, deterred many from attending the church at Broad and Sansom streets, to hear the pastor (Rev. John Chambers) preach on the above subject, publicly announced. Neverthe-less there was a fair attendance, and the dis-course throughout was listened to with rapt attention. During the morning and afternoon services, a collection in aid of the destitute families occasioned by the calamity which so lately starfled and saddened the community, was taken taken up, and resulted, from what can be learned, in a handsome donation. The passage of Scripture in connection with the subject announced, from which the discourse was drawn.

Verity, I say unto you, that wheresoever this Gospel shall be preached in the whole world, there shall this that this woman hath done be told for a memorial of her."—Matthew xxvl, 13.

The reverend gentleman remarked that, in taking up this subject, which might in the extreme be considered difficult, he occupied ground that might be liable to censure by some, many

would excite opposition, while others would, by their conduct, view the truth of his argument as fallacy. But being a minister of religion he was responsible to no man or set of men, but was amenable for his doctrines, and the prompleation of his beliefs, to God alone, his Indiae.

I am opposed to any interference on the part of the male population with God's arrangement, and to spoil the glory and honor of women. The subject for discussion is one of solemnity, being of the greatest importance, and involving the interests of the world for all time. No living man, nor child, nor woman there is that has no care, that is not interested in the character and the condition of the temale particle of the the condition of the female portion of the dwellers on this earth. The world's weal or woe centres in either the moral or immoral standing of the women. Her responsibility is fearful in the extreme, and it is because of this that the important subject as to whether or not the civilized world is moving for the degradation of woman is presented for your attention and con-sideration. And it is the civilized world only, with all its boasted learning and progress, intellectually and morally, that is working and tast moving for her degradation.

And it is our duty to stand up for the right, Any delay or the least hesitation will at once show us that the wheels of the charlot will be broken and scathed, the horses will struggle with the waves, and the great cause of right will be engulfed in the sea of immorality. The nation will sink, and the women will fall from their high estate to rise no more. All efforts to remove woman from her rightful sphere, her legitimate life-calling, tend to the disruption of society. Mark well this thought—woman is the balance-wheel of the mental and moral machinery of the human family. Woman is made the custodian of the uninformed and the undeveloped mind and form of the child. legitimate or not, it matters nothing in this case. God says, "Take this living creature that now lies helpless upon thy bosom and bring it for me," That is the direction of God the Father, the Ruler of the Universe.

Look you, it is no simple matter to be a mother—but rather to be one who shall rear the young, and have it in power to place them in paths of usefulness or roads to evil and shame, is of infinite importance. A godly charge it is for woman to have put into her hands the plastic form, and left to mould the mind and character of one of God's creatures likened unto the image of the Holy One himself Shall she perform her work as He would have it—endeavoring with anxious care and motherly watchfulness to judiciously and wisely arrange the child's life? or shall it be that, by her mismanagement, the youth shall fill the world with thunder clouds of moral pestilence and ruin?

Since this is the supreme duty of woman with which God has vested her, her sphere of work is home, that place which is the foundation from which spring all happiness and joy. The peace of our homes, over which our waves and mothers, and loved sisters preside, engen ders the peace and happiness of our nation. The mother's place is with her children; to shine in the circle of home relations; to feel that her Maker has pinced her in that garden for the culture of His dear ones; to know that she wields a mighty influence for good which may lead to the elevation or those around her moral ly, and be the laborer in God's vineyard-a worthy servant-that may lead to the salvation of many souls. Her avocation is a great, an honorable one, yet many times onerous. There is no mother on earth who has not had enough cares, that would have bent an angel's back, laid upon ber.

But from the fact that her Master has called her to this work, she is content to labor, hardly with a murmur, but borne up with the undying love and interest with which God, in Histanialte goodness, seeing that she would need more than carthly stimulants, has specially endowed her. And from her youth she throws around her that soft, refining influence which draws the hearts of the young to her, making her the fit instru-ment for their morsi, spiritual, and physical

training for God.

God has embucd woman with all that tenderness and purifying love, beauty, and grace, and filled her soul with those ennobling qualities to counteract the roughness and the manners of her male companions. She is made to shine in society, to give it an elevating tendency, to increate its morality, and to cast upon it a lustre

None can fill a mother's place-no help of other hands, no words which others speak, look or act, can suffice to fill a mother's place. You may transfer your little one to some pleasant dell, where surrounding scenes, you think, may wean its affections; but, ah! the little one knows

full well that its truest friend is dead.

You may unfold its tiny hands from the cold corpse now shrouded in death—so white! so cold !- and give it into other care, it may be of kind and endearing friends; but mother's hand, mother's words, and mother's caresses will be sadly missed, and the little, wailing cry will go up, "Mother!" "Mother!" You never can replace a mother's hand or a mother's heart. Young men, ilsten! You will have but one mother, and when her silent form is passively laid in the tomb, the full force of the truth, which many now may think but little of, wil rush upon you in your desolateness. Young woman, God never gave you but one mother, who should guide and direct you with all that love and tenderness which only a mother Let us, then, take these thoughts, and ponder solemnly upon them.

A glance at the history and biography of the

world from the day when first a note was taken of passing events, will reveal the glorious posi-tion that weman has held, and the mighty influence which she has swayed. None can sum up the amount of indebtedness the world owes to her. The earth is indebted to her; heaven, for its many angels, owes her an obligation; and I had almost said that God Himself was indebted

Our Lord Jesus hath said that "for what she hath done it shall be as a memorial of her." A glimpse of some of the ancient lights will A glimpse of some of the ancient lights will reveal how boldly the women of the Old Testament stood forth for glorious and holy deeds. Look at Sarah of old, whom we cannot help but honor, since Abraham, her husband, was the father of the father. the father of the faithful.

How pre-eminent are characters of Rebecca, Bachel, Hannah, the nother of Samuel, the "man of God," Naomi, Ruth, and hosts of others, who, by their deeds of good, and their religious zeal, have reared a monument to their memory—not a pillar of stone, or polished marble, iron, or brass, nor of other mutable things of this earth, but a memory borne high in history and graven deeply on the hearts o posterity! And in the New Testament what a monument

And in the New Testament what a monument of imperishable materials, what an eternal memorial hath been erected to the memories of the Mays, and the Marthas, and of the woman who gave her little all, timidly coming into the marble hall thronged with the rich, who were dropping their gold into the box, and giving her two mites! Of her the Saviour hath said, "She hath done what she could." Would to God that it could be said offall at the present day! And of one own history lone will the memories of of our own history, long will the memories of Harriet Newell and Mrs. Judson, who on foreign shores labored for years amid constant dangers and sorrows, and with everything but encouragements, and finally, with her husband, gave their lives in the missionary cause of Christ.

The great object which the civilized world is now agitated with—being forwarded by those

who attempt to be popular-is what is termed who attempt to be popular—is what is termed the elective franchise; to have woman enter into the political world, and exercise her right, as they term it, by the ballot. Already has it been mooted in the most dignified bodies of men throughout the nations of the earth. The British Parliament lately was agitated with the great| question as to whether or not| woman should leave the place where she had become so highly honored and revered, and enter into the political strites with an avidity which marks the most energetic politician; and but seventy-eight votes, out of three hundred,

favored the movement.

In our own country, within the walls of our supreme legislative body, the same question was initiated, and, with the exception of a few, slaters, daughters, wives, and mothers—who have each such a holy lustre and bright influence around them in the home circle—be drawn into these sloughs of filth and corruption?

is well that the greater portion of our fathers and brothers keep them from causains in the work, except when duty and love of country require it. But what if our mothers and sisters should verge into that state of political excitement which, in the male population, has such widespread sway? Shall it be because there are a icw biatant women, who clamor for their rights as women, that the female population shall be drawn into such a slough of despond?

Shall the fair fame of woman be wrecked because a few of their number, aided by a few of the opposite sex, cry out, "There is no danger, let woman have her rights," Too soon would she discover, were such an innovation to be inaugurated, that her untarnished fame was fast losing its brightness. I am glad that so many of our wives and mothers have that moral strength to set themselves against such a move. strength to set themselves against such a move-ment, and to declare that her duty shall be alone in what can tend to the happiness of her home and circle of friends. But a few of their number, from a mania to become more masculine and manly, are lanning the brand, endeavor-ing to raise a fisme that shall work to the fululment of their wishes. Discard such a move-ment at once, for the Apostle James says:— "Behold how great a matter a little fire

If they succeed, and woman is to be brought from her fireside, domestic circle, and maternal walks, to participate in this right, as it is termed, which has such a deleterious effect upon many of our fathers and sons, then farewell to all that joy which she alone could cause. On the great days set by authority for election purposes, you will see her near the polls in her handsome carriage, or wagon, or mingling with the crowds to cast her vote !- to hear the oaths of the deprayed, to listen to the vile talk of the de-bauched. Is there no extenuation, can she not escape all this?-no! no! she must needs push her way through the mass, surrounded with men of every class, soher, drunken, vile and bad. She will have to rough it with the roughs! and her nature, once so pure and

bright, will roughen with the evil contact.

I pray God that the day may never dawn when it shall be said that women shall vote and mingle with the crowds that assemble about the polls. Let not their fair fame be tarnished by such an evil contact. Instead of de creasing in the scale of usefulness, may they ever go onward, attaining brighter laurels for their holy labors in caring for the interests of home, and the salvation of the youth. May to never be said that a mother or sister has given up the work of her life calking, to which God has assigned her for the performance of thatthe casting of a vote, which must needs entail upon it the varied evils we witness every day— which cannot elevate her, but instead, drag her down, down, until she is eternally lost,

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