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mar 4—3t W A. N T E D

NEW PUBLICATIONS.

James R. Osgood & Co, have issued in two or bedefine volumes, "Passages from the Prench and It dian Note Books of Nathaniel Hawthorne." These note books cover a period from January, 1858, to May,

"The harvest of a quiet eye.

That broads and sleepes on his own heart."

But it e eye, in this case, is as plercing a at is quiet. Hawtforne's peculiar genius appears in the slightest jottings set down in his journals. The most familiar objects, passed through his magical though somewhat morbid imagination, assume an air of strangeness. Original perceptions, thoughts and judgments, start unexpectedly out of regions sacred to commonplace, the moment his meditative and moody but slarry-seeing mind touches them. His impressions of the masterpieces of painting and sculpture are given with a frankness which is a continual surprise to the reader. Even when his decisions are wrong we feel their truth in relation to his own moods. The Venus di Medici recus to have made the strongest mark on bis mind and heart. To her he repeatedly returns in loving adoration, and once goes to the extreme of no mind and mark. To her he repeated yetting in loving adoration, and once goes to the extreme of wishing all other statues of women destroyed in order that this may be left as the one and perfect representation of womanhood. The notes of conversation with eminent personages, such as Powers, Story, Gibson, the Brownings, are very charming. The style has the ease, grace, luckity, and simplicity characteristic of this master in prose composition.
"Poor Miss Finch," the latest of Wilkie Colline's novels has been published by the Harpers, in a thin octave volume. It is one of the most ingenious and octave volume. It is one of the next ingenious and original of bis remances, though perhaps the reader is not so puzzled by the complications of the plot, and does not have the leading incidents come upon him with such a shock of unexpectednesses in "The Moonstone and "Armadale." Miss Fin. It herself is the author's most delicate and interesting feathing evention, which there are transfer of author in the delicated. and there are touches of pathos in the delineation and there are touches of pathos in the delineation which are above Collins's usual manner. Oscar, the hero, is as character less, though not quite so colorless as the writer's other hero;—a being made not to act but to be acted upon. The Rev. Mr. Finch, a solemn chrical coveomb, with a little body enclosing a big base voice, uttering manifes in resonabing tones; Madame Pratchingo, the imaginet marrator of the story; and Dr. Grose, the centist, with his delightful broken English, are, after Lucilla, the most striking characters. The plot is intricate enough to rank among mechanical inventions, and to entitle the au-thor to consideration at the office of the most exact-

ing Commissioner of Patents.

J. B. Lippincott & Co., of Philadelphia, have published the first volume of "A Commentary, Critical, I sperimental and Practical, on the Old and New Apermental and Practical, on the Out and New Testaments." The present volume, which is a clearly pili ted octavo of seven hundred pages, is by the Rev. Robert Jamieson, D. D. It begins with Genesis, extending to Deuteronomy, which it includes. The Commentary, which is exhaustive, is at the foot of each page. The volume seems to contain everything necessary to interpret the text to the devont believer, and is avidently the result of much thought and has and is evidently the result of much thought and inand is evidently the result of mile a floogial and in-vestigation, directed to the establishment or confir-mation of "orthodox" views of the Old Testament, "The Leaders of Public Opinion in Ireland," by W. E. H. Lecky, has been published by D. Apploton & Co., of New York. It contains critical biographies of Swift, Flood, Grattan and O'Connell, whose characas are estimated with discrimination, fairness, and a commendable absence of partisan heat. The paper on O'Connell is perhaps the most judicious ever writ-ten on that formidable combination of demagoguepatriot, statesman and reformer. The extracts from the speeches of Flood, Grattan and O'Connell, with their flery Irish vehemence of expression, contrast curiously with the staid decounn, the oven elegance, the philosophic sermity of Mr. Lecky's style. It seems at first a little old that the historian of "Rationalism" nd of "European Morals" should have selected such

topies; but then, Mr. Lecky is an Irishman as well as J. R. Osgood & Co., of Boston, have published, in an imperial octave of over a thousand pages, a "Dictionary of American Biography, including Men of the Time," by Francis S. Drake. It contains nearly ten thousand notices "of persons of both sexes, of native or foreign birth, who have been remarkable, or promiaently connected with the arts, sciences, literature, polities or history of the American continent." This big book, condensed in its facts to the smallest possiing noos, connersed in us native to the smallest post-ble space, represents an amount of industry which cannot be too highly praised. It is essentially a work of reference. It supersedes all previous compilations for it includes them, while it dads much that cannot be found anywhere else in a printed form. Mr. Gradgrind himself could find little in it to criticise. It is a labor-saving machine to everybody who wishes for facts and dates relating to the lives of prominent Americans, whether in the flesh or out of it. That we have nearly ten thousand Americans worthy of appearing in such a biographical dictionary is not the least of the claims of the volume on our attention A good biography of the founder of a great religious sect is a boon both to its champions and its a lyersaries And by a good biography we mean one which is exhausti e in its facts, and at the same time brings us close to the soul of the man. Of those who have at-tem ted to write the life of Wesley, Southey is the writer whose work belongs to literature as well as to theology; but it seems that Southey's biography as judged by the Methodists, is "defective in details and is incorrect and misleading;" is unintentionally and is incorrect and inisloading;" is unintentionally "full of errors, and, for want of dates and chronological exactitude, extremely confusing." The Rev. L. Tyerman has therefore devoted many years to the task of writing "The Life and Times of the Rev. John Wesley, M. A., Founder of the Methodists," the first volume of which has been issued by the Harpers, of New York. Mr. Tyerman considers Wesley as the man, "who, under God, was the means of bringing about the greatest reformation of modern times," thus reducing all other religious reformers, whether Roman real college or Protestant, to a secondary rank. His point Cat'rolle or Protestant, to a secondary rank. His point of view is therefore partizan; but he is the arst biographer who has collected all documents, printed or existing only in manuscripts, which illustrate Wesley's internal life and external career, and fused them into internal life and external career, and fused them into a blographical form. His own style is tart, erisp, rapid, dogmatic, epigrammatic; indeed, in reading him, we occasionally feel as if we were reading the ife of Jacob Boehm as undertaken by Macaulay. But his matter is invaluable. His criticism of the "Times" of Wesley is altogether too exclusive, too passionately and brilliantly inexact; but his representation of the "Life" is, as far as we can judge from the first volume, singularly complete. We look forward to the appearance of the second and third volumes with great interest.

volumes with great interest: volumes with great interest.

Mrs. A. L. Wister has shown not only an exceptional felicity in translating German into real English, but an exceptional sugarity in selecting books for translation. Her latest work is a translation of "The little Moorland Princess," from the German of E. Marlitt, the author of "The Old Mant'selle's Secret." The novel is pleasing, without being specially powerful, and planes the curiosity of the reader by detailing the steps by which an Ingenuous girl of seventeen falls in love with an elderly man of business, against whom she was at tirst violently prejudiced. One of the most remantic of stories is this made to culminate in an event scenningly unromantic. Mrs. Wister, in her translation, gives the spirit, the flavor, the peculiar sentiment of the German original. The

ook is not merely translated, but transfused into D. Appleton & Co. of New York, have published a mall volume entitled Christian Theology and Modern Skepticism, by the Duke of Somerset, K. G. In this book the proudest of English aristocrats breaks with the religion of his country, whether established or dissenting. He adopts the criticism of German dissenting. He adopts the criticism of German scholars, and repudiates the mildest theological views of his most compromising countrymen. If is decisions have somewhat the imperativeness of his rank. As Duke of Somerset, he decides that clucated people, or "celurated society," have reduced christianity to a myth. It has no real force except on its moral side. Its decrines are erroneous, and its historical lugis ungoind. The "popular" theology is indeed threatened, when

a duke of at least twelve descents, comes out as a cenfirmed skeptic. To stand by the English church was once at least a political duty with all lords of the land. These lords are now absolved from their allegiance to her by the Duke of Somerset, K. G.

The Websters of the United States have attained actively European colobrity, but, they are some The Websters of the United States mive attained considerable European celebrity, but they are somewhat confued in the English mind. Thus, at the time of the Parkman trial, we all remember the anecdate of the intelligent Londoner, who wondered that a man who, while he was a prominent statesman of the Perriblic, had not only undertaken the vast labor of a statement of the English language but had found dictionary of the English language, but had found time to commit such a murder. In looking at every

and more impressed with the shewy power of work of the Noah who first constructed this linguistic ark, and of the industry and sagacity of his successive editors. The new edition contains 10,000 additional

BOOKS RECEIVED. Leaders et public opinion in Ireland: Swift-Floo1
-Grattan-O'Comell. By William Edward Hart-pole Leeky, M. A. New York: D. Appleton & Co.

the German of E. Marlitt, Author of "The Old Ma'm-selle's Secret," "Gold Elsie," "Countess Gisela," &c. By Mis. A. L. Wister. Philadelphia: J. B. Lippincott & Co. 1 vol. 12mo, pp. 408. (For sile by Lee &

Shepard.)
Physiology of the Souland Instinct, as Distinguished from Materialism. With Supplementary Demonstrations of the Divine Communication of the Narratives of Creation and of the Flood. By Martyn Payne, A. M., M. D., LL.D., Professor in the Medical Department in the University of New York. Author of the "Institutes of Medicine," &c. New York: Harper Brothers. 1 vol. 8vo. pp. 707. (For sale by A. Williams & Co.)

THE SUNDAY PULPIT.

Owing to the agreeable change in the weather yesterday the attendance at the various city churches was unusually large. Most of the congregations were represented by their own pastors, though in one or two instances the services were conducted by clergymen from abroad. By request, Rev. John Weiss retented his discourse upon "The Law of Marriage" before the 29th Congregational Society, at Fraternity Hall. The morning services at the School street claurch were conducted by the junior pastor, Rev. H. I. Cushman. After the conclusion of the serm on Mr. Cushman introduced the Rev. George Moses, a native Delaware Indian, now laboring among the remmins of his tribe in Canada West, who related the encumstances of his conversion to Universalism and gave some account of the progress of that belief among his people. The Rev. Warren H. Custworth breached before the Music Hall Society, in the morning, upon "The Gradual Development of the Humun Race." At the Shawmut Avenue Baptist church the Rev. George C. Lorimer spoke upon "The Importance of a Correct Belief," in the monning, and in the evening upon "Our Protestant Birthright." At the Church of the Disciples Rev. James Freeman Clarke preached upon "Love to God in its Relation to Human Life." At the Central Charch the services were conducted by the pastor, Rev. Ja. Dunn, pteached his farewell seriment, previous to his departure for Europe. Communion services were held at Grace Church, on Timple street, in the morning, with preaching in the afternoon. At the Berkeley street Church Mr. Murray was listened to as usual by a large congregation. At Tribity Church communion services were held in the Rev. Dr. Mc Corkle preached in the morning, with preaching in the afternoon. At the Berkeley street Church Mr. Murray was listened to as usual by a large congregation. At Tribity Church communion services were held in the morning sermon. At the Third Presbyterin Church Mr. Murray was listened to as usual by a large congregation. At Tribity Church communion services were held in the mor Owing to the agreeable change in the weather yes-

TWENTY-EIGHTH CONGREGATIONAL

SOCIETY.

The Rev. John Werss lectured, yesterday morning, before the Twenty-eighth Congregational Society, his subject being "The Law of Marringe." After the usual preliminary services by the society, he spoke substantially as follows:

It is well to accept the disfussions which are springing up, a fruilful crop of mingled witch-grass and clover, upon the field of that great social problem of marringe. I call it still a problem, though so many reople are inclined to think that if anything might be left to take care of itself in this age which "peeps and botanizes" upon its grave, it is this relation of two married persons are the first to appear with the suspicion that there is a mistake somewhere, since the reasonable extentions have not been generously fulnilled. If Nature means anything more than merely to get her man and woman paired, if she cherishes the secret hope of delighting them by surprises of Divine companiouslip, after they have hurried into her banted trap, she has in so many cases overrated ler ability, to plense high-mindful soils, that the cry of the capitives essence from the gilded bars, and is a utrous suit before seriety. What is the matter? Who

incr ability, to pende information and the capitive secapes from the glider bars, and is a pleaus suit before saviety. What is the matter? Who is in fault? Can the fault be renealled? It not, can the parties be releared from its bitter influence? Mr. Welsa now referred to the difference of the feeling before marriage and the subsequent feeling when the act of living together subjects two persons to a knowledge of onch other. He reditary folly and infirmity are unmasked more quickly in marriage than in any other human relation. The re-riminating criticisms of either party on the weaknesses of the other were contrasted by him with the thoughts of each concerning the other before tarriage.

The imperfect tendencies on either side after marriage are equally amonying;—coarseness is repulsive, so is triviality; a sensual impulse destroys peace, but so does a bad temper. The wordfiliness of the street is no worse than that of the parlor. His anxiety for advancement goes further towards rent and taxes than the desire of the wife in many cases to equal her nighbor in appearances, and the angel of before marriage becomes so expensive that the man recalculates the whole cost of her society. In how many ways the dissonant moments creep into the house it is useless to enumerate them, and if we did, the only advantage we should derive would be that of seeing more clearly than before that mutual infirmity is an invitable element of the plea to develop maturity out of yout futhers, and the spiritual out of the natural. He thought that this mutual ignorance would be modified by a mixed education of the seves, and introduced a strong plea in favor of this fuency and of this system of education, answering the many objections which are commonly expressed, and refuting the arguments against its adoption. In this connection he showed that the advocates of early marriage should favor this plan, as essential to the substending the modern of the formarriage in the proper of the house of ill-named couples was now graphically sketched, a

At the Swedenbergian Church on Bowdoin street the services were conducted by the pastor, Rev. James Reed, who took for the text on which to have his discourse the 17th land 18th verses of the 28th chapter of Mathow. "And when they saw him they wershipped him; but) some doubted. And Josus came and spake unto him saying, all power is given unto me in heaven and in earth."

The object of the speaker was to prove from the text the rivinity of Christ, and to meet the doubts and materialists of the present day. Should they worship the risen Christ for not, was the question CHURCH OF THE NEW JERUSALEM.

which agitated the minds of the disciples. Their helps had been based on an earthly Messlah. They had elming to him—all but one—mith they had seen him upon the cross. Then even Peter dead, I thin, for he, too, doubted. But when they saw him rison, when they marked the pints of the nils in his hands and the hole in his side, they felt assured of his dividity, and worshipped him. But desaw, seeing that some still doubted, sald in the words of the text; "All power is given into me in heaven and in earth." The meaning of these words should be thoughtfully considered. If their tuth was accepted, abolitately all lower was given to the Lord Jesus Christ.

The question a keel by the doubters among the disciples was still asked by many who classed themselves as Christlanes. Some believed he was not one of three olivine persons; others, that he was included himself; and still others, that he was included himself; and still others, that he was included himself; and still others, that he was included in the sould of acquenter. Under the growing light of the present day, the doubtern of three Gals in one comed irrational and absurd, while that of the haman alone was yet more so. These never was a time when the divinity of Christ was so frequently and thoroughly discussed as the present day. The solution of the conditions without gravelation of Christianity was passing away, and the new one was beginning. Mostern retroutles to the condition of the conditions without gravelation of doctrines belong moresteed. Never were sceptics and unfidels so loud or argramentative as at the present day. The solution of the condition of the

CENTRAL CHURCH.

The pastor of the Central Church, on Berkeley street. Rev. John De Witt, preached yesterday foremon from the text of Mark Av: 23: "And they gave hant to drink wine mingled with myrrh, but he resided in the Mark."

street. Nev. John De Witt, preached yesterday foremon from the text of Mark xx:23: "And they give him to drink wine mingled with myrth, but he received it not."

The semon had immediate reference to the communion-strike which took place in the afternoon, and presented many of those redections naturally arising upon a review of the circumstances of the Savion's crucifision. The record of the few latest hours of his life was more connected and detailled than that of any period of similar length during his career, yet much relating to his personal feelings and the considerations governing his conduct in that trying experience was necessarily subject only to inference. We could not pictual to be wise above what is written, and the full significance of all his acts we could not know. The humiliations and pilvations which Christ was compelled to undergo after his hetrayal were portrayed by the precher, and the condition of physical chaustion in which he reached the meant of Calvary was especially remarked upon. Under these circumstances a soldler, prompted by kindliness of heart, offered him wine mingled with myrrh, a potion which would have a tente ney to relieve his sufferings. That he should refuse it seems inexplicable upon ordinary considerations. Cancelous of the agony of the terrible death which was before him, why should he disalain the draft which was before him, why should he disalain the draft which was presented, that the full measure and intensity of these sufferings were indispensable in the full-timent of that mission which Christ had taken upon his-elf, and were consistent only with the applicated ordinance of a loving God. In this way he was fulfiful to the last to that cause for which he came into the world. If, as has been said, Christ were a mere man, who lived for binself, and the full innerent victim of Jewish malice, the refusal which he came into the world. If, as has been said, Christ were a mere man, who lived for himself, and in the stringle the stronger and on fort in the fullillment of hi

PARK STREET CHURCH. Rev. Mr. Murray preached, yesterday morning from Romans vii., 9: "Abhor that which is evil." Paul intended to indicate in this text what should be the feeling of the Christian toward sin. Have we felt as Paul did, an abhorience of sin, a detestation of it, as Paul did, an abhoreènes of sin, a detestation of 1r, a shinking from it as a woman shrinks from a snake in her path? Not to have this feeling was a proof that our sphittnal and moral condition was not good. We knew how thrist felt in regard to sin, and one proof of the existence of Christ in us, was, abhoreence of sin. Had we this at all times? Were we troubled by the tricks of trade? Did we vote as we gray? Were we as religious at the polls as at the all an?

For continues the foremost question had been:

ilra?

For centuries the foremost question had been:
What do you believe? The perceptive faculties had
dominated over the motives of men. Ho granted the
value of intellee, but the perceptive faculties were
not supreme. Faith was not the fulfilment of the law.
It was the heart and not the mind that was regenerafed by the Holy Ghost. The object of Christianity
was not to improve man's philosophy, but his prac-

it was the heart and not the mind that was regenerated by the Holy Ghost. The object of Christianity was not to improve man's philosophy, but his practices. It was not Christ in the head that was needed so much as thrist ruling over the heart. Have you that plety of the heart, which says to the hand, "You are my servant, not my master?"

The text also taught us to abhor the wrong-doer, it would be a religion of late, not one of bye. God Inted sin, not the sinner. The father does not cease to love his disabedient son. True, the crime must be punished through the criminal, but the object of abhor one was the deed, not the doer. The record was that notwith-standing the sin which was in it, "God so loved the world that he gave his only begotten Son, that whosever believeth in Him. Should not perish, but have everlasting life."

This abhorrence of evil was a triumph of grace and not of nature. The impulse of even the highest form of manhood was not that of love. Christianity was not an improvement upon old religions and pholosophies, but a new religion. Some of its principles had been enmanciated centuries before, but the Spirit which cluded the dry bones with flesh was born on Calvary, and there alone. If we were in Christ we should take sin by the thront and the sinner by the hand. It was not natural to hate sin. Men erreally. Thieves, and burgiars, and mudelers did not become martyrs. As a race men were not amiable. OrtLedevy taught the shufuhess of men, not because everything about us proved it. If people wished further proof of the doctrine let them look into their own hearts and answer whether it is easy to be vituous. The agony came when one tried to project himself into God-likeness. Hall, then to the words: "By grace are ye savet." It was not for the heaven He has to give, but for the heaven already given, that the speaker thanked God. He knew not what the future might have for him, but he knew that he was now redeemed, enuncipated, free in Christ desis. No longer as a begear, but as one redecemed from pove

"CHRISTIANITY AND SKEPTICISM."
The ninth lecture in the course, upon "Christianity and Skepticism," was delivered in the Old South "CHRISTIANITY AND SKEPTIGISM."

The ninth lecture in the course, upon "Christianity and Skepticism," was delivered in the Old South clurch, last evening, by Rev. Dr. Post of St. Lonis the subject being: "God manifest in the Item."

To colve and apply the moral forces needed to bring the creature into sympathy with the Creator is the wash of God, and He must do it by a revelation of Himself either in the fixed order of mature, or by the interest of the creature into sympathy with the Creator is the wash of God, and He must do it by a revelation of Himself either in the fixed order of mature, or by the interest of the cluster in the fixed order of mature, or by the interest into the fixed order of mature, or by the interest into the fixed order of the clusters, or the interest into the fixed order of the clusters, or the interest into the fixed order of the clusters, or the interest into the fixed order of the clusters, or the proper which can be an additional order of the world; we needed in the fixed order of the clusters, or the clusters of the fixed order of the clusters, or the cluster of the clusters, or th

This keture will be repeated in Freeman Face Claip el blys afternoon at three o'clock.

YOUNG MEN'S CHRISTIAN UNION.

The usual Sunday evening service, under the auapices of the Young Men's Christian Union, was held at Music Hall, last evening, a large audience being in attendance. Rev. James Freeman Clarke conducted the service, and preached from the text of Romans S:14—"As many he are led by the Spirit of God, they are the Sons of God."

Almost excytling in the world, he said, has a body and a soul. The body is that which we perceive by the senses, but the soul is the inward and invisible part. Times see a reflecting and temporal, things uncen are permanent and eternal. There is a philosophy indeed that patends to teach that we know only that which is material, that we know single facts as phenomena, grouped facts as laws. This philosophy the practical decimed uttenly fallacious. As an example of the spirit of things no addiced the remains of that pligrim ship which were thrown up a few years-ince by a storm from that ocean bed, to which the vessel sunk two centuries before. The wreck was exhibited on Beston Common, and was visited by thousands of the descendants of the Pilgrims, who saw in it must than the decayed timbers of which it consisted. These did not differ from the wreck of any other vessel in their outward aspects, but those who is cheld these role felt that there was a spirit perfaining to them which bespoke the venerated exiles for he beyond the execut.

They brought away from the place no results of any positive philosophy, but something which, though quite impenderable, was none the less a reality. In similar terms he referred to those associations and in-plintions which foreve belong to the tentiory of Pah sine, a land not offering those natural attractions which are the charm of other lands, but which, nevertheless, gathers from they to the annual attractions which are the charm of other lands, but which, nevertheless, gathers from the wine Spirit in the familia of the fact of the solid of th

thing in-portant was to believe in the, spirit, and obey the spirit, as the only essential thing that castis.

A book has its spirit, either good or bad, and the test of it was how does it affect the spirit of the realer, not whether the good people turn out well at the crit while the bad people open pursible. This latter was a false test but one often applied. A good book was one that produces the feeling of courage and hore, the fedling that good may be done in this world by right endeavor. Bad books are those the spirit of which is cold and hard and dead, teaching that it is just as well to do as other people do in the world and to get through with it as easily as possible.

The spirit or tone of the good and bad man, the good and bad society or companionship, were contrasted and commented upon in similar terms. Of all books, the Bible is that in which the spirit is not simportant and the letter the least important. Herein the apestle Paul went further in the expression of opinion than even the liberal preachers of this day would feel inclined to go. Such might say that, as between the spirit and the letter, the former was executing; but Paul said, that while the spirit of the Bible is regarded, the book will be precious to men, for, like the angels of Milton, it "cannot, but by annihilating, die."

The sention closed with some criticisms upon the spirit of the clurches, both the Roman Cabolic and Protestant, in insisting too rigidly upon letter of dectrinal teaching and the acceptance of the precise phraseology of creeds forged out upon the clogical anvisa in the process of the middle ages.

HORTICULTURAL HALL

HORTICULTURAL HALL.

Knowing the thoroughness which Colonel Higginson carries into the prosecution of his researches, and the enthusiasm with which he speaks on any subject interesting to him, the audience which gathered yesterday to hear his lecture entitled, "The Life and character of Rubble 2 feet that they could without yesterday to hear his lecture entitled, "The Life and Character of Buddha," felt that they could, without fear of disappointment, expect to hear something of ceply interesting as well as instructive; nor were they cisappointed. Beginning with a few remarks on the touth which existed as to the comparative nobility of the two types of character, that which steps downward from wealth, or that which overcomes the distribution of the two types of character, that which steps downward from wealth, or that which overcomes the lectived like authority for the statements which he was about to make, the lecturer went on to present the life of Sudartha the Buddha, or Sakyamuni, in a series of vivid word-paintings, mingled with expessitions of the doctrines of the great teacher. First, he drew the portrait of the young prince, surrounded by the fond care of his father with every luxury which could tend to render him thoughtless, stricken with horror at the first sight of age, sickness, and death, leaving his palace, his wife, leaving the boy that day born to him, whose face he have been domining the yellow robe, and assuming the hatchet, needle and filter of the menicant monder to door the coarse food eaten by his order. Then he painted the enthusiastic seeker after truth going to Brahman after Brahman seeking spiritual truth and never finding it, joining a band of anicht religious enthusiasts, practising their austerities for six years, leaving them so suddenly as to be deemed an ap-state Character of Buddha," felt that they could, without Brahman after Brahman seeking spiritual truth un never finding it, joining a band of artient religious enthusiants, practising their austerities for six years, leaving them so suddenly as to be accorded an appactate by them, and, after passing through an experience symbolized under the form of a contest with dean as who shook the mountains but not him, and whose weapons turned to garlands of flowers when they touched him, while the whole universe rejoked at his victory, at last resolving to teach the doctrine which had been revealed to him, although half-fearful that men would not strive to understand it. The third picture had for central its figure the aged teacher, after forty-five years devoted to preaching self-denial and for bearance among all classes, dying in the arms of his followers, bidding them not to be cencerned about his remains after his body should have entered Nirvana, but rather to be solicitous to practice the virtues which lead men to perfection. Various particulars of Buddhist doctrine tending to more clearly show the character of the foun ler of the sect were stated at some length, by Colonel Higginson. The four principal points of the Buddhist doctrine tending to more clearly show the character of the foun ler of the sect were stated at some length, by Colonel Higginson. The four principal points of the Buddhist doctrine these which constitute "The Wheel of the Law" as it is called, are the existence of pain, the source of pain in unregulated desires, and the means of effecting this work. Upon these four points, around this which, evolves the whole system of Buddhism. When this to beginning to teach, Sakya-Muni found that not only spiritual but moral forces were arrayed against lound; the source of the condemned himself to cternal degradation, from which no form of trausmigration countries binin. This the Buddha destroyed, but by saying anything against it, but shappy crushing it by the force of his exemple, and to-day in all the East, Hindustan is the only country where easte romain in f

impair the stability of those institutions which have, after all, endured for two thousand two hundred, years.

In conclusion, Col. Higginson said that it had been remarked by one of the foremost thinkers of the country, that all prophets had one central word around which their systems revolved; that of Budhn was tunnication, that of Jesus, love, but he should prefer to say that Budhha taught remunciation and love, and Jesus love and reminciation. When humanity should make up its criticism on these two religious, it would say that both too much ignored the citek ideals of beauty and truth, and would occasionally turn from their solenn temples to the sumpy life of Socrates, and to his death, refusing to distrust the author of the universe, or believe that anything could be otherwise than well. All three doctrines were needed; no one channel was wide conquel for the religion of the world; we needed build and Judea as well as Greece and Rome, and should not quarter with one because it was not the other. It had been said that when, in the reign of King Asoka, the door of the Buddha's tomb was opened, if was found that after two hundrel and eighteen years the lumps were still burning, the flowers still fresh, the perfumes more fragrant than ever, "and so," said the lecture, "after more than two thousand years we open that tomb again, and find that the light still burn file perfume carrestill fresh, and the perfume of that noble life still remains immorfal."

PRICE FOUR CENTS. CURRENT NOTES.

Colorado is knocking at the door.

Gold to this world covers up as many line as charity locs in the next.

Good Baldwin apples are selling in England to-day

for a penny apiece, here they are five cents, and from North Adams, in this State, is soon to have a first-

class flouring mill.

Minister Washburne has sustained a remarkable popularity among natives and foreigners in Paris, through good and evil report, and at last commands

the respect of all. And now the New Yorkers are betting largely on the acquittal of Stokes.

Theodore Woodhull and Victoria Tilton are nomi-

ancounter wounten and victoria inton are nominated for president and vice-president.
The woman question.—question of age.
Syracuse, N. Y.,is said to have sait on the brain, and well she may have, after producing nine million

bushels last year.

The railroad freight lines from the west terminaling in this city, are now worked to the very extent of

their capacity.

New York contains one quarter, at least, of all the Jews in the country.

The New York savings banks have not yet recovered from the late nanic.

ered from the late paule.

The fortune of Mr. A. T. Stewart, of New York, is estimated at between tifty and sixty millions.

Brooklyn, N. Y., shows a mortality more than double that of this city.

Ceremonies, like flags, are best waived.

Russia sends to this country for large amounts of machinery, and hundreds of locomotives are built for her railways in Philadelphia.

Small-pox is increasing at Baltimore.

her railways in Philadelphia.

Small-pox is increasing at Baltimore.

The year 1872 is not likely to close, we fear, without some wild work in Europe.

They have "fire bugs" in Rome, Italy, as well as in which we there have the state.

other unfortunate localities. other unfortunate locations.

O. W. Holmes says that humility is the first of the virtues—for other people.

It is singular that when apples are scarce and dear,

clder should be so cheap and plenty. Political como-nists having given up, the chemists are solving this riddle. San Francisco merchants sent 180 tons of teas cast-

San Principe on Principe services only the care-ward upon one train lately.

The citizens of Troy, N. Y., propose to establish a college for women in that city.

Richmond, Va. aspires to a hotel on the European plan. Good for the landlord.

Barefooted Irishmen wear Cork soles Wilmington University, Delaware, has at present sixty-one female students.

Bravil no longer rests under the stigma of slavery,

and already shows other hopeful signs of advanding civilization. The schoolmaster will be abroad next. Revolvers are now sold by the barret in Boston and, of course, go of briskly.

There's a policeman in every man's conscient though not always on duty.

Western lately walked two days running, and was

teak for a fortnight afterwards.

The French have a very significant saying:—"What woman wills, God wills also." Our friend Quiz says he has two vehicles, one in the arn, and his wife's a little sulky.
Divorce is as facile as ever in Indiana.

The lamb-like Apaches, of the western plains, have gain been gathering a few scalps.

It seems that a man was "severely frezen to death," according to a Canadian jury lately.

The fine Inman Steamer the "City of Brussels," is the fastest occan steamship affont.

The tide of travel sets from Europe to this side of the Atlantic at the present time.

The state of Alabama has six large and profitable cotton factories running at present.

Washington, D. C., has been particularly deficient in public amusement this winter. Philadelphia has over one hundred and fifty citiens who are counted millionaires.

zens who are counted millionaires.

Henry Wilson says, to be an American citizen, is as good as a title of noblity in Europe.

They don't think it anything to have 10,000,000 bushels of grain in store at Chicago.

The air wire sches us from Guba comes impregnated with the fune of bloodshed:

The press—the artillery of thought.

The District of Columbia, in emulation of the sections, owes the sum of \$3,000,000.

In the early history of Hurvard College, corpores In the early instory of Farvard Conege, corporess punishment was of daily occurrence.
One crime is everything, two nothing, says the unscrupulous but clever Madame Deluzy.
Hay is very scarce and very dear, all through Now England, where it can be got to market.

France-a vale of Thiers.

According to Agassiz man existed upon this earth one hundred and lifty thousand years ago!

It costs the city of New York, as a corporation, a million of dollars a year for illuminating gas. ading article.—

It is said that after Lot's wife was turned to e got a fresh one. The French Assembly has in its organization forty

physicians. Probably with a view to operate on its A colored gemman's sign in Mercer street, Na

York, reads, "Boots blacked inside."

A mouse in a New Jersey bank sadly complicator cashier's accounts by making a nest of three or four thousand one dollar bills. According to the papers, over one hundred ladies are studying law in this country.

The first street car lately commenced running in

Small-pox, rowdyism and reform are on the increase New York.

in New York.
There are twenty-eight orphan asylums in the
State of New York, sheltering 9000 children.
The Indian meaning of Missouri—Muddy.
The season just closed has been the gayest one in
the fashionable society of Philadelphia for more than

There are fifteen cities in Massachusetts.

Hartford is following the good example of Boston in the establishment of Holly Tree coffee houses.

The Michigan Central Railroad will next season bigin another track from Detroit to Chicago. It

Autumn hues-cutting fire wood. The first Presbyterian Church of Elizabeth, N. J., has not missed a service for two hundred and seven consecutive years.

A New Belford whale ship took a fish lately in the

North Pacific that yielded one hundred and forty-cobarrels of sperm oil. A Parisian barber, "crossed in love," shot himself A Parisan barner, "crossed in love," snot missed the other day, before the false one's door. Probably with a hair-trigger.

Carlyle says, that every battle has bloody conjugation: "I kill, thou killest, he kills; we kill, you kill that the "I Hilling the."

they kill." Killing Idea.

No franking privilege axists in England.

A New York paper estimates that there are three hundred thousand snokers in that city, averaging two cigars each per day. The Hartford Courant is, we believe, the oldest newspaper in America, having been issued co-tively for more than a century.

The Northern Pacific Railroad has the small sur side of 50.000.000 acres of valuable land, composed of ferifie plains and rich valleys. We are indebted to that able and indefatigable press correspondent, Major BEN: PERLEY POORE,

or valuable public documen 4.

A Cincinnati inventor has a machine which will accurately weigh gas in place of the ordinary style of neasurement, thus registering quality as well as Voice of nature.—the mountain's peak.

There is considerable excitement, in private circles, about a late misalliance in New York, but such things have happened ever since King Cophetua loved

It has been announced, several times, that the average consumption of water in Boston, amounts to seventy gallons daily for every inhabitant within the

seventy gallons daily for every inhabitant within the city; a great waste, certainly.

I unch calls a sneeze, a head wind.

German emigrants have been specially directing their stels, for a year or more, towards Telles. They are a thrifty class of people, and generally arrive in this country with pecuniary means.

It looks very much as though the Black and Casplan Sens would be united by a broad and servicable canal, It is shown that it can be done for about fifty million of dellars, and Russia seems in carnest.

Movement in real estate,—earthquakes.

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