THANKSGIVING SERMONS.

BY THE REV. HENRY WARD BEECHER.

Mr. BEECHER preached yesterday morning in Plymouth Church to a very large and attentive congregation. We give a full report of his remarks:

"And all the people departed, every man to his house; and David returned to bless his house." [1 Chron. 16:43.

I have read in your hearing the ceremony and worship of Thanksgiving, recorded in the Old Testament, performed by David and his servants, upon a memorable occasion of the restoration of God's long exiled Ark to its House. You will observe that I have selected the closing verse of this chapter for a text.

When the public ceremonies of thanksgiving were done, every man returned to his own *house*, and David, the chief man of the nation its king, set the example, and returned to bless *his* House. The Sanctuary and the House the public Congregation and the private Household, the Church and the Family—these were the features of that Hebrew polity, which, acting through ages, has stamped its influence upon Western institutions. For when the Jews had been torn up and part of them destroyed, and the rest scattered like chaff in all the world, the shadow of their old institutions fell upon modern days; and, like the shadow of the Apostles, it has had more power in it than the living presence of most institutions which the world has had.

The Greeks have left to the world a remnant and an ideal of art—a language, and not a philosophy, but a motive toward *philosophizing*—but not a single *Institution*. An institution is an organized power, either of ideas or of implements of power. I do not remember *one* that came from the Greeks.

The Romans—less than the Greeks in language, less in philosophizing tendency, less in art—have left to the world most powerful organizing tendencies. The Law of the World has the Roman leaven in it.

The Jew and the Roman have left institutions to the world. The first, institutions based upon natural instincts; the second, based upon ideas and artificial wants. The Jew organized the affections: the Roman, the civil rights of man. The Family is Jewish; the Civil Law is Roman. Both of these are yet Living Forces. But one works at the root, the other in the branches. The one shapes the inward life and substance of men's nature, the other shapes the outward life and actions.

Our Puritan Ancestors were men of the Old Testament Dispensation, planted in New-England. They were mighty, but not normal. They were driven by disgust into a reaction against amenities, graces, innocent sports, and the spirit of art and beauty. No man formed by a reaction can be normal. They were driven by suffering and persecution clear back of the New Testament into the Old. And as the Jews were sometimes driven out of Old Jerusalem and compelled to hide from their enemies in the mountains round about, so the Puritan was driven out of the New Jerusalem of Gospel and compelled to find rest and refuge in the more rugged passes of the Old Testament. The Old Testament was a Child of Storms. It was the gradual product of times of suffering and wrong. It contains the views of truth which peculiarly sustain a man under such influences. The views of God; the exhibitions of Divine Justice; the whole revelation of Providence, are such as to comfort men who are stripped by misfortune and foiled by persecution. And, in every age, men who are deeply religious, and called to suffer persecution for a moral principle, have taken refuge in those views of God which the Old Testament gives. And they will continue to do so till the end of the world. Criticism may destroy it, and skepticism turn it under like sod double deep—but the moment men are brought into distress by wrong they will search it out, and dig it up, and live upon it! Being so driven, our Puritan fathers became thoroughly imbued with Old-Testament ideas. It was fortunate for us that it was so. There are no such influences in the world for the formation of the Family as the Old-Testament influences. All other institutions were subsidiary to the Family—this was the *paramount* one. Customs, festivals, worship, ritual, temple—all were to give way at length—the Family never. And while these lived they were but the servants of the Family, and whatever influences came from the more general and public Hebrew institutions ran by the peculiar channels appointed by God, down into the Families, so that the whole polity of the Hebrews was not a central lake of theocracy, fed by all the streams and head-springs of families, but rather a reservoir, and families were supplied with influences by drawing from it. The Government and Church were made for the family, and not the family for Government or Church. When David and the people had finished the *public* service of Thanksgiving they went to their HOUSES. That was the right place to go to. Whatever a man gets in the sanctuary he should store up in the House.

In the beginning the Thanksgiving Festival of New-England was a festival for harvests—a festival of ingathering. It told the history of the year. Its meaning, in the meeting-house, was expressive of joy and gratitude for the year's fidelity to its laws and the applications of them to human wants by human skill and industry.

On such a day one might go back to the first furrows of Spring; to the birds swarming after the plowman and seedman; to the sowing and planting; to the tender lifting up of the willing earth by seeds first peeping forth to see if it was time to wake up and grow. We look back through long files of Summer days, whose glittering rays were brighter with heat and sunlight than all the lances of an armed host. Warm rains patter on the roof of our memory; we see the black-bellied cloud; we hear the voice of thunder, which is the only sound that dare represent the voice of God, except the ocean when it breaks upon the shore. We look back and smell the orchards, and see the yellow harvest-field. We hear the creaking of wheels, as the waits bear home the grain-fleece of the earth. Standing in the mouth of November, which is the porch of Winter, we look back through ruddy boughs and gold-ranks of multitudinous harvests, into the open bosom of Summer and into the very eyes of Spring, and lifting up our hearts we thank God for furrow and seed, for grass and flower, for corn and fruit, for rain and dew, for light and darkness, and for the whole mystery of that sublime year, through whose evolutions God brings forth all the treasures of our outward life!

But though this day is and was a day of Harvest Thanksgiving, the peculiar Anglo-Saxon, Hebrew, Puritan spirit has covered it over with another feeling. The whole abundance of the year is but God's offering of love to the Family. The *Household* is the grand center. And fruit and grain, wool and flax, root and seed, all take their value from what they can do for the *Family*.

The plow doth not serve the field, but the owner. It is the right hand of the farmer-family. The scythe and the sickle are but the fingers of the household cutting the locks from the head of the year. And what thing is done, on the farm, in the shop, along the street, but is done for the Family? Only the navy and the army do not work for families. They are unnatural. They are not institutions founded on natural instincts, but organized medicines to be administered to the diseases of natural instinct. But the merchant runs not through an itch of gold alone—it is the family behind him that works more than mere love of money. It is not the love of work or skill that drives up the shop—it is the love of wife and child and the holy sanctities of the Roof.

Hence Thanksgiving has its heart in the Family. We go first to Church. But then, like the people and like King David, we go back to our house. And on that day there was not a Hebrew who, once within his own door, did not feel every inch as great as King David. He was as great. The King of Israel was nothing but a father and a husband in his own family. King was less than Father, and the greater swallowed up the latter in the Family. And, among us, every man that hath a home hath a throne such as King David never sat upon, nor gold and ivory Solomon either.

When God calls together man and maiden, wedding is ordination; they are priests of God. When he trusts them with a cradle then he crowns. But in the Family the Heart wears the crown, not the Head. And when with triple crowns multiplied, the parents at length present their children to the Lord, safe and saved, not Solomon in all his glory was arrayed like one of these parents! And the Queen of Sheba, who came leagues and days to hear Solomon talk, might double the leagues and multiply the days of journey to hear the superior wisdom of a mother, venerable and good, lingering on earth that we may know the temper and disposition of Saints in Heaven!

The Thanksgiving Day, then, is in heart and spirit the FESTIVAL OF THE FAMILY!

Now come home the children. New all forbiddings cease, and rules relax; unwonted places are laid open; locks give back their bolts; jars and cakes are open; locks give back their bolts; jars and cakes are common as grass; no rooms are too fine for treading—no clothes too nice for wearing—no places too select for familiarity. The children may go up and down through the house—through pantry and cupboard. Frugality is the only thing locked up to-day, and Parsimony is expelled; Generosity comes instead, and open-handed Abundance. It is the grand day of Family joy and liberty, in which it is a sin to be sober and a virtue to be merry.

But, as we must for yet awhile tarry here, we will beguile your weariness by that which is the next thing to home—a discourse of home:

I. God be thanked for THE HOUSE. The heart cannot carry all it feels, and so it overflows every day, and the house is the place where all its streams do collect. The heart is like a plant in the tropics, which all the year round is bearing flowers, and ripening seed, and letting them fly. It is shaking off memories and dropping associations. The joys of last year are ripe seeds that will come up in joy again next year. Thus the heart is planting seeds in every nook and corner; and as a wind which serves to prostrate a plant is only a sower coming forth to sow its seeds, planting some of them in rock crevices, some by river courses, some among mossy stones, some under warm hedge, and some in garden and open field, so is it with our experiences of life, that away and bow us either with joy or sorrow. They plant everything around about us with *heart* seeds. Thus a HOUSE becomes sacred. Every room hath a memory, and a thousand of them; every door and each window is clustered with associations.

After years and years we go back to the house of our infancy, and faces (that long have looked up without seeing the roots that grow over them) look out upon us, and an invisible multitude stand in gate and portal to welcome us, and airy voices speak again the old words which men do not hear except in childhood and in the house.

One pities spirits that have no *bodies*. Poor things! what a mortification it must be to flit about like a shadow, or so unsubstantial that men can look through you and not know that you are there. It may be all well enough in August to wish oneself a cloud, riding in fleece high up in the cool air. But when one has in Autumn and Winter heard his own footsteps awhile, grasped substantial hands and clasped forms that he could feel, he feels a natural pity for poor misty spirits that cannot condense enough to be palpable to the senses. But what a poor, shivering, restless, rapping sprite is without a body, that is a living man without a HOUSE. He cannot take root. A man at a hotel is like a grape-vine in a flowerpot, movable, carried round from place to place, docked at the root and short at the top! There is no where that a man can get real root-room, and spread out his branches till they touch the morning and the evening, but in *his own house*. If I could I should be glad to live in the house that my ancestors had lived in from the days of the Flood! That cannot be, for in ascending the line of ancestry I find the people but not the houses; and it is more than suspected that some of them never owned one. My father's house! It is like a picture rubbed out. The frame and canvas are there, but strangers have possessed it. The room where I *was* born, where my mother rocked my cradle, and sang as angels do, where she died, where all my boyish frolics began and life spread out its golden dream—they are all everlaid by other histories. We planted pleasant things in the old house, but the Assyrians came in and settled down in them. The educating power of a house cannot be overestimated. It is doubtful whether civilization would not totally change its character, if men should cease to live in their own permanent homes. One reason of the difference between city and country is that men board or rent houses in cities; they own and abide in the country. One has the advantages of a house and a *household*—the other not. A family without a house is a camp merely fortified for the night; but a family in a house of their own, are a family in a permanent fortification. It is well called a HOUSE-HOLD, as if it was a fort and citadel, into which men may run all their life long and be secure! A nation of men on wheels would remain Calmucks forever. A rolling stone gathers no moss.

II. *The Table.* I do not believe that we think enough of that purifying power which domestic affection has to clothe and hide all the animal necessities of our physical nature. It has always seemed to me a very strange thing that man should be an *eating* animal. I have wondered that he was not made like a mistletoe, mounted on some branch which does his eating for it, and serves up to its daily want digested sap. Or that he was not an *Epiphytes*, or air plant, that hooks on to the bark and swings in the air, collecting its food from wind and atmosphere. For, (imitating philosophers when they would confuse knowledge,) eating, *per se*, is a very gross operation for a spiritual being. The mouth is but a mill. Therein goes perpetual grists for grinding. The eye hath a certain noblesse, as it is the sun of the head, and shoots forth beams of light. The ear takes in—but it is only impalpable sounds. The nose is a recipient, but only of such parts of things as are too etherial for form and which exhale in odors. But the mouth is a strange aperture, into which men cast untold substance, and it hath never yet been filled. Nor do I believe that any man can quietly watch the steps of eating, grinding and swallowing, as a mere animal act, unclothed from associations, without feeling even more disgust than he would at a pig's banquet from the noisy trough.

And yet, if there is one word that is universally significant of love, peace, refinement, social amenity, friendship, pure society, joy—it is the TABLE. Such power hath the heart to clothe the most unseemly things with its own sweet vince and fragrant flowers, that we have not only forgotten that eating is an animal act, but we have come to associate everything that is sweet and beautiful with it. We no longer think of appetite, but of love. It is not food, but society that we have. We cover the merest animal necessities with such sympathies, mates, joys, conversations and gayties, that the table, the symbol of appetite, has cleared itself from all grossness, and stands, in the language of the world, as the center of social joy—a feast becomes sacred hospitality; a festival is a religious observance.

III. Next in the house is the *Chamber*. Naturally it is the *waste room*: six or seven hours of every day men are breathing corpses; the face discharges expression; the brain gives up thinking; life has gone; only the animal lies there, pulsating, breathing, snoring—helpless as an infant—unnoticing as a statue; all gone, all vacant, empty, useless. Looked at without *educated associations* there is no difference between a man in bed and a man in a coffin.

And yet, such is the power of the heart to redeem the animal life, and clothe all rude and uncomely things with its own leaf bearing branches, that there is nothing more exquisitely refined and pure and beautiful than the chamber of the house in the house. Sleep—it has sprouted up with all the flowers of poets! The couch! From the day that the bride sanctifies it to the day that the aged mother is borne from it, it stands clothed with dignity and beauty. Cared be the tongue that that dare speak evil of the household bed! By its side oscillates the cradle—not far from it is the crib. In this sacred precinct, the mother's chamber, lies the heart of the family. Here the child learns its prayer. Hither night by night angels troop. It is the Holy of Holies.

IV. *The Kitchen.* Let us not see in this the mere manufactory of cakes and pottage. Let it stand, as it is, as the symbol of charitable hospitality—as the room for the service of the superior to the inferior. The Law of God is, that they who are superior in endowment and position, should so generously serve those that are inferior, that for very love and gratitude they in turn should run to serve the wants of the superior. Selfishness has corrupted all this. Love will yet restore it. The old Kitchen! Its ample hearth never cools from January to January. Nor should it—symbolizing as it doth, kindness, benefaction, shelter, support.

Here not only are the family fed but hither come the poor; the unhoused and unfriended find a rest; the hungry are fed; the wanderer, upon good errands, or upon none, the poor addled vagrant, the brain-shattered innocent, the song-singing, story-telling *Do Nothing* all find the kitchen better than a palace. And children, who love heart and familiarity better than state and solemn circumstance of ostentatious respectability, throng to the kitchen. In after days we think of it—not with hungry thoughts and eating memories. No. The *kitchen* brings back to my mind the great fireplace where, through long Winter nights I saw more wonderful pictures and pyrotechnics in falling coals, flashing brands, trooping sparks, than ever Castle Garden tried to show—the great *setter*, the scenes of roaring mirth, when after apple-paring the whole family forgot distinctions, and the parents were all children, and the servants were all children, too; and maid and hired man, child and mother, ran the screaming rounds of blindman's buff (has never *one* blind), in screaming confusion, and Order gone up chimney—and Revel, hand in hand with love and purity—leads on the night.

Blessed be the kitchen—not for its roasting-jack or glorious oven—though these are not to be lightly spoken of on such a day as this—but for its broad and willing hospitality—for its ready and unostentatious charity—for its democratic qualities. For the kitchen is the only place in the house where all the household are upon a level, and where, love being the agrarian, forms and observances, ranks and differences are swept away without offense and without wrong or injury.

V. But no house is complete without two pieces of furniture—the cradle and the old arm-chair. No house is full that hath not in it a babe and a grandfather or a grandmother. Life becomes more radiant and perfect when its two extremes keep along with it. The two loves which watch the cradle and serve the chair are one. But how different in all their openings and actions. To the child the heart turns with mere tenderness of love. To the aged parent, love is borne upon a service of reverence. Through the child you look forward—through the parent you look backward. In the child you see hope, joys to come, brave ambition, and a life yet to be drawn forth in all its many-sided experiences. Through the silver-haired parent, you behold the past, life done, its scenes enacted, its histories registered. If God calls you to follow your child to the grave ere it has ceased to be a child, you send it to heaven that God may rear it for you, saying, Take it, Oh Father, too soon snatched away, and keep it; and keep me till the weariness of life is ended and I go too.

But when the parent goes, ripe in years, his life blameless, his fruit gathered and garnered, we give his form to the earth, saying with gratitude, God be thanked that he hath so long lived and so well; and God be thanked that he hath now departed. Go, my mother, to thy rest, and be sure that I will follow hard after thee and soon overtake thee. The speaker then made two points of application, enjoining remembrance of the poor, the homeless and the oppressed.

BY THE REV. DR. CHEEVER.

At the Church of the Puritans, the pastor, the Rev. Dr. Cheever, delivered a sermon to a large congregation. After the usual opening exercises Dr. Cheever announced that his text might be found in the Book of Proverbs, 20th chapter and 14th verse:

"The king that faithfully judgeth the poor, his throne shall be established forever."

In commencing his discourse he said:

A great governmental principle is here enunciated; and being so intimately connected with the prosperity and perpetuity of nations it might have been expected to attract the notice not only of kings and rulers, but of political economists; whereas it has been treated with most absolute neglect. At the beginning of kingdoms, states and national policies, had this principle been set in the ruling place, where God has placed it, uninterrupted and eternal prosperity would have resulted. At a much later period, when the habits of nations, like those of individuals, became fixed, and pauperism becomes an integral element of the national existence, the Ethiopian may change his skin and the leopard his spots sooner than its great depths can be sounded or its evils cured. It becomes, after long neglect and growth, a frightful component of vice and misery, a festering heap of the materials of ignorance, anarchy, immorality, wretchedness and revolution. It is a circulation of elements in the lower regions of society as bad in a moral and political view as it would be in a physical and sanitary if the contents of the sewerage of a whole city, instead of emptying into the sea, were returned by iron arteries to be absorbed and diffused in the cellars and the ventilation of our houses. The subject in the text is the Prosperity of a Nation by its care of the Poor; or, in another shape, the Evils of Pauperism, and the only mode of their Prevention, Management or Cure. I shall *first* historically illustrate the text from the Word of God; *Second*: Show what provision is appointed in that Word; *Third*: Some of the causes of Pauperism as developed there; and *Fourth*: In what way, at what time, and with what concomitants the Gospel is to be applied as the only remedy. The state of a nation where the poor are justly judged and provided for, I need hardly say, is a state of Freedom. Liberty is dear to that nation, and all the people enjoy it as their birthright, and it is the care of their Government to secure them in it. In the Word of God the oppressed and the poor are classed together, and all the world over oppression is a great cause of poverty. Slavery itself, the intensest form of oppression, is the poverty of many for the riches of the few; but that kingdom is best governed and happiest where the many and not the few enjoy the freedom and the privileges of society, and enjoy them in as perfect an equality as the different degrees of virtue and ability will permit.

At the allusion to Slavery several members of the congregation left their seats and bustled out of the church.

The speaker then went on to say, that although it was not stated in the text that a nation that oppresses its poor, or does not faithfully judge them, should not at any time prosper, but on the contrary, in the Word of God, it was admitted that for a season, even by means of oppression, there might be great apparent power, luxury and riches, yet God demonstrated to us that the end thereof was death, and that such a nation was on the high road to perdition; the most striking example of which was given in the history of His own people, the nation of the Jews. The most pointed and tremendous illustration of the text might be found in the 22d and 34th chapters of the Prophecy of Jeremiah. In regard to these people, they became so in love with power, and of such insatiable avarice in the desire of turning their men servants and maid servants into slaves and articles of property, whom they could hold at their pleasure and exact their service without hire, that they combined to introduce and establish in place of the system of freedom and paid labor which God had appointed, the system of Slavery which he had forbidden. They concocted and completed this enormous crime under the reign and guidance of Zedekiah, the last King of Judah; and they had no sooner done it than the sentence of God's wrath followed, from which there was no reprieve, and in only three years time Jerusalem was turned with fire, and the whole people were swept into captivity or destroyed with sword and famine. The 22d chapter of Ezekiel and 5th chapter of Jeremiah were also cited in illustration of the text. Now although, said the speaker, some may wish that all reference to such a subject as that of Slavery could be avoided on every such occasion as this, (and would to God there were no such thing as Slavery, so that there never need be any occasion to mention it,) yet all must be compelled to acknowledge that the view of that subject which we find in God's word is God's own view in regard to it, and is put there for his creatures' guidance; and it is neither wise nor safe for us to hide ourselves from God's judgment on that or any other subject. And after all our circuitous political turnings and windings, we shall have to present ourselves at the bar of God's word. It must come to that for God is the judge, and promotion cometh neither from the east nor from the west, nor from the south; but God is the judge—he putteth down one and setteth up another. And although this is a sore spot for us, and the whole region of the sore very tender to the touch, and easily irritated, yet I will not think so poorly of a congregation in the Church of the Puritans as to deem an apology necessary for presenting any of God's messages, historical or perceptive. On the contrary, you love to hear God's whole Word freely and boldly spoken: and for this cause also we may with Paul thank God without ceasing because ye receive His Word not as the word of men, but of God, which effectually worketh also in you that believe. It is the selfish pursuit of wealth, prosperity, and power, as ends, and not means, with the neglect at first, and afterward the oppression, of the poor, the weak, and the unprotected, that has brought nearly every great nation of our globe in turn to destruction. Slavery has always been one of the producing causes of national poverty, though it has been ranked among the sources of national wealth; but Slavery is ignorance and poverty combined, and oppression added. The Roman Empire fell by this cause—the selfish luxury of the wealthy and the frightful ignorance of the poor. The 89d Psalm against unjust governors and judges, together with the 94th, 74th and 72d, was consulted in illustration of the text. Upon the second point—the provision appointed in the word of God—the speaker said the faithful judgment and right government of the poor requires and comprises their education in religious knowledge, which is at the bottom of everything else, and is the only security and pledge of perseverance in any and every effort of benevolence that can be resorted to. The thing as it lies in the Bible is a study for political economists. It were well for Matthews and Smith, and Jay and Bentham, and the whole crowd of modern schemers in that science to humble themselves a little to the study of its principles as they glitter in the midst of the riches of the word of God. In this strain the speaker continued at some length, contending that the teaching of the scriptures was the best means of elevating the social condition of the poor. In the course of his sermon Mr. C. alluded to soulless corporations and hardhearted landlords who ground down the poor to the very dust. He thought that Christian Station-Houses, instead of the present range of miserable, disgusting, repulsive places called Police Stations, should be established by the philanthropic, where the poor wanderer might enjoy a comfortable night's rest, have a good meal in the morning, and scriptural lessons taught them. Steady employment, and wages for it, and instruction with it, is what every city and State is bound to provide for the industrious and able-bodied poor. He thought that instead of expending millions of dollars in public parks so as to give the citizens fresh air, the money might be expended in erecting work houses for the poor. The North and East Rivers were large parks, and supplied the citizens with all the fresh air required. Mr. C. then proceeded to show some of the causes of pauperism, the most prolific of which was Romanism, and argued that the children of the poor should be looked after, as this would strike at once at the fountain head. In conclusion he said: It is the Bible and religious instruction, along with the opportunities and the teachings of industry, that alone can bless our poor and raise them from want and misery. How glorious would be our certainty of the future if only one generation of the children of the needy were thoroughly trained upon the principles presented in God's Word, and essential to the guardianship and security of our liberties. And when we consider that he that knoweth to do good and doeth it not, to him it is sin, and regard the power and opportunity God has given us as a people, and the corresponding responsibilities with which he has invested us, who can estimate our guilt and loss if we continue indifferent and neglectful!

BY THE REV. DR. ADAMS.

Divine Service in Dr. Adams's church yesterday morning was very numerously attended. After the usual prefatory services had been performed, and a collection taken up for the benefit of the New-York Juvenile Asylum, the pastor of the church,

The Rev. Dr. ADAMS, came forward, and, taking his text from Nehemiah, chap. viii, said in effect: The day we celebrate is distinguished from the Sabbath in that it is magisterially authorized. Most ministers, on this day, seem to feel themselves at liberty to speak on the political questions of the nation. It has been the fashion for politicians and editors to speak of the action of the clergy on political questions with unmeasured denunciation or unqualified approbation, according as their several points of view agreed or disagreed. As I have never heard or read a statement of the connection between the pulpit and politics that entirely met my views, I shall endeavor to analyze the question with due care. In the early history of our country, when the Puritans, who had preached against conformity with the State Church at home, finally came to colonize New-England, the people had no newspapers in which to discuss political questions, and from the pulpit resisted a strain of political preaching that would be entirely unnecessary in our own times. When we were in a colonial and formative condition, religion was the very soul of our politics, and the pulpit everywhere was the focal point, and the means of forming, if not directing, public opinion. In the trying times of the Revolution the clergy, with few exceptions, took a prominent part in arousing the patriotism of the people. They taught the warriors to feel that the hand of God was wielding the sword of their cause, and so cheered them on that they almost saw the armies of the Most High arrayed on their side. Sometimes they went with the soldiers to the camp, and often as surgeons, succored the wounded on the battle-field. And, when our liberties were won and the still more formidable task of framing the Federal Constitution was imposed upon the States, the clergy took a leading part in the work. Then nobody said they were out of place; then their labors were thankfully accepted; then the pulpit was more than the newspapers and electric telegraph of to-day. Heretofore the people had been united as one man, but after the battles of the Revolution, and the formation of the Constitution there came a lull. Suddenly there was a change in the Administration. Under Jefferson, the clergy found themselves in the minority, and they thought honestly that with the spread of Jacobinism all that the country had gained was about to be lost. Remember that this was at the time when the French Republic had publicly dethroned God and proclaimed the wildest infidelity. From this time to 1812 they feared that Napoleon would invade and subjugate this country to French infidelity. Was it to be wondered, then, that the clergy who had heretofore filled such high positions in the political history of the country should inveigh against the spread of Democracy as the smoke of the bottomless pit? No fennel seed nor highly scented rappee was needed in those days to keep alive the attention of the citizens who sat under the fulminations that every Sabbath reverberated from the old sounding-boards of a thousand New-England pulpits. Talk about the political differences of our day. Why, they are nothing as compared with the strife and dissensions that prevailed among all classes and conditions of people in those days. The father would not speak to his son, and the maiden refused to dance with the youth who held to the abominable creed of Jacobinism. But we must have the magnanimity to forgive the clergy of those days; for they had been taught to regard all questions of State as their own peculiar business. But they committed the great error of confounding mere party questions with the great principles that underlie our moral, social and spiritual welfare as a nation. With the dissemination of newspapers the clergy felt itself released from active participation in politics, and gradually withdrew from the political arena. And now I would speak of the present duty of the pulpit. The clergy must preach the Word of God; their foremost energies must be directed to the salvation of the eternal soul; and the pure Gospel can never be preached without effecting a great political good. They must apply the Word of God directly to the life and soul of the community and the Government. They should counsel the Christian citizen to go to the ballot-box with the same spirit in which he would go to prayers. The great aim of the Christian pulpit should be to cast the salt of religious principles into the politics of the country. The clergy of our early history at length degenerated from their high-toned patriotism to become participants in mere party squabbles; let us guard against such a downfall. The speaker went on to demand the fullest and largest license for the clergy, and to warn the preacher against assuming to himself the air of the prophet. In conclusion, he asked if Americans had not good cause to be grateful that the birth of the Republic was watched over by the good men of the Church, until they finally secured to us the inestimable blessing of constitutional freedom.

The congregation was dismissed in the usual manner.

BY THE REV. DR. WILLIAMS.

The Rev. Dr. Williams of the Baptist Church, Amity street, took for his text the words, "*And thy paths drop fatness.*" Psalm LXV., 11th. We give a synopsis of his remarks:

It is elsewhere said that the ways of God are unsearchable. His power felt, although not seen, as at Belshazzar's feast, where a hand was felt, yet no form was visible, in which instance the mind that designed the message was recognized. These figures are often used as God's messengers to mankind in illustrating the method of His government; thus Solomon sings, impersonating the Church, "And my hands dropped "with myrrh, and my fingers with sweet-smelling "myrrh, upon the handles of the lock;" and Jacob, in blessing his sons, said: "Out of Asher his bread shall "be fat, and he shall yield royal dainties." God has also been represented as walking on the Firmament and making His pathway through the deep. We say He walks in all nature, science and art. Whenever we see the grass grow and the earth bursting forth in rich luxuriance to cheer the heart of man, there we see the pathway of the Almighty through the elements to the understanding of man.

The Rev. Doctor divided his subject into the two following heads:

I. The Goodness of God's path.

II. The Goodness of Man's path, when it conforms to that of God.

Upon the first of these he remarked that although war riseth out of the vileness of human depravity, yet it is permitted by God, and where his Providence does not interpose it may not be deemed unjust, but, rather we may believe in the existence of some wise design which will ultimately develop itself and give to the inquiring and faithful mind indeniable testimony that God is righteous altogether.

There have been seasons in the experience of this nation when ravage and desolation have swept over the land and displayed the anger of God.

The war now going on in the Crimea, the signs of the bloody element in China, may all appear to be surrounded by the basest malignity of which pompous aristocracy is capable, but in the end, by the ratification of a renewed and reinvigorated system of national law and commerce, God will appear as the preeminent—the moving cause.

We do not yet understand the chemistry of the air—we have not been able to traverse the vast laboratory of nature. Notwithstanding the vast improvements and the great progress which have been made in this nineteenth century, yet we are in the dark as to the reason—the cause of the raging of the pestilence and black death in the middle ages. Pestilence in darkness and desolation at noonday are God's secret ways of communicating His will to mankind—to individuals—to family circles—to nations. The message communicated is the fact of God's great power, and man's puny weakness.

About this time last year merchants speculated upon the war in Europe as a means of adding to their riches by the exorbitant prices they charged for food; and then came God speaking aloud through the channels whence oft proceeds his glory. Our artisan population were compelled to almost starve; the laboring part of the people felt the weight of God's foot as he was walking over the nation, and if the earth had been parched this present year we would to-day be calling upon God for mercy instead of offering up our thanksgiving for his benefits bestowed upon us.

The wine-growing countries of Southern Europe have been scourged by disease and famine—the fountains of heaven as it were withheld their dew, and the fruits of the earth were parched, and perished. Madeira for instance, whence have come many of the people who now grace our prairie peasantry and add to the strength of our nation. We have sent our bread across to feed those who remain, and their Roman prelates—their Romish priests have grumbled, and in a voice of exulting triumph have combined in announcing the downfall of American Protestantism. Compared with the past, it is cheering to know that the Protestant faith, being on the side of, truth cannot fall. The paths of God have dropped fatness upon liberal-minded Christianity, and the prospect of harvest is good.

God's care superintends where human law nominally governs. Human agency is but the hand of God fulfilling His great designs.

God humbled Egypt to teach her a lesson in wisdom, and He is ever leading nations to the brink of the river of Truth, that they may become wise and conscious of their dependence upon a Supreme ruler—God. He urges upon man the truth that the cattle upon a thousand hills are His, and the wild bird of the forest also.

It has been said that agriculture and commerce have been the harbingers of civilization and religion; but this was not a rule. Was this so, then God's hand would not be laid upon their elementary principles. It is that they may be the missionaries of His will that He continues to teach the world wisdom. We need not plume ourselves on the idea of our fathers having made great achievements, nor of the fact of our living in the nineteenth century, nor in the wisdom of men in any way whatever.

Do you say: Wind up the work of the Missionary Society—the work of Christianity? If you do, then you will wind and wind until you break the mainspring and become the subject of ruin and degradation. But no; you must act. It was well said by an eminent English statesman to the people in relation to emancipation: "If not by you—then over you." If you do not your duty, then God will take His own way—pursue His own method of displaying his supremacy. The threatenings continually heard between the North and South are but the voice of God—his path is dropping fatness in forming a healthy sentiment—a strong popular feeling in favor of Freedom. If you would be disciples, then, you must also be stewards. Let him that heareth say, Come.

II. In considering God's ways as a worthy pattern, we must remember that upon our footsteps depends our success in battle. It is God's wisdom that works out His ways; the wisdom of man, then, is so little that we ought not to waste our opportunity.

Moreover we need to pray. What piety will do for a man, it will do for a nation. Our Tract and our Missionary Societies must be more pious; their message to the world must be a free one—teaching one age to the world must be a free one—teaching one age to the world that man, as man, is entitled to the freedom wherewith Christ maketh his people free. Truth must succeed, as it bursts forth from the sources of purity, and God's angels in heaven will shed a moral light around your glorious being.

The discourse, of which the above is but a sketch, was richly illustrated by instances in history and nature, and was delivered in a plaintive but pathetic style, and was listened to with the utmost attention.

BY THE REV. DR. JESSE T. PECK.

The discourse at the Methodist Episcopal Church in Eighteenth street near Eighth avenue was delivered by the Rev. Dr. Jesse T. Peck at 11 o'clock yesterday. His text was from Psalms, forty-fourth chapter and fifteenth verse: "Happy is that people whose God is the Lord." The theme of the occasion was "God in America." We give but a brief sketch of a lengthy and able discourse, which commanded the strict attention and elicited the admiration of a large congregation. He remarked first upon our just pride of citizenship. It would be of no political or religious advantage to us to prefer any other land under the sun; and it is not strange that those from other lands should seek a home here. With what surprise would we regard one who should propose to us to seek a refuge in Ireland, Germany, Italy, Austria or any other country. No patriotism is so enthusiastic and at the same time so rational as American patriotism. The greatest crime of Americans is in the propensity to ascribe the honor of the country to Man, the secondary cause in achieving this splendid political and social result, and forgetting the great First Cause. We eulogize our forefathers but forget God. We acknowledge God, it is true, in the natural wealth and attractions of our country, but there are moral evidences of the divine power in America which should command our attention. We ought to distinguish between divine and human agency in the elements of our national greatness. The existence of all the nations of antiquity and those of every period and clime, apart from the American nation, was not a sufficient and satisfactory development of the powers and destiny of Man, and of the plans of the Almighty. The speaker then briefly glanced at the epochs from the antediluvian ages to the present time, to show that neither morals nor politics have in past ages achieved their destiny and traced the development of God's purposes down to the present time, and to its manifestation in the American Republic, as an ample sphere in which to make apparent His providential designs in a new and noble development of the human race. The time for this demonstration, he proceeded to show, was appropriately selected. Had it been in the earlier periods of the world, its appeal to rational convictions would have been less potent and conclusive. Time had been allowed for the school of ages to prepare the introduction of a new social order, which was evolved from the chaos of anarchy and despotism. God does not make abrupt, arbitrary changes in the social state; nor does he project suddenly upon the world a completed system of political order. The powers of government reside in the people. The spirit of Republicanism must bide its time. Its advent must be preceded by a profound sense of its necessity. Just time enough had elapsed when it asserted its right to dominion over the destinies of men—not, however, its right to immediate, universal dominion—certainly not in its outward forms. Formal Republicanism has neither the natural nor divine right to take forcible possession of the world; yet its mission is universal, although it may for ages coexist with other and antagonistic political forms. God, who had guided the elements, and superintended the preparations of more than five thousand years knew well the period of the grand crisis in which human hopes must pass over to another and enduring reliance, and knew how to prepare and exhibit that reliance when it was demanded. For the great mission of a model republic there was no too much time. How much time remains in the world's future none but the Omniscient One can tell; but, the rising toward grandeur of moral ideas and events indicates the probability that the world has not yet passed its vigorous growth. During the infancy of the Model Republic, while on its march to maturity, and during its contests with usurpation, not half of its power to bless mankind can be exerted. Its grand mission must be fulfilled after it reaches its majority. This is true, not only of Government, but of every moral force—the rising power of which indicates a vast sweep of redeeming agencies in the world's future for the realization of the Divine idea in the Creation and in the Atonement. The evidence of the incompetency of man to have chosen the time most fitting for this moral development is recorded in history. He who cannot see the wisdom of Omniscience asserting itself above the folly of man in the chosen period for the emigration of our Puritan sires, and in the wonderful crisis of the American Revolution, knows neither man nor God. It was impossible to have successfully demonstrated Republicanism in the Old World in contact with the forms and influences of monarchy. A novel theory must have time and room in which to experiment. God had reserved a continent adapted to this purpose. Its savage condition invited the coming in of a high and purifying civilization. That the native Indians had rights on this continent which were entitled to respect cannot be denied. That those rights have in numerous instances been disregarded is true; but it is useless to argue against Providence. This land was chosen for the theater of His special providence, and for occupancy by the representatives of a new social order. He hid it amid the oceans out of the sight of civilization, until His wise plans matured. He provided the man, the idea, the impulse which led to its discovery. There are obvious traces of divinity in the history of Christopher Columbus and his successors. His heroism and perseverance were more than human. God only could have furnished such superhuman energies. Unconscious of the invincible spirit that moved him through all his wonderful career, he was as verily the chosen instrument of Divinity, as was Moses, Joshua, or Elijah. Heaven directed the winds that filled the sails and brought him to the unknown land, which the divine plans required should now be discovered. The vast extent of the Western world suits exactly the idea of establishing here a model nation with the opportunity of working out, as an example to the whole race, the problem of government by the people—not that the whole of this domain was to be at once occupied or claimed. There must be room for enlargement, and only so much has been given at a time as has been required for the purposes of a progressive people. The Republic of America is yet only in the morning of its existence, and its territory is as large as was that of the Roman Empire, or that of Alexander the Great, and is but one sixth less than the area of the 30 or 40 Empires, States and Republics of Europe combined. Whether anything more will be required, it is not necessary now to ask. The geographical position and climate of this Republic is suitable to this scheme. How quick was the love of gain to assume that this new world was thrown open to its advantage; but how distinctly did Providence say to colony after colony that came over, "*I have not chosen you!*" Not so with the Pilgrims, who in the land of oppression had sighed for *liberty*. They had tasted its sweets until, as God ordained, they were at length upon the ocean bound for the New World in search of freedom to worship God. There was no danger to the Mayflower. It was the ark of a deluged world. In it was the germ of the model republic. It bore proudly and gallantly its precious burden to its appointed haven. Such men as were our Pilgrim fathers would not have been the world's choice for the forming of a new empire. But what wisdom and foresight could be more evidently infinite than may be seen in that choice? Religion was the grand controlling element that pervaded these colonists. They came here to battle with difficulties for its sake, to pray and at last to die; but not until they had sent their heroic blood coursing down through the veins of immortal generations. They said in their farewell address in leaving the old world for the new, "We are actuated "by the hope of laying some foundation or making "way for the propagation of the kingdom of Christ "to the remotest ends of the earth, though we shall be "but the stepping-stones to others." And what a foundation they laid! The lapse of ages will but suffice to show its amazing strength and solidity. It was not a part of the scheme of our pilgrim fathers to erect an independent Government. They intended to remain subjects of the British crown, but that Providence which guided them hither unfolded gradually, as divine purposes required. Dependence upon a foreign power was incompatible with the plan of a model Government for the instruction of the race. We see the workings of a concealed and mysterious power in founding the schools, diffusing the spirit, providing the preaching and provoking the resistance which produced the men, the high resolves, and the desperate valor of the Revolution. During the approach and continuance of that struggle there were constant evidences of a controlling Deity. The speaker then read various extracts containing acknowledgments—some of which were in official qu