MR. BEECHER'S ELOQUENCE

WHAT CHRISTIANS ONCE WERE AND WHAT THEY SHOULD BE.

Yesterday's Scenes in Plymouth Church—The Crush, the Flowers, the Sermon, and the Tennessee Jubilee Singers.

The cold notwithstanding, Plymouth Church was besieged as usual by the curious and fifteen yesterday, all unswervingly bent upon listening to the great preacher. An hour before strangers had any right to expect to be seated the vestibules and aisles were thronged.

The early comers endured an atmosphere almost as frigid as that outside, and the only compensating advantage that they enjoyed was to see the floral decorations taken in. These were two large vases of Egyptian lilies, with a couple of large handsome ferns. The choir, too, were practising in the lecture rooms, and as the doors were opened the notes of the chants and hymns for the morning service were distinctly audible. The visitors were not in very reverential mood, apparently. They laughed and talked with each other as freely as though they were to be said as reserved seats, and the flower-decked pulpit was the stage of a theatre.

A living sensation was created by the entrance of the prima donna of the choir, or singers, and the front men and women who had graduated from a college in West Tennessee for the purpose of giving representations of songs that lightened their servitude. Seats were provided for them at the front of the right middle aisle.

Mr. Beecher's mien was pending the list of celebrities. Mr. Beecher entered and mounted the pulpit with his face very leaden in suffering, and he seemed to grow more leaden. He then seated himself and glanced slowly over the audience. Apparently he is still suffering from indisposition, and he looks as if he would be a great subject. No one, however, could discern any trace of mental disturbance.

THE INVOCATION.

When the list of notes of the military had died away, Mr. Beecher advanced to the reading desk. Mr. Beecher's voice is very high for the upper mansion might be thrown upon the hearts of teacher and taught. He then read the first and second chapters of the first general epistle of Peter. The text was

"Unto the Lord a Noble Song"

followed. In the prayer, Mr. Beecher drew a picture of the existence of the Eternal City, where there is no death, no pain, no bodily ache, no church envy, jealousy or sin; where tears and sorrow are unknown, and the past is a dream of pain. He concluded with a hymn, which was sung with great feeling, and which was a wave of sorrow and disappointment, blended by social natures so that we cannot school, into this world we would enter. We stand upon the edge of you to look in. Christ is our hope, our light, our comfort, our all. We stand upon the edge of you to be delivered from all love of friends and desire to stay and to hurt and exciting, praised that sleeping all might wake in his arms, to rejoice forever.

After giving out hymn 536, of the Plymouth collection, Mr. Beecher read the usual notices. In addition to the cost merry Friday evening prayer meetings, prayer meetings at half past 8 are to be held every morning this week. The Rev. Dr. Bacon was announced to fill the pulpit in the evening. "The ministers to a church in Orange Street, many years ago, used to be members of our own church," said Mr. Beecher. "He has kindly consented to do so both on account of the parish at interest thus created and because of his warm personal friendship in me." The congregation then joined in singing the hymn

"Fountain of grace, rich, full, and free."

At its conclusion Mr. Beecher commenced his sermon, taking his text from I. Peter, ii. 7.

The substance of yesterday's sermon is contained in the following, which was delivered in the morning. The beginning of the sermon was devoted to a splendid sketch of the primitive Christians. Peter said the preacher regarded himself as one of the apostles to the men less the apostles were to the "strangers throughout Pontus, Galatia, Bithynia." He recounted the sufferings of the Christians, and showed how the Gospel was always preached in strife, and how the martyrs of every church thronged in the first. It is into this character of the life of Peter he had lived. Then the Jewish sages and shut their mouths in the presence of the Christians. In every virtue they were to be said as reserved seats, and the flower-decked pulpit was the stage of a tragedy.

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DEMANDING A NEW DEAL.

Muscular Democrats Dissatisfied with the Silk-Stocking Mayor—Meeting of the Tammany Committee on Organization.

Many of the Tammany Democrats, especially the patriots who do the hard work on election day, are greatly dissatisfied with Mayor Wickham's inactivity. They say that he has been in office more than a month and has apparently made no effort to remove any of the heads of departments, although charges have been made against Comptroller Green and Commissioner Van Nort, and damaging reports have been made by the Commissioners of Accounts against the Fire and the Dock Commissioners. They add that more than one-half of the Commissioners of departments are Republicans, and that a Democratic Mayor should use his utmost to give their places to Democrats. They know that the Mayor cannot remove heads of departments without the consent of the Governor, but they say that it is the duty of the Mayor to take the first step.

Some of the Democratic politicians believe that Mayor Wickham is held back by Kelly and Morrissey. They say that the two John's fear that the Mayor may come out of their control and ally himself to the silk-stocking wing of the party, and therefore they wish him to make no removals until Mr. Costigan's bill has passed. This bill, they add, in addition to giving the Mayor power to remove officials, restores to the Aldermen (a majority of whom are Tammany Democrats) the right to confirm or reject his appointments.

The Tammany Committee on Organization met on Saturday to consider measures to relieve the embarrassment of the Mayor and the party. After some consultation, they decided to instruct their representatives in the Legislature to push Mr. Costigan's bill through the Assembly, and then to force a vote upon it in the Senate. If the Republican Senators (who are a majority) defeat the bill, the Tammany leaders will retaliate by securing through the Mayor and the Aldermen a number of vacancies in Republican commissioncrships under the city government. The Tammany leaders do not doubt that the Governor will consent to the removals if the bills to confer upon the Mayor and Common Council the right to govern this city are made partly Republican bills and defeated by the Republican Senators.

NELSE NEYMOE'S BURIAL.

Impressive Ceremonies in "the Little Church Around the Corner."

The building and grounds of the Church of the Transfiguration, "the Little Church Around the Corner," were crowded yesterday afternoon by the friends and brother actors of Nelse Seymour. At two o'clock the body was taken from his mother's residence at 203 East Seventeenth street, to the church, under the escort of the Amity Lodge of Masons and the Benevolent Protective Order of Elks, an association of professional actors. The coffin bore a silver plate with the words: "Thomas N. N. Seymour, born Dec. 2, 1838, aged 36 years, 2 months." The plate was fastened to the coffin by two gold elk's heads.

The pallbearers were Frank Moran, Robert Fessler of Philadelphia, Geo. Williams and Tony Pastor (in behalf of the Elks, and T. Allston Brown and John Dillon (in behalf of the Elks). Buckus as representatives of the Amity Lodge. The church service were those of the Episcopal form, and were conducted by the Rev. Dr. Houghton. The music was under the leadership of Mr. W. J. Dollmore, a brother of Brother Dollmore of the Elks, and Mr. A. Wild for organist.

As the coffin lay in front of the chancel it was almost buried in the flowers sent by Sanderson's admirers. And a large number of less pretentious pieces there was a full standard rose of lilies, with the words "My friend" formed in tuberoses. This was Josh Hart's offering. A wreath of tea rosebuds and roses, from which was rising a white dove, and ex-Justice Dowling gave a large harp of white flowers.

Among those in the church were all the members of Brooklyn Theatre and Mr. Abbott's company, Mr. Stoddart, Harry Pelzer, Josephine Hart, and form the locations from Union Square, Fifth Avenue, Bowery, and other theatres.

At the close of the church services the body was taken to the Masonic Temple and deposited in the lodge room for the exercises. The journey was conducted by Deputy District Grand Master J. J. Morris. It is the first time that a body has been carried into the new temple, and it at fact added much to the interest of the ceremonies. Later the Amity Lodge held its regular meeting, when Messrs. Stevens and Dollmore made talks to the Cemetery of the Evergreens and buried in Tony Pastor's lot.

SLOW STEPS TO RAPID TRANSIT.

Mr. Church's Plan to Give Quick Travel to Every City in the State.

The Aldermen's Committee on Rapid Transit and the Assembly Committee on General and Special Laws, held a public meeting on Saturday in the Aldermen's chamber. The room was crowded by owners of up-town lots and inventors of plans for every conceivable kind of quick transit railroads. Mr. Speer presented a plan for a traveling sidewalk; Mr. Hondon submitted a model for an elevated road to run on both sides of streets; Mr. John S. Sewell explained a plan for an open underground railway; Mr. Church exhibited a model of his tube, through which he can be shot to fly passengers from the Battery to Harlem for four cents each, and at a speed of forty or fifty miles an hour; and another inventor displayed a model of a twenty-mile elevated railway. Mr. Thompson E. Dwire submitted a draft of a bill to authorize the Aldermen of every city in the state to provide for the building of rapid transit railroads. The bill provides that no road shall cost more than $500,000 a mile; that the cars shall be propelled by compressed air; that the property shall be taxed as other property; that the roads shall not be built on the Sabbath; that the cost of construction, and that one road, when completed, shall be operated by the city. Messrs. William A. Wheeler, S. Ward Bugle, Lawson N. Fairchild, Geo. H. Day, Thomas Hunt, Henry Sewell and Richard Lathers addressed the meeting in favor of the bill. Mr. Wheeler, Mr. Peckham (who said the new constitutional amendment prohibited the city from building railroads, he favored the passage of a general law, under which capitalists might build the roads, Gen. Butterfield favored a law by which the City might appoint commissioners to sell the right to build a quick transit road to the highest bidder. If the players failed to do the work, then the city should have the road, and should sell it to some other people.

Another public meeting is announced for Wednesday.

WHERE IS BILL KING?

Well-Founded Rumors of his Having Been in Washington Concerted.

WASHINGTON, Feb. 7.—The Ways and Means Committee yesterday examined witnesses with reference to the whereabouts of William S. King. William C. McBride of the *Evening Star* testified that several days ago Mr. Sampson, messenger of the committee, told him that three weeks previously he had seen King near the committee room. Sampson said he told Bassett, clerk of the committee, who said he was not looking for King. Sampson and Bassett were then called and testified that they had not seen King since the holiday adjournment.

Oscar K. Harris, correspondent of the Baltimore *Sun*, testified that a week ago Major Kane, General Agent of the Baltimore and Ohio Railroad, told him that King was in the city; that the rumor was well founded; that King had been in the city a day or two and was concealed. Major Kane then testified that he had no personal knowledge of the fact, but was so informed by a lady who gave his name he refused to give.

A LIVING PICTURE OF CHRIST.

Peter told the Christ to whom he had fled was living and learned of; whom he had followed after fell when led to trial. There was no power in this belief. The early Christians in the enthusiasm that they worship with would wealth and such reverence. Faith then was a living reality. Stevens and disciples, in times of later growth. Faith then were [illegible] to do the bidding of one whose faith [illegible] We are 2,000 years after that. Christ had [illegible] and [illegible] the [illegible] position, "he yet like [illegible] and [illegible] the difference between [illegible] and [illegible] [illegible] "you earn a dollar [illegible] Athens." [illegible] I am a follower of [illegible] bowing down to [illegible] "then go [illegible] [illegible] a [illegible] for the [illegible] horse," says the [illegible] [illegible] "I [illegible] [illegible] [illegible]