# RELIGIOUS.

## A Sabbath's Devotions in New York, Washington, Brooklyn, Trenton and Other Cities.

## SCENES IN WASHINGTON CHURCHES.

**President Grant and His Family Have to Leave a Church Through the Lack of Seats and Secretary Stewart is "Buttonholed" for His Photograph.**

## Sermons by Beecher, Chapin, Bellows, Lee and Other Lights of Divinity.

Yesterday, according to reports from various parts of the country, which will be found below, was marked by an unusually thronged attendance at places of divine worship, the weather everywhere being very favorable. The topics discussed by the clergymen were of the usual varied nature, and were as attractive in their variety as could well be desired for religious discourses.

### RELIGIOUS SERVICES IN THIS CITY.

#### FIFTH AVENUE UNIVERSALIST CHURCH.

**Peter Denying Christ—Sermon by Rev. Dr. Chapin.**

After the usual services in this church yesterday morning the interesting ceremony of administering the communion to those who wished to partake thereof was gone through by the pastor, and many availed themselves of the opportunity thus presented. In opening the services Rev. Dr. Chapin prayed in an eloquent manner for President Grant and Vice President Colfax, beseeching the Throne of Mercy that they might put away all sectionalism and administer the affairs of the nation as patriots, bestowing equal meeds of justice on all alike. The text of the sermon was taken from the twenty-second chapter of Luke, sixty-first and sixty-second verses:—"And the Lord turned and looked upon Peter, and Peter remembered the words of the Lord, how He had said unto him, 'Before the cock crow thou shalt deny me thrice,' and Peter went out and wept bitterly." The preacher said they were all familiar with the momentous circumstances connected with this incident and the discrepancies of the four Evangelists in their records of the circumstances. This discrepancy, he thought, illustrated the truthfulness of the matter beyond all doubt. Four men giving their separate accounts of such a transaction if they really were honest men, and unless they had made up their minds together beforehand to the contrary, would almost certainly vary in their presentations of the facts. It must have been a very palpable fact to have impressed itself in such various ways on different minds. That turning and looking of Christ upon Peter was but a slight incident compared with the great transactions that were going on with Jesus Christ himself in the world. But if such an incident actually took place, how likely it was to be remembered by an eye witness. That look! It sank down into Peter's soul and touched the fountains of penitence and of tears, and he went out and wept bitterly. It was peculiarly striking to have the denial of his Master come from the lips of Peter, the first confessor of Christ, and who was to be the rock on which Jesus Christ was to build His Church. Peter showed he was not without evil and hasty passion in the garden when he drew the sword and cut off the ear of Malchus; but he could not bear the taunts of the men at arms by whom he was surrounded at the fire in the palace; he could not bear to hear them say that he was the follower of this humble Galilean. How true it was that a great many men followed precisely the same course that Peter did. There was no man so bad that he had not some degree of goodness in him which might be evoked at the proper time and under favorable circumstances. They made a great mistake who made a man an angel or made him a devil. We had both elements in us. The sermon was brought to a close by a forcible allusion to those who, while confessing Christ, were yet ashamed to acknowledge themselves Christians, and the preacher doubted not that many would stay away from the communion about to be administered that day in that church on that very account.

#### CHRIST CHURCH.

**The Last Three Hundred Years the Real Dark Ages of the Church.**

Rev. Morgan Dix preached last evening at Christ church, Thirty-fifth street, corner of Fifth avenue, in aid of the free reading room of the New York branch of the American Church Union, before a numerous congregation, the subject of the discourse being "The last three hundred years the real dark ages of the Church." The reverend gentleman took his text from the Lamentations of Jeremiah, fourth and fifth verses, "The ways of Zion do mourn, because none come to the solemn feasts; all her gates are desolate, her priests sigh, her virgins are afflicted and she is in bitterness." He referred to the picture presented to the eye of the afflicted city of Jerusalem, and subsequently proceeded to point out the evils which he considered had surrounded the Church within the last three hundred years. It was necessary to speak of Romanism, secondly of continental Protestantism, and thirdly of Anglican Christianity, and to look to the drifting which had been going on in those departments of religion which they now respectively held. For instance within the last three hundred years certain dogmas had been presented by the Roman Catholic Church which are now regarded as true and necessary to be believed unto salvation. In those dogmas he included that of the Immaculate Conception and the temporal power of the Pope. Yet, notwithstanding this great, earnest and fervent devotion faith and love had shone forth from the Catholic Church even in those dark ages, dark even for her, because of her transgressions. With regard to the second point Luther began his work 350 years ago. Alas for Luther. He ruined his work in attempting to rely solely on the Scriptures and ignoring the authority of the Church. He saw his error and repented, but it was too late. He saw that it was too late; that unity, harmony and concord were impossibilities upon the principle upon which the Reformation was built, whereupon he indulged only in passionate invective. The result was confusion and sectarianisms. Luther at once perceived that he had committed a gigantic error in advocating the Scriptures alone as a means of salvation, knowing well that the authority of the Catholic Church was the instrument that should decide controversies of faith. The reverend gentleman then went on to point out the evils which succeeded the Reformation and asked, were not those dark ages? What was the result? Protestantism as a moral system was stamped as a failure. In no part of Europe which had not become Protestant at the beginning of the movement had ever since become Protestant, while a large portion that did become Protestant had since returned to the Roman Catholic faith. He contended that any form of Catholicism was better than that system of private judgment. Italian reformists of this day rejected and repudiated the word protestant. Its interminable variation had largely tended towards its failure, its power was broken and its epitaph engraved. Adverting to Anglican Christianity, he alluded at length to the effect of foreign influence. When Calvanism appeared the Reformation developed into rationalism, and evil results followed rapidly. Prayer was altered and the entire work of the Reformation itself was flung into an abyss. Rev. Dr. Dix then traced the progress of the new religion in Holland and elsewhere, the spread of Puritanism, and the subsequent rise of what was called the Evangelican Church. In fine, he contended that the Church for the last three hundred years had been largely beset with evils, with no regard to the dogmas imposed by the Catholic Church, the rise, progress and decline of the Reformation, or in the history of the Anglican Church. A pure and normal Catholicism was wanted. Although the past had been dark and obscure there were yet bright hopes for the future. The services of the church were then concluded, the excellent musical arrangements being throughout a prominent feature.

#### BLEECKER STREET UNIVERSALIST CHURCH.

**"Ploughing and Pruning the Nation."**

Rev. Day K. Lee delivered a sermon on this subject last evening. He took for his text Isaiah ii., 4, "He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." If there was one lesson which, more than another, we needed to learn, he said, it was this—God judges our own nation. If we have learned a lesson from the mighty events of the past ten years it is this—He is our God, He acts and speaks in our nation and has called us to a special life and work. The progress of reconstruction and the entrance of a new administration bring us to a new act in our national drama and new scenes in our life. We have a President who is more than a politician, who knows and feels his responsibilities, whom good men of all parties respect and trust, and it is well for the preacher to welcome the new era and consider what shall be required of us in the next thirty years. There is a law of growth in our population which tells us that in the year 1900 we shall have a population of one hundred million souls. Mark this figure, then consider the increase of our cultivated lands in that period, of our cities, villages, schools and churches; the products of our mines and quarries, the progress of our arts and inventions, our trade and commerce, with ships, railways and telegraphs to bring all the world to our doors, and think what a nation we may be in 1900! How the continent will bloom with its gardens, shine with its cities, roar with its wheels of labor, sing with its joyful congratulations and throb with its one hundred million hearts, and some of us will live to see that day! If such are our prospects and opportunities what work more important than another is required of us? The new scene is opening, the new lights are beaming, the new voices calling, and what are we required to do? The Lord gives the order:—"They shall beat their swords into ploughshares and their spears into pruning hooks, and learn war no more." Take the text literally and we have work enough on our hands. But let us give the energies we gave to the sword to the moral plough-share and plough up many rank evils which infest the land; first, plough up this love of idleness and contempt of labor we see growing like darnel all over the fields, and plant the love of manly work. The love of idleness is both baleful and perilous. It has brought our republic into jeopardy. It threatens our liberties and fetters our hopes. No nation ever prospered long or was free or happy that was not diligent, that did not honor labor. Our happiest days were when our people were most industrious, had the fewest wants and took most pleasure in the good and simple. Franklin's maxims were each of them worth to us more than each of Goethe's *bon mots*, which cost that poet a purse of gold. They made the nation rich and strong. But now we need to return to them. There is hand work, head work and heart work to do. We should put intelligent moral purpose into all; use all the machines we can; increase the number of producers; work for others as well as ourselves and save time for culture and social enjoyment. The gospel of Heaven to this nation now is this:—"Honor every virtuous calling; make labor respectable, and spurn the love of idleness." Second—take the plough to another noxious weed—the love of Caste. Plough that deeply under, and plant the love of social equality. Caste is a curse even to monarchies, much more so to republics. By equality I mean that in which one man or woman shall be honored for manhood or womanhood and held as equal to another who is no better or more capable than they; which leaves the way open from the humblest to the highest stations for merit and service to rise. One of the most beautiful things in our nation is this: the road is open from the woodsman's shanty to the President's house, and merit can walk over it. Keep that road open, smoothly paved and free of toll. Third—Plough up another bramble, atheism, and plant the nation with more faith in God and heaven, with more love for the Bible, the Sabbath, the church, the Sunday school and the laws of justice, love and truth. Fourth—Plough bigotry under. Despise no man, nor taboo him because his doxy is not your doxy, or his friends are few, or his sect is poor, or his name unpopular. Fifth—The habit of obeying passion rather than conscience is a deadly weed, springing like Canada thistle in almost every field. Plough it under, and in politics, trade and amusements follow the right and pure. Before I close I would speak of the pruning required of us. "They shall beat their spears into pruning hooks." To prune a soul is to cut away sins and vices and induce it to bear more virtues and graces. Let us use the pruning hook freely on our false tastes and false pride and false ideas of greatness and pleasure; and while we seek for the elegant and beautiful, as well as the simple, let our tastes be pure and elevated. The prophet in another chapter says "the vine dresser shall cut off the sprigs of sour grapes with his pruning hook." There are many sprigs in American society we can well dispense with—sprigs of vanity, folly and prodigality. The conceited fop, the pushing and flaunting parvenu, the quack, the pedant, the gambler, the charlatan—they are all sprigs worse than useless; they are noxious, they are thicker than fireweeds on a fallow, they cumber our national life. Prune them away. Then go to work and train and develop the good shoots and branches; bring out the pure and noble and demand them of all men. Such is our future, and such the ploughing and pruning we must do. What a future for these young men and women who inherit it and will keep the grand New Year's of January 1, 1900! What a work is required of them! What intelligence, virtue and mastery! O, what a task is before them, and how they should pray for the help of God! They are to banish vice and extravagance from American life and make it pure and noble. False amusements that call with syren voices, false notions of greatness, false ideas of labor and leisure, false tastes in reading, false manners, false joys, are to be cut away and bring our vines to purest and richest fruits and lead us to the day when all will have more beauty and elegance than now, more luxury and pleasure, finer tastes, grander society, brighter minds; yet all will be manly and womanly, plain and simple.

#### BROADWAY TABERNACLE.

**Sermon by Rev. Dr. Thompson.**

There was a numerous attendance at the morning service yesterday. After an appropriate prayer, in which he invoked a blessing for the President, that his counsellors may be endowed with wisdom, and that an era of justice, honesty and peace may succeed, Dr. Thompson preached from the texts—Matthew, xxvi., 29—"I say unto you I will not drink henceforth of this fruit of the vine until that day when I drink it new with you in my Father's kingdom," and Matthew, xxv., 34—"Then shall the King say unto them on his right hand, come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The life of faith on earth shall culminate in the eternal blessedness of heaven. Faith points to bliss. It is not trust merely, but a trust that always has within it the element of hope. It is not the trust of a blind confidence, but in the clear light of the character in which it confides it rises to a prophetic vision of all the beauty, joy and glory to be realized in Him. To drink together of the wine cup at the table signifies social communion, participation in a common festival of love. The promise of the Lord that He will hereafter drink of the same cup with His disciples is an assurance that they shall then be admitted to a visible fellowship and enjoyment with Him. The cup of communion at that feast will have a new flavor and will sparkle with fresh delight—a flavor that will not as now reach the soul through the senses, but shall convey direct from soul to soul the very essence of love and bliss—the wine of life pressed from immortal fruits and imparting the purity, tone and freshness of celestial joy. There are conditions with which we must comply in order to enter the kingdom promised to us. These are confessing the name and acting as if animated with the love of the Lord. This confession took many forms. We should confess Him in our souls and before men in our actions and principles. We should therefore show in our conversations deportment and the faith which we profess. By daily actions from the love of the Lord we may carry heaven in our souls day by day and wake to find heaven our natural home. Dr. Thompson then announced a course of Sunday evening lectures on the book of Genesis, in which he will treat of the relations of the biblical account of creation to the facts and principles of modern science.

#### THE RELIGION OF HUMANITY.

**Positivism—The Work of the Ages in the Nineteenth Century.**

Plimpton Hall, on Stuyvesant place and Ninth street, was visited by about fifty persons, among them a few ladies, to listen to a lecture on "Positivism, the Religion of Humanity," from Mr. Henry Edgar, "member resident in the United States of the Positive Council in Paris, France." Precisely at eleven o'clock A. M. the lecturer mounted the temporary rostrum, and spreading out his manuscript before him began:—One idea runs through all the centuries, that there is but one destiny for all mankind. As the present is the child of the past, so it is also the father of the future. All humanity, collectively speaking, is but the idea of composite man, and this composite man is our Christ, our Emanuel, our God. This idea, though at first but dim and uncertain, became gradually more clear as it passed through the great intellects who do the thinking for mankind, until finally it is cast in the iron ore of scientific precision and constitutes the body of positive philosophy, its fundamental axiom being that all human events are subject to immutable laws of nature. This is the foundation for all correct thinking in political, social and religious affairs, and it embodies the grand mission of the nineteenth century. Events are subject to acute crises and society has its parturial throes, its measles, its childhood and growth. It is a crisis now. Society is about to attain its majority; hence we are in an age of transition, and more profoundly so than in any preceding century. The old civilization is dying out—a new one is to be born. In religion we are changing from the theological to the scientific, in social matters from the military to the industrial. All grand discoveries look simple enough when once made, and so it is with the knowledge of this transformation, which culminates in our own century. The ancient social order maintained itself till the close of the last century, when by the social and political upheaval in France the old was made impossible and the dawn of the new opened. Some believe that gradually things will return to their wonted course, but it is not so; the crisis continues; the sublime French revolution, so-called, is not yet ended, and will not till a complete renovation in thought and opinion shall have been accomplished. The lecturer would review this subject in two aspects. First, that this century will substitute for the personal heaven a new social future to be realized here upon the earth; and, secondly, that this century has to generalize the republican principle from the governmental sphere into the whole social life, manners and customs of mankind. Positivism he said, was not hostile to religion. Theology, in these times, is greatly discredited, but positivism did not create this fact; it was this fact which created positivism, which will expedite the replacement of dubious theology by scientific knowledge. The facts of human nature remain the same, whether truly or erroneously interpreted; hence religion is the same, and theology only a wrong interpretation of unchangeable facts in nature. The religion of positivism is the positively demonstrative theory of nature instead of an imaginary one, as in theology, which is fictitious though not false. Theologians admit this, by admitting that knowledge of the supernatural is impossible, and hence substitute belief; but positivism teaches positive knowledge and the belief resulting from it to be better than belief independent of knowledge, and it appeals from argument to experience. If theological churches can regain their lost hold on the mind, very well. Positivism is not hostile to it, for to believe is better than not to believe, and to believe anything, however absurd, is far less contemptible than resting simply on not believing. Theological churches have wealth, fashion, many virtues and much sincere piety on their side, and merit high respect; positivism has nothing to aid it, its advocates are poor, dispersed throughout Christendom, compelled to struggle; wealth is against them; newspapers are against them; the common people are against them; yet positivism does nothing to oppose the theological churches to regain their old influence, but it predicts that they never will. Positivism has the real human destiny at its side, and its religion, being the religion of humanity, is as indestructible as theology is rotten. Even the infidels cannot gainsay it; those who would destroy all religion, not knowing that religion cannot be destroyed without also destroying human society. The history of religion is the history of civilization and of the human race, and the infidels or anti-religionists forget that society cannot exist without religion. The lecturer then enlarged upon the important distinction between theology and religion which the churches falsely claim to be identical and mingle together to such an extent that even the great Compte fell into error at first. Robert Owen was alluded to, who, though not solving the problem of the age, reached the truth by his admirable instinct, that man was the creature of circumstances, and that all human events are subject to immutable natural laws. The progress of this idea from the most simple to the more complex and, in this country, to the most complicated systems was detailed, and the climax reached is this, that for the personal heaven after death it will substitute a social paradise on earth, of which the masses begin to have an instinctive consciousness. The material conditions to make heaven on earth are existing, but the moral and social conditions are wanting. Egotism, narrow prejudices, bigoted views are our enemies, and the selfish desire for personal gain keeps us poor, and while selfishness is hell social law is heaven. Whoever knows truly this one thought, condensing all science within it, knows everything that is human and noble. The work of the century, therefore, is the rational culture of the social sympathies for an improved social condition, which constitutes the positive religion of humanity, destined to replace theological religion of superstitions. After a lengthy discourse, tending to prove that true republicanism has not entered our social and industrial life, and that the reconstruction of the nineteenth century must also extend to this sphere, he claimed that in our transitory condition the state of opinion is unsettled, the old theological authority having died out before the new scientific authority could establish itself, and closed by declaring that modern society must be regulated by the religion of humanity replacing ancient, now socially impotent superstitions.

#### THE MIDNIGHT MISSION.

**Sermon by Rev. Dr. Morgan.**

The Rev. Dr. Morgan delivered a sermon last night in Trinity chapel, in Twenty-fifth street, to a congregation which filled that beautiful edifice, and which was said to have been one of the most powerful efforts of that justly celebrated divine. The reverend gentleman selected his texts from the sixth chapter of Micah and ninth verse, "The Lord's voice crieth unto the city, and the man of wisdom shall see thy name," and the 127th psalm, first verse, "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh but in vain." The words "nature and providence" are used every day in such connection as to exclude God from the practical affairs of men, and this use is the origin of false doctrines, which lead to error, fatalism and despair. We find no semblance to the word "providence" taken in its common acceptation in the Scriptures. The word is found but once in the Scriptures, and then in the twenty-fourth chapter of the Acts of the Apostles, second verse, where Tertullus compliments Felix, saying, "Seeing that by thee we enjoy great quietness and that very worthy deeds are done unto this nation by thy providence." When the two words are so uttered as to recognise a God in each event, then we can adopt them into the Christian vocabulary, because then they will be the representative of the living God in Christ Jesus. The texts connect God with the creation and with the soul. Personality is the pervading idea of the Scripture, as shown by the fact that the fall of a sparrow is noticed, and the hairs of our head numbered. When God crieth unto the city, it is not in the voice heard in the streets. Sometimes it is by fire, sometimes by tempest, and sometimes by the soft and gentle voice. Man's voice as heard in the city is too generally in dissonance with the voice of God. Listen to it in the corners of the streets, on 'change, in the halls of justice and wherever man assembles, and you will find it laden with blasphemy, hypocrisy and kindred elements. And yet man's voice holds the city. Let me not be understood to say that public principle is wholly dead. There is a large reserve of excellence and Christianity in our midst. I do not believe there is a city in the world where more real specimens of goodness, excellence and Christian charity can be found than here, and I am proud to be called a denizen of this great city. Nevertheless it is also a city of exceeding wickedness, and the good are in a fearfully appalling minority. The voice of the Lord is drowned. The voice of the Lord proclaims that there must be peace and quiet on the Sabbath day, justice in legislation, and forbids lying and the other abominable sins that are so prevalent. The vice of man relaxes every divine obligation, and setting Christianity to one side, inaugurates an era of licentiousness and obscenity and obscures the human agencies that look to the preservation of the city. It is undoubtedly true that the faith of those in authority is not based upon the promises that the Lord shall be the safeguard of the city. The general opinion would seem to be that the Lord can be discharged and the city government carried on without His agency. After referring to the manner in which the city is governed and the condition of the islands, "the receptacles for paupers and criminals," he says that in the city there are 1,400 lawyers, 1,300 doctors and scarcely 300 ministers. There are 2,000 policemen and 600 more to be added, and only 30 missions and 236 churches. Religion languishes. Our instruments are inadequate and insufficient for the work to be done. Why increase the police and not the moral force? There are from 35,000 to 40,000 children now running the streets of this city without moral restraint and growing up to lead a life of crime. The theatres—with one or two exceptions—are the most prolific sources of evil, and should be exposed and checked. The theatre, as it is at present conducted, is a school for vice and debauchery, and the vestibule of destruction. The restraints of decency once maintained have been broken through and everything decent set aside. One or two artists were excepted from the sweeping denunciation. The remainder should be driven from us as a curse and a contamination not to be borne. The attitude of Christ before the world is one of sympathy, and is a lesson for us to learn to provide for and minister to those who live in the desolate and waste places that wealth and taste have deserted. Men are wanted to go out into the streets, alleys, cellars and chambers of want and woe, to know those whom they find there, to call them by name, to listen to their heart histories and to stand between them and utter misery. They must make themselves felt as friends, guides, comforters. An earnest appeal was made for the support of the Midnight Mission, and it was apparently liberally responded to. From the annual report of the Mission it appears that at the beginning of the year just closed there were remaining in the house 17; during the year there have been received 122, make 139 who have (some but for a few days, some for several months) found refuge, instruction, moral and religious training in the Mission. Of this number there have been sent to kindred institutions, 41; restored to their friends, 24; placed in respectable situations, 29; returned to a life of sin, 31; remaining in the house, 14.

#### FORTY-SECOND STREET PRESBYTERIAN CHURCH.

**Heroes and Heroines.**

In conformity with a previous announcement, the Rev. Dr. Scott, of the Forty-second street Presbyterian church, discoursed last evening to a large and appreciative audience, attracted thither by the subject chosen by the learned divine, "Heroes and Heroines." It was marked by no rhetorical display of eloquence and redundancy of expression, but Anglo-Saxon in its terseness, and rendering its cold logic the more effective by its unaffected delivery. His text was chosen from sixteenth chapter of Book of Proverbs, 32d verse. "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

The Greeks called men heroes who through the *prestige* of gods assisted them in the accomplishment of their objects, believing that men could be great only through that medium, and that in turn heroes became gods when their exploits were too great to be enrolled among the actions of common mortals. The first requisite, then, to heroism was to kill beasts, and then men. Is it not so now? Do we not make the principal characters in a novel heroes? Æneas is the hero of the Ænead, as Achilles is of the Iliad. Milton said that "he alone is worthy to be called hero who is able to do great things and he who is able to describe them." Heroism is another word for greatness and magnanimity, not alone in war, but in intellect; that physical heroism was infinitely below moral, which called into requisition the greatest sacrifices in mental suffering, but which sustained by faith in the Omnipotent Father, surmounted every obstacle in the path which led to ultimate triumph. In elucidation he further said that Cursius, the historian, relates of Alexander the Great, who, by his prowess in arms, had conquered the world, was a slave to an ungovernable passion and while incensed by some trivial offence of his slave, Kiekos, slew him, and died ultimately of remorse.

There was a law in ancient Rome that no public man should have a public triumph decreed him until he had been the victor of five combats. And in emulation of this restriction we should immortalize none who had not conquered their five senses.

He enjoined upon all a crusade against stupidity, ignorance and every class of vice as barriers to the grand object in life. Cheap newspapers, free libraries and lectures were offered those who would avail themselves of these advantages, which would have their sequel in arming them more effectively for the battle of life, citing those who were unable to cope with their superiors in this iron-faced city, their many and great miseries, which has been so pathetically depicted by Tom Hood in his "Song of the Shirt."

The true hero and heroine of the day were those who eschewing evil, sought only through Jesus Christ the haven of rest hereafter, there being absolutely no fountain but that heaven can be imagined upon its bosom.

The reverend speaker here concluded, announcing "Secularism the Religion of the Day," as his next theme.

#### CHURCH OF MOUNT ZION.

**Sermon by Rev. Bishop Snow.**

Bishop Snow, of the Church of Mount Zion, preached yesterday afternoon in the University, on "The Opening of the Temple of God, and the Results." His text was Revelations xi. 19—"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." This passage closes the description given in this chapter of the sounding of the seventh trumpet, and the effects resulting therefrom. By reading from the fourteenth verse to the nineteenth it will be seen that this seventh or last trumpet ushers in the third woe and the great judgment day. But what is meant by the temple of God, which, according to this most important prophecy, was to be opened in the day of judgment? In answering this question the preacher read a number of passages from the writings of Paul which prove that we must understand the temple to mean the living church. The individual Christian, in whom dwells the Holy Spirit, is a temple of God, and the true church, in its collective capacity, is the whole temple. The temple of Solomon was a figure of the gospel church. But this temple has been defiled and laid in ruins, spiritually considered, by the man of sin—the Roman anti-Christ—of whom Paul declared that he would sit in the temple of God, taking the place of God. The effects of the great apostacy have been felt and manifested, not merely in the Church of Rome, but, in a greater or less degree, in the various Protestant sects. In this great Babel of corrupt Christendom the children of God are scattered. This was prefigured by the captivity of Israel in ancient Babylon. But, according to that instructive type, the spiritual Israel must return from mystical Babylon and build the temple of God in spiritual Jerusalem. This great work was begun in the preaching of the speedy coming and kingdom of Christ, from 1840 to 1844. When the bridegroom had come to the marriage, according to the parable of the ten virgins, in other words, when our Lord had taken the throne of his kingdom, in the autumn of 1844, and the seventh angel had begun to sound, the time had arrived for opening the temple of the latter day church, which bears the standard of divine truth for the judgment of the living nations. That standard bearing church of Mount Zion was opened by the spirit and providence of God in the metropolis of the Western world in the spring of 1845. In that church may now be seen the ark of God's testament, or covenant—that is, the dwelling place of his pure truth, which secures eternal life in his approaching kingdom of glory. The results of this opening of God's holy temple in the spiritual heaven are described as lightnings, and voices, and thunderings, and an earthquake, and great hail. As this is figurative, we must understand the lightnings to signify sudden and intense flashes of divine light from the ministered Word, attended by the power of the Spirit, producing that trembling, shaking and noise in the moral world, which is here called thunderings; for thunder is merely the agitation and sound caused by lightning. Voices signify the utterance of words and sentiments for or against the word and work of God in the judgment. The earthquake is the shaking and upheaval of the governments and civil institutions of the world. Already they are shaken, and soon they will all be utterly overthrown, to rise no more. And the mighty hail storm of the wrath of God, by His word and providence, also begins to be felt in blasting, crushing and destroying the hopes and prospects of a doomed world. Read Psalms xviii., 12, 13; Isaiah xxviii., 2, 17; Isaiah xxx., 30; Isaiah xxxii., 18, 19; Ezekeil xiii., 10-13, in reference to this great hail. The great day of God's wrath is begun, and the end will be bitter indeed.

#### NEW JERUSALEM HOUSE OF WORSHIP.

**Sermon by Rev. A. J. Bartels, of Kansas.**

To a small but closely attentive congregation Rev. A. J. Bartels, of Lawrence, Kansas, preached last evening, taking the place of Rev. Chauncey Giles, the pastor, at the Swedenborgian church in Thirty-fifth street, near Fourth avenue. As the basis of his sermon he took the text (Matthew viii., 21), "Let the dead bury their dead." Introductory to his discourse he explained the circumstances under which were uttered the words of the text. He then proceeded to show the inherency of self-love in the natural mind, and that the only way to eradicate it was by loving and serving the Lord. All the evils of our nature should be controlled with all the might of which we were capable. It was a duty we owed to ourselves, as well as to God, the author of our being, and to whom all were accountable on the great and solemn day of judgment. Happiness here and hereafter depended upon leading Christian lives. It was the duty of every one to become a Christian, not a Christian in mere word and profession, but in the full spirit of its divine interpretation—a Christian in purity of life and in good works. Morality was not religion. Liberality was not religion. Charity, it was true, covered a multitude of sins, but it did not open the gateway to heaven. There was no golden way to heaven. The way was through trials and temptations and difficulties; but in overcoming these trials, in rising superior to these temptations and in surmounting these difficulties lay a glorious victory and an eternal reward. The great trouble was that the people of this world were too much troubled with the things of this world, too much taken up with striving to acquire wealth and fame and power. There was not spirituality enough; there was not religion enough. The dead were not allowed to bury the dead. They were not to think of what people might say, but act upon what they considered their duty. Many join the church to show off their righteousness. Such should not be their motive; but they should act with a view to follow the Lord. Self-righteousness was the most hideous of all evils, the monster of the devil. Did they not seek their own righteousness they would be drawn nearer to God. They would be looking to the Lord for the way of life. It was their duty to follow the Lord as an ever merciful God, believing that He would lead them in the paths of righteousness and into the land that floweth with milk and honey.

#### CITY MISSIONARY WORK.

**Addresses Delivered at the Church of the Atonement.**

A meeting in behalf of the City Committee of the American Church was held last evening in the Church of the Atonement, corner of Madison avenue and Twenty-eighth street. The Rev. H. Dyer, D. D., delivered the opening address, speaking at considerable length upon the important nature of city missions, and asking for funds to allow the City Committee to undertake the building of some new churches for the benefit of the number of working persons who reside between Twentieth and Forty-ninth streets. The Rev. B. B. Leacock followed with a very interesting statement of the work of city missionaries in tenement houses, and appealed earnestly for increased subscriptions to allay of enlargement of the work. The Bishop of Massachusetts, who was present, also spoke at some length, advocating the claims of city missions upon all Christian people. The Rev. W. T. Sabine concluded the meeting, and a collection was taken up.

#### THE SPIRITUALISTS.

**Spiritualism a Divine Dispensation.**

The large hall of the Everett Rooms, corner of Broadway and Thirty-fourth street, yesterday morning contained a very fair audience of believers and others interested in the doctrine of Spiritualism, who listened to an address from Dr. H. P. Fairfield, an able inspirational speaker. The speaker claimed to be simply the medium through which a spirit preached or delivered the discourse. The discourse began with the proposition that from the serene heights of angelic life the immortal and free spirit had come to communicate knowledge and instruction to earthly beings. The attempt would be made, first, to present the philosophy of life and education, or in other words, the origin of life and education. As a habit a text would be selected from Second Timothy, third chapter, sixteenth and seventeenth verses—"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." The text explains itself, and an explanation of the philosophy of life and education therefrom would necessarily destroy some pre-conceived notions. The speaker proceeded to speak in especial at length on the mission of Spiritualism, and concluded by the assertion that the spiritualism of to-day alone could save men through their inspiration.

### RELIGIOUS SERVICES IN BROOKLYN.

#### PLYMOUTH CHURCH.

**Love, God's Regent in the Human Soul.**

Rev. Henry Ward Beecher preached before a large congregation yesterday, taking for his text the fourth chapter of Paul's Epistle to the Ephesians, twenty-fourth verse, "Grace be with them that Love Our Lord Jesus Christ with Sincerity." The reverend preacher said that these words of the Apostle capped the climax of his mission. There was no letter of Paul's more abounding in richness, power and brilliancy, none from which could be deduced more clearly and harmoniously the evidences of a truly Christian life than those contained in his last letter to the Ephesians. So that the loving of the Lord Jesus Christ was the consummation to which all duties led and the source or inspirations from which all duties sprung. It was, in fact, all comprehension and, as it were, a resumption, a repetition of all he had said before. Here was the warrant of development, the test of true fellowship. This is the test of who are the followers of Christ and who are the descendants of the Apostles. This is the epitome of all Christianity, "Grace to all who loves the Lord Jesus Christ with undying love." All religions and organizations that fail to produce love in the human soul are imperfect and invalid and are so far false. Love of Christ is one indispensable evidence of Christianity. Without that Christianity is like a gold setting from which the diamond has dropped out. If this one thing is absent there can be no equivalent or substitute for it. Without it religion is a void. The religion that produces love is divine, and all who practise it are happy. Peace be upon them all that love the Lord Jesus Christ with incorruptible, undying love. Love is the only welding power of religion that brings the soul to God—that can bring man into communion with his Maker. It is a power that belongs to every individual within the whole race of man. It is God's regent in the human soul. Nothing can ever elevate human society but this love. It is this that smooths the way to higher advancement. The formula, the observances and rituals of eighteen hundred years are as nothing compared to this. The man at Rome, Pius IX., is not the better for being a Pope, and if he loves the Lord Jesus Christ in sincerity and truth he is not a whit less a Christian, although he stands out as the representative of an elaborate, complex and needless system of worldly power and Christian worship strangely mingled and compounded. If a man be a cardinal, if he has this love he is not less a Christian, and with this love in his soul though a man be a bishop he has a chance to go to heaven, even though he be a bishop. A man may be a Calvanist, bristling with the sharpest dogmas and doctrines of his church, if he has this love in his soul he is a Christian. If he be an Armenian, or something even laxer than that—if a man be so inconsistent as not to believe in Christ's divinity and yet love Christ, grace be unto him. The organizations, administrations and the rituals, are but as things of the past. These are incidental and largely local, and are not needful to salvation, but have entered into the spirit of religion. On the other hand, the sympathetic, uniting, harmonizing love principle, has never yet had fair general expression, though it is the preserving essence and life of religion—of Christianity. To all those that have the love of Christ in their hearts I say, grace be upon them. The reverend gentleman was listened to with profound attention to the end.

#### ST. JAMES' CATHEDRAL.

**Sermon By Rev. Father Lennon.**

The Catholic cathedral, St. James' church, Jay street, Brooklyn, was crowded to overflowing, as usual on Sundays and holidays, at all the masses. At the half-past ten o'clock service the mass was celebrated by the Rev. Dr. Turner, and the excellent choir attached to this church discoursed some very fine music. The sermon was preached by Rev. Father Lennon, who took for his subject the words of our Divine Lord, from the Book of Holy Writ:—"It is necessary that scandal cometh; but woe be unto him from whom it cometh." By the sin of scandal, the reverend gentleman remarked, we understand that it is an offence in which by word, action or omission of ours we occasion another's falling from Divine grace. It is a besetting sin, and one which occasions the greatest evil, with the least remorse, among men. Other sins are generally committed in private, where they are not seen, and the transgressor blushes deeply and his feelings are wounded sorely at being found out. But scandal is a broad daylight offence, and tramples upon all such finer feelings, while it openly disseminates its baneful infection abroad. To its sting is attributable the decay of religion, the depravity of morals and the very deluge of iniquity and vice with which the country is now overflowed. Men scandalize, traduce and corrupt each other by wicked, perverse and deceitful principles, and by the exercise of lascivious and immodest expressions, couched in words of double meanings, which are given publicity in so many of the books of the present day. Indeed were the latter produced by their authors for the express purpose of procuring the damnation of the souls of their fellow men, they could not possibly be more successfully designed in this terrible work of scandal. It is scandal which drags the soul of man, bearing the divine stamp of God's likeness and impress upon it, from Him, and, as St. Paul calls it, is a fatal lethargy, destroying the members of the body and disfiguring the beauties of the soul. Unhappy, then, is he who is guilty of this sin. He will be held responsible not only for his own offences, but also for those of his neighbor whose sins he may have occasioned. If those who are so ready to discourse of the sins of others were to look within their own souls while making these accusations and compare them, what would oftentimes be the result? The petty theft of a servant will anger the master very often to such a degree that he, forgetful of his own much greater theft from his neighbor, will dare, in his ill-temper, to blaspheme and utter an oath in the presence of his children and household. Here, among parents it is that scandal, perhaps, exercises its most dreadful influence, while the young and inexperienced heart of the offspring is ripe and ready to receive impressions which will shape its future course either for good or evil. "Woe to him who scandalizeth one of these little ones," &c., saith the Lord. Life, from the cradle to the grave, is but one of imitation. Then as Christians and as Catholics, the reverend speaker concluded, in a country like this, where error and infidelity exercise such sway, let our conduct and example as Catholics be good and virtuous that it may be taken as the test of the purity and truth of that religion to which we belong.

#### CENTRAL PRESBYTERIAN CHURCH.

**Sermon by the New Pastor, Rev. Dr. Talmage.**

This church, which has been for several months without a pastor, extended not long since a call to Rev. S. De Witt Talmage, of Philadelphia, which was accepted. He preached his first sermon yesterday though he has not yet been regularly installed as the pastor. He is a gentleman chiefly known in this vicinity as a lecturer. He has several essential qualifications for success in his calling which he has not failed to make the most of. Most audiencies would sit as patiently under a lecture of his as under that of any man you could name and show their enjoyment of it by as much laughter and as hearty applause. Mr. Talmage is a man who has not yet reached what is termed middle life by several years. He is about the medium height, has a good figure and a fine head; but his bearing—at least in the pulpit—can hardly be styled graceful. Preaching, obviously, is not his best hold; yet he has talents that will undoubtedly make him one of the celebrities among the Brooklyn clergy. An orator he is not, and indeed never can be, until his words pass through some alembic far different from any he has yet found. At present he pours them out upon his audience in a perfect flood, with the glitter of the intellect but not the warmth of the heart upon them. His voice grates upon the ear from its first sound. It never softens. No spelt comes over you as you listen, first or last, such as is felt at the first utterance of the true orator. But linger a moment and you will feel, not a moistening of the eye, not a bit of it; but will sit confounded and it may be quite overwhelmed at seeing the commonest things set before you, one after another, in the most gorgeous coloring that words can give. A lively imagination and an acute rather than a comprehensive intellect are the strong points of Mr. Talmage. His weak one, as a pulpit orator, is that while his intellect is lighted up by his imagination till it sparkles with an icy glitter, his heart does not get from it so much as the faintest flush of light. His hearers sit to the end, attentive always, at times entranced, but never for once manifesting anything upon which a charge could be made against the speaker of stealing away their hearts. His text yesterday was