RELIGIOUS.

Autumnal Observance of the Christian Sabbath.

PICNIC PIETY AND PUBLIC DEVOTION.

Affecting Scene in a French Church—A Preacher and His Congregation Weeping for the Woes of France.

Devotional Jollification of the Jews.

The Crowning Sin of Rome—Father Beecher on Marriage and Heaven—The Renovating Power of Christ—Character and Career of Napoleon—Long Prayers and Short Blessings.

The bright, clear, autumnal weather, so patiently awaited during the long, broiling summer months, had yesterday its soothing influence on the faithful, and the churches of nearly every denomination were unusually crowded. Indeed, a more genial day could not have favored the services in our various temples of religion. Ministers of the Gospel had, therefore, a desirable opportunity of teaching their flocks, numbering thousands of souls, and imparting those Divine truths which show the way to everlasting life. At the majority of the so-called fashionable churches the display of toilets was, of course, exceedingly tasteful—better still, the efforts of some of the reverend orators were brilliant and effective. Below will be found a careful selection of eloquent discourses on various interesting religious subjects delivered in this city, Brooklyn and Washington.

CHURCH OF THE MESSIAH.

The Moral Aspect of Europe—Rev. George H. Hepworth's Third Lecture.

Before a crowded congregation last evening the eloquent pastor of the Church of the Messiah, the Rev. George H. Hepworth, delivered the third of his series of lectures on "The Moral Aspect of Europe." Taking for his text Acts, iv., 19—"Whether it be right in the sight of God"—he began by saying that the world's leaders always illustrate great virtues or great faults. The virtues and faults of common life seem in them to be magnified. The young men of all countries are greatly influenced by the dozen or score of men who stand in the highest places. The career of Napoleon has been watched for the last twenty years with the most intense interest. The story of his life has been translated into every civilized language, and thousands of young men all over the world have absorbed into their own daily life something of the spirit of their hero. The young always make heroes of

MEN WHO DO STARTLING DEEDS,

and if they happen to have the assurance to assert that they are "men of destiny," that they are guided by a "star," and, therefore, shirk the responsibility of their misdeeds by hiding behind a "star" or a "manifest destiny," it only increases the romance and the influence. It is well enough to have a "star" when it leads to self-sacrifice, to charity, to nobleness of thought or purpose; but it is base and unworthy to work your own sweet will, and then, when you are called to account, to lay the blame on your poor "star." Compare in this regard the politic and intriguing Napoleon, who, under the plea of manifest destiny, has robbed the French nation of their money, their army, their military glory and their free press, with the sturdy, rough, fanatical, but always from his youth honest, King William. The one says he believes in a "star," and the other really does believe in it. Napoleon's "manifest destiny" theory has been political capital: it has been a part of the imperial machinery; it has been the loud sounding herald of what he intended to do. William has made a belief in his manifest destiny the logical result of his brave deeds of prowess. We follow the Prussian army with a feeling that God has chosen the German Puritan as an instrument with which to effect His own purposes. And those purposes, in bringing about

THE UNITY OF FATHERLAND,

in placing the balance of power in Europe in the hands of Protestantism, may possibly involve the destruction of the old King himself.

The first thing I notice, young men, when I look at the career of Napoleon as a whole, is the conspicuous absence of any element that can be truly called great or noble. No lofty purpose, no magnificent plan, stands out in such bold prominence that you see it at the first glance. To be sure you hear him talking, when he is seeking the peoples' vote, of liberty of the press, of speech which he is to restore—to place on a permanent foundation but it is like every candidate's talk before election. Its end is to purchase the votes of those whom money will not reach, those right minded men who think for themselves and who will throw their influence for the public good, irrespective of party. He has money for the mercenary,

THE NAME OF HIS UNCLE

for the glory loving, place for the ambitious and a free country for the patriotic. Men are the mechanical forces with which he compels his own election. Then, when the election is assured, he imprisons his personal enemies, he gives offices of trust to his emissaries, he arrests the editors who indulge in their right to speak their minds, and, in short, he does everything which a mere adventurer, who is conscious of his own unworthiness and who is afraid that the whole nation will wake up to the same consciousness, can do. Secondly, I find in him an all-absorbing selfishness, which shuts him out from the company of truly great men. I have heard a great deal of talk about the benefits he has conferred upon France; but it seems to me that the central point of everything has been "my uncle and myself." Whenever he felt himself weak he was sure to conjure up the spirit of his "uncle." I am inclined to believe that if there had been no imperial uncle the nephew would have been getting an honest living somewhere. He taxes the people heavily for new public buildings; he takes great pains to render himself popular, but the patriotism of such plans is somewhat diminished when you note his ill-disguised anxiety to secure the throne to the imperial boy who

STOOD FIRE WITHOUT WEEPING.

Thirdly, I note his ambition. This quality is closely allied to the last. It is patent in every page of his biography. Cost what it may, he is determined to rule. No sense of right deters him. If the Catholic Church can help him he sends trophies to Italy. If the Czar of Russia insults him he hastens the Crimean war for the sake of revenge. He is willing to do all things for Napoleon, and anything and everything for France provided it will help Napoleon.

Now his career is ended. He is a prisoner, and overwhelmed by the basest defeat of which history bears record. He has met the adventurer's fate. The laws of God are sure to vindicate themselves at last. The safest motto for life is that of his good father, Louis—"Do right, come what may."

TRINITY CHURCH.

The Perils of the Church—The Crowning Sin of Rome in Proclaiming an Enthroned God—The Duty of Christians in the Crisis—Sermon by Dr. Dix.

As the season advances the congregations at this fashionable down town church grow constantly larger, and, perhaps one might add, more carefully dressed, while the inspiring effect of a numerous audience seems to lend additional skill to the fingers of the organist, added richness to the voices of the choristers, and even increased fervor and earnestness to the discourses of the pastor. Yesterday, in spite of the depressing influence of a charitable collection, which had been announced last Sunday with becoming earnestness, the attendance was especially good. Every pew, whether the purchased property of

WEALTHY WORSHIPPERS,

and furnished, therefore, with comfortable cushions and hassocks, and elegantly ornamented books of devotion, or of the humbler "free" pattern which fills the aisles, was filled to its last inch, while a number of more or less elegantly dressed gentlemen were forced to content themselves with standing room. Possibly the bracing air of a fine fall morning may have been responsible to a great extent for this overflowing abundance of pious worshippers. No doubt many who

ONLY PRETEND TO BE SAINTS

at convenient seasons were tempted out by the weather for a quiet stroll down Broadway, with the prospective reward of the most exquisite religious music in the city and a short, pithy sermon.

After the usual exercises the rector ascended the pulpit and announced as his text the fourth verse of the fourth chapter of Ephesians—"There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all." Dr. Dix began by showing that the divine constitution for the government of mankind was that they should be incorporated together in one body,

INEFFABLY PURE AND HOLY,

and headed by Christ—the Church. It was impossible to conceive of such a monstrous creature as a body without a head; a complete man necessarily consisted of both head and body. So it was equally impossible to separate the Church from its head, Christ Jesus, in whom the divine nature had been wedded in a mystical and inexplicable union with our own human nature. This Church was first preached by the Apostles in the Augustan age of the world, when man had done all for himself of which he was capable. In letters, in philosophy, in art, in all that makes civilization, the human race had advanced as far as it was able to advance without Divine assistance. Yet how distracted by divisions of every conceivable character was that ancient world! Then came the early Church, and she knit all Christendom together by the bond of love. For a brief season the world enjoyed comparative unity. Then the oneness of the Church was lost, and the world was again plunged into disunion. He need not enlarge upon its wretched condition to-day. The question remained, however, "What was our duty to our fellow creatures and to our God in this crisis?" On every hand Satan was

SOWING THE SEED OF INFIDELITY

and darkness. The Church of Rome had at last severed herself from Christ by proclaiming an infallible Pope. She had descended to so abject a depth of debasement as to be merely a society of Jesuits, headed by an enthroned god. Then, again, godless societies, ignoring the brotherhood which was preached by the Church, were assuring the poor man that they alone were his friends, when they proclaimed a visible fraternization of mankind on

AN ANTI-CHRISTIAN BASIS.

These societies were very active. They ministered to the temporal wants of the men they sought to make their victims. They tended the poor man in his sickness; in life they gave him food and shelter, and in death they gave him decent burial. If the Church were to conquer in this contest she would have to perform the noble duty originally confided to her. She, too, would have to make herself the chief and unmistakable friend of the poor and needy, and all her good children must contribute liberally to the needs of their suffering fellow creatures.

LYRIC HALL.

Sermon by the Rev. O. B. Frothingham—Picnic Piety and Christian Devotion—Cant and Caricature.

A large and somewhat fashionable audience attended the services of the Rev. O. B. Frothingham, yesterday morning, in Lyric Hall, on Sixth avenue, opposite Reservoir Park. Mr. Frothingham has succeeded in organizing a society for his regular support and for the "dissemination of truth and the advancement of pure and undefiled religion." The expenses of maintaining public worship at Lyric Hall at present—including rent, pastor's salary, music, Sunday school, &c.—amount to something over $7,000 per annum. They say the work could be carried on for a much smaller sum, only that theirs "being a Radical Society and the only one of its kind in New York, it necessarily encounters a weight of prejudice, not to say of hostility," which can be successfully resisted only by hearty co-operation and heavy contributions. They have a building fund which has been realized by the sale of a church on Fortieth street, but which must not be infringed upon for current expenses. It is determined to make the society not only religious but social in its nature and objects, and each member is accordingly enjoined to leave his name and address with the pastor, who is about to institute "monthly receptions," to be held regularly in private houses, for the purpose of giving an opportunity to the members to become acquainted with each other and consult together upon the plans of philanthropic labor.

The services yesterday commenced with the reading of passages from the Old and New Testaments, including the well known parable of the pharisee and the publican. Then there was music—an organ and a quartet choir of good singers. Then the pastor leaned his face down on the large Bible, underwent a paroxysm somewhat similar to that which is supposed to seize a high caste spiritual medium, and pumped hard at himself until his lips emitted a few

GASPING DRIBBLES OF PIOUS ASPIRATION

which gradually increased until they became an eloquent torrent of prayer, that rushed straight from the heart and beat against the gates of heaven with tremendous force. It was really a well composed and well delivered appeal; but one could scarcely help connecting it in some way with the idea of making a stump speech at the Lord, though how or why it left such an impression on the hearer it would be rather difficult to say. The Almighty was addressed as the friend of the friendless, the father of the fatherless, and the lover of those who had nobody else to love or be beloved of, and He was besought to allow the petitioner and his friends to mingle their thoughts with His. He was reminded that He was a God who did not require an empty prayer nor an idle ceremony, such as the crossing of ourselves with the hands. He wanted only sincerity of the heart and earnestness of the spirit, and He was asked to teach us that man may study mere words no more, but let truth be made king and love the queen over all the world. Amen. Then there was more music, and hymn No. 484, sub-headed "A Hymn of Perfect Trust," was done full justice to, after which the preacher commenced a truly eloquent discourse on the subject of "Vital Piety." He said the word piety is not so favorite a word as it used to be. It is now held in something like distrust, and it savors strongly of cant and hypocrisy; and it ought to be held in distrust, because it came originally from the Latin peoples—the peoples of the Roman and Greek churches—whose religion had degenerated into mere forms and ceremonies. But since the word came into

OUR BRAVE ENGLISH SPEECH

from those other languages it has had all the advantages that good and healthy associations could give it. It has now a meaning that is very good, and this meaning was given it by the good and noble English people. It combines all the virtues. Piety is nothing more nor less than the love of God. To love God with the mind is to acknowledge His power and greatness and glory with our own reason. To love God with the heart is to feel a warm and spontaneous affection for Him. To love God with the soul is to aspire to be near and with Him when we depart this life, and to aspire toward moral perfection. To love God with the strength is to exert all our physical and intellectual powers in His service. This was the meaning of Christ when He commanded us to love God with all all our mind and all our heart and all our soul and all our strength, and this alone is piety. But we are all very far off from it yet. Who is God? There is, according to popular creeds and faiths, the large God and the small God; the harsh God and the tender God;

THE CRUEL GOD AND THE KIND GOD.

The Pacific Islander believes he serves God by cutting off his little finger, and he calls this mutilation of himself piety. We believe that it pleases God best to see us preserve all the members of our body in good working order and put them to constant and vigorous use. In the north of Europe it was once the custom to harness cows to drag an idol long distances, to wash the idol in a lake, and in that lake to drown all the priests who took part in the ceremony. We believe in using cows and priests for totally different purposes. Expressions of love must fit the person to whom we offer them, and thus it is the nature of our piety depends entirely on our ideas of God and of His attributes. If the word piety be a word hard to define what shall we say of the word God? God is the greatest word in any language. It is a word of excommunication and of terror to some, of love and kindness to others. It is used for cursing and for blessing. It comes down to us thundering through the ages and its origin or root cannot be found in any language, for it is the only perfectly primitive word known to the world of letters. To us it means perfection—the Being of beings. The Christian idea of God—the idea that rules in all the Christian churches—is that God is a person, an individual, outside and beyond the world of reality and of history—outside of everything. His abode is the circumference of space. He lives on the confines of time. He does everything just as we do. He is a man raised to infinite power. He

COMES DOWN WITH A SHOCK

into the world and upsets everything. He writes a book, forms an organization, establishes a church. According to the Christian idea God is intensely personal and individual in His nature. The real God of Christianity is Christ. He is the representative God, the practical God, and Christian piety centres in him. Christian love of God is simply love of Christ. The books of Roman Catholic piety read like love letters, and piety of the ordinary stamp consists in love of Christ as a person. But that sort of piety soon becomes a mere habit, and almost inevitably runs down into formalism—into forms and ceremonies without the spirit. All churches go through these forms. Fashionable people, worldly people, aye, even very bad people, go through these forms with such an airy grace as they would wear going into a ballroom or down to supper. There must be a vital defect in the piety that can become a ritual. It can be easily caricatured, and it always degenerates into cant and hypocrisy. It is the refuge of the hypocrite. The word piety nowadays suggests caricature. Piety has no necessary connection with God's love. A man may be very pious and yet be a very bad man. Several instances of truly "hard cases" who practised piety were related by the preacher as having come under his own immediate observation, one of the most prominent of which was that of John Newton, the slave-trader; also the case of a pious blockade-runner was quoted. According to this form of piety religion was one thing and business another. Religion put money (a very small share) in the contribution box, while business put a large amount into its pocket. There is a wide difference between piety and practice. Then, again, there are a great many people, particularly in the scientific, literary and professional world, to whom the word God is as naught. He is regarded by them as the soul of nature, the heart of the universe and other grand terms like these. He is

ALL LOST IN NATURE.

These people do not think of God as a person. They offer Him nothing, because He is nowhere in particular to take it. A certain piety belongs to this idea of God, and such great souls as Huxley, Darwin and Emerson are filled with it; but this piety also has its counterfeit. The sentimentalists who pretend to make a religion of nature by smoking under her trees, fishing in her streams, shooting over her fields, gossiping in her groves, wasting time, that should be given to meditation and prayer in the idle scandal of a country piazza—this picnic piety is always suspicious and generally a fraud. There is still another form of piety, and that is vital piety, and it is based upon

ANOTHER DEFINITION OF GOD.

God is not an individual; dwells not in time nor in space; is found not in any temple; exists not in any communion. He is not the wind. He is not a breath; He is not a bald, unconscious law. He is the Being of beings, representing human perfection in human form. His truth is what we mean by truth; His justice is what we adore as justice; His love what our heart tells us love always is. Swedenborg says He is a man. We say He is the power above humanity—the regeneration of the world. The preacher could not define him—he could only try to give his characteristics. He is not the God of the man of science, but the human God of the human soul. Piety in this case consists in uniting our little love to His great love. Piety is living to some great, beneficent, noble, pure, useful end.

The preacher continued to illustrate his argument by giving the examples of several eminent men who led truly pious lives, and wound us with an eloquent peroration and a brief but vigorous blessing.

NEW ENGLAND CONGREGATIONAL CHURCH.

The Renovating Power of Christianity—Sermon by Rev. Merrill Richardson.

The diminutive but neat and elegant chapel of the Rutgers Female College, sufficiently ample for the purposes of the college, but insufficient to accommodate the crowd of people anxious to hear one of the most celebrated pulpit orators of the day, was yesterday morning densely thronged by a fashionable and deeply attentive congregation. After the usual prefatory exercises of prayer, reading the Scriptures and singing, Rev. Merrill Richardson, the newly elected pastor, preached

THE SERMON.

The text was Matthew xiii., 33:—"The kingdom of heaven is like to leaven which a woman hid in three measures of meal till the whole was leavened." The text referred to the spread of Christianity. The truth and righteousness of Christ were to change the things of this world. The question was, could this gospel leaven the world—a theme suggested by the late meeting of the Board of Foreign Missions in this city. Many prophecies of the old sages, not inspired, foretold a general spiritual renovation of the world. The general drift of the inspired prophets was that God would set up a kingdom that would be universal. There was given to him the dominion and power and glory and a kingdom, says Zachariah; a kingdom of peace, of joy, of righteousness. This was to be according to the teachings of Christ. There were no outward forms in this kingdom. The nations of the world would outlive forms. Wars were to cease and all its implements to be changed to implements of industry. God did not design to wipe out nationalities. He was to unite these nations into a universal kingdom of peace and love. Look at

THE EUROPEAN WAR

going on to-day with terrible fierceness between two powerful nations of Europe. Think of the money, talent and skill expended in carrying on this great war. If all these were expended toward renovating the world what would the effect be? And if all nations should do so, surely the world would be renovated. A first step toward this work of renovation was

UNIVERSAL KNOWLEDGE.

The great masses are to be enlightened, and with this would be a more general equality, more sociality, more good will, more justice and equity among men. All these modern wars and countries are, as Carlyle says, a moral power. The Gospel is the great agent to leaven the world. In all Christian lands there are multitudes willing to expend their time and means in abetting this great work. The primal agency is

THE CHRISTIAN CHURCH.

All moral reforms to be effectual and permanent must begin with the individual. Christ began with the hearts of his own disciples. There were no carnal weapons, none of the modern machinery of reforms. The turning point between sin and holiness is benevolent. The good man gives money, and if he has not money smiles and sympathies and tears and deeds, toward elevating humanity. The wicked man is selfish. He referred to the parable of the Samaritan as illustrating these divine principles of action. Benevolence is

THE GREAT CONTROLLING PRINCIPLE

of the Gospel. God has so made our moral nature that we appreciate human sympathy and deeds of hearty benevolence. To this principle has been devoted millions of money and the best talents of the noblest men and women. Keeping in view the figure of leaven he proceeded to show the means necessary to accomplish this great work of renovation. The child progresses from what is physical to what is spiritual, to love and sympathy, and noble deeds and high endeavors. It was so with the tribes and nations of men. He referred to the renovation of the Sandwich islands, and urged that the same means could renovate all the heathen nations. There are now there large churches and Sabbath schools, and the people live in homes and comfort, and are engaged in agriculture and commerce. This was one instance where the Gospel of Christ had worked out its effects upon a nation. It was true it was not the same everywhere. In India our missionaries worked fifty and sixty years and had only two converts. The great obstacle there was caste, as it was worth a man's life there to change his religion. He carried out this illustration still further by referring to the Esquimaux and Moravians. The fact is all

NATIONS HAVE BARBARIC ORIGIN.

Where was England in the third century? Where was France in the fifth century? If we go back to ancient Rome and Greece it is the same. All were raised from the lowest depths of barbarism to the highest acme of civilization. It is true, no great nation has become Christian; but still the leaven is working. God, in the fulness of his providence, is bringing in other agencies. There is not a nation or tribe that is not capable of change. Livingston says this of the tribes in the interior of Africa. It is God's will that centuries are required to develop nations; a thousand years are with Him a day; already

CHRISTIAN NATIONS RULE THE WORLD.

The Chinese are fast coming under the influence of our system; they revere ancestry. The only thing is to divert this reverence to reverence of God. Christianity is aggressive. The time is coming when Christianity will be universal. It is hard to bring ignorant people to the use of machinery. Forty years ago the Russians would not view mowing machines and reapers. In England the great invention of Arkwright was scouted at when first made known. There are days when education and liberty prevail. Prophecy declares the time will come when kings shall be nursing fathers and queens nursing mothers to the Church. In sixty years an American Board of Foreign Missions had accomplished an immeasurable work. The leaven was at work. It was simply a matter of arithmetic. The

PRESS, TELEGRAPH AND STEAM

were doing their reformatory work. God had commenced His work. That Being who created this world, these bodies, the air we breathe, never begins a work He does not accomplish. Already one-fourth of the inhabitants of the globe knew of God and the true Gospel. This Gospel would become known to the other three-fourths and accepted by them. Men object that this is a slow progress of converting the world. God takes His own time. Geologists teach that the world that was called chaos in Genesis went through before that ages of changes. He would not undertake to fathom the ways of God. Let us believe it that while in God's providence there is no haste, that the time is surely coming when all the world will be subjected to Him and become His children. In conclusion he pointed out the duties devolving on each and all of them to aid in bringing about this great result.

Singing and benediction terminated the exercises.

SUCCOTH.

Beginning of the Festivities—General Jollification Among the Jews.

As stated in the HERALD yesterday morning, the Jewish Feast of the Tabernacles, known in Hebrew as Succoth, commenced last evening. All the synagogues were crowded almost to excess. In those of the orthodox faith the preparations were somewhat more according to Biblical prescriptions; but in all, even of the most extreme or radical reform ritual, due attention was paid to the generic character of the festival and boughs and branches of green and myrtle and citrons were profusely used in decorating the temples. Describing the service at one of the orthodox synagogues is describing it in all, and hence we mention the religious proceedings at the synagogue

SHAARAI TEFILA,

on West Forty-fourth street, near Sixth avenue. Here the congregation, the male members at least, were numerously present, the galleries being but partially filled with ladies. After the usual ceremonies on such occasions, among which is the waving of boughs of myrtle, of willow and thick trees and of citron, and a procession around the reading pulpit, the singing of hymns and psalms followed, when the whole congregation retired to a side alley of the synagogue, where a temporary booth was erected, covered with green boughs and embellished with flags. Here a long table was spread with "the fruit of the vine, the fruit of the tree and the staff of life," and amid benedictions, prayers and speeches from Rev. Dr. Isaacs and Mr. Solomons the people enjoyed themselves, many jokes being made at a horrid transparency in one corner representing the Egyptian "Angel of Death," perched too high to overtake the people of Israel in their flight across the Red Sea. The ceremonies continue to-day.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

A Crowded Church in Autumnal Dress—Mr. Beecher on Marriage and Heaven—The Woman with the Seven Husbands—A Touching Sermon on the Future State.

The morn of yesterday broke into a glorious sunlit Sabbath. The sun, the sire of the seasons and the monarch of the climes, shone on the autumn-tinted leaves of the foliage of the trees with a radiance that warmed the chilly wind, bracing the nerves of the church-goers and giving a healthy glow to the body that well prepared the soul for the service of the temple. Plymouth church was favorably affected by the weather. It brought more than the usual crowd of worshippers. Within the walls was everywhere visible the indications of the brightness of the season, the tints most prized in autumn by the ladies filled the eye either in a robe of silk of neutral tint that rustled its way to a privileged pew or a hat or bonnet that was trimmed with feathers or ribbons, the colors of which were in harmony with the passing away of the summer and the bright days that are the precursor of the snowy and frosty winter. The milliner and the tailor, the adorners of the outer woman and man, had caught in the working of their wondrous art the harmony of the season, and mind and matter were in accord and displayed itself in a beauteous unison. Nature sent its tribute to the seasons in the shape of a larger floral offering. The flowers and the greenhouse plants that adorned the platform gave it the appearance of

A SMALL CONSERVATORY,

and were rich in their darker, deeper coloring, and more profuse in number than usual. The Olivet floral stand was laden with the growth of months, now at the perfection of their bloom and form; and the wire basket that held the less ostentatious and more simple flowers was so well filled that it required the help of two men to carry it to the platform. The church was crammed. When the choir rose to sing the opening anthem the ushers at the doors implored the crowd to stand back and not press so heavily upon those who were in the front rank. They endeavored to beguile them into locomotion by announcing that if they would go round the house to the organ gallery and its vicinity they would find better accommodation. Those who could hear this looked around, got their heads on one side with difficulty, and then decided to endure the crush they were in rather than fly to others that they knew not of.

Mr. Beecher was in one of his best moods. Either the bright morning or the inspiration of the past week's religious festival had brightened up his soul. It might be seen in the glitter of his eye as he caught sight of the congregation when he entered the house. He evidently expected that he would warm up with his subject. The florist of the church, with a pardonable pride in the lovely bouquet of plants and flowers, had set the Olivet stand on the front of the platform, that it might be better seen by the thousands of eyes its hues and glory would inevitably attract. Mr. Beecher directed its removal to the rear, near the minister's table. This would enable him to pace to and fro to the extremest limits, and the precaution was a judicious one, for before he was through with his sermon he needed all the promenading space he could obtain. His subject was

MARRIAGE AND HEAVEN,

and his eloquence drew like the music of the "Pied Piper of Hamelin." Like a skilful master on the keys of the piano, he moved his audience to laughter and tears at his own sweet will. It held the hearers fast; though the standing crowd was jammed, like sardines, he stole away their feet that they should not depart. Throughout the hour's sermon the audience seemed to have crystallized its three thousand self into an individual one, and the preacher held it by the magic power of his pathos and his well chosen words of wisdom. The text was from the twenty-second chapter of the Gospel of Matthew and the thirtieth verse—"For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven." The context of this verse is the puzzling question of the Sadducees, to Christ, as to the heavenly claims of the seven husbands who had been married to one woman. This fact made it uncertain as to whether the subject for dissertation would be marriage or heaven. The ladies threw their heads with that little feminine toss that always goes before the listening to a theme in which they have a vital and a personal interest. A woman who had had seven husbands on earth can readily be supposed to be a wonderful character to the feminine mind; but what she was going to do with them when she met them all in heaven has been in all ages an unsolvable problem to the female intellect. The thrill of excitement was, therefore, very marked, now the gordian scriptural knot was going to be untied by Henry Ward Beecher. The feminine mind was doomed to disappointment. Mr. Beecher said that Christ did not enlighten these inquiring Sadducees in the way they expected. What He really said to them was that

THEY WERE A SET OF IGNORANT FOOLS.

What He said in words was, "Ye do err, not knowing the Scriptures nor the power of God." Christ said that on the resurrection they were as the angels; but He did not say what the angels were, so that they were not much enlightened by the answer. The fact was that the essentially earthly nature of man fell back like the calyx of the flower and withered away; only that which was noble and spiritual remained. This closed the marriage side of the subject, leaving the feminine and the masculine mind room for speculation as to which of the seven of her husbands the woman of the Gospel was likely to favor the most in heaven. Mr. Beecher then turned to

A REVIEW OF THE QUESTION OF THE FUTURE STATE.

He rather startled his congregation by stating that a continued existence was not directly taught in the Old Testament. The patriarchs had glimpses of a revelation of it, but no direct teaching. Even in the New Testament there was not direct revelation as to whether heaven was a place or any specific statements of the philosophical or physiological aspects of the future life. In a graphic manner he showed the wisdom of the Master in thus leaving the future vague. In sketching the power of the imagination he gave some wondrous illustrations, not the least striking of which was the allusion to Titian's picture of the "Assumption." He sketched the painting to the mind of his congregation, and then told them it was only colors and fragments; let them go up to the painting, scratch a leaf from the foliage of that tree; it was no leaf, it had no juice in it, never had; it was only dirt and oil; it was the imagination of Titian that had clothed that bit of dirt and oil with the leaf that was as real to those who saw the painting as any leaf that blew in the summer's breeze. It was shocking, perhaps, to say it, but it was true; we all sketched our own heaven and put the Bible images on one side. It told us of princes and crowns, but what did he as a

REPUBLICAN DEMOCRAT OR A DEMOCRATIC REPUBLICAN

care for crowns and princes. By the dispensation of a Divine Providence he and all who heard of him had been brought up to disregard them. In our younger days we had an idea of heaven which did not fit with our later days. There was no Mary in heaven to the young girl, but by and by the Mary who had gone before was a glorified saint, when, as a wife and mother, the little babe had gone home. In this way, with equally touching illustrations, did Mr. Beecher open up the well-springs of tears in his congregation. Men tried to conceal their weakness and the women dashed their tear-drops from their eyes as, with handkerchief in hand, they tried to look steadily into the face of the eloquent and pathetic Gospel charmer.

The last hymn sung was the "The Shining Shore," and the effect upon the preacher was sufficiently overwhelming as just to give him voice enough to pronounce the dismission blessing and no more.

ST. JAMES' ROMAN CATHOLIC CATHEDRAL.

Sermon by the Right Rev. Bishop Loughlin—God's Mercy Shown in Affliction.

The services at this church yesterday were conducted according to the usual form, without special significance other than belongs to the regular devotional exercices. The sermon was preached by the right reverend bishop of the diocese, Bishop Loughlin, who, for many years before his elevation to the episcopacy, filled the position of Vicar General in the diocese of New York under the administration of then Bishop Hughes. Bishop Loughlin has but recently returned from Rome, and was one of the very few American bishops who voted affirmatively on both the questions stated to the Ecumenical Council involving the declaration of

THE DOGMA OF INFALLIBILITY.

He is more remarkable for his piety than for any special oratorical talent, is singularly modest and humble in his manner and habits, and thoroughly self-sacrificing, devoting himself to the duties of his charge with a quiet, unostentatious earnestness worthy of the largest imitation. His sermons have the merit of directness, if unadorned by flowery metaphors or figures of speech. He speaks not only from the heart, but from the mind, with the force of conviction, as well as sentiment, and is less argumentative than cordially advisory. None can listen to him without being impressed not only with the force of what he says, but the thoroughly honest apostolic purpose of the man in saying it. Yesterday he preached from

THE GOSPEL OF THE DAY,

which relates the incident in the life of our Saviour when a man sick with the palsy being brought to him he said, "Thy sins are forgiven thee," whereupon the Jews murmured, saying, who is this man who forgives sin? Jesus then rebuked them, saying, whether is it easier to say thy sins are forgiven thee, or arise and walk? And turning to the man sick with the palsy said, "Arise, take up thy bed and go into the house." And the man arose. Before illustrating the lesson of the Gospel the Bishop made an appeal to the faithful for aid for

THE DIOCESAN SEMINARY.

He called attention to the importance of keeping full the ranks of the clergy and the necessity of pecuniary assistance to secure their proper training. Next Sunday a collection will be taken up in aid of this object. Returning to the Gospel he made, as the special subject of his instruction, the lesson it teaches of the higher importance which God attaches to

MORAL EXCELLENCE

than physical health. The man brought to Him was suffering from bodily ills, yet His first care was for his soul. "Thy sins are forgiven thee," He said. It was shown in the Gospel the man had faith in Christ's power to give him relief, and although the multitude murmured at His forgiving sins they knew he could cure the sick man. To us who have faith also are afflictions sent for our benefit. God's mercy is often shown to us in the afflictions with which He visits us. Hell's torments are thus changed into temporal ills for our advantage, or we are warned of the nothingness of human enjoyment, and brought to a proper knowledge of our insignificance and dependence on Him.

L'EGLISE DE ST. LOUIS.

An Eloquent Address from Pere Ronay on the Fall of the French Empire and the Misfortunes of France—The Congregation and Preacher in Tears—Why France Was Humbled, and the Only Remedy—Napoleon Will Return to Paris.

The beautiful little church of St. Louis, Williamsburg, was as highly decorated within yesterday morning as flowers and artificial means could render it. The building is about one hundred feet long, fifty feet wide and about thirty feet high, reckoning from the floor to the inside of the roof. On either side of the building artificial flowers were hung in thick profusion—some loosely looped, so that they came nearly to the floor, while others were placed at short distances on the frame work in the forms of crosses and other ecclesiastical emblems. The altar also presented a handsome appearance, being richly decorated with natural and artificial flowers. On each side of the Host, beyond, were three vases of flowers placed in the following order:—The first vase contained an artistic assortment, representing dahlias, lilies and lilac; the second contained a tree of roses in full bloom, while the third was filled with whatever natural flowers could be obtained at the present time. On each side of the Host, in direct line with it, were three immense candlesticks with gas tapers of about three feet in length; below these again, in front, was another row of tapers smaller than the others. There were also two side altars as richly and profusely decorated as the larger one. When the tapers were lighted the whole presented an animated appearance.

It being understood that Rev. Père Ronay, a French missionary, and an orator of no mean order, was to preach in the church yesterday, the place was crowded to a degree, at least half an hour before the service commenced.

The first portions of the service were performed by Father Jallen, at the conclusion of which he made an urgent appeal to his congregation with reference to the great distress at present experienced by many of

THEIR COUNTRYMEN IN PARIS

in consequence of the harassing war now raging, and begged them, in the name of God and humanity, to assist their poor compatriots and to render that assistance regularly while the necessities of their brethern should demand it. He appealed, he said, particularly to those who belonged to the Society of Saint Louis.

At a quarter past eleven Father Ronay came out from the sacristy and delivered in French a most eloquent oration upon the subject of the misery and humiliation of the French nation.

NAPOLEON'S FALL.

He, said the orator, whom the people of France had chosen as a head and a leader of their destinies; he who had received that great mission with the concurrence, good will and hearty co-operation of the entire nation; he whom Providence had placed so high above his fellows and rendered him as wise as he was generous and benevolent, was now down in the lowest stage of humiliation and pain, with nothing left to him but the desire still to benefit the nation over which he had so long and so faithfully governed. How pitiable was the condition of such a man, from whom God had kept back nothing as regarded gifts of the heart and mind!—all that nature could bestow was in his possession. Politically he was one of the greatest men in Europe, and as a son of Christ's Church on earth he was a bright and shining light.

FALL OF THE EMPIRE.

But worse than this was the condition of France—glorious France, which has ever been one of the brightest spots on the earth. Only a few short weeks ago her condition was looked upon by her own people as healthy and her institutions inviolable; her friends, the other Powers of Europe, looked upon her as a great Power; kings were fearful to tread upon her soil lest the hand which was all-powerful should be uplifted to annihilate them, and many in high positions were pleased to bow the knee to her, to accept favors and places of honor at the hands of him whom they now deride. Her army was supposed to be equal to any emergency; no fear was entertained of the stranger "without the gate," and all was prosperity and peace. But it was God's will that a time of unhappiness had come to pass, that that the destroying angel had gone forth and caused weeping and lamentations loud and heartrending throughout all her provinces. Say not that we have been betrayed by Napoleon, for that matter could be easily set at rest.

France was the land from which had flown to all parts of the earth the milk of literature and science and art; her greatest men, the choice of her population, her wealth and intelligence, have, throughout all civilized ages, been cast abroad over the world teaching, enriching and enlightening mankind, and tending, like the warmth of the sun in summer, to shed around a genial influence to nourish, ripen and enrich.

HISTORY, PAST AND PRESENT,

showed that France, more than any other nation under heaven, was the one which conserved the true principles of Christianity; which held in her inmost life a real living principle. From her had been handed down glorious examples of energy of the body and the mind, and her heroes, for the cause of Christianity, even to martyrdom, were numberless. She was also a great propagator of truth. She did not hide her literary wealth under a bushel, but showed it up in the face of the world, and taught it to whomsoever would receive it.

Again, history pointed to the valor of her sons, the indefatigable energy displayed by them when fighting for liberty of body. Behold her armies in the East and in the West: they fought everywhere with the same valiant display of feeling; the same patriotism pervaded their breasts and the same love of their families as that which actuates us to-day. Behold them everywhere victorious; everywhere generous conquerors. Wherever they conquered with their arms they immediately endeavored to conquer also with their literature, and to teach the conquered that it was not alone in arms that they excelled, but in those things which tended to prepare men for the higher walks of life. France was ever ready to forgive her neighbors, though in the past, as now, she had many enemies who were constantly seeking to humble and annoy her. Her character may be faithfully termed the character of progress. Her sons were born to breathe freely, to know and to love liberty, to recognize in peaceful issues the advancement and progress of the material interests; but they were also ever ready to resist tyranny in whatever shape it might be presented—to eject invaders and maintain their national honor. God had now imposed a fearful lesson upon France. The Emperor was dethroned by an invader whom he sought to repel; but it would be seen that before long he would return again to reign over his unhappy subjects; he would return in *éclat* and glory to take up again the reins of government which he had laid down to fight in the country's cause. Yes, the

EMPEROR WOULD RETURN,

but he cannot undo the misery of Gravelotte, Strasbourg and Sedan. He will, however, be able to assist in a rapid readjustment. It must be remembered that this great calamity which has fallen upon France was not entirely unprovoked. No; the French people had been too incredulous; they had blasphemed against the principles of God's Divine government; many of her public men had sworn against the truth, and instead of upholding them by precept and example they had trodden them under foot. Like Rome and Athens, Paris had become too rich and too regardless of the things pertaining to her perpetuity of power. She had become the Babylon of modern Europe, and the print of

THE NAILS OF THE "BEAST"

were now to be seen in her. Her whole populace had become drunken with prosperity; they had forgotten the traditions of their fathers, who could afford to accept their great mission upon earth with humility and grace. To-day in Notre Dame there were those who would give all they have; who have thrown open the doors of this ancient and glorious edifice; who fasted day and night, and who would shed their blood could they but see an end to the misery and degradation of the Parisians. Oh! how many there were who prayed that God would break down the barriers that prevent a speedy issue for peace; that God might soften the hearts of those who now rent France from one end to the other, who filled every house with mourning and lamentations and who were intoxicated at the sight of the blood of the French.

WEEPING OF PREACHER AND PEOPLE.

Here the reverend gentleman's emotions overcame him, and the tears came trickling down his cheeks in rapid succession.

Nearly the whole of the congregation were now also in tears, rendering the scene deeply affecting. Strong men and women wept together, sobbing almost like infants at the picture which the eloquent father had portrayed.

In a short time he resumed, and said France was the branch of the Church upon which alone the Pope could now place any reliance. Spain had entered upon a retrograde movement; Austria had vacillated so as to bring down upon her severe recriminations. Italy had shown herself unworthy to have the Pope in her keeping, and other States had more or less violated the principles of Christian unity. France has ever held a prominent and enviable position in Europe, but she has