RELIGIOUS.

Services and Sermons Yesterday.

A Political Field Day Among the Preachers.

THE BIBLE AND THE BALLOT.

A Reverend Currycombing for the Politicians.

GOOD ADVICE FOR CITIZENS AND CHRISTIANS.

The Duties of Men to Their God, Their Country, Their Neighbors and Themselves.

Whether it was the beautiful Indian summer weather or hopes of having some advice from the pulpit on political problems, or true piety, that actuated the residents of the metropolis yesterday, it may be difficult to tell. It is certain, however, that church attendants yesterday were more than unusually numerous, and it is to be hoped that they profited by the feast of reason and religion which was spread before them. The pre sent political fever seems to have infected some of t he preachers, and although they were very severe on politicians, but decidedly non-committal in regard to party issues, the views of some are original, and their mode of stating them rather forcible and in contrast to the quiet, orthodox and more truly religious discourses of others. Those sermons delivered yesterday which are of more than ordinary merit, either on account of their orthodoxy or originality, will be found condensed below, and will be read, no doubt, with a great deal of interest.

NEW ENGLAND CONGREGATIONAL CHURCH.

Christ Gives all Necessary Proofs That He is from God—Miracles vs. Spiritualism—Royal Blood and Common Blood—Zaccheus in the Tree—Christ's Sermons Never Reported—How to Pay the National Debt—Sermon by Rev. Merrill Richardson.

The rapidly growing popularity of Rev. Merrill Richardson as a finished pulpit orator, the tersely argumentative character of his discourses, his epigrammatic hits at the fashionable vices and frivolities of the times and the fearless zeal and power of his eloquence, are each successive Sabbath attracting la ge congregations at the newly erected and, though small, one of the neatest and most tasteful church edifices in this city, over which he has lately been chosen to officiate as pastor—the New England Congregational church, corner of Madison avenue and Forty-seventh street. Highly aristocratic as is the congregation, the church and its surroundings, there is the pleasing democratic feature of free seats and unpretending simplicity—the broadest evidence of the highest Christian culture. At the services yesterday morning there was an unusually large attendance, the church being densely filled, and, as usual, made up of a most fashionable assemblage. After the customary prefatory exercises of prayer, reading the Scriptures and singing Rev. Merrill Richardson entered upon the delivery of

THE SERMON.

The subject was "Christ Gives all Necessary Proofs that He is from God," and certainly the sermon was one of the most eloquent and soundly logical he has delivered since assuming the pastorate of this church. His text was John vii., 31—"And many of the people believed on him, and said, When Christ cometh will he do more miracles than these which this man hath done?" He stated, in beginning, that Christ made his hearers judges of the matter. The first proof of his divine origin was his miracles. These miracles, however, were not distinct proof of truth, but called attention to the truth. His second point was that Christ gave all necessary proof of his divine origin from his character. One sin would have destroyed him. In respect of character his came up to the highest conception of any age. Some thought that Christ ought to have done astounding things—move mountains and such like. In our day there are certain

BELIEVERS IN SPIRITUALISM,

but he never knew one who did not trust to his own judgment. His third point was that there was all necessary proof from truth itself. He referred to Parker and Renan as sticklers after absolute truth, and after showing the fallacy of this he insisted that Christ convinced his disciples and others that His miracles were wrought of God. Could men have had one sin at his door he never could have stood forth as the Son of God. Christ stood before the men who knew him and asked, "Who accuses me of sin?" Was there in New York a man who would think of asking this question? The people in the time of Christ, as well as to-day, knew

WHAT GOODNESS IS.

The question is, Was Christ's goodness a superior goodness? In his view goodness was goodness the world over. Christ's goodness was the same as the goodness of others—his mercy, justice, purity and benevolence the same. Goodness has many manifestations, but the thing is the same. Christ mingled with all classes of men. He was not proud in spirit, but human. He was not odd. There was no sourness in his temper. He put on no airs. He was simple, easy, open, frank, free with all. He was self-possessed, always at ease—now reproving a ruler, now sympathizing with a beggar. How apt were his replies to those trying to entrap him. He was

NEVER CAUGHT NAPPING.

He was always wide awake, though modest withal. In this connection he told most graphically the story of the woman caught in adultery, and how Christ wrote in the sand—the only words he ever wrote—"stone her, but let him that is without sin cast the first stone," and how thereupon her accusers, who had quoted the statutes of Moses against her, slunk away out of sight. He next proceeded to show that if Christ should come into the world to day he could not give more convincing proof of his divine origin. Some would insist on

AN ARISTOCRATIC CHRIST,

a Christ coming from a high family and in the highest degree respectable—a Christ exclusive. Such Christ would not do for him. His Christ must be lowly, a believer in the great brotherhood of humanity. People used to believe that the blood of kings and rulers was better than that of the common people. When the head of Louis XIV. tumbled off the block of the executioner, and the people saw that his blood was red, like their own, their faith in better blood came to an end. This question of

GOOD BLOOD

was a source of great trouble to many, and indications of good descent are proudly pointed out in the tapered hands and small feet. This was all nonsense. The mightiest monarchs and nobles of to-day are of humble origin, and men occupying the highest position in the world of letters and the arts and statesmanship came from low beginnings. After enlarging eloquently upon this theme he next showed the divinity of Christ as evidenced in his teachings. No man ever spoke like this man. A carpenter's son, who had never been to school, who had never travelled through foreign countries, who knew nothing of the teachings of the old sages and philosophers, a humble Nazarene from an obscure village, steps forth at the age of thirty into the ministry. And what a ministry was that of his three years and a half. He preached in no stupendous temple whose lofty spires rose to dizzy height, whose gorgeously stained windows captivate with their artistic beauty the common eye; He preached by the fireside, the wayside, the mountain side and the seaside. He never strove after sensation. He never published a book.

NO PAPERS REPORTED HIS SERMONS.

He traced with most graphic power the sublime cogency and effectiveness of His sermons and the fruits of His ministry. Rome was in the zenith of its power. Greece was in the golden flood of its brilliant civilization. It was not an age of darkness and yet He spoke words that infinitely surpassed all the wisdom of all the sages and of all philosophers of that day. They were to judge whether he was a real man or not. He instanced some of His special teachings. Christ taught that the soul is a pearl beyond all price. One may be a beggar and an outcast, but he may preserve the purity of his soul, may stand up in the conscious dignity of unsullied manhood. Another teaching of His was repentance for sins. In this connection he referred to the

CONSCIENCE MONEY

paid into the government treasury. This money came from poor soldiers for the most part guilty of paltry peculations. The great sinners, the large defaulters, are never heard from, and if they could be the national debt would be speedily paid. Sometimes a man will commit more sin than a million of other men. It is so with

MEN IN OFFICE.

These have the power to do wrong, and, alas! many do it. After dwelling with a cogency of argument and force of illustration peculiarly his own upon this branch of his subject he alluded to Zaccheus. This tax gatherer had never seen Christ. He heard that Christ was to pass a certain way on a certain day, and so he climbed up a tree to catch a good glimpse of him. Christ saw him, and invited him to come down and take dinner with him. The moment of the invitation his conscience smote him for his past peculations as tax gatherer, and after thanking Christ for the invitation said he would pay him fourfold. He wished that of our

TAX COLLECTORS

there were some whose consciences would be as easily smitten as that of Zaccheus, and then he defined, in conclusion, the responsibility devolving upon all to accept the teachings of Christ and carry out to their utmost endeavors His practical precepts in practical life.

After singing and prayer the services closed with the communion, to which all members of Christian churches, in pursuance of the broadly catholic platform of this church, were cordially invited.

ALL SOULS' CHURCH.

Politics in the Pulpit—Rev. Dr. Bellows on the Ignorance and Superstition of Foreign Born Citizens—The Election Made a Religious Question.

There was a large attendance at Irving Hall on Sunday morning, the place which the congregation of All Souls' church use temporarily for a place of worship. On the chairs were books of hymns, one of which, 172d, by Butcher, describes the myriads of the blessed as consisting of "pagan, Christian, Greek and Jew."

On earth, according to their light,
They made their practice what was right;
Hence all their errors are forgiven,
And Jesus welcomes them to heaven.

The Rev. Dr. Bellows, in commencing his sermon, said he held in his hand an appeal from respectable citizens, begging the pulpit to come to the aid of political morality and purity. He had not been able to shake from his conscience the obligations of giving heed to that appeal, and he would speak without regard to party. He would take for his text the words of St. Paul,

"I AM A CITIZEN OF NO MEAN CITY."

Preoccupied as he was with the Gospel, St. Paul could not conceal his pride in his citizenship. Those were not the days of popular rights, when men had votes to give; yet there never was a time when an honest and able man was not a power in the community and able to oppose tyranny and corruption. Virtue is not possible in free countries only. Every nation has men ready to die for it; and the man who does not love his home—his birthplace—and wish to see it respected, is a dull and dangerous man. Having alluded, in passing, to the patriotism of

THE MEN WHO TOOK THE FIELD

to prevent half the land being placed under another flag, to the ardor of German devotion, to honor of Fatherland, which impels the Prussian to pursue the Frenchman through his walled towns and to the gates of his pleasure-sodden capital; and to the heroism of the Frenchman in struggling to prevent a partition of French territory, the preacher said there re some in New York who would sooner see a fleet of British iron-clads in the harbor and a British army on Washington Heights than their city abandoned to the political and social criminals who for twenty years have made politics a game with loaded dice, seducing

THE IGNORANT FOREIGNERS

who, under pressure of a sad condition of affairs in their native land, seek asylum here to become unconsciously the assassins of our liberties. The unscrupulous plotters who get the management of public affairs into their hands use an alien Church for their ambitious purposes, inducing men of every rank, from the policeman to the judge, from the tide waiter to the Governor of the State, to lend themselves to acts of rapacity and fraud till no man feels sure of protection for his rights or security against political assault. The robbery of millions from the public treasury shows in those monopolists an example of prosperous criminality that has a demoralizing effect. It is the national honor that suffers most, and all patriotic Americans must blush with shame or chafe with indignation as the eyes of the world are turned to the metropolis of science with contemptuous wonder, and say, "This, then, is

THE DEMOCRATIC FREEDOM

of a million of people at the very gateway of your empire. You boast of your commerce and steamboats and telegraphs and printing press, yet you cannot prevent brazen faced impostors and villains from defying your knowledge of their crimes, and using the ignorance and superstition of a portion of your people to control you and place you at their mercy. They even boast of their crimes and taunt you with your helplessness. Men who would not be permitted to enter a respectable private parlor revel in the wealth they steal from you; aping the worst manners of aristocratic countries with vulgar insolence and ostentations. Thus it was that mendacious, plotting men, who stank in the nostrils of every decent citizen, by

FRAUD AND TRICKERY AND BASENESS

have reached the highest pinnacle of power. What corrupting lessons to young men choosing their way of life! The example of those men seems to say, "Away with the nonsense and the cant that honesty is the best policy and virtue a precious inheritance; that is a fraud and a falsehood. It is unscrupulous audacity that succeeds; the cleverest thief becomes the richest man, and the most plausible rogue is the best candidate." In reply to the foreigners who criticise us we can only say, "We suffer most from the

IGNORANT AND SUPERSTITIOUS FOREIGNERS

you drove here to claim the full privileges of our institutions, without the education, self-respect and self-reliance that our native population commonly possess. We are driven to give these ignorant peasants, with precipitate generosity, the sacred rights of citizenship, and politics has come to mean the management of these ignorant foreign-born citizens."

Politics has become a trade like the corner liquor store and the corner grocery; a class of men are bred up to it; those vampires plot with a patience that angels might admire. They can afford to spend one hundred thousand dollars, which probably comes from a few of their principal men, when it leads to the reoccupation of posts of legalized robbery. Some who would never yield to a dozen

ENGLISH IRON-CLADS IN OUR HARBOR

yield to robbery in high places, submitting to it as they did to cholera or smallpox. The preacher spoke of the efficacy of the cannonading against corruptions recently commenced by the press, and said if we cannot elect men of our own political views we can elect men of personal integrity. He would prefer a man of good character, irrespective of party, to the double-tongued mouthpiece of villains. Without honor and conscience in the State private morality must fail, and religion become a debilitated hypocrisy. The preacher then referred to the printed circular in his hand, and approved of the object of the association from which it emanated—viz., to examine into the moral character of the candidates from each party. He concluded by impressing on the congregation that the question in this election was not a mere political one, but a moral and religious one, and they would serve religion by answering as Christians to the questions whether good men or the very worst men should rule them.

CHURCH OF THE STRANGERS.

"Christ Sets Us Free"—Eloquent Discourse by Rev. Dr. Deems.

The usual number of attractions, together with beautiful weather, resulted in filling the Church of the Strangers to its utmost capacity yesterday forenoon. As is invariably the case, Dr. Deems preached a very able and eloquent sermon, taking for his text John viii., 36—"If the Son, therefore shall make you free, ye shall be free indeed." He commented on the discourse of Jesus in which these words occur. In that discourse Jesus certainly claimed to be divine. The whole question of the divinity of Jesus is narrowed to the question whether his judgment was warped by a false consciousness. If it was, then we have to account for a man of such intellect that to this day his opinions govern mankind more than those of any other man—a man so immaculate, so profound, such a rapid reader of human hearts, of perfectly healthy physique, living and dying sublimely, yet

BEING HIMSELF CRAZED,

living and dying in the belief that he was one person, while in point of fact he was another. If Jesus was not divine, then the most influential person of the whole human family was a lunatic. After showing how his claim to divinity enraged the priests and others the Doctor said that this whole discourse of Jesus and the behavior of the Jews showed the slavery of sin and the emancipation which faith in Jesus achieves. The first phase of the slavery of sin is seen in the privation of the rights of freemen. Freemen have very many privileges and comforts which cannot be set forth in the words of a charter. The absence of the sense of limit and restraint—a thing we do not generally notice, just as we do not notice the absence of malaria from the healthy atmosphere—is itself a blessing. The words "aliens from the commonwealth of Israel" paint a direful fate. Moreover, the slave has no choice of employment. He goes where and when and does what his master bids him. The tyranny of vice was then depicted. You may be great, able to lead armies, build up fortunes and control men; but try to break a vicious habit and then see how great you are. Again, a slave cannot accumulate property. A human master looks after the comfort of his servant. But

VICE IS INHUMAN.

A sinner does not accumulate that which is to be soul property in eternity; nor can a slave ride. No social paths upward open for him. He is under a ponderous incapability, no matter how great and good he may be. So with a man who is the slave of sin. It weights him down. He cannot go up among the immortals. And, what is worse, the man may grow apathetic. He cannot rise; he may soon cease to care to rise. Lastly, a slave may be sent off at any time. If his master hate him all the pleasant associations of his life may be broken. Banishment from the presence of God indicates a horrible fate, going out and down from the warmth, the music, the homeness of heaven into darkness, coldness and bitterness. Can a man be saved and emancipated? Yes. There have been many schemes of emancipation which have resolved themselves into the penitentiary system of adding outward restraint to inward homage, or educational. But it has been seen that education without spiritual freedom was rather injurious than otherwise. There is no liberator but Christ. How does faith in him produce freedom? First, in the intellect. It makes men feel their personal and individual responsibility. Christ died for each man. Men are not saved in mass. The moral law is as binding as if there were only one man, and would be as binding on

THAT SOLITARY MAN

as it is now on each. God loves each man as if he were the only child. This is clear in the doctrine of the Cross. And so men who believe in Jesus become the real free thinkers. They are responsible to God, not the Conference, the Synod, the Council, the Church. Second—in the heart there comes freedom. Light is let in. Men are held in captivity to wrong thoughts and prejudices against God. Jesus shows how God loves man by the great Jehovah taking his nature. He carries men down to the bottom of things and shows how a man is allied to God. Madmen go about in the garden of God pulling up things by the roots and calling themselves radicals. Jesus makes the true radical by showing every man how the roots of his nature are ensoulded in God. Third—it breaks the fascination of sin. Sin is not a fascination which separates the will from the emotions. Jesus

DENARCOTIZES THE WILL,

goes into the throne room of the nature and starts the will into power. Then there is a bond of union between God and man. That bond is love. It is as if gravitation were suspended, all the planets lying dead in the bosom of space. There is no freedom but death. Jesus restores the gravitation. This is scientific. The greater attracts the less. Men's plans have been to make the less attract the greater. Then a contrast between the fictitious freedom of the sinner and the real freedom of the Christian was painted, and the sermon closed with an appeal to Jesus as the liberator to set the souls present free from every vice. After the sermon baptism was administered, many persons received into the Church, and the Holy Communion was celebrated.

CHURCH OF THE MESSIAH.

The Theory and the Practice of Republicanism—The Duty of "Respectable" Citizens—Why Do They Not Attend the Primary Meetings?—The Nominees of the Nominating Conventions.

Rev. George H. Hepworth last evening delivered his second and concluding discourse on "The Political Condition of New York, and its Bearings on the Great Question of Public Morals." The congregation was numerous and decidedly aristocratic and fashionable, and paid deep attention to the pastor's remarks.

Mr. Hepworth's text was taken from Genesis, xxvii., 22—"The voice is Jacob's voice, but the hands are the hands of Esau." He began by saying the voice of the government in our country is always boastful of the large freedom which we enjoy, and of the impartiality of the justice which is meted out. We always speak of the republic as though it were a synonym for equal rights, for lofty statesmanship, and for purity in its political life. We always use the tones of Jacob's voice, but it too often happens that in the administration of trusts, in the protection of our Treasury and in the exercise of the divine right of franchise, "the hands are the hands of Esau." We often boast that our government is better in all respects than that of any of

THE MONARCHIES OF EUROPE.

It is true, undoubtedly, that our theory of government is decidedly better. But the only proof of the value of a political theory is to be found in the well-being that results from its practical operation. And in this respect I am not so sure that a comparison of the political methods of America with those of England would show any balance in our favor. A chain is as strong as its weakest link only, and it makes little difference whether you call the government a republic, a monarchy or a despotism if a great election cannot be conducted without the presence of the military on the one hand and a mob on the other. It is evident to all right-minded citizens that there is a fundamental difficulty which must be looked after, and at once.

It is the office of the pulpit to speak of all misuse of power, of all oppressions, of any class, of all wrongs in society. The pulpit belongs to no party—it criticises all parties. It should never speak out of a partisan spirit; and it cares nothing for republicanism or democracy as such, but holds all parties to a strict accountability according to the moral standard of Christianity. For myself I fear that both of the great parties which divide the country are about equally self-seeking. I am sorry to believe that

A FEARFUL AMOUNT OF CORRUPTION

is absorbed by both parties. Evil usages are not monopolized by any party. It seems to me that the whole machinery by which men get office and keep it after they get it is unworthy of the American people. There are good men in both parties, and then a great many bad men in both. What I would like to see would be to have the whole country roused, until it can rise above all party affiliations and use as its watchword only honest men for public trusts. What are the immediate

EVILS WHICH ARE SWAMPING US?

They are easily enumerated. Illegal naturalization, which adopts into full citizenship men who have not earned the right to vote away our money or rights. This is the crying evil which is hurting us. Second, a system of false registration, which confines the honest man to a single vote, but puts ten times as much power into the hands of the bad man. It is somewhat disheartening to leave one's business and spend two or three hours in order to deposit your vote, and then go home feeling sure that your vote is overbalanced a dozen times by the twelve votes of a man who has really no right to vote once.

Again, we have a right to complain that the public funds are used by any political party to further its own ends. The worst thing I can say against

THE CATHOLIC CHURCH IN AMERICA

is that, while its people contribute one-tenth of the sum total set apart for education, it is willing to receive four-fifths of that sum. This means that it is willing to use party politics to further its own ends withal, and it means also that parties can be manipulated. These evils are very grave. Whose fault is it that we endure these things? Let us look the matter in the face. Whose fault is it? Certainly not the fault of the ignorant mob who are used to pull other people's chestnuts out of the fire. For one, I have only pity for them. I find it very hard to blame them. They know no better. Neither is it really the fault of designing men in either party who are working for selfish ends. I am not at all inclined to hold these men, whoever they may be, to a full responsibility for these things. The prime difficulty is with the people themselves. Mark my words,

THE MEN WHO ARE REALLY RESPONSIBLE

for the condition of any community are the best men in it. The rich men of New York, the good men, the patriotic men, the religious men, are the responsible parties. If all these men were in deadly earnest about this matter, in as deadly earnest as they are in the removal of a clerk who is dishonest, they could create a public opinion so strong that

GRANT MIGHT STATION HIS FORCES ANYWHERE.

We should not want them here. Let me dare to be emphatic on this point. If there is corruption in politics, you and the class you represent are to be held responsible for it. You will not go to primary meetings and make your own nominations, and now you complain that the men who do go make nominations that don't suit you. While you are sitting in your easy chair shirking your duty you have no right to grumble. It is just as much a Christian duty to look after these things as it is to go to church. If the solid, Christian men of New York would grumble less about politics and simply do what their country has a right to expect of them, there would be no cause for complaint. I wish our great newspapers would preach on this text. You are bound by your obligations to the Church, to God, to Christ, to humanity and to your country, to work more faithfully in this matter.

AMERICAN FREE CHURCH.

"Worship in Spirit and in Truth"—Our Saviour's Journey Through Samaria—The Great Love and Kindness of God—Sermon by the Rev. Charles B. Smyth.

An interesting sermon was preached yesterday by Rev. C. B. Smyth at the American Free Church, Masonic Hall, Thirteenth street. After the usual prayers and rendition of psalms the reverend gentleman took his text from John iv., 23—"But the hour cometh when the true worshippers shall worship the Father in spirit and in truth, for the Father seeketh such to worship Him." Christ never lost an opportunity to do good. To illustrate and enforce his teachings the preacner frequently alluded to

THINGS FAMILIAR

to his hearers, among the every-day concerns of life. From the magnificent and refulgent orb which sheds his charming and animated beams upon our world down to the meanest reptile that crawls upon our path, the stars that sparkle in the firmament of heaven, the oceans that rage and roar with majestic fury, the little streams that gently run among the hills, the bubbling spring, the waving corn, the seed from which it rises, the modest and delicate lily, which neither toils nor spins, to the very grains of sand upon the seashore and

THE WORMS ON WHICH WE TREAD,

all are pressed into his service for the great purpose of manifesting his truth and impressing it upon the hearts of his hearers. In like manner important events in history and opportunities arising in his own life were employed by him. In the beginning of this chapter it is said, "He must needs go through Samaria." Why? Where lay the necessity? It was not of a geographical nature, for, although Samaria lay between Judea and Galilee, the Saviour might have crossed over the Jordan and having passed through Perœa, recrossed the Jordan and entered Galilee from the country of the Gadarenes. The necessity lay in the fact that God had many people in Sychar whom he designed to save, and Christ must needs visit that place. He arrived at Jacob's Well wearied with his journey, and in that condition sat there. Here he met that poor, abandoned creature commonly called

"THE WOMAN OF SAMARIA."

Unlike many of our day, whose professional duty it is to seek out the lost, and who would be ashamed or afraid to be seen in the daylight on the public highway conversing with such a one, He immediately entered into conversation, and, though unknown to her personally, spoke to her of

THE SECRETS OF HER LIFE

as things with which he was familiar. Struck with the fact, she assumed that he was a prophet, and finally that he was the Christ. It was very natural, then, he said, for her to seek information upon a question which was one of common dispute between the Jews and Samaritans—the question as to whether Mount Gerizzim, where the Samaritan temple, or Jerusalem, where the Jewish temple stood, was the place of Divine appointment for public and national worship. This led to the answer from the Saviour which contains the text.

FIFTH AVENUE REFORMED CHURCH.

"Revivals"—Sermon by the Rev. Mr. Rogers.

The Rev. Mr. Rogers delivered an eloquent and effective sermon yesterday at the Dutch Reformed church, Twenty-first street and Fifth avenue, taking for his text the prayer of the prophet Habakkuk, iii., 2—"O Lord, revive Thy work in the midst of the years, in the midst of the years made known; in wrath remember mercy." He said that it was his intention to address the congregation on a totally different subject, but when he called to mind the great meeting that had been held within the church on Friday afternoon and the other great gatherings that had assembled in the lecture room in the evening, when he recalled the lively devotion, nay, the religious enthusiasm, that had characterized these revivals, he felt it was meet for him to say something on that subject, and hence, at the last moment, he determined to take for his text the beautiful prayer of the Prophet, in which he asks of God to revere His work—the work of religion. This prayer is, he continued, a Scriptural prayer, not only because it is found in the Scriptures, but because that for which

THE PROPHET PRAYS

is in accordance with the Word of God. Revivals of religion were not modern. In the Book of Genesis we find the words, "Then men began to meet and pray;" and what were these gatherings for prayer but religious revivals? In the days of the after prophets there were meetings of the whole Church, especially in the days of Nehemiah. In his history we find that he got permission from the King of Persia to revisit his own land, and we are touchingly told how he weeps over Jerusalem, and how he gathers the scattered people together to revive the dying embers of the old religion. In the New Testament also we find mention of revivals. The Church itself was established in the midst of one, on that great Day of Pentecost when the disciples met together and the Spirit of God was poured down on them to give them the strength to carry out the great work of reviving this religion. In still later days we read of the great revivals of the fifteenth and sixteenth centuries; and all of us can remember the extraordinary religious enthusiasm which existed throughout the Church thirteen years ago, and the wonderful results that followed, when it seemed as if the

DIVINE SPIRIT MOVED THE ENTIRE NATION.

This enthusiasm extended across the ocean and found an echo in Great Britain, Holland, France and Germany. So, the reverend gentleman continued, when we came together on Friday last we came to pray for an object in accordance with God's word. That religious revivals should take place is proved by analogy even from secular history. We have had a revival of letters in the fourteenth century and there are those who say that this revival of literature was the cause of the religious changes which followed. There have been commercial and patriotic revivals,

THOSE GLORIOUS PERIODS

when men, actuated by a common love of country, stood together to save her. We are in the midst of a political revival at present. It is but the general history of organized society that men in fear should hope and that there should be revivals when energy lacks and the fatal apathy steals in. Shall we not plead, then, for religious revivals when the object of them exceeds that of secular revivals as eternity exceeds time? The preacher then explained that revivals had relation to the Christians, and to the man whom the Church cannot call her own; and that the text suggested another thought, namely, that God was the author of all life, however, He always employed means, and it is our duty to endeavor to find out these means. He concluded a most eloquent discourse by exhorting the congregation to fulfil this duty, and when they were revivified a beneficent influence would be extended to those outside, and the prayer of the prophet be fulfilled.

ST. STEPHEN'S CHURCH.

A Large Congregation and a Solemn Service—Sermon by the Rev. Dr. McSweeny—The Tendency of the Present.

At half-past ten o'clock yesterday morning high mass was celebrated in St. Stephen's Catholic church, Twenty-eighth street. The day was bright and beautiful; not a cloud appeared in the sky, and but for the keen air which prevailed one would be tempted to exclaim that we were in the midst of "glorious summer." The light of the sun streamed through the stained glass windows of the sacred edifice and falling upon the altar produced a splendid effect. The crowded congregation, the swelling peals of the organ, the words of the officiating clergyman as they fell in subdued tones throughout the long extent of the aisle,

THE BOWED HEADS OF HUNDREDS

of persons who had knelt in supplication to God, and the lofty pillars, pointing, as it were, the prayers and aspirations of sinners heavenward—all these things constituted a spectacle in religious worship which must be seen to be thoroughly realized and appreciated. It may well, indeed, be said that St. Stephen's is a magnificent church, and that the services are always conducted in it with the closest and strictest adherence to the ritual.

After the gospel the Rev. Dr. McSweeny went into the pulpit and preached a very able discourse. The reverend gentleman is young, and his voice is not strong, but the matter of his sermon showed ability and thought. He referred to the tendency of the present age towards a mawkish and moroid sentimentality on the part of persons whose duty it was to be just and earnest when speaking of things that regarded

THE WELFARE OF SOCIETY.

If a man committed murder it would be the duty, he said, of society to see that the crime of such an individual should be properly reprobated, but there was a pharasaical class who would seek to extenuate the offence which outraged the community. It was too common a habit to utter charges and revilings, and then, when proofs were demanded of the accusations made, the utterer found himself unable to advance a single word in support of them. This was a common failing in the present day, and if men would avoid it they must pray to God to imbue them with a spirit of justice and a sense of what was right. The reverend gentleman illustrated the point he made by stating that if there were a person in danger of death, requiring the spiritual aid of a clergyman, it would be the height of a morbid sentimentality in any one to say to the clergyman, on coming to visit such a person, "Do you think it will give him pain or disturb him?"

THAT WAS SENTIMENTALITY

and not justice, as it would also be in the case of a person who addressed similar language to a physician whose duty when called in to see a patient should be to find out the disease and cure it if possible. In their words, actions and thoughts men should be just and honest. They were not at all times to speak everything they felt unless circumstances required them; and one of the greatest benefits and blessings that could be conferred on them was to know what to say and what was the proper and fitting time to say it. This would save them from much trouble. They should keep a guard upon their tongues, and never allow themselves to be betrayed into the expression of what was false, scandalous or unjust. In all their relations with the world they should be just, honest and free from the use of pharisaical sentiments. The reverend gentleman concluded an instructive discourse, and was listened to with the deepest attention by all those who were within hearing of his voice.

ST. ALBAN'S CHURCH.

Reopening Service—Sermon on "The Holiness of Special Places and Things."

Yesterday morning St. Alban's Episcopal church, in Forty-seventh street, between Lexington and Madison avenues, was reopened after its recent enlargement. In the HERALD of yesterday a brief account of the alterations effected was given, and it is therefore unnecessary to describe them here.

There was a very large attendance, consisting to a great extent of fashionable and elegantly dressed devotees, who have acquired in Europe a taste for the florid and passionately sensuous services of the ritualistic branch of the Episcopal Church. It was evident, however, that nearly all the worshippers were in earnest, and were not present merely from motives of idle curiosity. They joined in the service with the greatest fervor and zeal, and seemed fully acquainted with all the many bewildering niceties of tractarian etiquette in the way of responses and genuflections.

The service was of the usual striking and imposing type, though perhaps, in honor of the occasion, it was a shade more florid in its tone than on the ordinary run of Sabbaths. The ceremony opened by the entrance of the clergy and choir, headed by a processional cross, and singing a well-known tractarian hymn. Having taken their places in the chancel Father Noyes, the officiating priest, began the morning liturgy. The prayers were, of course, all intoned. The music was very good, and showed trace of the choir having recently been strengthened by some valuable accessions.

THE SERMON

was preached by the Rev. Father Morrell, and, though short, was pithy and interesting, and evidently commanded the fixed attention of the congregation. Father Morrell took as the subject of his discourse the "Special Holiness of Particular Places and Things." He began by describing at length the first Jewish temple, which God had himself commanded to be built, which had been constructed under divine superintendence and which God had formally accepted as a fitting habitation. This pointed example of the grand and living truth that there were certain places especially sacred and hallowed might well be carefully borne in mind in these latter days, when we were so frequently told by thoughtless persons, as an excuse for non-attendance at the house of God, that He would listen to prayer as well from one place as another. To such an error the first temple was an effectual rebuke. In fact, search the Scriptures where we would we would find evidences in abundance of the particular holiness of particular places. As the crowning witness of this truth he mentioned the blessed reward which Simeon and Anna reaped for their daily pilgrimage to the temple. Simeon, thanks to his constant attendance at the temple, was recompensed for his piety by being permitted to hold the Messiah in his arms, and then gave up the ghost, after bequeathing the immortal and inspired psalm, which the grateful Church has named "The Song of Simeon," or the *Nunc Dimittis*. Anna, too, was similarly rewarded. The reverend father then dilated with enthusiasm upon the marvelous piety of the Middle Ages, sometimes called dark and benighted. He said every American traveller in Europe must have been struck with the wondrous beauty of the magnificent cathedrals which were scattered all over Europe. Those noble edifices had been reared at an expenditure of time and money and patient, persistent self-denial such as, alas! our own times but feebly imitated by builders who had not even left their names to posterity.

Father Morrell concluded by enforcing upon his hearers the duty of contributing liberally to the

ERECTION OF SACRED EDIFICES,

and, in the absence of calls upon their purse of that character, of giving largely for the adornment and beautifying of churches already built.

At the close of the sermon the communion was administered to a large number of the congregation.

METHODIST EPISCOPAL CHURCH, TWENTY-SEVENTH STREET.

Sermon by the Rev. Dr. Curry on the Responsibilities of Christian Citizens—Jim Fisk and the Pope Control the State of New York.

A large congregation gathered yesterday morning at the Methodist Episcopal church in Twenty-seventh street, near Third avenue, the Rev. Dr. Curry, D. D., being expected to discourse on the highly interesting theme of the "Responsibilities of Christian Citizens to the State." After the usual exercises and prayer the reverend gentleman preached on the text found in St. Matthew xxii., 21—"Render, therefore, unto Cæsar the things which are Cæsar's." There was in the time of our Lord

A CLASS OF POLITICIANS

who allied themselves to the then reigning Roman ruler. These politicians were distrusted by the Jews and did not stand high in the opinion of the Romans. They were called the Herodians. Hoping to entangle our Lord into difficulties they proposed the question whether, as conscientious men, they could pay tribute to Cæsar. Our Lord's answer is well known. Pointing to the Roman coin which bore the image of Cæsar, He said, "If you confess Cæsar as your civil ruler render to him what is his due." In uttering this Christ laid down a rule as to the relations between rulers and their subjects. It is not the business of subjects to inquire into the rights of the government under which they live. Whoever may be your ruler, render to him what is his tribute. This is a very broad principle, and necessary for us to keep in view. It is enough that a subject should know that a government is established, even if the head of that government should have attained that power by wrong, as, for instance,

NAPOLEON BECAME RULER

of France by perjury and Hoffman is said to have obtained his position by false returns. Our political obligations are Christian duties. This truth is pregnant with the greatest consequences. The pulpit is false to its duties if it fails properly to deal with this subject. Under a despotic government the duty of the subject is a simple one. Everything is comprised within a single word—obedience. The condition of the American people is different from that of a despotic government. We are ourselves part of the government, and while on one hand the duty of subjects rests upon us, we are individually responsible for the good character of our rulers. The duties in our case are exceedingly complicated. In rendering the State its due, the citizen subject has to do more than simply obey; he has to care that the commonwealth should suffer no harm. In rendering unto Cæsar what is Cæsar's the American people have a great duty to fulfil, which they must discharge with the fear of God. In no department is there a greater need of religious principle than in the management of public affairs. Politics come within the range of religious duties. American citizens who are entitled to the share of political power are also morally obliged to exercise it for the welfare of the people. It is the duty of all citizens to take part in politics. It has come to be the case that many people have viewed their political rights as a power which they could use at their convenience and pleasure. Thus the State has been given over to bad and selfish men, who only seek to promote their own interests. God will hold you responsible for the use of this privilege.

TO SELL ONE'S VOTE

for any consideration, whether it be for personal friendship or personal convenience or directly for the bribe that is given—to do this is the basest prostitution of our rights for the most sordid purpose. In order to make use of our privilege there must be some knowledge of the principles of the government under which we live. There must be formed a just notion as to the duty of every man to care for all—to exercise this power with the fear of God and for the benefit of the community. The relation of citizenship demands of all patriotic devotion to the country. The idea is prevalent in many good people's minds that patriotism is of little value. They associate it with spread eagle talk and bombast. It is the evil sign of the times that patriotism has ceased to be considered as the highest virtue of a citizen. Patriotism is one of our noblest instincts. The man whose heart glows with unselfish love and devotion for his country is a great man. If the sentiment of patriotism dies out among a people it becomes degraded. Great men have always been distinguished by the love of their own country.

OUR LORD WAS A PATRIOTIC MAN,

and the greatest pang of his heart was that he had to give up Jerusalem and that the Jews were not to be politically instrumental in the proclaiming of the Gospel throughout the world. Earnest devotion and warm, outgushing patriotism is the duty of every American citizen. There are dangers to be guarded against, and the greatest of all is the withdrawal of good, religious people from politics; they are not the men whose voices are potent in public assemblies; they prefer a quieter walk of life and don't desire office. Again, there are honest poor men who cannot afford office at all. For this reason the affairs of the government have been given over to bad men, who can afford to buy offices at high prices and turn politics to their own interest. We have reached that low step in our degradation that we confess this terrible evil. The only remedy of all this lies in good men. They must make themselves felt in politics. Party allegiance has grown into a vice. Parties are perhaps necessary, but they are legitimate only as they embody some great principle, and when a party has accomplished its ends it has only one thing to do, and that is to dissolve. The safety of our country rests upon those citizens who do not belong to any party, but deposit their votes according to their consciences. To have voted with the same party all your life is to show that you are either a knave or a fool; either other people have done your thinking or you have sold your vote. Unless the republican party take up moral issues, unless we have a Christian Sabbath, a regulation of the liquor traffic, and disendowment of the Romish church, we shall

BURY THE REPUBLICAN PARTY

as a thing of the past. If all the good men of the community who prefer right to corruption will come forward we shall drive parties before us, and demonstrate that if the American people permit themselves to be ridden roughshod by the politicians it is because they choose to submit to it. In enumerating the vices that are rampant in our community I will first name political corruption—that is, the giving and receiving bribes. The existence of this evil cannot be denied. On every side we hear the groanings of the taxpayers. More than half our taxes go into the pockets of the plunderers. No man now goes to Albany to present a bill unless he takes money with him, and even our courts are not beyond suspicion. This can be proved plainly. A great corporation in this State owns the Legislature and the judges who issue their injunctions. The Governor of the State of New York

DARES NOT RESIST JAMES FISK;

he directs legislation and judicial decisions, because he is unscrupulous and has plenty of money. Our country is in the hands of the devotees of strong drink. There is a power in the dramshops. All the nominations are settled there, and their topers generally vote one ticket. Romanism is a great corrupting political power, fully organized, and its votes are in the market. It belongs to no party; parties belong to it. They stand up in our midst and say that

THE PRIMARY ALLEGIANCE OF A ROMAN CATHOLIC

is to the Pope, the deposed potentate of Rome. This power is constantly interfering in our public affairs. It controls the determining portion of the vote in New York city; it demands and receives very large gifts of money. The State of New York has given $400,000 direct to the Roman Church for its votes, and nine-tenths of the money devoted to the charities of the State are given to Roman Catholic institutions. Such is the price paid by our politicians for the Roman Catholic vote. If we look for a remedy of this sad state of affairs, the great political parties afford very little hope, because one of them is entirely debauched and the other is willing to be so. The democratic party has already sold out, and the republican would if it could.