RELIGIOUS.

Hepworth on Jesus as a Strong Arm for the Help of the Weak.

One Hundred and Fourth Anniversary of the John Street Methodist Church.

THE INSPIRATION OF THE HOLY GHOST.

Frothingham on Ancient and Modern Ideas of Heaven.

INFALLIBILITY.

Talmage Says a Word for the Poor Horses.

BEECHER ON UNBELIEF.

PRESIDENTIAL PIETY.

CHURCH OF THE DISCIPLES.

Coming Near Christ—Jesus as a Strong Arm Upon Which All the Weak Can Lean—Sermon by Rev. George H. Hepworth.

The Rev. George H. Hepworth chose as his text yesterday the last verse of the last chapter of Matthew—"Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." It was a very solemn occasion, he began, upon which these words were uttered. In these times men looked through twilight shadows, and the truth did not appear plainly. The grand reality came afterward,

THE MIST DISAPPEARED

and the sun shone forth, and the earth looked up and saw the blue sky, like a mother's face, bending over her. This world, continued the preacher, seems very near and the other far away. When you think of the vastness of the other world the consciousness of your own littleness makes you feel like an atom of dust. A loneliness comes over you. The human heart was made to love. Give me Christ and you give me the greatest desire of my heart; take Him away, and if you give me Aladdin's lamp still my cravings are unsatisfied. Let me commune with him; let me endure with him. I can endure anything, because when I am weak I can lean upon my Master's strong arm. There comes a moment in your lives in which you are

FEARFULLY TEMPTED.

What keeps you from yielding to the subtle tempter? Your sense of honor is not enough; your love for your family is not enough. It comes in alluring forms and tells you that the sin shall not be discovered. It is the still small voice of conscience that comes and pleads with you, and tells you that there is an eternal right and the thing which you contemplate is an eternal wrong. A man succeeds in business for a time. This world continues to grow more real and the other more shadowy. In some terrible moment he sees that the patient labor of twenty years has taken wings and flown away. There is something of irresistible pathos in a situation like this. How many men in New York have found out that

CHARACTER IS MORE THAN MONEY?

Open the doors of eighteen centuries and behold the picture of crucifixion. It was Friday afternoon. Cæsar had given his sanction to the death of a rebel. If you look closely into the faces of the spectators you will see a grim smile of satisfaction. They are following that man who in two hours will be nailed to that cruel cross. We can see Him in His misery by our mind's eye—peaceful, quiet, serene as heaven itself. We see Him now, O Christ of our hearts! seated on the right hand of the All Supreme, Judge of the world. Guide and protect us, oh, our Saviour! and when we reach the top of life's hill may we feel Thy blessed hand supporting and leading us to the eternal realm of life and blessedness.

JOHN STREET METHODIST EPISCOPAL CHURCH.

The One Hundred and Fourth Anniversary of Its Dedication—The Value and Importance of True Christian Character—Sermon by Rev. Dr. J. P. Newman.

Yesterday was the one hundred and fourth anniversary of the dedication of the old John street Methodist Episcopal church, which event took place in 1768. A goodly number of Christian Methodists assembled within its old granite walls to celebrate the festival, but principally to listen to the very eloquent discourse preached by

REV. DR. J. P. NEWMAN,

Chaplain of the United States Senate. The reverend gentleman preached on Christian character, and chose a very appropriate text from Revelations viii., 13, 14—"One of the elders asked him, saying, What are these who are arrayed in white robes? and whence came they? And he said, They are they who came out of great tribulation and have washed their robes and made them white in the blood of the Lamb."

Dr. Newman commenced by saying that the Creator demanded a prescribed character, which must be the source of happiness to all. Character is the aggregation of a man—of his physical and intellectual powers—is that which a man is rather than that which a man possesses. Character is threefold—namely, natural, responsible and evangelical.

THE NATURAL CHARACTER OF A MAN

is that which he has received from his parents or his progenitors—the physical and intellectual qualities he possesses. Therefore whatever you are naturally you have inherited from the past. One is born lovely and angelic; another cross and cannot be soothed. One a sceptic; another a natural believer. One is born a lover of the truth; another lies from his mother's womb. Another is born with more than Roman honesty; another practises stealing from his cradle. Such is natural character. When does it become responsible? Just as soon as it can understand and appreciate the obligations of the law. This may be at five, fifteen or twenty-five; but, whenever it comes, there is the line of demarcation. But can you throw the responsibility on your ancestors? Ah no! for Christ can impart grace to you through the channels of prayer and the sacraments of His Church to change your natural character. So that the thief, the liar and the sceptic, by their own co-operation with the Divine will, can become respectively honest, truthful and unfaltering in their faith. It is under these circumstances that men can attain

THE EVANGELICAL CHARACTER,

which has for its law the doctrine of regeneration founded upon a great natural law, which is this—that happiness and purity are inseparable.

The elements of this evangelical character are:—First, a moral state or condition; and, secondly, an act of being or life imitative of Jesus Christ, the only evangelical Teacher who ever held His subjects responsible for their frame of mind. Such should be the moral culture of the will that when called into action it should act responsive and responsible to the law. So also should conscience be made responsible to the voice of duty. You cannot be certain of the purity of your character until after being transformed, as it were, from the passive to the moral state. Some are only settled, not purified. This the learned Doctor explained by showing the difference between diluted and clarified water in two separate vials. The one, if rested, has the sediment at the bottom, which stains the purity of the water at the first shake. The other remains always pure. Such also are the justified and the unjustified. But it won't do to

SHAKE SOME MEN.

This is also a true representation of the doctrines of justification and sanctification founded by the apostles. The true Christian man is no more pious around the altar than in the counting house, for he makes his duties subservient to the higher duties of religion. Just as the earth, while revolving on its axis, moves in its orbit at the same time around the sun, borrowing light and heat from that grand old luminary of the skies, so the true Christian, while employed in his daily avocations, permits the spirit of his bosom to move with the angels around the throne of the Eternal.

The character of a man is therefore prescribed by the law and perfected by its practice. Holiness is demanded of all. You must therefore sanctify yourselves because it is a requisition. It is also a fitness; for the means should be made fitting for the end. But God is the end of man; consequently man should render himself worthy of so magnificent an end. Until he does so he cannot reach to the grandeur of his manhood nor rid himself of discontentment. There must exist a harmony of will and a beautiful parallel between the creature and the Creator, otherwise the creature cannot be happy. Man's happiness flows out of his character, for a man is not happy but from what he is. Hence a man should have the elements of happiness within him. His heart should be his home, where to retire in the hour of misfortune and tribulation.

THE BLOOD OF THE LAMB

finally sheds an odor of sanctity over human character. In all ages men had faith in blood. The Indian of the forest has his sacrifice to-day. So had the pagan of antiquity; so had the early fathers of the Church, as the Catacombs testify. The philosophy of it is this:—There is a conviction in the human mind that suffering is necessary for the atonement of violated law. Hence this atonement was made by slaying the lamb and the ox. The Jews sprinkled their doorposts with blood. Christ was meek as a lamb. He shed his blood upon the ignominious cross not so much to atone for the sins of mankind as for the universal violation of the divine law. Hence He was called the Lamb of God. Only His blood could blot out the indelible stain of sin from our souls, and he shed it for us. Without this shedding of blood there would be no remission of sin. We therefore preach blood because it is the proclamation of Christianity and we have felt its saving power—the only power which can change your natural character into an evangelical one. Saints Paul and Peter felt it. So did

GRAND OLD POLYCARP

when he laughed to scorn the threat of a Roman Consul, and so did Germanicus and Ignatius when walking the streets of the Empire City. Moses waited amid the desolation of the wilderness rather than violate the divine command. Job submitted to all things rather than offend God, and Abraham crowned his character with the crown of faith when he went to slay his only son, Isaac, and a heavenly whisper said to him, "Abraham, withdraw thy hand, for now I know that thou fearest God."

ST. STEPHEN'S CHURCH.

Sermon by the Rev. Father McQuirk—The Infallibility of the Church—Faith Necessary for Salvation, and an Infallible Church Required for Faith.

The mass sung by the choir yesterday at this church was Meiner's, the organ being presided over by Mr. Danforth. The principal solo in the "Gloria" was the "Laudamus Te," which was sung by Colletti with his usual power. Miss Emma Howson sang the "Et Incarnatus" of the "Credo" with a precision and cultivated taste that left nothing to be desired. In the "Agnus Dei" the choruses were very fine. In the afternoon Corini's vespers were sung.

The high mass was celebrated by the Rev. Father Lynch. After the first gospel the Rev. Father McQuirk ascended the pulpit, and, before announcing the text of his sermon, announced that on next Sunday the mission by the Jesuit Fathers would be opened in this church.

Father McQuirk then preached from John xiv., 23—"But the Paraclete, the Holy Ghost, whom the Father will send in My name, He will teach you all things and bring all things to your mind, whatsoever I shall have said to you." Of the many great gifts with which God has endowed His Church unquestionably that of her infallibility, whether we view the gift itself or its absolute necessity for the maintenance of Christian unity and divine faith, is the greatest. Infallibility is an attribute of God alone. Yet He is free to confer it upon man if He deems it necessary to carry out the work of salvation. Thus He has conferred it upon His Church to enable her to teach with authority and without possibility of error the divine truths, of which he has made her the depository and guardian, and to afford us a ground of certainty by which we may be able to elicit acts of divine faith, necessary for eternal salvation. The infallibility of the Church surpasses all other prerogatives. It is the corner-stone of the Catholic Church. Without it the Church would totter and fall into fragments; with it it is firmly compacted and bound together.

No small amount of misapprehension exists in the minds of those outside the Church concerning the meaning of the dogma of infallibility. Infallibility does not mean impeccability. Catholics do not believe in the sinlessness of popes, bishops or priests. They believe that the Pope and bishops are human and as liable to sin as other men—their freedom from sin being in proportion to their amount of virtue. Nor do Catholics claim inerrancy except in matters pertaining to faith and morals. When we say that the Church is infallible, we mean that she, in her mission of teaching men the truths of revelation and the principles of morality, is not liable to any error by virtue of the promises made her by Jesus Christ. His Divine spirit abides with her and enables her to decide with unerring authority what were the doctrines delivered to the Apostles, to expound their true sense and condemn teachings contrary thereto.

There is no salvation without faith, and without an infallible Church we cannot have "the rational faith" of which the Apostle speaks. For what is faith? It is an act of the mind by which we firmly believe something to be true, not on account of intrinsic evidence, but on account of the authority of him who affirms it. It is such faith that God requires of us. To have this faith we must be certain of the true sense of revelation and of the identity of that which is now offered to our belief with that which was originally revealed. How could the meaning of divine revelation be unerringly known if there were no authority competent to determine it? Is its meaning so clear as to be obvious to all? Is it expressed in such a manner as to defy misinterpretation? Alas! the continued existence of heresies from the days of the Apostles to our own times clearly proves that the Scriptures were never meant to be interpreted by private authority. The truths of revelation are of so stupendous a nature, its mysteries so bewildering to the mind, their comprehension so far exceeds the capacity of beings merely rational, that man may well doubt if the interpretation which seems to him just is, indeed, the meaning of the inspired writer. If, then, God has made any revelation to man He has supplied him with the means by which it may be known and rightly understood. God does not work by halves. Whatever He does He does fully, and in a manner worthy of His infinite intelligence.

Of what avail would it be to man that God should reveal to him the truths of religion and leave him destitute of the means to ascertain their true meaning and full import? Would the all-gracious and most loving design of God over His creatures have been accomplished if He left them in a labyrinth of doubt, from which they could not extricate themselves? The existence, then, of an infallible tribunal for the interpretation of the Scriptures naturally follows as an evident corollary from the fact of a revelation. It is but part of a great whole. It is but in consonance with the harmony and completeness of all His other works. He wishes that they may all accomplish the end for which He has designed them. Now, without an infallible authority for deciding without possibility of error, and for teaching in the name of God the truths of revelation, revelation itself would be incomplete; it would be an anomaly in the midst of the universal order and supreme harmony of the rest of God's creations. It would be altogether ineffectual for the end for which it was vouchsafed—the redemption of man by faith. It would, therefore, be repugnant to the first principles of the acts of an intelligent being, the adaptation of the means requisite to the end sought.

The necessity of an infallible Church becomes even more manifest when we consider that to elicit the divine faith which God requires, we need to be certain not only of the just interpretation of Scripture, but also that what is now proposed to our belief, is the very truth, which was originally revealed—that it has suffered no corruption or perversion since its revelation. What means have we of knowing this in the absence of an infallible Church, which can bear witness that the doctrines, which are now offered to our belief, are identical with those received from heaven. We find in the Holy Scriptures promises as clear and as explicit as human language allows, that the Church should enjoy, and be strengthened with, this divine prerogative. In St. Matthew we read that "Jesus, coming, spoke to them; all power is given to me in Heaven and on earth; go, therefore; teach ye all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have comanded you; and lo! I am with you all days, even to the consummation of the world." From this commission given to the Apostles flows the infallibility of the Church. Christ is therefore with His Church, and she cannot err or truth itself would be liable to error. In many texts of Sacred Scripture man is commanded on the pain of his immortal soul to yield unhesitating faith to the Church and to her teachings, an obedience which surely God would not exact for any but an infallible Church. The preacher concluded by showing the intimate connection of the infallibility of the Pope with that of the Church.

ALL SOULS' CHURCH.

Sermon by the Rev. Mr. Schermerhorn—The Inspiration of the Holy Ghost.

The Rev. M. K. Schermerhorn occupied yesterday morning the pulpit of the Rev. Dr. Bellows at All Souls' church, the latter gentleman being absent, in consequence of his necessary attendance at the Unitarian Conference in Boston. Mr. Schermerhorn took for his text Acts xix., 2, "Have ye received the Holy Ghost since ye believed?" He began by describing the condition spiritually of the Ephesians when Paul found them on the occasion referred to in the text. They had been converted; they had repented of their sins, and they were devoting themselves, with a fair degree of zeal, to building themselves up in holiness. But this question of the Apostle astonished them greatly, and they said, "We have not so much as heard whether there be any Holy Ghost." Not only were they not aware that this sacred influence was the distinctive element of genuine Christianity—they had not even heard of it; and how many so-called Christians at the present day were there who were in exactly the same spiritual state! Yet what was Christianity without this gift of the Holy Spirit? This was its great distinguishing difference from all other religions. The Jew had enjoyed a divine revelation, had been given a pure and holy law of life and a splendid and imposing ceremonial; but in the old Jewish religion there was no more mention of the influence of the Holy Ghost than in Islamism or Buddhism, or any of the other great faiths that had held sway over the minds of men. If, however, one were to ask what is the Holy Ghost, it would be impossible to give a definite reply. We spoke of a man as having genius for poetry or oratory or painting, but it was beyond our power to exactly describe what genius was, though we had a clear idea of what it was and knew perfectly well what it could accomplish. So with the Holy Ghost. We could paraphrase it; we could watch the vivifying consequences of its presence; we could recognize in it the most holy and divine development of the Christian religion. But we could not do more. The preacher then went on to inculcate upon his hearers the immense importance of obtaining this gift in full measure, and deplored the apparent listlessness that characterized the average Christian. In whatever profession or business a man might be engaged he could only prosper if he were filled with the spirit of his calling. A man was only successful when he hid his work as Mozart said he composed his music, "because he could not help it." And it was the same with the Christian. We could not grow in grace and knowledge unless we were filled with the Holy Spirit. And to secure this gift it was only necessary that we should earnestly long for it, and it would be ours. In closing, the reverend gentleman briefly alluded to the Unitarian Conference as having shown an intensity and earnestness which were very remarkable, and could not fail to have the most gratifying results.

PLYMOUTH BAPTIST CHURCH.

Sermon by Professor Hutchings, the Lightning Calculator, Under the Auspices of Rev. Dr. Patterson.

The pretty Gothic edifice in Fifty-first street, known as the Plymouth Baptist church, was filled to overflowing yesterday morning and evening to listen to a sermon by Professor Hutchings, of North Norwalk, Conn. The Professor was formerly well known to the people of New York and strangers passing through the city as the "Lightning Calculator" of the old Museum. In a conversation with a representative of the HERALD the learned gentleman stated that he "melted his audience"—his sermon was, indeed, a very moving one—by the same animal magnetism he was wont to use in the show business. Talking, he said, had been his "hold" for the last twelve years, before audiences large and small, and upon all sorts of subjects. That the Professor "held" his audience yesterday is beyond all doubt. The text was from the five concluding verses of the tenth chapter of Luke.

The first point was Christ's

MISSION TO THE VILLAGE.

He said that Christ was drawn there by an unseen power—the magnetism of Mary and Martha operating upon His own strong personal sensibilities. Martha, knowing Him to be the Son of God, received Him as the prince of a kingdom more glorious than the earth had yet seen, and one who should reign not only in the bosom of His Father, but as the ideal incarnation of purity and virtue in the breasts of the myriads of the human race to be born. She had a sister called Mary, who sat humbly at the feet of Jesus, and, with the prophetic instinct of woman, adored Him without question and without doubt of His divine mission. Others might jar against Him in the market place, or survey Him coldly in

THE COURTS OF THE TEMPLE,

but this woman, with the intuitive perception of her sex, had a finer conception of His character. She needed not miracles to convince nor persuasive nor subtle parables to convert her, and she "heard His word." The Professor then spoke of the beauty of diction and the indescribable tenderness and purity of thought flowing through all that Jesus said. With His words he compared those of the greatest masters the world has ever known—the poets and philosophers—and found that they were in comparison only "stale, flat and unprofitable." "But Martha was cumbered about much serving." The speaker here, with impassioned voice and gesture, drew vivid pictures from real life as he had seen it. He recited the difficulties the toilers among men have to contend with, whether they are artists, authors, mechanics or merchants. Then he showed how Martha had much to contend with even in her distant day and in her pastoral country, and, like the moderns, she was drawn by too great an absorption in the details of her every-day life from a contemplation of the power and beneficence of the good God.

"BUT ONE THING IS NEEDFUL,

and Mary hath chosen that good part that shall not be taken away from her." All else is, indeed, vanity. Nature ever is singing a requiem over her works, and writes upon all her grandest monuments, as she gives them the finishing touch, "passing away." The rill to the rivulet, the rivulet to the river and river to the ocean; and so the child of man comes forth to mingle with his generation and go down in the depths of forgotten ages. Only God remains, and in His bosom we all find rest, and shall, having faith, find a place at the feet of Jesus.

The Professor became converted through the death of his child, and, having entered the ministry, is looking about for a place to preach. Judging from the tears in the eyes of his listeners yesterday he is in his new vocation as decided a success as he was in the old one.

ST. PATRICK'S CATHEDRAL.

The Spirit of Indifferentism—Sermon by the Rev. Father McNamee.

The Cathedral was crowded yesterday with the regular members of the congregation at the high mass services. The music was very fine, in marked contrast to that of the Sunday previous. The mass was celebrated by the Rev. Father Kearney, and the sermon was preached by the Rev. Father McNamee, who took for his text the Gospel of the day according to St. Matthew, in which mention is made of the daughter of "a certain ruler," who came to the Saviour and said, "Lord, my daughter is even now dead; but come, lay Thy hand upon her and she shall live." Taking as the basis of his discourse this portion of the Gospel and that relating to the Saviour's meeting the woman who had been ailing for twelve years and who touched the hem of His garment and was healed, the reverend gentleman argued to show that without faith it was impossible to please God; in fact, that it was impossible to please God if we had only faith and practiced not good works. The lesson given us by the Ruler and the woman mentioned in the Gospel, he said, ought to be taken to heart by every Christian. They had faith in

THE POWER OF THE SAVIOUR,

and it had not failed them in the hour of their tribulations. In this age of indifferentism in which we live the lesson is full of meaning. Nowadays men went about their business utterly regardless of anything that was not of the world. They seldom or ever gave a thought to what was in store for them in the world to come, and eternity for them to all appearances was a something only to be mentioned in a whisper—a something which nobody ought to bother their heads about. It was one thing for a man to stickle about this or that

SET OF RELIGIOUS TENETS;

quite bad enough for him to believe that one religion was just as good as another, and that so long as he did no positive wrong it was not incumbent upon him to do good works, to work for the good, the salvation of others. But a man who pretended to be a Christian and yet was lukewarm in the performance of his religious duties, totally indifferent as to what God expects of him, was tenfold worse. What would be said of those Catholics who only attended mass when the weather was fine or it suited their own convenience, and who never went to confession at all? With them the world was everything. It engrossed all their thoughts. They worked and toiled all day to gain its applause, to harvest amply of its perishable possessions, and they dreamed of it by night. In their conversations politics, money, profit and accumulation of wealth were always welcome subjects; but let anybody introduce the subject of religion and it would be tabooed immediately. The fact is that there was a growing indifference among nominal Christians to everything supernatural. They believed, and yet by their acts affected not to believe in many of those things which in the Catholic Church are articles of faith. They would throw all their energy into

AN UNDERTAKING OF LIFE

that promised a good return in the shape of wealth or promotion in the political field; but when it came to serving God well, of doing their duty faithfully to Him who gave them life and all that they had, they were listless and unwilling to go a single step forward. Their reason, which was given them to exercise in a way that would draw them nearer to God, they abused, and allowed themselves at times to descend to the level of the brute creation by simply refusing to follow the dictates of that reason which bade them love and honor God Almighty as the source of all good. God was just in all things, and between Him and man there was a law of equity which was absolute. It often happened that when indifferentism in religion once grew strong in a man's nature God allowed it to become his master finally, and this deprived him of that grace by which alone he could

HOPE FOR SALVATION;

for, alone, man could do nothing to gain heaven. Once deprived of God's grace, he was alone battling with an enemy of his eternal happiness that was certain to conquer. The reverend father then closed by exhorting his hearers to be on their guard against indifference in matters of religion, so that they might not be cut off in their sins, but on the contrary be always prepared to meet the call of the Angel of Death with the response "Ready."

LYRIC HALL.

Ancient and Modern Ideas of Heaven—Activity Not Necessary for Our Happiness—Heaven a Mere Vision Always in the Future—Sermon by Rev. O. B. Frothingham.

The congregation assembled yesterday morning at Lyric Hall was one of unusual size and fashion. Upon the completion of the introductory exercises of prayer, singing and the reading of the Scriptures, the last of which was from the last two chapters of Revelations, Rev. O. B. Frothingham commenced his discourse. His subject was "Visions of Heaven," and was based upon the two chapters which he had just read. They contained, he began, a vision of heaven, for heaven can be nothing more than a vision. It is not a thing we have. We have not all we can conceive of happiness, goodness and joy. It is in the far-off future; and whether mankind will ever attain to it is doubtful. But the dream is always the same—rich and enchanting; and the power of it is in the dream. It is like the pictures that adorn our walls. Be they of some dear friends or of some charming landscape, some bold mountain scenery, or isolated spot in a lonely desert, however inaccessible and undesirable the scene of the picture, the picture itself delights us. It may be what artists call a composition picture; it still enchants us. The Arab in the desert, exposed to thirst and the fierce sun's rays, dreams of a time when the sun shall be shaded, and of some delightful oasis where there shall be bubbling fountains and dates within reach and beautiful girls to dance for him. Mahomet took advantage of this in the construction of his alluring, gorgeous paradise. So the North American Indian dreams of his happy hunting grounds; so the primitive Christians dreamed of a celestial Jerusalem.

HE WAS A JEW,

and when he dreamed of Heaven he dreamed of a city, not built up, but descended from Heaven. Its walls were of jasper, its gates were of single pearls, its streets were of gold, and in the midst of it ran a perennial river, on whose banks grew the tree of life. We call such a vision puerile; and so it is. It would be very hard to imagine a celestial Paris or London or

A HEAVENLY NEW YORK.

But they dreamed of Jerusalem as the grand oasis, as the city of love, as the city of the Lord Himself, and looked upon its completion as the triumph of their race. But Jerusalem fell, and with it the vision. But a new one soon dawned upon them. It was not a city; it was the vision of a holy Church. The Sunday was to them the Lord's day, and the church was the Lord's house. There He loved to meet His people. They came up tired and pensive and were refreshed. They listened to the strains of the great organs, to the sweet notes of the choir of boys dressed in white. There they met their fellow beings on equal terms. The rich and the poor, the wise and the foolish, were children of one God and were brothers. No one could feel lonely. There the believer met his Redeemer. It was a perfect and simple dream. The picture of this heaven is discerned in the old hymns. It was holiness and repose for the tortured conscience. The condition that entered their heaven was simple purity. But the world changes, and as the dream of the city passed away so the dream of the Church passed away. The cathedral is a monument. Sunday is hardly more holy than other days. Personal life is no longer in danger, civilization has stepped in and the affections that before dared not go out of doors basked in the sunshine, and

A NEW VISION OF HEAVEN COMES UP.

It is not a vision of a city or a church. It is a vision of a heavenly home and a united family. This vision was drawn out in a charming little book about three years ago. It met the want of affection and it was popular. To the authoress the old visions were nothing. She criticises them severely and even unjustly. She goes to church and hears

A PIOUS PASTOR

expatiate on heaven and it makes her shudder. She wonders what kind of people it must be who live on prayer and the praising of God. The vision that before seemed so heavenly now savors of the opposite place. She wants personal love. She has lost a brother, and she wants there to live and to study with him. There those separated on the way shall be united. God is there; but in the most tender aspect. Jesus, too, is there, not as Jesus the saint, but as Jesus the brother. It is a vision of perfect sweetness. It is a heaven of those who live in love—a wedded love, the innocent love of the child. It would have no attraction for the dissolute and lawless. Yet this vision is not perfectly satisfactory. The heart is not everything, and there are but comparatively few in the world who wish for complete perfection. We must have more conscience and aspiration. The primal element of all felicity is activity. No one can have too much joy without wishing it to come to an end. But for activity there must be something to overcome. If the artist thought that by taking up his pencil he could paint like Michael Angelo he would sicken of painting in an hour. It is

THE PROCESS OF GETTING TO HEAVEN,

not the heaven, that is the aim. It is the battle, not the victory, that is dear. You say that strife is incompatible with heaven; there is no heaven without it. What kind of a conscience is that that is perfectly satisfied? No conscience at all. Love, adoration, everything but activity tires. The artist always thinks of the better picture he is going to paint. Heaven and earth both have their work; but in heaven the struggle always conquers. This is the complete vision. In it all the others are swallowed up—swallowed up as day drowns the morning star. Heaven is always beyond, and the only pledge for heaven is the yearnings of heaven.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Sermon by Mr. Beecher on the Unbelief of the Disciple Thomas—The Answer to the Popular Desire that God Should Be Revealed to the Senses.

The subject of Mr. Beecher's sermon was, "The Unbelief of Thomas," and the text selected was from the twentieth chapter of the Gospel of St. John:—"Thomas, because thou hast seen me, thou hast believed; blessed are they who have not seen and yet have believed." This subject of believing in things we do not see is one of the greatest trials with which humanity has to deal. Men say, "Is it possible that there can be a God, who could show Himself to our senses once in a lifetime?" Unbelief sometimes makes this very plausible, and sorrow often makes it more powerful. It is probable, I judge, that the Divine nature cannot be subject to matter, and therefore cannot be subject to the laws of evidence that matter requires. Now, then, it may be said, Was God revealed in Christ? You did not see God in Christ. The glory was laid aside. Christ is a manifestation of the fullness of the divinity God. Christ met this popular desire that God should be revealed to the senses in the

EARLY DAYS OF HIS MINISTRY,

when His own people refused to acknowledge His divinity, he told them that they had not the spiritual affinity by which the Divine could be perceived. He then turned and went down a lower plane of evidence, and said, "Believe me for my work's sake," for the miracles and the wonders. There is a necessity of adapting evidence to our nature. For example, you can impart certain evidence to a lower creation of beings. Take a dog, for instance. You can introduce certain matters that will come within the range of the dog's understanding, but try to introduce to the dog Lord Bacon or Shakspeare and you cannot do it. Compare the capability of the fly and the bird with the man. There is just as wide a difference between the man trying to find out God by searching or by reasoning. Christ condemned people for not having the kind of belief that came from emotive capability, for not having heart belief and not intellectual belief. What do we know about God? About as much as a child knows of its mother. Then you say, What is the use of preaching God to us? Well, don't you love your mothers? Mr. Beecher related an incident of his childhood, when he was two years old, when he found himself, as he thought, alone, in his father's great house, and the blessedness and happiness that came to him when his mother came and took him up in her arms. He did not understand the feeling then; but he felt it. Some of you say, if I could have eyesight of God, just once. Well, I think you had; you have an eye that opens out upon God whenever you like it out. Can a man see a sound? Apply to the ear a picture; can he see the picture by the ear? God is not amenable to the evidence of the eye and the ear. I doubt not that every day there are

CHORAL PRAISES

unto God over our heads, and who hears them? I believe that there are near to us that which would be equal to the Mount of Transfiguration, but who sees them? God is present in His beneficence. He is not far from any one of us, wherever the thought of man can go, there is God. The reason you don't see him is that to see him by the fleshy eye you cannot live, whatever that may mean. Is it true that we are able to see him then? It is the higher nature that responds to the touch of God, and with evidence, too, that is overwhelming. It is quite within the power of man to know of the personality of God. We transfer our knowledge and feeling about God unto Himself. We know what the attributes of God are called, but we don't know what the quality of those attributes is. In purity, sweetness, magnitude and volume we can form a conception of God no more than we can judge of light from the light of the candle. I don't desire to make a fanciful use of that phrase, "Christ in you the hope of glory." But this is true; you know just as much of God as God is in you. The fault of heathenism is that their conceptions of God are from without. If you would know more of God think much of whatever things are true, whatever are lovely and of good report. Think of these things and you will form the first conceptions of God. Your God should spring out of your moral consciousness. It, then, requires that we should use our

MORAL QUALITIES.

What man, after a debauch, would bring his eyes to a microscope to make some difficult investigation? Time and opportunity must be devoted to an apprehension of God. How do men draw near to Him? Men reverse their natures and put their basest nature to learn of God, instead of taking their best moments, their highest hours for communion with Him. When love has learned its way it only requires a glance of the eye, a pressure of the hand for there to be more vocal than much speech. I commend you, then, not to doubt and not to apply spiritual things, modes of test and laws of evidence that are only applicable to the body. Remember that while you are striving God is helping you. You pray and yet you know not what you pray for. God will make us ripe and ready for seeing them as it is.

TALMAGE'S TABERNACLE

The World's Ingratitude—God Unable To Please Some Men if He Tried—A Word for the Poor Horses—The Nation Waiting for News from the Sick Stables—An Appeal for Repentance.

The Tabernacle was crowded to excess yesterday morning. The pastor preached from Romans ii., 4—"The goodness of God leadeth thee to repentance."

The great lesson that this world needs to learn is the goodness of God. Everything proclaims it and man and forests hum it, and the echo is "God." God has sat at the head of the universe for six thousand years doing nothing but give—give. Amid all the solitude of eternity He sat for ages all alone; but there came a time when He could no longer contain His joy in silence and must express it, and forthwith the worlds began to fly out, the aurora to flame and the angels to sing. I think

GOD LAUGHED WITH JOY,

and I hear the echo of the heavenly mirth in water's dash and birds' minstrelsy, and tempest's diapason and thunder's roll. Jupiter is a larger world than the one we live in; the sun is a more brilliant world than the one we live in; Uranus is a more newly-discovered world than this; but I think this is a very good stopping place. Oh! I have no curiosity to see any other planet. The glories of this have spoiled me for any other world, save the throne room of the universe, which is heaven. God might have put us in a world not half so bright. Plainer curtains would have done for the windows of the morning; stair carpets of tamer figure would have done for the steps of the hills; but God, it seems, has exercised no economy in making our world residence, and He has put enough beauty in it for fifty worlds. Oh! you star-lighted, sun-warmed, tree-shaded, rock-sheltered sons and daughters of men, how do you feel towards Him who kindled the light and poured the streams and thrummed the music and heaved up the arches of your beautiful world residence? Have you dwelt all this time with no gratitude and no thanksgiving? How hard it is for God to please men! Where you find one satisfied and contented you find fifty discontented. The Lord God Almighty, with His infinite resources, can't make some men happy. He tries. We dwell in this world year after year, not realizing what God has done for us, in putting our burdens on the brute creation. This morning, when many people are hindered from coming to the house of God, for the first, thank God for the horse. Nobody thanks God for them, though they have been carrying our burdens these long years. To-day, the merchandise and the affluence and the luxury of this whole nation stand waiting to hear what's the

NEWS FROM THE SICK STABLES;

but who has ever thanked God for the horse? You may notice the goodness of God to you in your domestic surroundings. You think that the provisioning of your family depends entirely upon yourself. You bought the bread, but who made the harvest grow from which the bread was made? You purchased the meat, but who grew the cattle? You bought the clothing, but who made the fleece on the sheep's back and the flax that was brought to the farmer's hatchel, and the furs of the Arctic animals that you have robbed for your comfort? Who was it that gave you a good home to go to last night after your week's labor? God has crowded your house with blessings from cellar to garret, and He has wound you all around with kindness. Have you dwelt amid all these with no thanksgiving? Look at the goodness of God to you personally. Have you thought what it is to have arms? Have you thought what God gave you when He gave you eyes? Through them march, without jarring the most delicate nerve, all the glories of the sunrise and sunset. Think of those who have gone

A LIFETIME WITHOUT SEEING

a cloud or a blossom or the blood on the slain autumnal leaf. Oh, how God must have looked after you! Go to the hospitals festering with pain, go to the madhouse howling with terror and learn God's goodness in giving you health of body and of mind. Have you ever surrendered yourself to Him? What has been the effect of all the mercy? Why, if God had let your case slip from Him just for a moment you would have perished. What a home you have had given you. It may not be a very costly one, with splendid surroundings, but it is the warmest place on earth that you know of. Job had his life pestered out of him by a bad wife, Dionysius did not dare to let his daughter beard him lest she put the razor to his throat instead of his beard; but your home has been a place of quiet and love and peace. Don't you feel this morning as if your heart would burst with gratitude and as if you must say, "God, I love Thee! I can't fight against so generous a heart any longer. Good God, I can't help but love Thee!" But I have not told you the best thing that God has done for you. He sent his only begotten Son to save the world. Let down on

LADDERS OF GLORY,

the world received Him on the point of the gleaming spear. For Herod a crown, for Nero a palace, for Jeffries a judicial bench, for Hildebrand a Pontifical hat, but for Christ pauperism and crucifixion! The ploughers who ploughed upon His back ploughed to the spinal chord, and that Jesus wounded calls this morning on the door step of your soul. Do you not feel like throwing yourself at his feet? I gather a troop this morning with which I mean to assault your soul. Oh! you shining troops of God's mercy, fall into line! Rush upon that hearer's soul! rush all together! Great regiment of loving kindnesses, fall on him! Battalions of Divine love, attack him! and, artillery of God's mercy, besiege that soul and capture its ingratitude and pride! Forward, charge! until the flags of death come down and the banners of grace go up and the gate shall open and Christ come in. Oh! that the goodness of God, the goodness to you personally, to your families, the goodness all your lives, might this morning lead you to repentance. A great many people look upon repentance as something only sad. Ah! there is a joy in right kind of repentance. Repentance is a word made up of ten letters and they are all tears; but when

THE SUNLIGHT OF GOD'S PARDON

strikes on them they are all crystal. The word repentance is a word of ten letters, and they are all groans, but God changes them into laughter, and for ten groans ten doxologies. I think that God's goodness is making its last appeal to some of you. There is a great mortality among your blessings. Your opportunities are dying off by hundreds and thousands. It is almost sundown, and yet the day of grace, the work of a lifetime, has not begun with some of you. You keep putting it off, and are no nearer Christ and heaven than you were twenty-five years ago. You say, "To-morrow, to-morrow;" but I fear that death will break in before you have begun. Oh, that God would this day, by His mercy, bring us to repentance!

The benediction was pronounced by the pastor's brother, Rev. Dr. John Talmage, who has just returned from China, where he has been engaged in missionary work for a number of years.

THE CHURCH OF THE REDEEMER.

A Memorial Service.

There was a large congregation yesterday morning at the Church of the Redeemer, Episcopal, at the corner of Pacific street and Fourth avenue, when the Rev. Dr. Burgess, of the diocese of Massachusetts, preached a memorial sermon to the memory of the late rector of the parish, the Rev. Edward Jessup. A handsome white stone tablet, erected for the late rector, was presented to the parish. The Rev. Dr. Burgess took for his text the following:—"Verily, verily, I say unto you, if a man keep my sayings he shall never see death"—St. John, viii., 51. After referring to the words of the text, which was a strong promise of the Redeemer that we should never see death if we kept His sayings, the reverend gentleman proceeded to speak of the late rector and his labors among them as pastor and priest. "He that believeth in me shall never die;" and their beloved rector was in every thought of these words. For almost a quarter of a century these sayings had filled his heart. The parish had erected this tablet, and this was among the excellent gifts made by his congregation to his reverence.

UNDER THE SHADOW OF THE HILLS

of Western Massachusetts he had spent his youth, and when, at the age of twenty, he graduated at Yale College, he was one of the first priests ordained by Bishop Williams. He then entered the ministry at Grace church, Bath, Me. From his self-sacrifice and kind heart, his prompt attention to every manifestation of distress, his people were drawn towards him. He was from the first a faithful man. To walk with him was to admire him, and to enjoy his company was to love him. He had been with them for the past twelve years. He had some infirmities, but they should cast them into the sea of his past success and remember his pure example. There was nothing which his hands touched that did not seem sanctified. His purpose was the building of the true Church. They would remember his tall, commanding form, and how it was bent even to the pavement before the Lord, and they had listened to his words of advice. The reverend Father and Bishop and the clergymen present held him in high esteem. During the past fifteen years he had not heard him preach more than five times, but he had talked with him of Jesus and in opposition to

THE SINFUL WORLD.

He had faithfully fulfilled his mission; but even at last did not care to rest. He wanted to be in the reserve; and he watched and prayed until the last, believing in the sayings of the Lord, and has passed through the golden gate and found the wished-for heaven. He counselled the young pastor, Rev. William A. Leonard, to gird on the armor of the late Rector. The cross was but one and the same which had been borne from the time of the apostles to the present. The Rev. Mr. Leonard read a letter which he had received from the Right Rev. Bishop Potter, of New York, who thanked him kindly for the invitation to be present on the occasion of the memorial service. He had a high esteem for the late Rector, with whom he said he was personally acquainted.

The Right Rev. Bishop Littlejohn presided at the service and was celebrant at the holy communion.

NEW JERSEY CHURCH.

ST. PATRICK'S CHURCH, ELIZABETHPORT.

Father Burke's Jersey Crusade—Sermon by Rev. Patrick Cody—Administering the Pledge to a Congregation.

A novel scene was witnessed in St. Patrick's church, Elizabethport, last evening at vespers. At the morning masses the pastor, Father Cody, preached on intemperance, referring to Father Burke's recent utterances in his lectures before the New Jersey Catholic Temperance Union. "These are excitable times," said the pastor; "one of our people getting drunk brings trouble upon many. When efforts are being made to excite ill will against us—to bring the Irish race into contempt in this country, and to injure our holy religion, it behooves us in the words of holy writ to keep sober and watch. I have caused copies of the great temperance lecture of Father Burke to be distributed among you at all the masses to-day. I wish you to read it in your families this afternoon, and then come to vespers, when I will enforce upon your minds Father Burke's teaching, and give you an opportunity to carry out his advice by taking the pledge against all intoxicating drink." The temperance pamphlets were distributed, and the congregation reassembled at half-past seven. Father Cody delivered an earnest address, quoting from Father Burke's lecture, and also from recent speeches of Dr. Manning before the Total Abstinence Association. "Dr. Manning," said the preacher, "is an ornament to the Church in England—he is one of the most distinguished ecclesiastics living. He is a teetotaler, and says he 'will go to his grave without tasting liquor.' Father Burke, the glory of the Irish race and of the Church, says to you, for God's sake keep out of the saloon; do not look at it; keep away from it; don't smell it. With Father Burke and Archbishop Manning and Archbishop Bayley let us, dear brethren, unite ourselves in spirit this day, and take the pledge of total abstinence as a good and holy resolution to avoid the occasion of sin." He then called upon them to repeat the words with him. The response from the congregation was at once solemn and striking. In deep and earnest intonations the words of the pledge resounded through the large church. The priest blessed his people and gave to each one a medal of the Blessed Virgin, telling them to pray to the mother of God to assist them to keep their pledge.

SERVICES IN WASHINGTON.

Sermon in the Metropolitan Methodist Episcopal Churches—Rev. Dr. Tiffany's Pulpit Effort, in Presence of President Grant and a Crowded Congregation.

WASHINGTON, Oct. 27, 1872.

The Rev. Dr. Tiffany, recently appointed pastor of the Metropolitan Methodist Episcopal church, preached this morning from Isaiah, xiv., 25—"There is no God else beside me, a just God and a Saviour."

God here, said the reverend speaker, reveals Himself in a twofold character—a just God and a Saviour. How these conflicting characteristics can coexist in one being is a human difficulty solved by the revelation of the Trinity of personalities in the Godhead. We cannot conceive of absolute justice to the guilty, and of offered, unmerited pardon as the consistent acts of one individual. But the union of persons in the Godhead is a possible conception, as is also the union of one of these persons with humanity. These are possible conceivings, and we understand the Scriptures to assert them to be actual facts. The mystery about them is only such as attaches to all the conceptions of finite minds concerning the infinite. Even Christ, though He was the absolute God, had his divinity so veiled and shrouded by His humanity as to feel the need of prayer and superhuman aid. If it were otherwise God would be less to us than some men are, whose thoughts, actions, affections, we cannot compass. The reasons for God's plans we may not comprehend, but the fact of the incarnation is paralleled in every cradle. The text declares a fact in God's history which in fulness of time became a fact in the history of the race. It asserts God's supreme sovereignty and its universal recognition, and, at the same time, unfolds the general plan by which this recognition will be achieved. As a Saviour He chooses to win recognition from those who will accord it; as a just God He will compel recognition from those who refuse it. Compulsion will be used only upon those who refuse to bow the knee at the name of Jesus and to confess that Christ is Lord to the glory of God the Father. These, when probation is ended, shall hide themselves in the dens and in the rocks of the mountains and say to the mountains and rocks, "Fall on us and hide us from the face of Him that sitteth on the throne and from the wrath of the Lamb;" thus, even in denial, making acknowledgment of the great day of His wrath. The punishment of a criminal is but one way of magnifying the law; the prevention of crime and the necessity for punishment is the greater glory of an administrator. God's plan for the recognition of His sovereignty contemplates compulsion and punishment only as the final act when a long series of wise and persistent effort has failed. His plan of winning includes pledge on His part and encouragement on ours. He provides a sufficient Saviour, His Only Son, thereby affording us the strongest assurance that He could give of His thorough earnestness in the work proposed. This Divine Son, whose relation to the Father imparts confidence that He may elicit our sympathy, comes to us with the Divine approval in the likeness of sinful flesh, able to save, and the only name given among men whereby we may be saved. To this Saviour He invites us by the assurance of His Word; His righteous promises, recorded in all the ages; His oath, of which Paul speaks as "an end of all strife, that we might have a strong consolation." When we accept this Saviour, by confidence in God's Word and oath, God wins our acknowledgement of his sovereignty. The terms and methods are such as display God's intent of universal acceptance. The Saviour is realized by our looking to Him. Though our fears may be excited by a conviction of sinfulness, our minds exercised on acts of repentance or schemes for reformation, these are not to engross our attention from Him as a personal Saviour—able, willing to save, and, more important still, saving, now even as we trust him.

THE OLD TESTAMENT IN EVIDENCE.

The illustration is doubtless from the history of the brazen serpent, by looking on which the smitten Israelites were healed; and the preacher brought this scene very vividly before his congregation and held their closest attention as he transferred the scene from the desert to Jerusalem and transmuted the rod with the brazen serpent into the cross with its dying Christ. The fulness of salvation, as for the saving of all men, and its completeness in saving each one perfectly, were discussed with animation and vigor, bringing the immense congregation into full sympathy with the speaker and awaking audible responses from some of the more demonstrative hearers.

CONGRATULATIONS FROM DISTINGUISHED MEMBERS.

At the close of the service many crowded around the chancel to welcome the preacher, among whom were President Grant and his family.

A SHOOTING CASE.

A Man Shot by a Friend in a Bond Street Boarding House.

About half-past seven o'clock Saturday evening a man named John W. Norton, boarding at 47 Bond street, went home in a state of intoxication, and entering the parlor began acting in a very disorderly manner. The landlady remonstrated with him and requested Robert J. Henry, who was also a boarder in the house, to try and induce him to go to his room. Henry did as desired, and finally succeeded in getting Norton up stairs and on his own bed. Henry then left him for a few minutes, when Norton got up and started to go down to the parlor again. Henry took hold of him and persuaded him to go back to his room, and as he (Henry) was turning to go out Norton drew a revolver and shot him in the left breast, inflicting a serious wound. Henry ran out in the street, where he was found by Captain Burns, of the Fifteenth precinct, who had him removed to the station house. Going around to the house the Captain found Norton standing in the hallway surrounded by a number of ladies, who were trying to prevent his escape. He had in his hand the revolver with which he had done the shooting, but did not offer any resistance when being arrested. Mr. Henry was subsequently removed to Bellevue Hospital.

SALE OF THE "INDICES OF RECORDS."

There assembled at Leavitt's salesrooms, Clinton Hall, Saturday afternoon, quite a number of the members of the legal profession, the occasion being, as previously announced in the HERALD, the sale of twenty sets of the "Indices of Records," which Comptroller Green ordered to be disposed of at auction. Each set in the twenty contained eighty-six volumes, some of which were larger than others, but all of which were sold at a very low figure. The first set was "knocked down" for $1 11, but the prices gradually rose towards the end of the sale and the last set brought $2 30. Most of the first sets were given away, as will be seen from the fact that they sold from $94 to $98. The bidding was very lively, but not at all steep, the highest raises being five cents.