SERMONS AND SERVICES

Commencement of the Forty Days' Devotion in the Catholic and Episcopal Churches.

THE SEASON OF SELF-DENIAL.

The Venerable Archbishop's Lenten Discourse.

ARRAIGNING THE FAULTS OF THE AGE.

Hepworth and Clarke Telling Why We Ought To Be Good.

The Mandates of God Applied to Murderers.

CHRIST IN THE CONSTITUTION.

Sermons on the Scriptures in the Public Schools.

The Sins of Statesmen and the Credit Mobilier Muddle.

The weather yesterday seems really to have acknowledged the sway of Spring, so fickle, unsettled and variable was it, with a mixture of mildness and peevishness. The pews in the churches, in consequence of nature's coquettish encouragement of piety, accordingly received a full quota of occupants and worshippers. The sermons which were preached present a great variety of peculiar and prominent subjects and opportunities, which were well improved by the clergy for the utterance of original and forcible reflections. Public affairs entered largely into their discourses, and what with allusions to murders, Credit Mobilier offenders, Bismarck and the Jesuits, reported elsewhere, the forty days' of devotion and the coming inaugural services at Washington they may be said to embody a batch of quite fascinating reading.

ST. PATRICK'S CATHEDRAL.

Inauguration of the Forty Hours' Devotion—Sermon by the Most Rev. Archbishop McCloskey—Arraigning the Sins of the Age—How the Lenten Season Should Be Spent—Important Words to All—Procession of the Blessed Sacrament.

An immense congregation filled the seats and aisles of the Cathedral yesterday, and the whole series of ceremonies were of more than usual interest. The occasion celebrated was the opening of the "Forty Hours' Devotion to the Blessed Sacrament," which consists of an exposition and adoration of the Holy Eucharist during that length of time. Contrary to the Lenten rules, which prescribe an unadorned sanctuary, yet, in accordance with the liturgy of the Church, the high altar was magnificently arrayed in golden gildings, vases of rich, beautiful and costly appearance, natural and artificial flowers of every description, and a countless number of burning lights, which ever and anon threw a happy and impressive grandeur over the solemn and sacred scenery of the temple. The Most Rev. Archbishop McCloskey presided in his episcopal capacity.

THE GRAND HIGH MASS.

The Rev. Father Kearney, pastor *pro tem.* of the Cathedral, officiated as celebrant of the mass, assisted by the Rev. Father McNamee as deacon; Rev. Dr. Schrader, lately arrived from Rome, sub-deacon; Rev. Father Kane, master of ceremonies; Rev. Father Farrelly, assistant priest to the Most Reverend Archbishop, together with about fifty neatly attired acolytes, who formed by no means the least attractive portion of the sanctuarists. After the "Asperges Mei," given precisely at half-past ten o'clock, mass was commenced, as usual, with a fine rendering of the "Kyrie" by the choir, which was followed by the "Gloria" and "Credo," given in an admirable manner, in solos and quartets at appropriate intervals. The mass, as played by the organist, Mr. Gustavus Schmitz, was by Meiners, with a chorus of twenty-five voices.

AFTER THE CHANTING OF THE GOSPEL

by the deacon, the Most Rev. Archbishop McCloskey ascended the pulpit, having on his shoulders his purple fringed pallium of authority, on his tranquil and venerable head his episcopal birettam, and in his hand the Holy Bible or Missal, from which he read with becoming modest dignity and sweet articulation the words taken from the Sunday's Gospel—St. Matthew iv., 1-11—which included the texts on which he based his discourse.

THE ARCHBISHOP'S SERMON.

My beloved children, we are once more permitted, in the gracious providence of God, to reach the beginning of another Lent, during which we are to plead before the altar of the divine Son of God for special graces and blessings from above; another holy season of fasting and prayer, of humility and self-denial, of mortification and alms-giving—a time which is called the acceptable one—days which every one of us should wish to make days of salvation, and when the first emotion of our hearts should be an emotion of thanks and gratitude for His love and kindness towards us. And this the more so because we can hardly fail at this moment to think of how many were here with us last Lent who are now numbered with the dead. You can hardly fail to remember that your late beloved pastor—that faithful priest who officiated at this altar the first Sunday of last Lent—is now no more, and if not ministering in heaven is at least bowing down before the Lamb of God. He is but one of the many who have passed away. Eight priests, six of them hard-working pastors in our midst, have died since the last Lenten season. And no doubt you remember, also, that the dear father, the affectionate mother, the good brother or the affectionate sister whom you then cherished and fondled at your heart, are all gone. These are the most befitting feelings which ought to enter into our minds at this holy time, set apart but to remind us of death, that we may feel the urgent necessity of preparation by penance, fasting, prayer, humble confession and frequenting the holy sacrament, whereby we may find reconciliation

WITH GOD AND HAPPINESS HEREAFTER.

Many have gone before us, and we have another opportunity given us. Will we profit by it or not? Will we allow the time of grace to pass by without turning it to a good account? Oh, let me ask you to amend your lives, to cut loose those sins of passion, indifference, covetousness, intemperance, impurity, pride, malice, avarice and revenge—in a word, to break all those bonds that have enchained your poor souls, and put on the garments of penance, sackcloth and ashes, that God may avert all chastisement of our sins! Oh, brethren, do we not stand aghast when we behold that dreadful moral desolation which sweeps over the earth; that bold rebellion against the Lord and His Christ; that tendency to gather together all the strongholds of Satan to a worship of Baal in crimes of blasphemy, of infidelity, of immorality, of a violation of social peace and harmony! Ah, no marvel you should be afraid lest fire should come down from heaven to visit the world for such deeds of wickedness! Oh, how well now, as of old, might every priest at the vestibule cry out, "Spare, O Lord, spare the people!" But on this day there comes a brighter beam of hope in what the Church sets before us. Here in the Cathedral the holy season is inaugurated by

THE FORTY HOURS' DEVOTION,

and all are invited to gather round the throne of God. For it is true that Christ, who suffered, died, rose from the dead and promised to remain with His Church, is here truly present in the Holy Sacrament of the altar—in that wonderful mystery which is an epitome of His goodness and which forms the light and joy of the Christian heart and which nourishes and preserves its life. Here, then, He will be present to be an object of your adoration and love. Hence it is that the action of joy takes the place of sorrow to-day—that the lights and flowers which enrich and illuminate our altars rise above penitential mourning. Come, then, dearly beloved, before your hidden Saviour; present Him your hearts in homage, open to Him your wants, speak to Him in the silence of the sanctuary, where nothing save the whisperings of His Spirit, shall disturb you. Tell Him your temptations, trials, weaknesses and dangers, and He will help you. He who has said, "Come to Me all you who labor and are heavily burdened, and I will refresh you." He is all joy and benediction. He will speak to your hearts better than the tongues of the most eloquent men. Enter, then, dearly beloved brethren, into the spirit of this holy season with the proper and earnest disposition, and may the light of Christ shine in upon your hearts and lead you on securely to the possession of His Kingdom.

After the conclusion of the remaining portion of the mass a

PROCESSION OF THE BLESSED SACRAMENT

was formed by all the officiating priests, the Archbishop holding the blessed sacrament as the procession proceeded around the aisles, during which the choir sung and the organist played the "Punge Lingua." The procession consisted of the five officiating priests, together with the Most Reverend Archbishop and the whole number of acolytes. After its return to the sanctuary the "O Salutaris," "O Panis Angelorum," "Tantum Ergo" and Litany were sung, and the blessed sacrament then exposed in the upper tabernacle.

After mass the Rev. Father Kane made the following announcements, viz.:—Solemn high masses will be celebrated in the Cathedral at nine o'clock this (Monday) morning and ten o'clock to-morrow morning. A solemn monthly requiem will be said for Very Rev. Father Starrs on Friday at ten o'clock A. M. Rev. Father Spaulding, of the Paulists, will lecture before the Catholic Union, at the Cooper Institute, on Friday, the 14th inst.

CALVARY CHURCH.

The Dangers Besetting Business Men—The Different Versions of the Temptations of Christ and How They Can Be Reconciled—Sermon by Bishop Odenheimer, of New Jersey.

The morning service at Calvary church, corner of Twenty-first street and Fourth avenue, was well attended yesterday. The music was, as it usually is, very good, and the sermon was pregnant with material for pious reflection. It was delivered by Bishop Odenheimer, of New Jersey, who chose for his text—"And when the tempter came to him and said, 'If thou be the Son of God command that these stones be made bread.' But Jesus answered and said, 'It is written man shall not live by bread alone, but by every word that proceedeth from the mouth of God'"—Matthew iv., 3-6. The object of the sermon, the gist of which will be found below, was to disprove the sophistries which of late years have obtained ground among the people of the country, especially the critical and educated.

THE SERMON.

The words I have just said to you have been so construed by some persons as to mean that Christ was man alone and not God. The persons who propound this doctrine say that if Christ was God He could not have been tempted.

They seem to forget that Christ was man as well as God, and that the fact of His having been tempted is sufficient to prove that He was man, and His resisting the temptation sufficient to show His divinity. Then, again, these same critically-wise people seem to have their doubts as to the authenticity of the Word, "for," say they, "Matthew's and

LUKE'S ACCOUNTS OF THE TEMPTATIONS DIFFER

in point of order." Those who speak thus expose their shallowness, because the two men are more in contrast than in comparison. The one was a fisherman and stated things in their chronological order, while the other, who was highly educated, made an ethical classification of the temptations, and in that order has transmitted them to us. I have no doubt but that Matthew's version of the temptations is in the regular order of their happening, and that that of Luke is in the order of their significance. In Luke we have, first, the lust of the body, next the lust of the eyes, and, lastly, the pride of life. This is a regular gradation, while that of Matthew, the fisherman, is a plain, unvarnished tale of the events as they happened. None can deny that the facts in each of the versions are the same, consequently the order in which they are given does not detract from their authenticity. Allow me hear to state parenthetically that people of little faith and weak minds are carried away by the fine sounding theories of self-styled philosophers, who cast a slur on the veracity of the Inspired Word, and contend that science and religion are incompatible. My friends and brothers, let me warn you that faith alone can in this millennium of infidelity save you. After baptism you enter, Christ-like, into a wilderness of temptation. Men are every day tempted by the

LUST OF THE BODY,

by the lust of the eye and the pride of life. Of all these besetting dangers the lust of the eye is the most dangerous. We are tempted to get what we see others possessed of, and are more likely to follow the

WILL-O'-THE-WISP OF MATERIAL FORTUNE

than we are to fall into any other snare the devil may make for us. Knowing, then, these facts, let me exhort you to begin this, the holy season of Lent, by trying to resist these temptations, and with God's grace you will succeed, and on the glorious morn of Easter, which I hope you will live to enjoy in soul and body, be better men and women.

CHRIST CHURCH.

Morning, Afternoon and Evening Services at Christ Church—Sermon by the Rev. Dr. Thompson on Resisting Temptation.

The Rev. Dr. Hugh Miller Thompson's church, Thirty-fifth street and Fifth avenue, was attended yesterday morning and afternoon by a large and fashionable and also a very devout congregation. The morning services consisted of prayer and the administration of the holy sacrament, it being the monthly communion Sunday. A large number of the congregation approached the holy table of the Lord and partook of the sacred elements. In the afternoon the Rev. Dr. Thompson preached. He chose his text from the Gospel of the day, which will be found in St. Matthew, iv., 1—"Then was Jesus led up of the Spirit into the wilderness, to be tempted of the devil. And when He had fasted forty days and forty nights He was afterward hungered. And when

THE TEMPTER CAME TO HIM,

'If Thou be the Son of God command that these stones be made bread.'" The preacher here introduced his discourse by alluding to the sufferings of our Lord in the wilderness, and how the devil came to Him and promised Him kingdoms and all their possessions if He would fall down and worship him, and how He watched, prayed and suffered for the welfare of mankind. We keep during these forty days of Lent the memorial of one of the greatest transactions that ever occurred on this globe.

DURING THESE FORTY DAYS

our Lord prepared himself for what came afterwards. He knew that He was to offer up His life to be sacrificed for the salvation of mankind. During this holy season we must not give ourselves up to the distractions of this life. We must try and follow our Lord through all His afflictions and sufferings, that we may know more fully how to imitate Him. We are tempted as our Lord was. The devil, if we are poor and hungry, whispers into our ears that if we will fall down and worship him he will give us all that we desire in this world. Let us not listen to the tempter, but, like our blessed Saviour, say, "Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." Thousands of men who call themselves Christians fall down every day and

WORSHIP THE DEVIL.

Beware, my brethren, of the tempter. A man may go on lying, cheating and scheming, robbing the widow and orphan; he may mount the pinnacle of wealth and fame, but let God place His hand upon him and he will fall to the ground crushed. Look at the men who have gone on day after day cheating and lying, bringing a nation into disgrace, all for their own selfish purposes. Is not this the work of the tempter? There is something more than the getting of bread to be sought after in this life. If you mark one man's life you will see that he has mounted the pinnacle of fame by cheating and lying. He may hold his ill-gotten possessions for one, ten or twenty years, but one day God will put His hand on him, and in His omnipotence he will crush out this creature who has yielded to the tempter. The reverend doctor closed his remarks by telling his hearers to spend the season of Lent in doing good, imitating as near as possible the life of our Saviour.

Services of prayer and singing were held in the evening, which ended the religious exercises of the first Sunday of Lent at this church.

CHURCH OF THE DISCIPLES.

"Why We Ought to Be Christians."—Sermon by the Rev. George H. Hepworth.

Spring's brightly warm and pleasant opening Sabbath attracted a large congregation at the services yesterday morning at Steinway Hall. The Rev. George H. Hepworth, who occupied the pulpit, preached the first of a series of sermons, whose subject is, "Why we ought to be Christians." His text was Psalms, xiv., 1—"The fool hath said in his heart there is no God." This was a very strong expression. David meant a man of folly, a man whose life had been foolishly spent in dissipation; whose self and soul had been wasted. Such a man would not be likely to say in his heart there was no God.

THE STINGS OF MEMORY

would give the lie to his statement, and so David meant "the fool hath said in his heart I hope there is no God." A bad life tries to shield itself under scepticism, and it is not wonderful that he should seek to paralyze his conscience. He can thenceforward go on unrestrained. He felt assured that in the community there is no deep conviction. It was one thing to receive faith from your mother and another thing to hammer it into steel for oneself. The first might be shaken, the second was as hard and firm as adamant. In scepticism there was nothing but weakness. One might dive into your business and overflow oneself with its excitement, but the time would come when he would stand on the edge of bankruptcy and with an irresistible destiny pushing him over. Then the only possession on earth of value would be faith; faith which tells as certain as there is a sun above and an earth beneath that there is a God whose hand is beneath and whose sympatay is closer to than can be told. This faith was worth more than millions; than love of life. It is well for them to begin at the foundation-stone and build a temple of faith. How many associations sweet and pleasant were connected with the idea of God!

SCIENCE WAS A COLOSSUS.

It stretched its right arm to the moon; it had gone through the world, looking for mistakes; and yet it had found no mistakes. And the devout scientific man bowed before that power as the child before the cathedral steps. This was the first argument. The second was somewhat similar to it. How curious it was that every one in all climes and ages had believed in God! What was more tender than the wild, brutal Indian thinking of God? And all through the world, not only in Christendom, but in the lands of barbarism, there was this same belief in a governing Deity. In the third place the soul believed in God, because it could not help itself.

EVEN THE SCEPTIC

believed behind his scepticism. As the flower unconsciously turned to the sun, so man lifted up his hands and cried out God. The sympathy of friends was sweet, but in the lonely hour the soul craved something more. The tendrils of the soul reached out; they touched something—it was God. Was that an argument? Yes. When we prayed our prayers were carried up to this Being by the angels, and the Father noted the prayer and sent down an angel with an armful of blessings; and when this pilgrimage was over, when all we needed was a pilgrim's robe, staff and sufficient food for our nature, if we had proved ourselves true we should lie down under a friendly tree, and the pilgrim's body should die, but his soul should be carried aloft on angels' wings. The speaker concluded with an earnest invitation for all to seek and preserve communion with God.

WASHINGTON HEIGHTS PRESBYTERIAN CHURCH.

The Law of God Applied to Murderers—An Enemy of Humanity—Justice, Not Vengeance, Demanded—The Killing of Putnam and Fisk.

The Rev. Charles A. Stoddard, D. D., preached at the Washington Heights Presbyterian church yesterday to a large congregation from the book of Genesis, ix., 5.—"At the hand of every man's brother will I require the life of man." He said the text occurs in a part of the Bible which has always been regarded as the highest inspired authority for punishing a murderer with death; and although I intend to apply the truth which it contains in a spiritual sense, I should think myself negligent in duty if I passed by this word of God to all mankind without teaching you that a murderer does by his act forfeit his right in human society and incur the doom of death; that this is a law universal as the race, unchanging as the character of God, unconditional in its statement and imperative in its demand. It is a law in harmony with the constitution of human nature and the sentiment of all antiquity. It is the justice of God imposed upon human society, and is so truly fundamental that the death penalty for murder cannot be abolished without weakening the sanctions of all governments, human and divine. It has been truly and forcibly said that "the State may disobey this ordinance of God; it may contemn other social ordinances having a like divine institution; but in doing so it discards its own highest idea and rejects the only foundation upon which it can permanently rest. It builds alone on human wills, and that is building on the sand." It is needful to quicken the public conscience upon this subject, to teach the awful responsibility which rests upon the whole community when life has been deliberately taken away. The murderer is the enemy of mankind; he has attacked humanity; he has struck a blow at the whole human race, and all human beings owe it to themselves and to the Supreme Being, whose image they bear, to arise and with united voice demand, not vengeance, but the solemn and speedy execution of justice. When Putnam was slain, when Fisk (wicked man though he was) was shot, when the victims of those twenty-six who are now confined in the Tombs upon the charge of murder were hurried into eternity then "you and I and all of us fell down," and the law of God and man was abolished until the penalty is paid. A pitiful humanitarianism, the child of atheism or low morality, endeavors to excite sympathy for the criminal at the expense of the victim; represents law, which in its nature is passionless and just, as revengeful and malignant, and charges a devilish spirit upon society, which demands the only sacrifice which can cleanse its own skirts from the pollution of blood and free it from the charge of being accessory to crime. Let all good men put away this spurious tenderness, this false estimate of the character of justice, this arrogance against God, which ignores the unalterable relation between divine and human law, and insist upon the punishment of convicted criminals as a debt to society and a duty to God. Until this is done we need not be sanguine respecting any reform; for a community that will tolerate its own destroyer, and seek to perpetuate his presence and influence, cannot rid itself of lesser evils. It has not the moral force necessary to frown upon the adulterer or to imprison the thief; much less has it the vigor and virtue needful to redress minor wrongs and to hold in check the thousands of evil doers whom its leniency to greater criminals invites to wicked ways.

The speaker then proceeded to show the responsibility of every man for the use of his influence upon all with whom he was connected, illustrating and enforcing the subject with a variety of arguments and facts, and closed with an earnest appeal to the congregation to live so that they might be able to render their final account without fear.

CHURCH OF THE PURITANS.

The Light that is Needed in Our Public Schools—Sermon by the Rev. Dr. Cheever.

The sermon preached last night in the chapel of the University in Washington square, by Rev. Dr. Cheever, attracted a numerous congregation. He said it would seem impossible that any nation could forbid the entrance of God into the schools. His standpoint of view was, in the first place, that of the scientist. All the forms of ancient work, said a celebrated scholar, were simply the results of some oxygen, water, &c. Diet became a work of sacred science. A State and a race to sustain it might have been raised with as much mathematical certainty as a school building. If these principles held good in regard to this simple form of life, how much truer they were when applied to the spiritual light of reason! It being admitted that a high state of intelligence was necessary to create a state of the purest morality, it became apparent how inconsistent it would be to exclude the Bible from the schools. If science affirmed this, then their welfare required the presence of this spirit in all their nurseries and all their schools. It would be a different sort of child-murder. The arts of culture, refinement and morality required that all the children should have

THIS PURE LIGHT OF HEAVEN,

Even from the point of the welfare of the state this seemed to be imperative. The school buildings must be fire-proof. Unwholesome buildings were marked and reprobated, and all the resources of science and safety were applied. Now whether science were true and religion false, or the contrary, they needed light as well for the mind as they needed it for the body. But the children were deprived of both. They were crowded together without sufficient light and ventilation, but it was still more appalling to see how they were deprived of moral breath and light. A few generations of legislators who had never been educated in the word of God would lead the nation to a certain verge of ruin. The education of their children in science only without a knowledge of religion would certainly have this effect. This would be a system of adulteration of the essences of life, of half-truths which carried a slow consumption. Their need was of principles of moral architecture, so that they should be able to keep their roofs from falling and their walls from crumbling in. Science did not teach more absolutely sewage than the Gospel taught a perfectly moral state. The law of gravitation was not more absolute than the science of the soul. They needed true science in building up their moral and spiritual lives. If the soul were but a jewsharp they still needed the science of playing upon it. No madness out of bedlam would be so great as that which would attempt to build up society

WITHOUT THIS GREAT SPIRITUAL AID.

Spiritual causes might be physical—that's what the scientists say—but then it became still more absurd to remove these causes from their children. If they were not physical they were spiritual, but whatever they were their influences were known to be all-controlling. The habitual recognition of God and the Bible was an incalculable boon. What would life be without oxygen? The exclusion of this one element of religious life would be certain, absolute death. There was a working decease in moral darkness. There was a powerful impression on the popular mind of the necessity of a pure conscience. The Christian statesmen were expected to stand firm. Why should they be faithful if there was no God? What was religion good for, the newspapers asked. They had to concess the efficacy of this religious element when they saw such men fall. They said that if these men had had true piety they would not have fallen. And what would they and their Senators and Representatives be fifty years hence without this element? The exclusion of the Bible from the hearts of the children would be the most cruel wrong. If it was being done to pander to the prejudices of a certain class, it was making their false conscience a Lord over the good and true conscience. If anybody doubted the Scriptures they were at once determined to exclude the Scriptures! This moral light was

THE BIRTHRIGHT OF EVERY CITIZEN.

It was not a gift of the State, but the entire school system grew out of the spirit of this higher intelligence. It was by celestial observation alone that terrestrial charts could be constructed. It would unsettle society to exclude the Bible from the schools. He quoted Mr. Tremain's speech in the Stokes case, in which he called attention to the sacredness of human life and appealed to the consciences of the jurors. What could this appeal have meant if the jurors had not been educated in the Scriptures? A conscience acting always with reference to God's teaching—this was what was necessary. The first preliminary was the possession of the record of God's teachings. Good legislation in protecting men from one another's frenzies must be founded on the Word of God. A State in which the claim of the Bible to be read in schools was described as a sectarian attack, and God Himself was described as the great sectarian, could only be saved by God's Word. Nothing could be well done in this world without the perspective of another. The soul should never lose sight of the sea that brought it hither. But how long could the Rothschilds go on—how long could such principles prevail? Patriots could not be made to order; they must grow. There was a duty on the part of the State to teach children the groundwork of all law and morality. If the State enacted capital punishment for murder it had to refer to an authority higher than its own. This country would crumble into disintegration if this foundation of all human knowledge were excluded. The State was bound to teach its citizens whatever was necessary for a permanent morality. As well exclude the sunlight as sectarian as to exclude the Bible from the public schools.

LYRIC HALL.

Christ in the Constitution—The Bible in the Public Schools—A Scathing Rebuke to Intolerance by the Rev. O. B. Frothingham.

There was the customary large and fashionable attendance at Lyric Hall, opposite Reservoir square, yesterday morning. The subject upon which Mr. Frothingham spoke was "Christ in the Constitution." This subject was suggested, he began, by a convention that met last week in this city, under the auspices of an association formed to introduce an amendment into the constitution of the United States. The convention was not successful—for such conventions in New York are seldom successful. The attendance was at no time large. The speakers were dull, the arguments feeble; the appeals cold; the responses incordial. The daily press thought it not worth a notice and did not deign to send

A FEEBLE REPORTER

to write it up. Many of the great in the community felt interested in it. During the times of the old prophets there was a great drought. The people prayed for rain. Finally the intercessions of the prophet prevailed; clouds appeared in the sky, and the rain descended in good, plentiful showers. There seems to be a similar tempest in this small cloud no bigger than a man's hand. Several years ago there was a proposition offered to make this country a Christian nation. It was laughed at. Some of the most powerful men in the United States belonged to this convention, yet at the meetings in New York none of these men appeared. This is the most foolish and irrational movement that has ever been thought of. Americans have great confidence in their stars and believe their principle of liberty will carry them through. We have on the one hand the

TERRORS OF ROMANISM,

or the other the dread of rationalism and unbelief. A generation ago who supposed that anything could disturb the moral repose of the United States on the question of slavery? It was protected by the constitution and Church. There was not a person of any eminence, no man of great literary ability, who ventured to question the institution of slavery. At last one man lifted up his voice. He came from a garret in Boston. This man, with a handful of men like himself, without repute, without social rank, with nothing but courage and the consciousness that God was with the right cause, taking his life and his reputation in his hand, divided the nation and awoke its soul. It is worth while to take notice of this movement that is going forward. Who are these people that call for the

CHRISTIANITY OF AMERICA?

Do they represent the literary ability, the commercial strength or the financial ability of the States? They have the old theological spirit. The movement cannot be tolerated. Who are disfranchised? Not the Romanists and none of the Protestants, for both of these sects are represented in the association. There are some three hundred thousand Jews who will be disfranchised. If this amendment were adopted they could not take an oath of office or testify in any court of law. Besides the Jews there is a vast mass of people, among whom are the

SPIRITUALISTS AND INFIDELS,

who would be equally disfranchised. I heard a speaker, he continued, last Thursday, say it was doubtful whether an artist would be a good citizen. We will allow him to live, but he shall dwell in the community as the lunatic does. According to this amendment George Washington could not have taken the oath of office, because he was a deist; Thomas Jefferson, because he was a disciple of Voltaire, and Abraham Lincoln, because he was not an evangelical believer. There are two Senators who could not hold office—Carl Schurz and Charles Sumner. Disfranchisement means persecution. Not of

THE AXE OR THE GIBBET,

nor chains, imprisonment and blood. Not such persecution and drove the Huguenots from France. It is persecution nevertheless to compel a man to take an oath he does not believe; stopping cars and shutting up libraries on the Sabbath. People must be deprived of going out on Sunday, the only holiday they have; certain people cannot testify in the courts of justice; the reading of the Bible in public schools is an insult to all Roman Catholics. It is not the Bible of the Hebrews but of the Christians. We should be in a delightful state of perplexity if the Bible made our laws. An eminent Boston preacher espoused the "woman's suffrage" cause at first, but he searched through the Bible, but could find nothing to justify it. In heroic ages such things as these would ruin the community and keep millions from coming to our shores. The Germans would withhold from us their skill, integrity and high social organization. The ingenious French would be careful in coming to a country where there was so little freedom. The mellow-voiced Italian would not be heard. It is seldom that you find a man or woman willing to sacrifice anything for their faith in these degenerate times. They listen to sermons they do not believe and hear ministers they do not love, because it is convenient. Their wives go there or they

LIVE AROUND THE CORNER.

They would not walk a block for their faith. Belief would be a stench in the nostrils of civilization if all were compelled to believe in the orthodox faith. Let us prepare by banishing everything like religion from the constitution. Religion and the State should be divorced forever. There should be no more oaths in the name of the orthodox Deity; no Bibles in the schools, no fasts and penances by the government. A secular government must be secular all through. A democratic government must be just to each man. In the name of decency and justice men should not be compelled to listen to prayers to which they cannot respond. There is not a great

PUBLIC SCANDAL

but it involves professors of the evangelical religion. We all know that the plunders of the municipal ring in New York were committed by Roman Catholics. The frauds of the Methodist Book Concern and the scandal of the Crédit Mobilier are before our eyes. It is an old saying that proposition and practice are very different things. Who is it that says, "Many will come to me and say, 'Lord, Lord, have we not prophesied in Thy name and in Thy name cast out devils?'" It was God, and the answer was, "I know ye not; depart from me ye that work iniquity." If you would seek wisdom outside the Bible, look into Mohammed's Koran. It says in that book that 100 horses were put into the scale with one true word.

BROOKLYN CHURCHES.

TALMAGE AT THE ACADEMY.

A Sermon for the Times—Ignorance, Intemperance and Corruption in Public Office—Vice Presidents, Governors and Judges and School Commissioners Who Cannot Read Their Own Names—The Credit Mobilier Frauds.

Mr. Talmage made the Crédit Mobilier disgrace, and incompetency, intemperance and corruption in public office, the subject of his sermon yesterday morning, and he treated them with a vigor and in a manner which met with the approval of his immense audience, judging by the frequent applause during his remarks. In the opening part of his sermon he said he did not believe that our legislative and political councils were any more corrupt now than they were in olden time, and would not, so long as he read, in history of such men as Aaron Burr, stuffed with corruption, and with body, mind and soul soaked in abomination, the debauchee of the debauched. There had been a tendency to contrast the past with the present to the advantage of the former, and he supposed that political writers sixty years from now would make angels out of us, although the material now seemed so very unpromising. (Laughter.) Mr. Talmage continued:—I stand this morning in the presence of men who hold in their hands the suffrages of the nation, and by whose vote and by whose printing press and by whose social influence and by whose prayers the future character of this country is to be decided; and it is to be determined whether we shall have righteous rulers in public places or those who are acknowledged to be iniquitous. In unrolling, then,

THIS SCROLL OF WICKEDNESS

in high places, the first thing that is especially to be found now is incompetency for office. If a man seeks for a place and wins it when he is incompetent, he has committed a crime against God and man. What shall we say, then, of men who attempt to conduct our State and national affairs without the first qualification—men not knowing enough to vote yea or nay until they have looked for the wink of others of their party? So we have had legislative and Congressional committees to make tariffs and homestead bills and arrange about the first—men whose incompetency has been

THE LAUGHING STOCK OF THE WORLD.

You know as well as I do that in this country to-day qualification for office is not the question, but how much has the man done for the party. And so we had a Congressional committee that made one tariff for flaxseed oil and another for linseed oil—not knowing in their stupidity that flaxseed and linseed oil are the same thing. (Laughter.) The polished civilian of integrity, who is profoundly acquainted with the spirit of our institutions, is run over by the great stampede of men who rush out from their ignorance and take the positions of trust in this country. So we had in some parts of the country school commissioners nominated in a grogshop, hurrahed for by the rabble, and hardly able to read their own commissions when they were handed to them; and judges of courts giving the charge with so much inaccuracy of phraseology that the thief in the prisoners' box is more amused at

THE STUPIDITY OF THE BENCH

than alarmed at his own prospective punishment.

I unroll the scroll a little further and I see intemperance and the co-ordinate crimes. I admit there has been an improvement in this thing. The grogshop that used to flourish in the basement of the Capitol at Washington, where Daniel Webster and Stephen A. Douglas used to go to get inspiration for their speeches, has been abolished, and yet there is drunkenness hovering around our councils. There is one weapon that has slain more Senators and Congressmen and Common Councilmen than any other, and that is the bottle. I unroll the scroll of wickedness in high places still further and I see the crime of bribery. You know as well as I that in the past few years it has been almost impossible to get a law passed, by State or national legislature, unless there was some financial consideration. When a bill has appeared at the door the question among your Representatives has been,

"HOW MUCH MONEY IS IN THIS?"

Mr. Talmage then referred to bribery in legislative bodies to secure the passage of acts depleting the public treasury, and continued:—

THE CREDIT MOBILIER AND OAKES AMES.

We sit to-day, this whole nation, under the shadow of Congressional dishonor. The "Capitol," the white marble of that beautiful building, has become the vast mausoleum of the slain. Both political parties are implicated. The stables of Augeus uncleaned, after three thousand oxen had stood there for thirty years, was a small job for Hercules compared with what the Poland committee found of national dirt in the Congressional halls. On that Union Pacific Railroad many of your Representatives took

A THROUGH TICKET TO HELL!

They paid their fare in eighty per cent. dividend. They sold out political influence and honor and Christian principle and their immortal souls to Oakes Ames and the devil. (Laughter and applause.) But be careful, my friends, lest you smite the innocent with the guilty. I think the nation is on the track of some men who have not been proved guilty. I can't believe that men, after thirty years of integrity amid temptations where they might have made a million of dollars, would now sell Heaven for $1,200. A solid column of Oakes Ameses reaching from Brooklyn to Washington, with uplifted hands in solemn oath, could not make me believe that

SCHUYLER COLFAX IS A VILLAIN.

(Loud applause and a few hisses.) Oh, my friends, when I took up the papers and saw that that pure, holy, pious, immaculate man Fernando Wood—(laughter)—moved for the impeachment of Schuyler Colfax, I said to my wife, "The millennium is here." (Renewed laughter.) But, my friends, we must admit that this nation sits down to-day in the shadow of national dishonor and Congressional disgrace. The crimes found in public places are only the index of political abandonment—the blotches on the surface only show the disease within.

PLYMOUTH CHURCH.

Communion with God—Sermon by Dr. Edward Beecher.

There was only a small congregation assembled in Plymouth church yesterday morning compared with the usual throng. Dr. Edward Beecher delivered a sermon on communion with God, taking for his text, Genesis xviii., 33—"And the Lord went His way as soon as He had left communing with Abraham, and Abraham returned unto his place." These words refer to a scene of communion between God and Abraham, of which a full account is given.

It is a grand peculiarity of the Scriptures that they give full and worthy views of

COMMUNION WITH GOD

and of its importance as a moral power. The efficient cause of heavenly joy and perfection is represented as consisting in fully-developed communion with God. Nothing can be more practical and demanded by the times than to set forth and vindicate the Scriptural doctrine of communion with God, its effects and its approaching development as the great organizing and ruling power of human society.

The Scriptures exalt the greatness, majesty and glory of God, as in a proper sense, the great first cause and last end of all things, as infinite and as absolute, and yet they do not define these ideas so as to include the knowledge of God, but so as to involve no absurdity and no contradiction in the idea of

KNOWING GOD

and communing with Him, because they do not measure God, as we do matter, by space, but regard Him as a spirit—a person with intellect, emotions, will, and infinite in these elements of spiritual personality in their purest and noblest forms.

No book presents God so as to diffuse reverence and awe at His infinite greatness, majesty, purity and power as does the Bible, yet no book so clearly declares that God may be known and that there is a rational foundation for communion between Him and finite and dependent minds, and that it is eternal life thus to know Him.

The Bible teaches us that there are faculties and ideas and capacities that are common to

GOD AND MAN;

that they have a similar moral nature, similar power of reason and of systematic comprehension. Though these in God are infinite, yet a correlation between the finite and infinite exists, making each a necessity and complement of the other. This is action and reaction in thoughts, plans and emotions. This is communion. But as the system of God is one including matter and mind, as the material system is analogical to the spiritual, and is subordinate to it, and is used for the moral results, so the thoughts and feelings of God must and do pervade the whole system, and communion with Him may have an equal extent.

God's range of communion is infinite. He can go down in sympathy and love to an undeveloped mind, incapable of a wide range of thought, or He can rise to the highest and widest range of thought. God is large minded and many sided, and can adapt Himself to the temperament of the person with whom He communes. The grand prerequisite of communion is purification by conviction of sin, repententance and pardon

THROUGH FAITH IN CHRIST.

To commune with God produces a peculiar, divine, sympathetic joy. Sympathy is a powerful principle of our nature, and in this world of trial we need a sympathetic joy, above circumstances and change. It is not in man or society, but in God, where you can find joys. There is but one that can give it and that is God. God is always happy. The joy of the Lord is your strength; there is an unfailing fountain of joy which communion with God gives.

RECIPROCATED LOVE

is one of the highest earthly joys; but there is a higher sphere of love, and we need a higher love than any human being can give us. Communion strengthens the will and gives a divine courage and energy. It produces unity of thought and plans and sympathy among all who commune with God. It transforms into the divine image and reflects God on the world. If this is a reality at all it is not only a great power, but the greatest of all powers in the intellectual and moral world, and is to control the future.

When people are brought into communion with God then the great problem of the future is solved. How simple and how mighty then is communion with God! It develops thought and enlarges its range for the basis of communion with God, quickens the moral perceptions, and all these are involved in an infinite and eternal plan. In God is infinite, exhaustless, eternal thought; and he who communes with Him can have and must have eternal intellectual and moral growth and enlargement.

This is but the development of a familiar law. To think with a great human mind enlarges us. How much more to think with a

DIVINE MIND!

To commune with God purifies and vitalizes the emotions of the mind. Emotion is a vast power. It electrifies, vitalizes, moves, impels. Thought without it becomes cold and dead. There is need of a vitalizing power. Nothing in education is more important than to cultivate true, living, healthy emotion. This cannot be done through men; they are diseased. Through God only can it be done. God never thinks without emotion. He is life. "Because I live ye shall live," is His word.

TOMPKINS AVENUE PRESBYTERIAN CHURCH.

Sermon by Dr. Clarke—How to Be Good, Illustrated by the Vision of Jacob's Ladder—Modern Christians and Devout Catholics—Five Thousand Dollars More Wanted for the New Church—Another Subscription.

There was a large congregation yesterday morning at the Tompkins avenue Presbyterian church. The thirty thousand dollars nearly realized last Sunday for the building of a new church did not quite satisfy the desires of the Subscription Committee, and yesterday morning Dr. Clarke asked for $5,000 more. Subscription cards in the pews were filled up after the sermon, and there seemed a confident expectation that the request was complied with.

Dr. Clarke preached from Genesis xxviii., 12—"And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it." The introduction to the discourse was a sketch in a few sentences of the deceit practised by Jacob, and the motives that prompted Rebecca to ask Isaac that Jacob should be sent away. The subject of the sermon was

"HOW TO BE GOOD,"

and the incident in Jacob's journey, the sleep, the vision that accompanied the sleep, what God said and what Jacob did, were made subservient to a practical development of this theme. It was clear, said the doctor, that what was done for Jacob through the instrumentality of the vision was done by God. The ladder that was spoken of was not a fireman's ladder; it was doubtless a successive range of hills rising higher and higher until they were lost in the clouds. Upon these were ascending and descending, in the sleeper's mind, angels, and at the summit was God. That was done for Jacob, and then think who this Jacob was that God did this for. How he had

TRICKED, CHEATED AND WRONGED

Esau, and then think that this