POPULAR PIETY.

Sabbath Services in the Sanctuaries of the City and Suburbs.

DUTIES OF DECORATION DAY.

Frothingham Strewing Flowers of Rhetoric on the Soldiers' Sepulchres.

THE PIOUS LOCAL PROHIBITION LAW.

Governor Dix's Veto Viewed with Crisp Criticism by a Caustic Divine.

Great Accomplishment of Good and Immense Congregations in the Catholic Churches.

BEECHER AND THE BIBLE.

A Sermon on the Sermon on the Mount.

Both Bellows and Chapin Absent from Their Charges and Bishop Foster Taking His Leave.

Sunday worship in the metropolis is becoming oppressive, to judge from the congregations in the various churches yesterday morning and evening. The sultry sun caused piety and fashion to perspire freely, and did not increase the satisfaction of either. The public services were not more brilliant than usual, nor were the sermons more interesting. The Society of Friends opened the yearly session of their Conference in this city with worship, very impressive in its peculiar way, and there was gathered in their modest temple in Stuyvesant place an immense crowd of delegates and others from all parts of the country. The business of the Assembly continues during the week.

Reports of the most interesting discourses of the pastors, delivered yesterday, will be found below. The congregations of suburban churches, as will be seen, are beginning to be swelled by recruits from the city, who take early flight from the dust and heat.

LYRIC HALL.

The Decoration of Soldiers' Graves—Sermon by the Rev. O. B. Frothingham.

All the possible vagaries of the weather have no effect upon the congregation at Lyric Hall. The attendance was large and select yesterday morning. The Rev. Mr. Frothingham preached on the decoration of soldiers' graves which takes place on next Friday. This observance, he began, has grown into an institution, and we appeal to the hearts of men and women to mingle in the association. We have few solemn festivals, but this has elements in it so tender and grave that the significance of it cannot be lost, and it touches the most solemn parts of our souls. The association of flowers with the grave has a very deep significance. The graves of the old and young, the worn and faint at heart, are decorated alike with flowers. Even grim orthodoxy covers its casket with these

BENEDICTIONS OF NATURE.

This association of flowers with gravestones shows the new birth of a sentiment in connection with nature. Death has always been associated with nature. The idea of nature was that it represented the opposite of God. It was represented as a power of darkness and of itself deadly. Nature, sin and evil were always associated together. The natural life was the sensual life. Death was the offspring of nature. The conflict of religion was to break the bond of nature, and is the doctrine of the Church to-day. The flower fades because the breath of the Lord blew upon it. What a new light is thrown upon nature now and upon all natural things! All modern poetry is full of nature, beauty and freshness, and science is devoting itself to the study of nature. Even the preacher scatters flowers through his sermon. Does not death share the glory of this transfiguration? When the human organization becomes unfit for the soul's environment the golden chain should be snapped, the bond broken and the useless frame committed to the dust.

DEATH OPENS THE DOOR

into the future, takes away the useless and incapable, and the fresh, bright and strong. It is death issues an invitation to the new comer to the feast of life. He must learn nature's laws and then the young will not be taken away. Flowers show a tender feeling towards the dead, and they preach sermons in their own way. The ceremony of putting flowers upon the

GRAVES OF SOLDIERS

is a very appropriate gift, because the flowers express tenderness and pity. They drop a tear on the grave, and it is one that must interpret itself. We do not put olive branches on the grave, nor crown them with laurels, but simply drop a tear of gratitude and regret. They were not all heroes. Some were adventurers with little thought for the country in whose cause they fell. They all obeyed the same decree and were at last covered by Mother Earth. They expiated the same errors and stood side by side. They were all soldiers and moved to the front when the order came. Therefore spread flowers on all the graves. Did our dead alone leave home and family? Some entertain a feeling of distinction between the dead that keeps them from participating in the services. Did not destitution and death mean as much to them as to us? What a world of sorrow is buried in the

CONFEDERATE GRAVES!

Let the Northerner drop a tear into a Southern grave and the Southerner one into a Northern grave. The very war that made our sorrow made theirs, and if they dug our graves we dug theirs. Nature makes no distinction. The grass is as green and the dew glitters as brightly on their graves as on ours. Heroism on the one side implied heroism on the other. It was a struggle of heroes. They were Americans and brothers, and they fought for what they considered the cause of their country, but were overwhelmed by numbers at last. They fought in an unholy cause and were rebels and traitors against their mother country—against the government that had always wished them well. They were the champions of slavery and despotism. But were we all innocent and they all guilty? The past is past, and let it be past.

ST. PATRICK'S CATHEDRAL.

Sermon by the Rev. Father McNamee—"The Ascension of the Lord"—Its Significance and Triumphant Results.

A large congregation attended high mass at the Cathedral yesterday with the usual apparent degree of devotion. Everything looked cheerful. The sun poured in upon the aisles in all its brilliancy, casting the variegated shadows of the stained windows upon the ornamentations of the interior, making roseate cheeks and blue Spring toilets look brilliant. The altars were, as is customary, richly decorated. The Rev. Father Kearney officiated as celebrant, the Very Rev. Vicar General Quinn assisting in the sanctuary. The sacred music was exceedingly well executed by the organist, Mr. Gustavus Schmit, and the choir rendered the solos and quartets with grand and poetic effect.

The sermon, which was preached by the Rev. Father McNamee, was on "The Ascension of Our Lord into Heaven." After reading the Gospel of the day he chose his text from St. John, xvi., 7—"It is expedient for you that I go, because if I go not the Paraclete will not come to you." The great feat of the ascension, which was the crowning work of our Saviour's career, was worthy of deep consideration and universal acknowledgment, as that which augments the faith and increases the hope of the earnest and straight-thinking Christian. Jesus in the prime of His manhood, in all the loveliness and beauty of His personal character as a man, went forth from His lowly habitation in Nazareth to carry out the will of His Father. All that was necessary to accomplish this object He performed without hesitation or rest, until that day when, like another Isaac, He mounted the rugged heights of Calvary, bearing with Him the wood for the sacrifice which he himself was to expiate—as the Lamb that was slain for the sins of the world.

Then after His death and triumphant resurrection He spent forty days on earth, during which time He built His church upon a throne so solid and magnificent that all the attacks of ages have not been able to subject or subvert it.

But it was by His ascension He robed Himself in the majesty and glory of His Father, sitting at His right hand, a mediator between Him and the poor, lowly creature whom He had come on earth to redeem.

Why did Jesus leave His apostles desolate and lonely after those innumerable hours which they shared in His companionship? The words of the text were sufficient answer to this—"It is expedient," He said, "for you that I go, because if I go not the Paraclete will not come to you." It was thus He promised "that He would send the Holy Ghost—the spirit of truth—which was to teach them all things and abide with them forever." Did He leave any memento—any real representation of His personality behind? Most assuredly. In the holy sacrament of the altar He has left us himself, continued the preacher. In that sacrifices which He himself predicted should be universally acknowledged from "the rising of the sun to the going down thereof" He has left us in the blessed eucharist His body and blood, soul and divinity, really and truly present, and therefore remains with us to the end of time—the only difference being that as Jesus walked the streets of Jerusalem He was visible to all, while in the divine sacrament, which He himself instituted, and transmitted power to his apostles and their successors to perpetuate, He remains invisible to the human eye, although visible to the eye of faith. The reverend preacher concluded by exhorting all present to avail themselves of the gratitude of the Lord Jesus Christ by proving themselves worthy of the numerous benefits He had conferred upon them.

Next Sunday being Whit Sunday, a grand pontifical high mass will be celebrated in the Cathedral, at which the Most Rev. Archbishop will officiate.

ALL SOULS' CHURCH.

Past and Present—Sermon by the Rev. Oscar Clute.

The sermon at All Souls' church, Twentieth street and Fourth avenue, was preached by the Rev. Oscar Clute, of Newark. He took his text from the Ecclesiastics, i., 9. One of those meteors, he said, that swept sometimes down on the fields of art and literature proclaimed that he celebrated himself. It was one of the present aims of men to celebrate themselves and glorify the times in which they lived. Politicians said this was the only country in the world worth living in; that here were the noblest men and the purest women; magazines and newspapers glorified the present age as the greatest the world ever saw. Was there any foundation for the lofty opinions of these men of themselves and the times in which they lived? Was there any good reason why they should sing such a poem of the present time and forget all that the past had done for them? There never was a grander time than the present; there never was a grander time for those who had their work to do in this world. Now was the accepted time for all who would not be laggards or cowards in the great battle of life. It was true, in some measure, that there was no new thing under the sun. The sunshine was no more bright, the winds whispered not more musically than they had done in the thousands of years that had gone by. All the phenomena of the material world occurred then just as they did now. If they could trust human reason, the millions of worlds that they could see with the telescope obeyed the same mighty rule that this world did. There really had been no new thing under the sun. As regards the realm of thought, this was also true in a measure. Man's progress was not so much marked by absolutely new discoveries as by improvements and new applications of old things. Man saw the beauties of nature in ancient times, and a flame of poetry leaped up, but the poets of the present age could not surpass Homer and Virgil. They had evidences that tunnels and other works of the ancients surpassed anything they could boast of.

But surely men would say that humanity had reached a greater spiritual light. Much had been done to lead the great surging mass of humanity out of darkness into light. There were some people who talked of new religious truths that were unknown to Job and David, but this assertion had no real foundation.

God was the same yesterday as to-day and forever. Remembering that there was no new thing under the sun, let them look at the changes that were ever going forward in matter and in man. The more clearly they could perceive eternal truth the more would they appreciate the manner in which they manifested themselves in the past. There always had been in matter and in man an element of progress; but this progress did not come through new elements, but through changes in the elements that were already there. There had been a great many changes, but it was thought that no new forces or elements had been introduced. They had all seen changes in the forms of already existing elements. One class made the past its tyrant; the other would not have the thought and the inspiration of the past even as guides of the present. What now was to hinder the combination of these two elements of good? Because they believed in yesterday must they reject to-day? How deep were those in error who rejected all the good of the past, and how foolish were they who would cramp Christianity into the unsuitable forms of the past. The practical question of the hour was:—How shall the everlasting Gospel be taught in forms that are suited to the ever-changing times!

CHURCH OF THE DIVINE PATERNITY.

God as a Consuming Fire—Sermon by the Rev. Mr. Pullman.

The departure on Saturday of the Rev. Dr. Chapin for Europe on his Summer vacation was sensibly manifest in the diminished attendance at the church yesterday morning, and this notwithstanding the fact that during his absence the Rev. Mr. Pullman's congregation met also in this church for religious worship. The Rev. Mr. Pullman preached the discourse from the text Hebrews, xii., 29—"For our God is a consuming fire." This highest truth of the world it took a long time to find out. And yet it was a most simple truth. This great truth was that this world is ruled by love. It was the love of God which surpasseth the understanding. There were three grades of love. The first was that inducing to seek companionship—the gregariousness of man. This was a selfish love. The next was that holding society together. This was a higher love—our family love, our church love, society love. The third is God's love—the highest, greatest, strongest love of all. The consuming fire was not the old hell. It was the fire that burned us clean. It carried with it an awful terror or a cheerful promise. God came as the only possible hope. He would burn all that was destructible out of them—all that was unclean and unholy. False notions led you abroad as to the views of this Church. It seemed to many that the floodgates of evil were opened by the doctrine that every human soul, however wicked, would be saved at last. On the contrary, theirs was not a doctrine likely to encourage men in their sins. God was against sin, and as He was against sin He was for the sinner. God loves us—that is why He hates sin. The theology founded on man's dread of pain appeals to man to be good so as to avoid pain. Not the selfish can appreciate the great law of God, but only the spiritual and aspiring. The fire of God's eternal love lays hold of everything; it burns all that will burn. The fire tries every man's work and proves what sort of work it is. Man may kill his body; but the soul has no weapons for killing itself. God's laws are working all the time. They might banish, as they think, God for a time; but God's consuming fire was at work all the time. Everything not rightly built goes away in smoke and flame. All the while God's love will pursue them.

CHURCH OF ST. VINCENT DE PAUL.

The "Little Sisters of the Poor"—A Noble Appeal to the Christian World.

The following sermon was preached at the Church of St. Vincent de Paul yesterday, in Twenty-third street, by the well known French preacher, Father Ronay:—

I have, he said, the noble privilege, my brethren, of appealing to you to-day on behalf of the aged poor. In my previous sermons I have spoken of the young who need our fostering aid, but to-day my topic will be the aged poor and their protectors "the Little Sisters of the Poor." These old people, for whom I plead, whose sands of life have nearly run out, whose weak and tottering limbs need support, are treated with loving kindness by the "Little Sisters." The helplessness of old age in no wise resembles that of younger years, for youth daily gains strength, while old age, as a necessary appanage, has given up all hope, and looks forward with pleasure and happiness to the crossing of that bourne from which no traveller returns. Youth looks forward to bright days; old age looks back merely to a long vista of sadly spent years. The exigencies of old age have become doubled by blighted hopes, and peevishness and querulousness are often a ruling characteristic. Perhaps the veteran sufferer may have been discarded by his family or have undergone the sorrow of possessing thankless children. Add to this the proverbial injustice of the world, calumny, the loss of old friends, and it will be seen that old age has many sorrows. Of course I am not alluding to well educated old age, which is liable to the softening influence of religious instruction; but I allude to the poor old man struggling apart from family, with his gray hairs against him and misery staring him in the face. The Church of Christ, by the medium of the Little Sisters of the Poor, here steps in to his relief. The love of kith and kin is far surpassed by the love of the "Little Sisters," who contain in themselves the entire love of mother, wife and sister, for they are sanctified in their task by the help of God Almighty. Color and race are as naught to them, for the world is their brother, and they have abandoned father, mother and family, all for Christ's sake. This is the great Catholic miracle. I remember once how that noble priest Pierre Clavet devoted himself to the helping of the negro race, and one day arrived at a negro's hut, where its occupant was wounded, and in a condition of filth and squalor. Clavet turned back aghast, but subsequently returned and kissed his suffering brother and dressed his wounds, thereby conquering himself. The Order of the Little Sisters is about thirty years old, and its principles are poverty and strict obedience to the commands of the Superior, who speaks as God. I remember, at Varennes, six Sisters who had only two pairs of shoes among them. One day one of them, while begging for her poor, was struck in the face. She said:—"That was for me, sir; now give me something for my poor." In France, lately, Archbishop Dupanloup says, they declined receiving a gift of 125,000 francs. Two Americans lately visited our principal home in this city and saw a beautiful Little Sister washing the ulcerous feet of a dirty old man and attending to his wants with a mother's love, and the visitors were surprised to learn that she received no wages. In France there are about one hundred and twenty houses of the Little Sisters. In America we have fifteen houses, notably at New Orleans and Brooklyn, and take charge of over two thousand poor. We can obtain food for our poor from the kind friends of the Little Sisters, but we want funds for building operations, and I now appeal to you to give liberally for Christ's sake; and, in conclusion, I would say what Father Pierre Felix said at Notre Dame, in Paris, while preaching on behalf of the Little Sisters, viz.:—"Remember that any one of you may be glad to fall into the hands of the Little Sisters should misfortune overtake you!"

A very large amount of funds was collected in answer to the appeal.

ST. FRANCIS XAVIER'S CHURCH.

Close of the Mission—A Great Work and Gratifying Results—A New Church To Be Built.

The mission of the Jesuit Fathers at their church in Sixteenth street closed last night as auspiciously as it began. The earnest labors of the good fathers have brought forth good fruit, and many reclaimed souls will have reason to remember long the week of the great festival of the Ascension. At solemn high mass yesterday, as well as at the afternoon and evening services, the little church was crowded. At high mass Rev. Father Glackmeyer delivered one of those eloquent and impressive sermons which the occasion of a mission calls forth, and he besought his hearers not to forget the lessons taught them during the mission. The results of the good work have been very gratifying. Hundreds have been drawn to the participation of the sacraments who neglected their religious duties for years; lukewarm Catholics have been reclaimed and no insignificant number of converts have been received into the bosom of the Catholic Church. The inadequacy of the church in point of size to accommodate the parishioners has led the Jesuit Fathers to consider the question of erecting a new stately building, more in keeping with the dignity of the order, the necessities of the parish and the comfort and convenience of the congregation on Sunday. To this end they have purchased a very large portion of the adjoining property, and propose building a church extending from Sixteenth to Fifteenth street, 100 feet front and 200 feet in depth. According to the plans it will be, excepting the new Cathedral, the finest Catholic church in the city. An appeal has been made by Rev. Father Merrick, the pastor, for assistance to carry out and complete this noble design. The present church will remain as it is, and after the completion of the new building will be used as a college chapel. At high mass yesterday the choir, largely increased for the occasion, sung Mozart's Twelfth Mass. This work is frequently heard in this city, but seldom receives justice from the hands of choirs or organists. It would be difficult to recall a rendering of it as spirited, correct and effective as that of yesterday. This was principally owing to the ability of the organist, William Berge, who, discarding the usual accompaniments to be found in Novello's editions, selected an old German arrangement of the organ part, in which every orchestral effect from the full score is retained. This arrangement is extremely difficult, but it adds a lustre to the glorious vocal parts almost as vivid as violins, reeds and brasses could effect. The choir is so well trained that even the formidable fugue at the end of the "Gloria" did not cause them to vary from the right path for a moment. Benediction in the afternoon, with Berge's "Tantum Ergo" and Lambillotte's "Te Deum" in the evening, again testified to the efficiency of the choir. An organist is to a choir what a pilot is to a ship. He can guide them safely through the intricacies of Beethoven, Haydn or Mozart, or by his incompetency leave them hopelessly floundering in the quicksands of a fugue or concerted piece. Work on the new church will be commenced at an early date, and perhaps next year Pentecost will be duly celebrated in it.

At four o'clock P. M. the reverend Father again preached to over five thousand women—every available part of the church being densely thronged, including galleries, aisles and porticoes, while crowds lined the street outside who could not find entrance. At eight o'clock the indefatigable priest again preached to over three thousand men, not a single female being in the church.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Dr. McGlynn—An Appeal for the Pope—St. Stephen's Home for Destitute Children—Congregational Singing.

At St. Stephen's church yesterday there was a large congregation at high mass, many non-Catholics being present, as well as a considerable number of persons from other parishes, attracted, no doubt, by the novelty of congregational singing and the beauty and dignity of the ceremonial with which the services are conducted in that spacious and beautiful temple of God. To the non-Catholic observer, who sees only the outside of the Catholic religion, the judicious combination of that which affects the senses and touches the heart must have been an edifying spectacle. The music was rendered with characteristic skill by the choir, under the direction of the organist, Mr. Danforth, while the singing of the responses by the faithful worshippers present added an unusual impressiveness and completeness to the services. The Rev. Father Power, who has a particularly youthful and saintly appearance on the altar, celebrated the high mass in a graceful and dignified manner. After the first gospel the Rev. Dr. McGlynn ascended the pulpit and read

A CIRCULAR LETTER

from the most Reverend Archbishop McCloskey, announcing that the annual collection for the Holy Father would be made in all the churches of the archdiocese on Trinity Sunday, June 8. He then announced that a concert would be given in the Academy of Music in aid of St. Stephen's Home for destitute children. Having read the gospel and epistle of the Sunday, he said:—The words which I have read to you can, I think, without much straining be applied to our obligation to help our Holy Father in his great need and do what we can to provide for the wants of the destitute little ones who find a home in the orphanage under the shadow of this church. All Catholics admit that they are bound, not only in charity but in justice, to contribute to the support of their pastors and aid them in their necessities. Can anyone hesitate to recognize his duties to

"THE PASTOR OF PASTORS,"

the illustrious Pontiff, who occupies the chair of St. Peter? He is in the midst of difficulties and danger. He has been stripped of his temporal kingdom and deprived of the revenues attached to it. Convents of holy men and women have been suppressed, their property confiscated and the inmates driven by cruel laws from their sacred retreats to seek protection and assistance at the centre of catholicity from the Vicar of Christ. These urgent calls on the charity and sympathetic heart of the Pope have impoverished the Papal treasury, and make it an imperative duty on us to contribute liberally on the occasion of the annual collection for the Holy Father. Your generosity and liberality are well known to me, and I have no doubt that you will practically recognize your duties to the sovereign Pontiff by giving largely of your means to help him to act the part of father to these nuns and monks and priests who have been thrown on his charity. The claims of the inmates of St. Stephen's Home on your charity are clearly founded on the injunction of the prince of the apostles in to-day's epistle, "But, above all things, have a mutual charity among yourselves, for charity covereth a multitude of sins; using hospitality towards one another without murmuring." It is

A FREQUENT REPROACH OF CATHOLICS

in this city that they do not look after the destitute children of their poorer brethren, but leave them to be cared for by non-Catholic societies—a burden on Protestant charity. There is but too much truth in that rebuke. Thousands of Catholic children have been taken and provided for by non-Catholic associations; but their redemption from misery and want has been at the price of the inestimable gift of the true faith. This congregation has done its part towards removing that just reproach. We have an orphanage, or rather a home for destitute children, attached to the church, under the care of the good Sisters of Charity, where every attention is paid to the corporeal and spiritual wants of the inmates. And I do not see any good reason why it should not extend the sphere of its usefulness, and in time become quite a large institution. You can materially help it by patronising the concert to be given in aid of it by the members of

ST. STEPHEN'S MUSICAL ASSOCIATION.

And I would here commend to your earnest attention the merits of that excellent society, by which a love for sacred music is fostered and trained. Before closing, it may be well to make a few remarks on congregational singing. It is not an innovation, as some suppose. It is but a partial return to the discipline of the Church of the early ages, and in fact in conformity to the practice in many European countries. The very form of the mass and the spirit of the Church expect the congregation to reply to the salutations of the officiating priest, as *Dominus vobiscum* (the Lord be with you), *et cum spiritu tuo* (and with thy spirit), &c., clearly show. Again the mass is evidently divided into three parts—the priests, the trained choirs and the congregations. Congregational singing is nothing more than the faithful taking their own part in the services. And that you may take your part well it is only necessary that you participate in the services with a determination to do your best and you will soon have committed to memory the designedly short responses and the plain chant; and then you will truly open your hearts to God in the solemn strains of the Gregorian chant.

FIFTH AVENUE REFORMED CHURCH.

Sermon on the Truth of the Christian Religion—The Mission of Christ and Its Fulfilment—The Ascension and Its Results.

Yesterday morning Dr. Ormisten was absent from his church and Dr. Vermilyea took his place. After the prayer and singing of the hymn Dr. Vermilyea, taking his text from one of the Epistles of Paul, preached on the inherent truths of the Christian religion and the many evidences which exist that it is founded on all that is righteous and readily demonstrable. He spoke of the residence of God—of the evidence that God had a place of abode. In the old time His holy speakers said that God had several residences—one the Ark of the Covenant, and others, the highest being the heaven of heavens. But it was evident in all this that there was some place. The Tabernacle was the place where God dwelt on earth among men and heaven the place where he dwells among the angels and disembodied spirits of the saved, among the cherubim of glory. There, seated on the throne, He was enabled to allow mercy to override strict justice. Christ had made many promises to us, and one of them was that one day we should, under certain conditions, be with God and see him in heaven. This promise had been made and Christ had pleased himself to fulfil it. His promise was sufficient—all-sufficient. This indeed was no special work of Christ in heaven. It was told us in the Holy Scriptures that Christ was risen from the dead and had ascended into heaven. The speaker was talking of wonderful things, and we were to believe they were true and accept them; but if these things be not true, then the Bible is not true, and then all our hopes of an after life, of a redemption, must vanish. One necessity brought on another. It is certain, then, that Christ was taken up to heaven and in the body. How this was done, of course we cannot understand, but we may suppose that there was some change in his body, though he was still material, having ascended in his earthly shape. Some people doubt, therefore, that Christ is to enter into the presence of God the Father, but that he remains in some outer court. But we have no reason to believe this. Christ has gone into the presence of His heavenly Father, and there he intercedes for us. He went there for us, and to satisfy the law He must be made perfect. All the prophecies of the Old Testament and the subsequent developments of the New Testament prove the truth of the Christian religion, and that we cannot but love and revere the One who sacrificed Himself for us.

ST. LUKE'S METHODIST CHURCH.

The Paternity of God—Farewell Sermon of Bishop Foster.

Yesterday morning the pulpit of St. Luke's Methodist Episcopal church, in Forty-first street, was occupied by Bishop R. S. Foster, D. D., who was announced to deliver a parting discourse previous to going upon an episcopal tour to Europe and South America. A large congregation was present, filling the church to repletion. After the customary introductory devotional exercises, Bishop Foster said that it was twenty-three years ago that day since he first opened his mouth in this city as the pastor of the then Mulberry street (now the St. Paul's) church of this city; and after the lapse of the period spoken of, during which time he had been mostly employed as a pastor in New York, he was about to retire from its neighborhood, not simply for the journey, to which he saw reference was made in the public notice of the service of that day, but permanently. It was, therefore, with no ordinary emotion that he looked upon the faces of many to whom he had ministered for nearly a quarter of a century; to whom he was endeared by most cordial and tender friendships, and in whose families he found not only an external home, but a residence in the heart. The Bishop then proceeded to deliver an able discourse, taking for his text Ephesians iii., 15—"Of whom the whole family in heaven and earth is named." In his introductory remarks the preacher said that

SUPERSTITION BEGRIMS THE CHARACTER OF GOD,

setting Him forth under every hideous conception of which the mind of man was capable, and clothing Him with the aspect of terror and abhorrence. It invariably missed the only true conception of the character of God, which was, that He is a being of ineffable and infinite tenderness and love, and popular Christian theology falls but little short of the hideous portraiture given of God by the gross superstitions of ignorant and terror-stricken men. From many a Christian pulpit He has been so represented as to chill the blood and to make the heart stand still with terror, as if He were a monster, who created only that He might have the delight of destroying; who begat children only that He might devour them with inexecrable cruelty in their helplessness and frailty; as if He took knowledge of the sins of men only that He might spy out their infirmities and sins and hasten to their destruction, and as if it required infinite pleadings, repentances and humiliations that His erring children of earth might be restored to His favor. Such was not the character of God given in the Holy Scriptures, nor as set forth in the history of His providential action and in all departments of His activity, and certainly such was not the character of God as it was revealed to us in and by Jesus Christ. Jesus seemed to come from the heavens that He might teach the stricken and frightened children of the world, who in their sins were afraid of God, that He was not an object of terror, but rather

A TENDER AND LOVING FATHER,

who knew them only to do them good; who watched over them and made Himself acquainted with their wants and woes and sins; not to punish or to hasten with unquenchable fires to burn them, but that He might attract them with voices of tenderness and love to His bosom; that He might kiss them with tears of tenderness and sweetness and say to them, "My children, thy sins, which were many, are all forgiven thee." He (the Bishop) was a firm believer in the doctrine that all the attributes of God—omnipotence, omniscience, holiness and justice—were but forms of love. The idea of the fatherhood of God was eloquently elaborated, and the statement made that in the construction of the material universe its Maker, like an artist whose genius and skill had produced a great work—he admired and pronounced it very good, but he did not love it. The universe was created for the tenancy of God's children. The Bishop proceeded to elucidate his text by showing that the angelic and saintly inhabitants of the celestial world and the children of God on earth were parts of one family. He alluded pathetically to the members of the congregation who had passed away during the years of their acquaintance, and dwelt in glowing strains upon

THE BLISSFUL FUTURE

that awaited God's children after they left the nursery of the present state and were introduced to the family circle of their older brethren in heaven. In closing he said he was going upon a journey of 25,000 miles, and if during the trip he should be called to depart from this mortal state, he had the firm faith that he would enter into life, and hoped to meet them all before the throne of the Eternal. After the sermon Bishop Foster made an earnest appeal to his friends in behalf of those students in the Drew Theological Seminary who needed pecuniary help in preparation for the work of the ministry. It seemed from his statement that a number of Methodist ladies in New York formed themselves into a society called the "McClintock Association," in honor of the distinguished first President of the Drew Seminary (the Presidency of which Bishop Foster has just resigned), and through their efforts a number of students were assisted in the prosecution of their studies. There were over a hundred young men now in the institution, and he (the Bishop) pressed upon his hearers, as a parting word, that they would see to it that these young ministers were helped in preparing for the great work of the Christian ministry.

FATHER FLATTERY'S NEW CHURCH.

Services Yesterday at 105th Street and Second Avenue for the First Time—An Immense Congregation Formed—Movements of the Future.

Services took place for the first time at the new Roman Catholic church, corner of 105th street and Second avenue, yesterday morning. Archbishop McCloskey has selected the Rev. Hugh Flattery to take charge of the new parish. This district promises to be one of the most influential in the metropolis after it has been properly organized. The immediate vicinity of the edifice will be rapidly built up, according to present appearances, and the Catholic population is constantly increasing. A large building on the corner of 105th street and Second avenue is at present occupied by Father Flattery, in the rear of which he intends to erect within the next two months a temporary frame church. Yesterday morning mass was celebrated in this building. Crowds flocked to both of the masses, and at late services hundreds had to leave without being able to enter.

Father Flattery's popularity as a preacher and an able Catholic divine has endeared him to those of his faith throughout the entire city. Previous to his departure from St. Teresa's church, corner of Rutgers and Henry streets, where he labored for some six years, the parishioners of that district presented him with nearly five thousand dollars. This was given as a personal compliment to the reverend gentleman and exhibits the earnest feeling of love and respect entertained for him by residents of the parish where he has labored so long and so faithfully. The ladies vied with the gentlemen in this compliment. They held their meetings and contributed over one thousand dollars towards this object, the gentlemen contributing over three thousand dollars.

The residents of his new parish have freely entered into the spirit of advancement of Catholicity in the upper districts of the city. At last mass yesterday Father Flattery announced a meeting of the ladies, to take place at the pastoral residence, on Wednesday evening next, in order to make arrangements for future movements as to the organization of his parish.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Mr. Beecher on the Letter and the Spirit of the Word—A Sermon on the Sermon on the Mount—The Folly of Non-Resistance—Principles and Universal Charity—A Tribe of Indians Won't Make One Average Yankee.

Mr. Beecher preached yesterday morning to a congregation, not diminished in numbers by the heat of the day, a companion sermon to that of the previous Sunday morning on the letter and spirit of the Scriptures. He selected for his text the last clause of the sixth verse of the seventh chapter of Romans,—"That we should serve in newness of spirit, and not in the oldness of the letter." The larger part of mankind, said Mr. Beecher, are morally and intellectually lazy. They prefer to reap the benefit of thought without thinking, to have the pathway laid down for their thought, so that they shall have no more trouble as to knowing right or wrong than the locomotive has to know the road on which it travels. It travels upon it for twenty years and is not more intelligent at the end than it was at the beginning. Men would have their thought very much in the same way. Everybody wants to go right without any trouble to himself. The woman said to the Saviour, "Give me water, so that I shall not have to come to this well to draw." It is the spirit of this woman that animates mankind. Man desires so to regulate himself that he shall

NEVER GO WRONG,

and the best way to do that would be never to go at all. But the only thing which does go wrong is that which has life. The majority of men, therefore, want a priest. We may talk as we like about being priest-ridden; but all men want a priest to ride. They want a church that shall supply their religion for them. Now it is a distinct peculiarity of our Saviour's teaching that it cannot be taken literally; neither can it be easily explained. These sayings of Jesus excite men; they don't end controversies, they produce them. They therefore demand from everyone the exercise of judgment and the right use of it. The whole Bible, therefore, aims to produce a self-registered manhood. The Old Testament failed to do it, and if to the present there has been a failure to do it it is because men have interpreted the New Testament in the Levitical method, rather than in the spirit of the New Testament. In the light, then, of these general principles he proposed to direct the attention of his hearers to words of Scripture that had not a mystical or an internal or spiritual meaning, but which were considered generally as outward and easily understood, and show how they must be reflected upon and spiritually discerned before their true meaning was attained. He would, therefore, take the Sermon on the Mount—a sermon which is as much believed in by theists as by Christians. There was no part of the Scripture that required more responsibility of thought and exercise of judgment than this. Mr. Beecher said he would take up some day, if he lived, the

POLITICAL ECONOMY

of the Sermon on the Mount and preach a series of sermons thereon. He then proceeded to consider the teachings of Christ as to physical force and the right of men to employ other than moral agencies. "Unto him that smiteth thee on the one cheek offer also the other." If that were to be taken literally, there was no right of physical force; then, if the individual had no right the family had no right, the city had no right and the nation no right. To carry out this principle to its literal ending would send this age to barbarism. Men are brought into discipline by a military government and by a hard government in early times; a subsequent civilization prepares them for these higher truths. Take the Modocs and the Indians. Would it do anything to help Christianity to let them rush in and take what they like and make no attempt to reduce them. The whole Christian world has certainly taken this view, for fighting has been the vehicle by which civilization has been progressed. What is possible in the apple when it is ripe is not possible when it is green. Then you inquire, "When may I use physical force?"

I CANNOT TELL.

It is your business to find that out. That is your education. Consider, too, the directions of Christ as to almsgiving—"Give to every man that asketh of thee." The literal carrying out of that would break up a nation and make business impossible. It would produce a carnival of laziness. This we have proved to us in the Indians, who, luxuriating in a sunny climate, have everything that is needful to sustain life without labor. Bring all these Indians together, and the lot of them would not make an average Yankee. The Romish Church, by its doing everything for man, and taking from him the nerve of self-reliance, has produced nations of mendicants. Old England, by a false system of capital and the distribution of land and labor, has produced a pauperism that is the result of making provision for the indigent and those who cannot make a living for themselves. The rule, then, for the interpretation of these words of Christ as to giving, should be this:—"So far as I think it well I will give." "So far as I think it beneficial I will distribute." "Take no thought for the morrow" was then referred to. To adopt this would be to rob the world of all the joys, the pleasures and the delights that the world gives. The whole world bears

A SIGNET MARK OF GOLD.

Gold was a very fine servant, but a very bad master. The political economy of the Sermon on the Mount is absolutely impracticable if taken literally; but, if you take its spiritual meaning, it becomes eminently practical. The Church in two great systems had given an illustration of this theory. In one system, under the Romish, men were to be provided for, thought for, saved all responsibility. This system organizes highly. The other system—the Protestant—throws everything on the individual. It is this throwing everything on to the individual that has made America what it is; has made old England what it is, has made Switzerland what it is, has made Geneva what it is. What was true in the Church was true in the individual. Men even in the Roman Church broke away from its enthralment, and out of it came architects, painters, discoverers, astronomers and great men. Let us then accept and treasure this written revelation of God, and study it with the inspiring influences of His holy spirit.

HEDDING CHURCH AT POUGHKEEPSIE.

Sermon by the Rev. A. L. Culver on Governor Dix's Veto of the Local Prohibition Bill—Vigorous Arguments.

POUGHKEEPSIE, May 25, 1873.

The Rev. A. L. Culver, of the Hedding church, of this city, preached a sermon to-night in answer to the Governor's veto of the Local Prohibition bill. He took for his text "Touch not, taste not, handle not."

He commenced by saying that temperance men have been working and waiting for a law which would assist them in the work of this reform. This law of Local Prohibition was not all they could wish, but they hailed any movement in this direction, and when the bill was introduced it was considered an advance for the better. He did not believe that public sentiment was educated to the

TRUE STANDARD OF PROHIBITION;

too few have their eyes open to the enormities consequent upon the sale of intoxicating liquors. There is a lack of interest necessary to widespread reform, yet there has been a general alertness, which bid fair to successful conquests until we experienced the sad discouragement of this veto. However, I believe the time will come when a power will touch the pulseless form of public sentiment and restore it to life and activity for this great work. Here Mr. Culver gave a digest of the provisions of the bill. He differed seriously with the Governor in the latter's opposition to making town officers responsible for notifying all sellers to those who are habitual drunkards, on the ground that the greater number held responsible the greater the opportunities for detecting wrong. He thought that men should not be less vigilant in suppressing intemperance than

MURDER OR GAMBLING.

Public men are public servants and are held responsible for the performance of the duties of their offices. Mr. Culver again differed with the Governor as to the obligations of the vender of liquors. He said the bill had all necessary safeguards; it provides that liquor shall be sold only for specific purposes—medicinal, mechanical, chemical and sacramental—and the vender is bound in some way to know for what purpose he sells the liquor. Having a list of the drunkards he need not sell to them. The public may object and say the vender is liable to be mistaken or duped by fraud or falsehood on the part of the buyer. In answer to that Mr. Culver said the law allows

THE VENDER TO BE THE JUDGE,

and if there are any doubts the vender may refrain from allowing the liquor to go.

The third objection to the bill by the Governor was that there is no limit to the number of places and no qualifications for sellers. In this Mr. Culver did not differ materially with the Governor. The speaker then passed to the consideration of the Governor's primal objections, namely, that the bill contained a limitation of popular liberty. No one, said Mr. Culver, can deprecate more than I any measure that would interfere with the rights and privileges guaranteed to every citizen, for I hold that we may use all that Divine Providence has placed in our power only so that we use it not to interfere with the rights of another; but provisions of limitations are the birthrights of all law. We live in a land of liberty, and certain political privileges, social and educational advantages are ours, but they are all restricted or limited by law. These same restrictions are found in the kingdom of moral and spiritual things. Miracles are provisional laws which the Divine government may use at will. I doubt whether a law exists without limitations in moral, spiritual or natural things. I believe it is useless to talk about the

LIMITATION OF POPULAR LIBERTY.

It is all limited. These are the safeguards of the people.

The second point is "perfect statutory provisions are not expected." The greatest of all problems is to enact laws that are equitably adjusted to all. The bill proposed to submit to the people the privilege of deciding by ballot whether or not intoxicating liquors should be sold as a beverage. The Governor, in his veto, makes

A DISTINCTION IN LIQUORS,

calling them "spirituous liquors and the lighter beverages," and brings to support this opinion the fact that communities exist in the which a desire prevails to banish spirituous liquors and leave the "lighter beverages" unrestricted. Mr. Culver here said, "What are intoxicating beverages" has been decided by the Court of Appeals and by the common sense and intelligence of a vast majority of our citizens. The desire of our Executive, therefore, to open the question is certainly out of place, because it has been virtually settled. The question settled, we submit the opinion—Is it not right to allow the people to decide this matter of the sale of intoxicating liquors, independent of the invidious distinction made by the Governor? Again, the bill allowed the people to determine what was most conducive to their good in that it privileged them to appoint or suppress the liquor traffic. The veto first ac