RELIGIOUS.

Interesting Devotional Services Yesterday in the Metropolitan and Suburban Churches.

Protestantism, Catholicism, Mormonism and Spiritualism.

THE ECUMENICAL COUNCIL.

Divine Worship in Washington, Poughkeepsie, Newburg, Bridgeport, New Haven and Other Cities.

The subjoined reports of Sabbath services which took place yesterday in this city, in Brooklyn and the suburban towns, as well as in Washington, New Haven, Poughkeepsie, Middletown and other places, embraces an unusual variety of topics and are very interesting. It will be seen that almost all the Christian creeds are represented, and that some of the most noted clergymen in the country officiated. The weather was auspicious in the extreme, and the numerical attendance of the different congregations was proportionately large.

RELIGIOUS SERVICES IN THIS CITY.

THE ECUMENICAL COUNCIL.

Lecture by the Rev. Father O'Connor, S. J., at the College of St. Francis Xavier.

Last evening a lecture was delivered in the hall of St. Francis Xavier's College by the Rev. Father M. O'Connor, S. J., the subject being "The Coming General Council." There was a large and appreciative assemblage present, and throughout a very lengthened and eloquent discourse the greatest interest and devout attention appeared to be manifested. Nearly all the faculty of the college occupied seats in front of the platform. The reverend lecturer commenced by observing that the call for the Ecumenical Council, to be assembled in Rome, and to be presided over by the highest in chief of the Catholic world had already been heard throughout the land. The pastors of the Church were everywhere preparing to answer the summons. The feelings of the Catholic people were deeply enlisted in the event, and although many knew little of the precise nature of the meeting they could not but feel convinced it must have important results. He did not claim to have any knowledge of the subject beyond what was within the reach of all, but, in view of what was passing around, it was proper to do their part on an occasion of such importance. The Ecumenical Council might be said to be the highest display of the functions of the Church on this earth. The powers which God gave the Church would there be united and for the noblest purposes, teaching the truths entrusted to them, awakening men to a sense of their great destiny and enacting the laws which the spirit of God has pointed out as necessary for men's supernatural welfare. The body of teachers and pastors organized by Jesus Christ will be there, and headed by the immortal soul which he breathed into it, and united by the links with which it would be welded together to make it the representative of the world. Such a body was in the highest and best sense representative. That representation was not derived from delegations by the members, but from its inherited right to teach and direct. After alluding to the words of St. Paul upon representation by spiritual teachers, he went on to state that the representation at the coming Council was far greater than could be derived from delegations. The Church of God spread it throughout the world. The denizens of above look to the Church as the source whence their ranks were recruited. God Himself looked to it as the champion of His glory in the world, and which lived in the spirit of His Son to carry out the work for which He came to earth. Hell looked to it as the greatest adversary by whom the soul, which it would fain swallow up, was snatched from it. Some might be anxious to know the details of the organization and its mode of proceeding, but it was not regulated by minute regulations. There was no election for president or speaker. The president and the head was provided by Christ. The Church was built upon Peter, hence all the inquiries about its relative rights might be said to be involved in absurdity. No number of persons, however respectable for learning or virtue, or position could claim to represent the Church, unless they be of the body resting upon Peter the Church itself having been made by Christ. The Ecumenical Council was called to exercise the functions entrusted to the pastors and teachers of the Church, who were the representatives to-day of that body who stood before Christ as his disciples. The spirit of God would prevail at that council. The reverend gentleman then proceeded at considerable length to dwell upon the deliberations of the Fathers and the important results of their deliberations in dispelling the heretical views which prevailed in many portions of the earth. At the forthcoming council the Holy Ghost, who had been sent to teach the Apostles, would be present, prompting and controlling the movements, and the decisions arrived at by the pastors would be also His, for they would be His instruments. There was great reason to hope for important results from the eminent character of the great Pontiff who called the Council together and who would preside over its deliberations. It would send down his name to posterity as one of the greatest of the many great men that had adorned his seat. Although greater members could be pointed out as existing in other days as adorning the Church, there was not probably a period of the history of the Church in which she could boast of a nobler spirit being displayed by the great body of the Episcopacy at large than at this time in which we live, and from their presence at the council there was also reason to hope for important results. They would come from far off regions, they would come from the ancient seats of Europe, from the prairies of the New World, and from the islands of the South Sea. It would probably be the largest assemblage of bishops that ever met in the church. The spirit of God would speak through them and our reverence would be turned into awe and our confidence into faith. Many were anxious to know what was the object to be accomplished by this meeting, but as he had already stated he did not profess to have any information other that that which was accessible to every one, but he thought to look abroad upon the world and constituting its condition in the spirit of the Church it was not hard to divine the main objects that would engage its attention. Society might be said to be diseased to its core. In many respects its condition resembled that of the pagan world when Christianity was first established. The law of God had lost in a great measure its hold on vast numbers, and especially upon many who controlled the movements of the social body. God's institutions were ignored and perverted. Material views and interests were the only ones, or at least were the chief ones that were followed and obeyed, and were promoted with a zeal and success never reached at any former period. The reverend gentleman then animadverted with much force upon the present condition of society, which he considered very unsettled. He contended that the history of the Church was but a record of her struggles to carry out the great principles for which she was established. She had had fierce battles with those who would fain have drowned her in the blood of her children. Her greatest triumph had been in her efforts to resist the tendency to dissolution arising from the gradual approach of evil tendency to corrupt her members. He then alluded to the several heresies sought to be established, and subsequently adverting to Protestantism observed that it had in its day afflicted the Church. The Ecumenical Council would draw a clear line between what was good in the efforts of modern society and what was subversive to the spiritual interests of mankind, subversive of men's true welfare even in this world. Every act of final teaching of the Church of God was a landmark that would remain forever monuments of truth, and truth was everlasting. He drew a distinction between the different features which liberty presented, and advocated with considerable power liberty in the fullest sense for the Church of God in all parts of the world. After dilating upon the enemies of the Church and their various efforts and devices to counteract its influence, he went on to state that though now almost stripped, however unjustly, of everything temporal the Church would be occupied with the nourishment of Christian life. In her poverty she would have more liberty and consequently more power and freedom. Her deep penetration into faith and knowledge of the world would be brought into the great council by the four winds of heaven, and the master hand that dissipated the storm would reduce to naught the evils of the present day. The reverend gentleman concluded an eloquent and very theological discourse amid loud applause.

ST. PATRICK'S CATHEDRAL.

Sermon by Rev. Father Starrs.

At the principal mass yesterday the Rev. Father McGean officiated as celebrant and the Very Rev. Father Starrs, V. G., delivered the sermon. The reverend orator took as his text the gospel of the day—John xvi., 16-22—in which is contained the promise of our Saviour to His apostles that "a little while and they should not see Him, and again a little while and they should see Him," and that they should see Him again when their sorrow at His absence should be turned into joy, which no man could take from them. Father Starrs dwelt on this at length, enlarging on it and pointing out the peculiar bearings of the promises and similes made by our Saviour in speaking to His disciples. The musical portion of the services, under the direction of Professor Gustav Schmitz, consisted of Mercadante's mass in B flat. This composition is well known to all lovers of sacred music. It is arranged for three voices and received full justice from the Cathedral choir. At the offertory Cherubini's "Ave Maria" was given as an alto solo. The composition is a peculiarly happy one, with an expression of joy and devotion apparent throughout. It was sung by Mrs. Werner, who possesses a sweet, clear voice, in exquisite style, and was aided materially by the artistic accompaniment on the organ by Mr. Schmitz.

ALL SOULS' CHURCH.

The Last Judgment a Superstition—Lecture by Rev. Dr. Bellows.

The "Last Judgment" was the subject of a discourse by Rev. Dr. Bellows at this church last night. He took for his text II. Corinthians v., 10, and Acts xvii., 30, 31. There was infinite tenderness and awe in the relations of the last judgment in the New Testament as the ultimate result of our career in life, and it is even referred to by Christ with great solemnity. The scenes described in the Scripture, ending with the awful sentence of everlasting punishment or the bliss of life eternal, impressed a feeling of dismal darkness upon the imagination of the Christian world, as every word spoken is to be accounted for in the day of judgment and we should feel the full sentence of a living God. Happily there was a variety, a formal conflict, in the narration of the Bible. One account says God is the Judge of earth and of all our actions; Christ, again, says that the Father judgeth no man; in Second Corinthians Christ is made to sit alone in the judgment seat, and, according to St. John, Christ said that he had not come to judge, but to save; but that the Word shall judge. Hence judgment at first belonged to God, was deputed by Him to Christ, and He left it with the Word. This doctrine of judgment appears very cruel to those who are not acquainted with the true nature of the fatherhood of God, and His tender, forgiving spirit; and as a new stroke of this tenderness Christ, not to forego His partiality as the advocate of man, said that the Word, the just principles of His religion, shall judge. Hence the passages in the Bible are mere figures of speech to convey this lesson. In the Christian light of the nineteenth century it matters little whether God, Christ or the Holy Spirit should judge. We have learned to unite the three into one, and all their qualities are triply embodied in one. In this progress we have the most solemn view of the last judgment. The belief in the personal appearance of Christ was potent in past times and still is with many; but we, the speaker said, have given it up and have grown to a higher and more adequate conception, that God's jurisdiction and judgment seat had approximated us, and that the law of the truth and the self-exacting judgment of the conscience is our perpetual accuser and judge. We have thus adjourned the chancery of God from heaven to earth, and we have judgment and execution the moment our offence is committed against the law. This may not be always apparent, as we are bad judges of other people's hearts. Worldly prosperity is often only a whitened sepulchre of prudential virtue and looks black within. The coming of Christ in His glory was the spread of the Gospel, the most potent element of civilization. Christianity influences every reform; it broke the chains of the servile race in this country, it battles against intemperance, and if it sometimes fails, it is only temporary, as the world does not go back, and people should not be discouraged. Ancient dogmas and superstitions were the pinnacles on which the world had hid Christ in disguise; these are now crumbled to let Him down to earth, whither He had striven to alight. The world placed His kingdom in cloths, while it is in our hearts, removed His judgment into futurity while it is immediate. We should not appeal to dogmas, therefore, but to Christ. He is not antiquated, not conservative, not bound to old time notions, but young, living, and the enemy of every form of self-righteousness and sleek decency. The tremendous leverage of the power of Christ on earth is not the God but the man Jesus, the God whom the Church and the world have so long made Him, was not for this world, but the Saviour was as man. His kingdom is here, and under His footsteps the world shakes. His personal character is the mightiest moral wrench, bringing down kingcraft, priestcraft, superstition, the religion of pretence and tradition.

CHURCH OF THE HOLY SAVIOUR.

Sermon by Dr. Carter.

The evening services yesterday at the Episcopal Church of the Holy Saviour (Dr. Hawk's Memorial), on Twenty-fifth street, near Madison avenue, were of a very interesting character. The sermon was delivered by the pastor, the Rev. Dr. Carter. The preacher took as his text Hebrews xii., 22d, 23d and 24th verses:—"But ye are come unto Mount Zion and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; to the general assembly and church of the first born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant; and to the blood of sprinkling, that speaketh better things than that of Abel." The preacher said that he should call the attention of his congregation to what was termed in the creed the "holy Catholic Church." This Church was saved by Christ, and therefore could not be separated from Him. When Christ died the King of the Church died, and the structure upon which the Church was built was the cross. The Church included both body and head—the sheep and the shepherd—which were forever joined together. "What God had joined together let no man put asunder." Whether the Episcopal idea of the Church was right or wrong was not the question to be discussed, for at any rate it challenged the respect of all reasonable men by continually preaching and practising its dogma, "I believe in Jesus Christ," &c. As churchmen all were holding the position of Christian soldiers fighting a war for the victory of truth. The Church was Catholic in three particulars, namely, in time, in space and in membership, but it was the preacher's intention only to speak of the former. The Catholic Church was not new. It was established eighteen hundred years ago, when Christ died upon the cross. It was old and eternal. Some matters connected with it were mutable and some immutable. In the Christian Church it was possible to alter and remove some things. Some things could be removed and the Church yet remain, but move those matters which should be immutable, and it would be a church no longer. The ordinances, the creeds and the sacraments only were immutable; liturgies, articles and offices could be changed. What is termed the spirit of modern progress was safe while it only touched such matters as the latter; but no progress could alter the Nicene creed. The Church was not embarked in a voyage of scientific discovery to find out a faith. The faith which it professed was revealed, and could not be discovered. How was the Church to deal with those who thought it had outgrown its faith? All that could be said was that those who were outside that faith were outside the Church. The Church could not bow down to such a man, but he must go out of the Church. Christian unity between all Christian people was a thing to be wished for and prayed for; but neither creed, order nor sacrament must be sacrificed, as the result of such a sacrifice would be suicide.

The reverend preacher then proceeded to speak of the catholic light which must be given by the Church, and concluded with a personal appeal to all to cleave to the faith which was the acknowledged creed of the Catholic Church.

MURRAY HILL BAPTIST CHURCH.

Rev. Sidney A. Corey on Habits.

The Rev. Sidney A. Corey delivered his third lecture in his course to young men last evening at the church corner of Lexington avenue and Thirty-seventh street. Subject—"Habits." The text selected was Jeremiah xiii., 23—"Then may ye also do good who are accustomed to do evil." The reverend gentleman, after considering habit in its general signification, proceeded to depict the evils which it fosters in the young until they become mature in vice. Habit, says Paley, nine times out of ten cannot be distinguished from instinct, and this without doubt is the correct view; for, like the young sappling first planted in the nourishing soil, it feeds upon the passions, the weaknesses of the child, even as the very young shoot gradually extends its roots and becomes so firmly set that it resists the power of an ox. From ten to twenty are the years when the habit first sows its seeds, and as age grows on so it grows on, till, taking one form or another, it becomes the synonym of nature. Of all evil habits profanity is the most palpable and also the least excusable. He who utters an oath is no gentleman, no matter how refined he may be, whatever culture he may possess, how much he may be worth, or how many horses he drives before his carriage. His nature, corrupted by the most brutal of habits, becomes debased, when it no longer mentions the name of God with respect and veneration, but makes it a byword for the lowest comparisons and reproaches. The Pagans never allowed the names of their gods to be taken in vain, while the Jews would never submit to have the Great Jehovah mentioned in secular conservation. Drunkenness is another offshoot from an easy training in childhood. It is found even at this moment making its fearful ravages into the best families of the community. Walk down Fifth avenue and you will see young men, ranging from eighteen to twenty-five, with bloodshot eyes, bloated cheeks and gouty fingers, laboring under the incipient dangers of early intoxication. Do they come from Cherry, West or Rooseveit street? No! These young men belong to elegant homes; they boast millions of wealth in prospect; they have education, high connections and hopeful friends; but, alas! they have been overtaken by the very weaknesses that in their youth should have been better protected by too indulgent parents. They have been drawing checks upon the future, and, as the human frame is built for only eighty years' work, they sink into premature graves and become lost to that society they might have adorned by virtues and assisted by their genius. Slang words constitute another evil. They creep into the best circles, when they properly belong to thieves in prison, thieves out of prison and thieves going to prison. The young "gent," as he wishes to be called, thinks it a high compliment to be called a "brick." In his own vernacular he wears a "nobby" hat, "spouts" about the necessity of having plenty of "tin," and frequently "takes leg bail." If this were all the result would not be so bad, but religion and even the solemnities of death become subjects of sport among these misguided people. Idleness, still another habit, is every man's bane. Habits of usefulness, industry and steady toil should be formed in youth. The drones are the vultures of society. It was hard and irksome work that built empires in the Old and founded a republic in the wilderness of the New World; industry that made the wondrous painting, the great and enduring shaft, the incomparable statue and the sweet music of heroic verse, and it is only by continuing to employ our hands and brains that we can fulfil the mission of life.

PROTESTANT EPISCOPAL CHURCH OF THE TRANSFIGURATION.

Sermon by Rev. Edward Botwood.

The Rev. Edward Botwood last evening delivered a very interesting sermon in this church upon the labors of the missionaries in Labrador and the out harbors of Newfoundland. The reverend gentleman took his text from the tenth chapter and twenty-ninth verse of St. Luke—"Who is my neighbor." After detailing the privations and sufferings endured by the missionaries in the wilds of this innospitable country, the Rev. Mr. Botwood expatiated at some length upon the nature and the origin and exercises of love. The preacher said, "Never was there such a philanthropist as Jesus. What a pattern of sympathy he selects for our imitation in the Good Samaritan! Is it not a faint resemblance of the loving compassion of the good Nazarene whom we call Saviour, who pours the wine and oil of redemption into the wounds of a dying world; who takes care of it, and who says to each of us, 'Go and do likewise?' Crucified for his enemies, Jesus' love best answers the question, 'Who is my neighbor?'" After showing how Christ admonished us to regard all mankind as the sheep of God's pasture, depending on his power and goodness and related to him and to each other by many endearing ties, he said:—"Far beyond our own circles and religious assemblies stands the horizon of Christian love. It is whenever the halo of God's love touches the human race." The reverend gentleman then drew a very touching picture of the many hardships and dangers experienced by the missionaries in Labrador in their endeavors to preach the gospel of Christ in that ice bound and sterile region. He spoke of a missionary living in a house almost destitute of furniture and far removed from any other house, with no living being but himself in it for some sixteen months. That his watch, the nearest approach to life he had, stopped. There was the missionary living there in the wilds of Labrador alone, loving his neighbor better than himself. During the winter in this country the missionary is often compelled to perform long and wearisome journeys, travelling entirely with dogs or on snow shoes—the dangers, privations and hardships of such mode of travel being most imminent, owing to the severity of the snow storms, wildness and dreariness of the country, and the miserable condition of the houses in which he has to sojourn. He also pictured the missionary in summer without a road or path to guide him, plodding alone over hill and dale, through deep wet bog, over rugged cliffs, or through thick and almost impenetrable bushes. He showed the missionary again on his journey in the stormy Strait of Belle Isle, or on the wild Atlantic. Also how he had to battle with the heavy current of some strong and wide river, wading it in cold and frosty winds, or rowing hour after hour through the dark hours of storm and night towards some place of safety. The whole sermon abounded in incidents in missionary life of the most interesting and impressive character. The object of the sermon of the reverend gentleman was to secure the endowment of a college in St. Johns, Newfoundland, for the training of missionaries for those dark and rugged regions. In support of his appeal he set forth this strong apology, that multitudes of even our own fishermen visit Labrador every summer and depend entirely for spiritual instruction upon the missionaries living there.

CHURCH OF THE DIVINE PATERNITY.

Sermon by Rev. Dr. Sawyer.

In consequence of the continued illness of Rev. Dr. Chapin, Rev. Dr. Sawyer, one of the oldest lights of Universalism in this country, took his place and preached from the sixth chapter of the Gospel according to St. John, twenty-eighth and twenty-ninth verses:—"They said unto Him, 'What shall we do that we might work the works of God?' Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent." The preacher said that Christ, the day before he uttered these words, had wrought a miracle by feeding five thousand with five loaves and two small fishes, and when the people saw that they proposed to take Him by force, if necessary, and make Him king. Our Saviour, perceiving their design, withdrew, and secreted himself from them. Now the question thus put to the Saviour was a question which every Christian should put to himself and herself. To all such questions, come whence they might, our Saviour would return but one answer:—"This is the work of God, that ye believe on Him whom He hath sent." Without faith we could do nothing; with it we could do everything. Christian faith was the work of God. He knew that many thought that faith had no power and could accomplish nothing, and there were those who smiled at the notion of a Christian working by faith and being saved by faith. They told us they wanted to see and not merely to believe. They would reverse the Christian order, and work by right and not by faith. But in point of fact the infidel himself was obliged to live by faith of some kind. We were always tending forward, and the man who lived only for the present hour—the man who would not attend with a thoughtful and earnest spirit to what lay before him—might pass himself off for a philosopher, but he scarcely deserves the name of man. Men differed very widely in this—that the Christain's faith had a larger scope and embraced the whole range of his being and life than the belief of those not Christians gave credit for. If it was true—as the language of the text clearly implies—that to be a Christian was the indispensable condition of our highest welfare; if it was true that the Gospel of Jesus Christ was the power of God unto salvation; if it was true that the name of Christ was the only name in heaven by which we could be saved, it then became important to know what the meaning of Christianity was, and it was all the more important now because so many took such low grounds and made so very little of faith in Christ. The preacher then proceeded to give a lucid description of true Christianity, and closed his discourse by dwelling elaborately on the necessity of a firm faith in the Saviour as the only means of salvation.

THE SPIRITUALISTS.

Mrs. C. Fannie Allyn at the Everett Rooms.

At the Everett Rooms, Broadway, corner of Thirty-fourth street, was yesterday morning a large assembly of people calling themselves Spiritualists, both men and women, with a sprinkling of those not of the shadowy faith, whom curiosity had attracted. After singing, accompanied by the flute and the piano, Mrs. Allyn, a not very bad and a not very good looking lady, neatly booted and apparelled in a bloomer costume of chameleon silk, stepped forward to a little stand at the front of the platform, where she took up several scraps of paper containing questions upon which some of the audience wished to have poured the light of the spirit world. After the questions were read the speaker underwent a few contortions of the eyes, which finally were closed, whereupon she uttered a brief invocation and began her discourse, the subject of which was taken from among the slips of paper she found awaiting her on the desk. It was concerning the value of experience as the foundation of human growth. The discourse contained internal evidences of a spiritual origin, if the popular idea of what spirits are is the correct one. It was for the most part vague and unsubstantiated enough to have been the veritable utterance of the Cock Lane ghost. A few sensible things were said, however, but it would have been vastly better had they been dissevered from the balderdash that seems to be an inevitable characteristic of the literature of the Spiritualists generally. In speaking of ballet dancers she said that two persons do not correspond unless one writes and the other answers. One whole cannot exist unless there be two halves. It is evident that such spectacles as are seen at our theatres cannot be maintained unless one class supports what another class produces. Why, then, should there be the shrinking as if from contagion, on the part of those who sit in the boxes, from those who come from behind the scenes? Are not these latter mothers, wives and daughters? If it is good for one to be a spectator, can it be ignoble for the other to afford the spectacle? After the main discourse was concluded answers were given to the various questions. Among them was this one:—"Will chewing or smoking tobacco injure or retard spiritual development?" In answer to this the speaker said that whatever degrades or fetters the body retards spiritual development. When men have grown up with a spiritual life they will not want tobacco. They will despise whatever is unclean.

CHURCH OF ST. VINCENT FERRER.

Sacred Concert.

At this new church, corner of Sixty-sixth street and Lexington avenue, a sacred concert was given last evening, in aid of the fund for the purchase of a new organ. Among the choice selections were Beethoven's great chorus, "The Heavens Are Praising," sung by the Beethoven Maennerchor and Social Maennerchor; Mercadante's overture to Rossini's "Stabat Mater," played by Mr. A. J. Davis; a fantasia by De Beriot, for violin (Mr. G. Gippner) and piano (Mr. F. Seibert), and several others. The church was well filled and the receipts were large.

RELIGIOUS SERVICES IN BROOKLYN.

PLYMOUTH CHURCH.

Sermon by Rev. Henry Ward Beecher.

Rev. Henry Ward Beecher preached before a very large congregation yesterday in Plymouth church, taking for his text the eleventh verse of the sixth chapter of Paul's Epistle to the Ephesians—"Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." The word armor here is used in a figurative sense. There was something in the soldier's career that attracts the admiration of man, while at the same time the practice of war itself is a thing to be abhorred. The reason of this was worthy of speculation. Partly we admire war because it presents the grandest organization of material forces that ever human genius exerted. It is also a force that appeals strongly to the animal impulses of man. We understand the conflict of material forces, and we look with admiration and awe upon such conflicts. A man going into battle puts everything to the risk of the conflict. He proves his sincerity to the cause he has espoused. Stripped of all the vices of the camp, then, there is in the public mind a conception of manhood in the soldier's life. Scripture does not commend war, but it uses the figures of war to incite men to noble actions. And the divine Teacher himself used warlike figures for the sake of endowing man with the highest quality of manhood. Truth is one of the highest qualities of manhood. And the time will be when truth will be proved to be better than deceit, and honor will be proved to be better than infidelity. The day will come when lies will be known to be like counterfeit bills that have been stamped on the face as counterfeit. The day will come when a want of honor in obligations will be known as so base and worthless that a man might as well attempt to pass a pewter dollar as to pass himself off as an honest man. The time will come when generosity will be known to be better than stinginess. It is more blessed to give than to receive. The time will come when men will be reorganized. Each man must be bowed down before God in humility and repentance. Every man, by the power of the Holy Ghost, will be enfranchised and will rise by a new birth into the moral sentiment and live there. Every part of the animal nature will be reorganized and will be supremely controlled by moral sentiment and reason. The moral sentiment will be carried into every part of human life. Christ says to men, "Ye are the light of the world; ye are the salt of the earth." Instructing men is preserving men as salt preserves. We are God's soldiers to transform the world. The mere technical spread of the Gospel is a good thing, but it is only the beginning of the work. The essential work of Christianity is greater than can be found from dogmatic theories. Society would be better by more sects than exist at present. He would rather see twenty sects more than twenty less. But sects are not Christianity. They do not represent the whole of it. This Church does not represent the whole of Christianity, nor does the Episcopal Church, nor the Methodist, nor the Presbyterian; but there are specialties which each of these churches represent better than another. Whatever is pure, good, noble and virtuous is Christianity. Let a nobler refinement spring up than was ever known before, or ever thought of, it is of Christ. Whatsoever things are just, pure, lovely, of good report—whatsoever is beautiful and pure and noble now, hereafter and in the infinite development of coming time, Christ, by the power of inspiration, swept His hand around it, and with the bloodstained circle limited His sphere and His dominion by nothing shorter than infinite excellence; and all these things are His. To go into religion for the soul's insurance is selfishness. We have no right to go into religion because we secure ourselves from pain and obtain joy. The man that goes into religion must follow God and take upon himself the crown, every single beam of which was brighter than the shining of a thousand stars. He did not call upon young men to come to religion so that they might varnish their lives over with a coating of religion. He called upon them to enlist in the army of reformation, of regeneration and recreation, of politics, of business and of commerce. He called upon them to join the host of men who believe in the redemption of the world. The day is coming when purity of conscience, love, generosity, honor and purity shall take complete control of all.

ST. JAMES' CATHEDRAL.

Sermon by Rev. Dr. Gardiner.

There was a very fair attendance at high mass at St. James' Cathedral, Jay street, Brooklyn, yesterday morning. Mass was celebrated by Rev. Father McSherry. The choir never acquitted itself in finer style than upon this occasion, the singing at the offertory being particularly noticeable. The text chosen by the Rev. Dr. Gardiner, who preached the sermon, was taken from the gospel of the day according to St. John. After briefly dwelling upon its lessons the reverend speaker called attention to the fact that the Church celebrated to-day the feast of the patronage of St. Joseph, the foster father of the infant Jesus and the husband of the Blessed Mother. The life of St. Joseph was one which differed materially from the glowing examples of sanctity presented in the lives of other saints. His was one of toil for his family, care and solicitude, imbued with all the high sentiments of love, respect and admiration of the sacred charge committed to him. In this bright example of the everyday life of this holy man is found a model for every Christian father. As a carpenter he earned his bread "by the sweat of his brow," and thereby maintained his family. Our divine Lord, too, we are told, while quite a boy worked at the carpenter bench with his foster father, thus adding dignity to and sanctifying labor. There were times, doubtless, then, as now, when the fluctuations of capital and labor were such as to deprive St. Joseph of employment at his trade—times when that blessed family were subjected to the vicissitudes with which we so frequently meet in the course of our own career. When suffering under fatigue toward the close of a long and arduous day's labor in the efforts to earn a livelihood for those whom God has committed to your care, then, my dear brethren, bear in mind too that this saint was often equally, if not more, exhausted by his exertion at his daily labor, and you will find true consolation. The holy family is, indeed, the true model of domestic happiness for the Christian family and the correct pattern of virtue's relationship. In conclusion the reverend gentleman took occasion to call attention to the laxity of fathers in their manner of setting good example to their families and teaching them the truths of the Catholic faith. For this neglect or indifference they will assuredly have to answer before the tribunal of their God. The examples of the result of parental indifference as to the manner of instructing children in their faith were too numerous around them to require recital. It was not necessary to go outside the boundaries of that parish to find hundreds of people, young men more especially, who have no faith whatsoever, yet whose grandparents were Catholics. This falling off from the graces received in the waters of baptism was due to the bad example or indifference of parents, whether of the present or a past generation. Now, however, was the accepted time for fathers and mothers to avoid these evils by bringing up their young children in the light and truths of the Catholic faith—now, while the mind was susceptible to the mould of good example, before it became hardened or indifferent to that which is essential to eternal salvation.

THE MORMON MISSIONARY CHURCH.

Peculiar Services by the Saints.

There was an unusually large attendance at the Mormon Mission church, Williamsburg, yesterday, at all the services. President William H. Miles, formerly a leading member of the Methodist Episcopal Church of Philadelphia, conducted the exercises, which consisted of music and brief extemporaneous addresses. A harmonious flute was used to "pitch" the hymns, and the vocalization by a quartet was very creditable.

Elder Black, a convert, from Clackmannanshire, Scotland, delivered an address of peculiar force, during which he exhorted the Gentiles present to embrace the "new kingdom." He never knew what happiness was when he belonged to the kirk, and before he became a Saint he said the name of God stank in his nostrils. His profane harangue did not make a good impression upon the minds of the Gentiles, and the Saints appeared to be satisfied when he subsided.

The principal address, however, was delivered by Elder W. H. Miles. He said that the sixth day of the present month was the thirty-ninth anniversary of the foundation of the Church, it having been founded in 1830 by the prophet Joseph Smith. He gave a vivid sketch of the rise and progress of the Church, of the persecution of the Saints in Missouri, of their removal to Nauvoo, the erection of the great temple there when they only numbered 8,000 souls, and their subsequent migration to Salt Lake Valley.

Elder Markland followed Elder Miles, and the exercises were brought to a conclusion with a hymn, in which the whole congregation joined.

RELIGIOUS SERVICES IN NEW JERSEY.

Hoboken.

The services held by the Methodist congregation of Hoboken, at the Martha Institute yesterday, were very interesting. The sermon in the forenoon was preached by the pastor, Rev. Mr. Ellison, who took his text from Proverbs, xxiv, 10. "If thou faint in the day of adversity thy strength is weak." The preacher, having discoursed on the fall of man from his primeval character, developed the subject into many practical lessons. Since man fell life is a probation, and there is no probation without a trial. If every man at his entrance into business were certain that he would reach the goal of success what would be the result? Why, the great ordinance of Providence that evil shall be a large admixture in our nature would be defeated. The great men of the world, the successful merchants for example, are those who have the least ideas of their accountability to God. Hence, adversity is a part of the great plan of Divine Providence in shaping the destinies of His creatures. When a man arises on the beautiful Sabbath morning and gazes on the joyous face of nature, instead of asking himself what are the needs at the present hour, he looks forward to the troubles which may arise next week, next month or next year, and these heavy burdens he must bear while fortified by the grace of to-day. The disproportion is so great that he must faint. Take the case of an army when on the approach of an enemy each man loses courage, and finally, before a blow is struck, complete demoralization takes place. The army on the other side was no more courageous in the beginning; but there was this difference in their action—the one stood while the other fled. So it is in every day life. Look at the Spaniards in Cuba, brave men, with strong hearts, but whose paucity of numbers forbids them to hope for that success which large numbers would bring. Yet they do not despair, for they feel that God is with them and the cause which God aids has a tremendous majority. If Christ had fainted when he saw the multitude rushing for his life, when he beheld the bloody cross and the ignominy that awaited Him, why, the world must have been left in ruin. Many a man in the day of adversity has remembered his Maker who had forgotten Him in his prosperity. The Prodigal Son, after a period of servitude, arose at length and said:—"Why should I stay here? I will arise and go to my father." And he became a man from that moment. Let us apply the text to ourselves. Have you fainted when you went to church on the Sabbath, and would not have gone there had you not thought that public opinion was against you? We have a church to be built, and let every man who holds a subscription book write on the first page the words "Never fail," and the church will then be built. The preacher concluded with an eloquent and touching appeal to the congregation to exert themselves in raising funds for the erection of a church, now that they are cast upon the world and holding divine service only through the courtesy of a generous people.

Newark.

The numerous churches of this proverbially sedate and pious city were thronged with fashionably attired worshippers yesterday. To the brilliant, summer-like character of the weather more than any special or unusual religious attraction is this fact attributable. At St. Paul's Methodist Episcopal church in the forenoon the Rev. J. D. Blain, late of California, delivered a well considered discourse on the subject and strongly in favor of temperance. The words from Proverbs, "Wine is a mocker; strong drink is raging, and whosoever is deceived thereby is not wise," were the basis of the preacher's argument. He pronounced strongly against the practice of furnishing wines and liquors at wedding parties and other festive gatherings.

In the afternoon, at the First Presbyterian church, the anniversary exercises of the McWhorter Missionary Society were held in presence of a large gathering of people. Rev. Dr. Stearns presided. The annual report was read by the secretary of the society, Mr. Samuel H. Pennington, Jr., which went to show that its affairs are in a flourishing and highly encouraging condition. Addresses were made by Rev. W. J. R. Taylor, D.D.; Rev. Dr. Seebert, Rev. Dr. Stearns and General Theodore Runyon, all in furtherance of the purposes of the society, and urging upon the people liberal contributions for its support. Much interest was manifested by those present in the objects of the enterprise, which are the spread of the Gospel in destitute portions of the city, to counteract the fast growing power of false religion and infidelity, and to devise and carry out such measures as will insure purer and better citizens and servants of the Most High. At the close a collection was taken up.

Rev. J. C. Chatterton delivered the third of a course of sermons last evening in upper Library Hall, before some sixty or seventy persons, adherents of the New Church, or Swedenborgianism. The subject of the discourse was Redemption. The difference, he said, between the old and the new belief as to redemption was that whereas the old idea was that it meant that we should be saved from the wrath of God, the new belief was that the intention was to save us from ourselves and our internal enemies.

RELIGIOUS SERVICES IN CONNECTICUT.

New Haven.

NEW HAVEN, April 18, 1869.

To-day was bright, beautiful and balmy, securing the attendance of large congregations at all the churches. In the morning at the Chapel street church Rev. Prof. Seeley, of Amherst, preached from the words "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." His discourse aimed to show that the Bible did not receive the importance that it deserves, and also to show the superficial manner in which the Bible is studied. At the Third church Rev. Mr. Gregory preached from the words "God is Love." His sermon was illustrative of the love of God for the world. At the Centre church Rev. Mr. Walker delivered a sermon upon the subject "Force of Habit." At Trinity church Rev. Dr. Harwood gave a discourse upon the subject "Justification by Faith." At the First Methodist church Rev. Mr. Watkins preached a discourse upon the subject, "The Peace and Prosperity of the Church." At the North church, in the morning, Rev. Mr. Clair delivered a sermon upon "The Duties of Sunday school Teachers." In the afternoon his discourse was devoted to the endeavor of showing that the Almighty takes an interest in the minor affairs of one's life, as well as those we consider of great importance. At Christ Church, in the morning, Bishop Williams preached to a large congregation from the words "Lo! I come to do Thy will, O, God." After the sermon nineteen persons were confirmed. In the evening the United congregational service was held at the College street church, Rev. Mr. Wolcott preached to a large congregation a discourse upon the subject "The Blessedness of Believing." At the West Chapel street Methodist Episcopal church, in the evening, Rev. Mr. Scudder, the presiding elder, preached an able sermon to a large audience, after which the quarterly conference exercise took place. At the George street Methodist Episcopal church the new pastor, Rev. Mr. Pullman, preached two able sermons.

Bridgeport.

BRIDGEPORT, April 18, 1869.

The attendance at all the places of worship to-day was large. At Christ church (Episcopal), the pastor, Rev. J. B. Falkner, read the service in the morning, and the Rev. Dr. Dyer, of New York, preached from the text, "Bear ye one another's burdens." He spoke of the value of an active, living religion, and said that although precepts were excellent and the maintenance of great principles necessary, yet the most successful ministers were those whose lives were the truest embodiment of active, practical religion. It was the duty of Christians to bear the burdens of their fellow men, and particularly of the young, who needed help and who were battling, friendless and alone, for a start in life. It was also the Christian's duty to bear the burdens of his neighbor by affording religious help, consolation and guidance when they were needed. The lessons of the text were finely illustrated and the morals sharply and forcibly drawn. The singing was very fine at this church, the soprano and alto solos being particularly artistic. At St. John's church the sermons by the pastor, Rev. E. W. Maxey, were excellent and the music fine. The congregation was large. The Rev. Mr. Clark, rector, officiated at Trinity church, and the Rev. Dr. Richardson at St. Paul's, East Bridgeport. There was full choral service at the Church of the Nativity, North Bridgeport, with sermons by the rector, Rev. Mr. Bishop. At the Presbyterian church, the Rev. Mr. Hinsdale preached an excellent sermon to a large congregation in the morning. The choir has recently been reorganized and the singing was greatly improved. The Rev Mr. Richards officiated at the North Congregational church, and in the afternoon there was a very interesting and largely attended Sunday School concert. This school is one of the largest in the State and is in a very flourishing condition. The Rev. Mr. Lord preached at the South Congregational church all day. He will deliver his farewell sermon, previous to going to Chicago, on next Sunday. At the East Bridgeport Methodist Episcopal church the Rev. W. W. Bowditch commenced his duties as pastor, preaching to a large congregation morning and afternoon. By the special request of his congregation the Rev. Mr. Carroll, of the Beaver street Methodist church, has been continued in his pastorate and officiated all day. The Rev. Mr. Hopper preached at the Baptist church to a crowded audience. The Rev. Mr. H. Emmerson preached at the Universalist church in the afternoon, on the "fulness of spiritual life," and in the evening on the "peculiarities of the Universalist faith." The services at the Catholic churches were largely attended, as was also that at the Advent Christian church, conducted by Brother B. W. Leonard.

RELIGIOUS SERVICES IN WASHINGTON.

WASHINGTON