# RELIGIOUS.

## THE FEAST OF CORPUS CHRISTI.

### Public Celebration of the Festival in the Metropolis and Elsewhere.

### The Ecumenical Council—Papal Infallibility—The Power of Prayer as Preached in the Pulpits.

### Sermons by the Rev. Drs. Storrs, Houghton, Foss, Deems and Hepworth, Henry Ward Beecher, O. B. Frothingham, Fathers Hecker, Everett and Others.

The attendance at the churches yesterday was visibly affected by the weather. Fine enough to induce the butterflies of fashion to appear in their most gorgeous toilets and costumes, it was too warm to allow any extra dressing, and so oppressive as to forbid almost any attempt at display. The result was that the churches generally were very poorly attended. In the Catholic churches, this being in the octave of the festival of Corpus Christi, the services were peculiarly fine. The sermons in a majority of the churches were out of the ordinary orthodox style, and from the reports given below will be found to be interesting, instructive, and in some cases quite novel.

## ST. PAUL'S ROMAN CATHOLIC CHURCH.

### Return of Father Hecker from Rome—Progress of the Ecumenical Council—Discourse Upon the Present State of Affairs in the Holy City—Impressive Ceremonies.

The return of Father Hecker from Rome, and the announcement that he would deliver a discourse upon the condition of affairs in that city, attracted to St. Paul's church yesterday a vast congregation. Moreover, the solemn festival of the Forty Hours Adoration was being brought to a close, so that everything considered the occasion was one of considerable interest to the faithful, and long before the proceedings commenced the spacious though unpretending temple, which is situated on Fifty-ninth street and Ninth avenue, was crowded to the doors. Hotter, if possible, than any day that preceded it, the oppressiveness of the weather yesterday doubtless deterred many from venturing out of doors; yet during the long three hours of worship at St. Paul's the crowded asssemblage paid sincere tribute to the Creator with unmistakable earnestness. Every one seemed to appreciate the grandeur and solemnity of the ceremonies, and with a reverence and respect that spoke volumes for their feelings the congregation bowed in heartfelt devotion, while the burning rays of a dazzling sun streamed through the windows of the church. At half-past ten o'clock

THE PROCESSION

issued from the vestry. The spectacle was highly imposing and when the strains of the organ broke softly upon the ear as the long array of clergymen, acolytes and assistants slowly surrounded the altar the effect was such as to arouse the religious feelings of those present. Solemn high mass was then commenced, the Rev. Father Spencer officiating as celebrant, the Rev. Father Lake as deacon, and the Rev. Father Dwyer as subdeacon, and the Rev. Mr. Brady as master of ceremonies. The altar was brilliantly illuminated with many lights, while its handsome architectural beauty was much enhanced by a tasteful display of the choicest flowers. Haydn's Mass No. 2 was performed with fine effect, a large and efficient chorus giving a splendid interpretation to those portions of the composition where strength and harmony were most required.

FATHER HECKER'S SERMON.

At the termination of the first gospel the Rev. Father Hecker ascended the altar and, amidst the most profound silence, proceeded to deliver his discourse. The reverend gentleman took his text from the gospel according to St. Luke xiv., 16 to 24, which sets forth the excuses made by those who had been invited to supper, one having bought a farm, another having purchased oxen and a third having married a wife, and descriptive of the master sending forth his servant to the highways and bringing to the banquet the poor and the maimed and the halt and the blind. The concluding verse of the text being "For I say unto you that none of those men which were bidden shall taste of my supper." Father Hecker also added a text from the Acts of the Apostles, xv, 7, "and when there had been much disputing Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe." In his introductory remarks Father Hecker returned thanks to the congregation for the prayers which had been offered up for him during his absence of nearly eight months. He trusted he had returned renewed in zeal, renewed in his resolution to labor more faithfully, and he hoped with more strength to perform his duties. His purpose now was to make a few remarks—few remarks because of the heat of the day and the length of the ceremonies—and those remarks would contain some reflections concerning

THE PRESENT STATE OF THINGS

in the Holy Council. If any one should have said fifteen or twenty years ago that a great event, one of the greatest events, perhaps the greatest event, of our age, would be the General Council of the Catholic Church in the city of Rome, such a man would have been regarded as an idle dreamer or a religious enthusiast. At that period or about that period revolution was triumphant in the Holy City. The Pope was in exile, sectarian ministers were predicting the downfall of the whole Church and her enemies had begun to sing the song of victory and joy over the dead body of Catholicism. But the fact now stared one in the face that no event of this day had so taken hold of the public attention, absorbed its interest, as the Vatican Council in the Holy City of Rome, opened by Pius IX. on the 8th December, 1869. And was this to be wondered at? He thought not when the limits that constituted it were considered. Some imagined they could pass by the Council of the Holy Church as something insignificant. Nations dreamed that it was of no importance, but somehow they had entirely changed their tactics. Even Protestant nations had thought so much of

ITS GREAT SIGNIFCANCE

that they had even ventured to threaten the Council, in case it should undertake to abridge the liberty of the Holy Church. And no one took more interest in what was going on in the Holy City than the prime ministers of Protestant nations, and especially the one of England. Had they considered the limits of the Council they would not have been deceived, because if they looked at the numbers of the Council; if they looked at their education, supposing they had a common amount of intelligence; if they looked at the great interests the members of the Council represented—if they regarded the number of persons and the extent of territory they represented—it must be acknowledged that the Vatican Council was

THE MOST AUGUST ASSEMBLAGE

that there was any knowledge of in the history of men. No other assemblage in the present century could bear any comparison with it. Consider, then, the elements of the Council; consider, also, the work in which its members were engaged. Putting those matters together, the Council had done already a very great and important work in removing the tendencies to scepticism. They were occupying every avenue of imparting knowledge to the world. Concerning the Council, at Rome. The press was teeming with books and pamphlets discussing questions before the Council. The telegraphic lines and cables across the Atlantic, the newspapers, the pulpits, all the avenues of imparting knowledge were in a good measure occupied with religious truth. And if the Council had no other effect on the outside world than that, he augured from it a happy conclusion. And why? Because men's intelligence was made for truth. Once get a man's mind turned towards it, once get him to recognize it, and that recognition would bring the aspiration to his will and the affection to his heart, and might it not be hoped that

ONE OF THE GREAT RESULTS

of the Council would be great conquests outside the fold of the holy Church. Again, when the great work that was doing was considered, the great fruits borne to the bosom of the Church were apparent. One of the greatest works before it was to discover, to divine and to disclose those truths which the blessed Lord once and for all had given to His Church and left in her keeping. Now for that work what was done?—investigation. And why? First to find out whether the truth was contained in the written word of God, and secondly whether it was confirmed by the belief of all the faithful during all time and everywhere. Now, imagine for a moment seven hundred men of education, their whole attention directed to and absorbed in this great work. People could easily imagine what amount of intellectual activity and what amount of light must all flood on those questions before them. What had they to do? They read, they studied the Holy Scriptures. He could assure the congregation that from his own personal experience that the Holy Scriptures were read, were studied with care and with the greatest earnestness and sincerity by the Fathers of the Council; and if there were any Protestant friends now present in the church they would at least approve of the fact of the Council reading the Bible as a most hopeful event. Secondly, they studied the early writers of the Church, all the fathers. They studied the doctrines of the Church, the theologians of the Church. And why? Because they all had had their light from God. They all had had their intelligence, and, living as some of them did, nearer to the beginning of the Church, these works were consulted as aids in order that the true meaning of the Holy Scriptures might be ascertained. They took testimony of Churches concerning every belief. They were not, however, finding out what this one and that one fancied. They were not finding out what might be their various convictions, but

THE DIVINE TRUTH

revealed by the blessed Saviour, communicated to His Church from the beginning and from all time. Considering the great intellect involved in the investigation, he thought he was safe in predicting among the results of the Council would be a new era in theological science. Some complained that the Church had lost its grasp upon the active intellect of the age. But the very contrary was the truth, since the Church was the very centre of progress. Again there were those who asked were there no disputes in the Council—was there no opposition? Why, of course there was, and none for a moment should have imagined otherwise. Consider that the Fathers came from different nationalities. They had been accustomed to different ways of thinking, and many of them had been accustomed to think their own way. They had different interests, different habits. There were seven hundred of those men together, and could it be imagined that all at once there should be harmony and unanimity? It was most absurd. No one for a moment could think that once a man became a Catholic he at once lost his human nature. It was no less true in regard to the hierarchy. It was true in regard to the priest, the bishop, the cardinal or the Pope—all carried their weaknesses and imperfections. There were some, doubtless, whose faith was a little tried when they discovered that those to whom they had looked up disputed with each other on the great questions before the Council. But there was no other way to ascertain the truth. Some had their faith shaken, but men passed from a state of infancy to manhood in their faith. He must confess, even if it were a fault, that when he heard those disputes and those discussions he felt a certain degree of joy. The opposition to truth made one feel strong and the Church could not be

KEPT IN A BANDBOX.

She must go into the world and meet the intellect of the age, and if there was a contest at the beginning so much the better. And what had the contest already done? It had caused men to speak out freely, and to give utterance to the convictions of their hearts. He admired that, for how were men to be convinced if their thoughts were concealed—how win them them to truth unless they were openly asked? He was also pleased for another reason. Some said that Rome was the centre of despotism. He said to himself, "Here within this very city of Rome, here within those walls of St. Peter, here men got up and spoke out freely their convictions in opposition to the great majority and even to the Pope himself." Does not that prove that the Holy Church fears no freedom of speech? Where you find such men truth is safe in their hands. Certainly it is. He augured from this conflict, this trial of faith, strengthening of the heart, a renewal of that holy faith and increased energy in the Church. The blessed Lord gave the world an example of how faith was increased one day when going across a lake with His disciples. They were together on the borders of the lake, and went into a little boat, and when they got some distance from shore the wind came down and the result was a storm. The disciples began to fear, and at the time the Lord was asleep. They awoke him, saying, "Save us, or we perish." The Lord rebuked the winds and waves, and everything was calm, and, turning to his disciples, addressed them, saying, "Where is your faith?" And he (Father Hecker) felt that those words had application at this time to those who seemed as if something was shaking within them. Although the Holy Church was in danger, although the storm was threatening, the Lord was not aware of the danger. He believed it not. He opened the eyes of faith. Although the Lord might appear to sleep yet when the real danger came—if it should come—He would be there to calm the waves and still the rage of passion, bringing them to that harmony and unity which belong to His Holy Church, awakening acts of faith. Let there be no fears for the Council. The children of faith look above those disputes and contests, for the blessed Lord was always in the sleep of the Holy Church. According to the text which had been read there were disputes among the Apostles who were divinely inspired. It was in the nature of things, and, therefore, there was no reason to be discouraged. That very fact set aside many of the arguments that might have been made. Suppose the Council had

MADE ALL THE FATHERS AGREE

unanimously, perhaps by acclamation, to all that had been proposed. What would have been the crime? It would have been that Rome crushed out all independent support; that she admitted of no freedom of speech, and then dragooned her members. She had brought them into a senseless unanimity. What was the cry now? The cry was that disintegration had begun; but unheeding the clamor, the Holy Church went on with her work. Among the objects of the Council was to divine and declare the truth, while there were other questions to be determined, including the whole question concerning the discipline of the Church. The Council might yet last for one, two, or perhaps three years, and not the least important aim was to win, not conquer the whole world to the fold of Christ. Those were some of the reflections he thought proper to make to the congregation. There were other matters concerning the Council on which he would speak on another occasion. He alluded to the erection of a basilica in honor of St. Paul convenient to the church, and in concluding remarked that he was exceedingly glad the bongregation had got on so well. He saw the church crowded, and the surroundings disclosed a healthy religious feeling. He was grateful for having been allowed to make the voyage to Rome, for he now returned a firmer Catholic. The reverend gentleman, who throughout was listened to with great interest and devout attention, added that countries abroad looked towards America as one of the greatest bulwarks of the Catholic Church. Let this congregation by their earnestness prove worthy the name and the holy Church would find her future a joy and a glory.

THE CEREMONIES

were then resumed, and the immense assemblage bowed in solemn silence. The scene was magnificent and well calculated to inspire awe and reverence. The *Credo* was well rendered by over fifty voices, and at the offertory a very beautiful selection was performed. Nothing could surpass the appearance of the altar and surroundings. To the right and left rows of appropriately attired assistants blooming with the roses of health, mild and pious looking young men—some joining in the responses, some holding large and handsomely shaped candelabras, having lighted tapers; others holding thuriers, from which curled forth the incense; but all had some office to fill, and reverentially did they perform their tasks. Solemn high mass having terminated those participating departed in twos from the altar, which immediately after their retirement was rendered additionally imposing by increased illuminations. The remonstrance, of solid gold, containing the Holy Eucharist, was placed on the tabernacle, and, amid the solemn peals of the organ, the procession, now largely increased, again issued from the vestry, and having surrounded the altar all knelt in the deepest reverence. The Rev. Father Desclim, bearing a large cross, accompanied by two acolytes, headed the procession, and was followed by a long train of clergymen and others. Being within the octave of the Feast of Corpus Christi it is the custom in the Catholic Church to carry the sacrament in solemn procession through the aisles. Having been arranged in order the cross-bearers, with the acolytes, led down the centre aisle, followed by a beautiful band, which consisted of brass instruments, and which, in conjunction with the grand organ, played a beautiful, sympathetic and most appropriate chant. Then came a large number of acolytes in twos; these were succeeded by choristers, who at intervals sang the responses incidental to the chant. And behind them came young maidens, wearing wreaths and attired in spotless white, having baskets of flowers, which they strewed upon the way. The thurifers were next, offering incense towards the Eucharist, which was carried by the celebrant, Rev. Father Spencer, accompanied by the deacon and sub-deacon. Two acolytes immediately preceded them and two were in the rear, while the members of a religious order carried the rich satin canopy under which the celebrant walked. Behind was a long array of young men, wearing badges and bearing lighted tapers. The spectacle inspired the deepest awe, and as the procession moved down the aisle the congregation knelt down in pious worship. Having slowly traversed the church the procession returned to the altar, where

THE SOLEMN BENEDICTION

was given to the assemblage, after which the proceedings were brought to a close. Altogether the display was most impressive. The music, under Mr. Ebenhard, the organist, was efficiently rendered, more especially were the services of the chorons brought into requisition. The ceremonies did not terminate till after one o'clock, and although the day was exceedingly hot no inconvenience was sustained, owing to the excellent ventilation of the church.

## ST. ANTHONY'S CHURCH.

### Imposing Celebration—Mozart's Twelfth Mass—Sermon in Italian by Father Cucchiarini.

Yesterday was the feast of St. Anthony, a day of unusual interest for the congregation of St. Anthony's church, Sullivan street. Accordingly, unusual preparations had been made to worthily celebrate the festival. The church has been recently decorated with remarkably good taste, the designs being at once appropriate to the size and shape of the building and chaste in conception and execution. High Mass was celebrated yesterday and a full orchestra had been engaged for the occasion. Mozart's Twelfth mass had been chosen, and, to render it efficiently, some of the leading members of the Italian Opera Company had been engaged. There were Miss Marie Bavatti, Miss A. Leidoker and Miss Messenhauser, soprani; Signor Massimiliani and Herr Goller, tenore; D. Horescheire, baritone, and Signor Garibaldi, basso. The orchestra was, taken all in all, effective; but the instrumentation was much too loud for a church of the size of St. Anthony's, and the effect, consequently, was occasionally anything but agreeable.

The pastors of St. Anthony's church and a goodly proportion of its congregation are Italians. The festival yesterday was one of peculiar interest to the Italian people, and, accordingly, they turned out in force, forming, indeed, the majority of the congregation.

High mass was celebrated with full and impressive ceremonial. The celebrant was Father Guerriri Girachino; Father Anschetely officiated as deacon, and Father Idoard as sub-deacon. Father Anthony Romana, from Hinsdale, Mass., was master of ceremonies.

After the Gospel Father Cæsar Cucchiarini, of Albany, ascended the pulpit and delivered in the mellifluous tongue of the land of Dante and Petrarch a discourse on the subject of St. Anthony. The speaker, from the beginning to the end of his sermon, which lasted nearly three-quarters of an hour, riveted the attention of his countrymen, and even those of the congregation ignorant of the softly beautiful language of Italy seemed spellbound by the expressive gestures and unflagging animation of the speaker. Little as they might be able to grasp of the meaning of his words, they were somewhat entranced by the beauteous accents of the language, which was the medium of Ventura's masterpieces of modern ecclesiastical eloquence.

The preacher detailed the life of St. Anthony; his birth at Lisbon; his lineage that of the royal family of Portugal; his relinquishment of the ambition and pomp of the world; his self-sacrifice, zeal and suffering as a member of the Church of christ. Above all the preacher dwelt eloquently upon the heroism with which St. Anthony had overcome temptations in every form, and had set a bright example of virtue to the whole republic of Christ's church. In conclusion the preacher prayed that God would impress into the hearts of those present the zeal, devotion and self-sacrifice which characterized St. Anthony.

## CHURCH OF THE MESSIAH.

### Unitarianism Defined by Rev. George H. Hepworth—A Discourse of Great Power of Argument and Brilliancy of Illustration.

It was evident, from the falling off in the congregation worshipping at the Church of the Messiah, corner of Park avenue and Thirty-fourth street, at yesterday morning's services, that a goodly number of the fashionable people accustomed to attend here have already joined in the general hegira for the summer watering places. Nothwithstanding this, however, and the intense heat of the day, there was a large assemblage—an assemblage in size, intelligence and close attention any minister might be proud of preaching before, and which, if there be any fire or eloquence in him, should certainly draw it out. Beginning

THE MUSICAL PRELUDE

was a voluntary played on the organ by Mr. Howe, the skilled organist, which was followed by a "jubilate" by choir, with solos by Mrs. Ficker and Miss Rushby and trio by the same singers and Mr. Whiting, each of whom sang most exquisitely, and then the anthem "Almighty God," by Bynes, sung by the whole choir. An organ solo by the organist, played with cunningly artistic fingers, and a congregational hymn wound up the musical prelude, and then came

THE SERMON,

by Rev. George H. Hepworth, the young, gifted and most popular pastor. The subject—"What Unitarianism is and what it is not"—was one of peculiar interest, and evoked not only his most searching power of analytical argument, but the brilliancy of illustration and flights of eloquent utterance that have placed him in the foremost rank of our pulpit orators. He took his text from St. John, xiii., 13—"Ye call me master and lord: and ye say well, for so I am." He began by saying that the lookout upon the future of Unitarianism is better now than it has ever been. Fifty years ago it was a little too far ahead of the age to claim a very extensive recognition. It contradicted so many of the religious prejudices of the time that it was compelled to wait for justice. Now, he was proud to say, the masses of the people, who are not exactly at ease under the rigid sectarianism of many other churches, are beginning to make inquiries concerning their belief and the work they propose to do. Scarcely a day passes without the receipt of letters from ministers and laymen inquiring as to the doctrines that are peculiar to them. The question is being asked from all quarters

WHAT IS UNITARIANISM,

and that question he proposed to answer as best he could. We have been suffering as a religious body for a long time past from the misapprehension of the unlearned and the misrepresentation of the knowing. The religious papers of other denominations have never done us exact justice. They have never stated our views or our peculiarities fairly, and, hence, the prejudice of many against us. It has been said of us especially that we reject Christ, a statement than which nothing can be more false. We believe of Christ what we think Christ believed of himself. And in our estimate of His person and mission we do not materially differ from some of the most learned of the Catholic Church and many of the advanced scholars of the Church of England. Every sect should be judged by the statements of its representative men. It is not just to take the writings of a few extremists, who are not regarded by the Unitarian body itself as in any degree representing its average sentiment, as the true and only exponents of its position or belief. We have men in our ranks who are not trusted theologically, who really belong outside of any distinctively Christian sect, and the sayings of these men are sometimes taken as representing the feelings and thoughts of the whole. We believe that Christ is simply what he so repeatedly said he was,

THE SON OF GOD.

We do not believe that he was very God, according to the Athanasian Creed; first, because such a dogma is not to be found in the scriptures, and second, because we think it does not accord with the reason and common sense of mankind. As the Son of God, he is the whole world's Saviour. How unjust to affirm that we believe in Him less than the other sects. We think we believe in Him more. He is the providential instrument through which God has revealed himself to mankind, and the book which contains the record of his life and teachings is the corner stone of our faith. He insisted upon it that they were more

STRICTLY BIBLE CHRISTIANS

than any other body. We interpret the book by the light of a right reason; we welcome to our aid all the research of science and all the zeal of philosophy, sure that neither the one nor the other can take a single word away which God has spoken. See how the world at large has come up to our position. Fifty years ago nearly all the world believed in the terrible dogma of total depravity, and not only the heathen in their blindness, but even little children, before a thought of evil had entered their lives, were supposed to be the

VICTIMS OF GOD'S WRATH.

You remember some of the horrible sermons on this subject that made the cold chills run all over you and made you wonder why men were made at all if they were so sure to be damned. Well, how silently that doctrine has crept out of our hearts. What a different idea of God we have now. Some of our brethren say that we have brought about this change. He thought not. We have been on the crest of the wave, a little in advance perhaps of the religious world, but we are not the power that is drawing the ocean up to the high water mark; the silver moon over our heads is the great attractive force. It is God who is lifting each age higher, and not us. What I want now is that Unitarians shall take some pains to make their views known. We have been asleep for a score of years. Let us publish our thought; let us show the world through some authoritative statement that we believe in Christianity as the one great redemptive force; let us dare to say what we believe. We are a part of the Christian world, and he believed that more than half of the people in New York city agree with us essentially. We have erratic minds among our number. He wished that they would form a sect of their own, lift a banner of their own, and fight their own battles in their own way, but the sect as such is firmly planted of Christianity and no power on earth can move it.

The sermon was listened to with the most earnest attention. Chaunting the Lord's prayer, a congregational hymn, and benediction terminated the exercises.

## CANAL STREET PRESBYTERIAN CHURCH.

### Sermon by Rev. David Mitchell—Christ's Claims to Man's Faith.

Yesterday morning public worship was conducted in the Canal street church, in Greene street, by the pastor, Rev. David Mitchell. The organ recently placed in the church was well played, and is evidently working a great improvement in the musical part of the service. The reverend gentleman announced as his text, John xiv., 2: "If it were not so I would have told you."

These words, he said, should be considered in their connection with the saying, "In my Father's house are many mansions," and they teach us that the doctrine of a heavenly state is to be received simply because Christ has taught it. As if He had said, it is enough for you that I have declared there are many mansions. Accept the truth from my lips, and

DON'T BE WASTING YOUR TIME

to prove that my words are true. Christ has thus revealed many other things to us, such as the Fatherhood of God, salvation through His own work and death, the immortality of the soul, not in a didactic way, not dogmatically, but naturally, as the breathings of His pious mind. Some say they would believe these doctrines if proved like a mathematical proposition. Now, what right has Jesus Christ to our belief in His words?

*First*—He has all the right that pertains to his being our brother, one of ourselves. A child with unquestioning faith believes his parent, a husband his wife, and in general a man his brother man, though he has never seen him before. If a stranger whom you met on the street directed you to some particular place, or told you your wife or child was sick, you would not, in ninety-nine cases out of a hundred, stop and ask whether the tidings could be true. We carry on business largely on this principle, and admit strangers to our hospitality. So with Christ. We believe in His humanity. His words appeal to our sympathies, because they are

THE WORDS OF A MAN.

*Second*—Christ has all the right to our belief in His words that pertains to one who is sincere. The last thing to give up is belief in a fellow man's sincerity. We may have our convictions shaken as to his judgment, or his common sense, or his genius. We naturally cling to the thought that however mistaken our friend may have been he was still honest. We must surely feel towards Christ in this way. If we could logically prove there is no Father, no Father's house, not many mansions, we would still look upon Christ as sincere in His statement. Sincerity does not guarantee accuracy and certainty, but it enters as a most vital element into our beliefs.

*Third*—Christ has all the right to our belief in His words that pertains to one who practices what he says. A man who tells you that honesty is the best policy and puts out his hand for an unlawful gain will be

A POOR PREACHER,

though his words were inspired, and the weak man will be felt a power if his actions are consistent with the principles he avows. Apply this to Christ; it increases the power of His every word tenfold.

To all who have lived after Christ there is the additional reason for believing his words that he sealed them with his blood. Such were Christ's words—their antagonism to the world—that He early foresaw His coming doom. Taking prescience into account, Christ is the crowning martyr spirit in the world's history. Others may have suffered as long and painfully, but not as much.

The simple question, then, as to our belief in any doctrine is, "Has Christ said it?"

## AMERICAN PRESBYTERIAN FREE CHURCH.

### Church Correspondence—Practical Temperance—Father Forgive Them—Sermon by Rev. Charles B. Smyth.

At the morning service in Masonic Hall yesterday the Rev. Charles B. Smyth dispensed the word of life to thirty-one souls. Shortly after eleven o'clock the reverend gentleman entered the hall and took up his position on the rostrum. He seemed haggard and weary. He cast a piercing glance around the hall, his eye lighting up at times as it fell upon some faithful follower; he then threw himself back in his chair as though controlled by some powerful emotion. After a few moments he proceeded with the usual services. Before the sermon the reverend gentleman referred to the aid he derived from the suggestions of correspondents when

HE SAT IN THE EDITORIAL CHAIR.

He believed that the same system could be carried into the church services with much profit and he would adopt it in his free church. He would reply from the pulpit to any letter he received provided the same were respectful and suited to the solemnity of the house of God. He quoted from several letters he had received since he left the pulpit of the Eleventh street church and replied to them in brief terms. He had received numbers of communications from friends in high position congratulating him on the independent course he had pursued and requesting an expression of opinion on the situation. To all such he returned the thanks of his inmost soul; he had not the slightest ill-feeling towards those who had hunted him down in the late trial; they would live long enough to know better and their ignorance of life was their excuse, and he would say with his Divine Master, "Father forgive them, for they know not what they do." He had received many invitations to deliver lectures in the city and vicinity. These he would hold under consideration, and would make his conclusions known in a few days.

At the request of several friends in whose judgment he placed implicit reliance, he had accepted an invitation to deliver a lecture in Steinway Hall on the 28th inst. on

"PRACTICAL TEMPERANCE

in Contradistinction to Teetotalism." He trusted that his friends would rally in strong force on the occasion, as the question was one that needed to be placed before the public in its true light.

The reverend gentleman took his text from St. Luke xxii., 19:—"This do in remembrance of me." He said:—You have heard that there are measures under way looking to the erection of a monument to that immortal literary genius whose light has just gone out—Mr. Charles Dickens. You know that from the beginning of the world all nations have shown a disposition to erect lasting memorials in honor of their illustrious dead; and we daily receive souvenirs and remembrances from absent friends or when we are about to depart from those whom we hold dear. Our Divine Lord, knowing the sympathies and tendencies of the human heart, treated His disciples after this established system when He was about to leave them. He took bread, and blessed it and broke it and gave it to them to eat, saying, "This is My body," and having taken the wine He blessed it and gave it to them and bade them drink, saying,

"THIS IS MY BLOOD;"

and having done this He looked on His apostles and laid on them the solemn command "This do in remembrance of Me," thereby instituting and perpetuating the Sacrament of the Lord's Supper, which is to be a continual bond of union between Christ and His Church. The Bible narrative is distinct in the fact that Christ is both God and man. He is perfect God and perfect man entire within the one person. Christ took upon Himself the nature of man that He might teach us by His example the true mode of withstanding temptations and bearing sufferings. He could have taken the form of an angel, but He preferred to show His sympathy with mankind by succoring them in their own form. But Christ is also true God. However men may differ in religious matters, all, even skeptics, admit that no discourse has ever been delivered on earth so full of deep, whole souled dignity and God-like precept as the Sermon on the Mount. Even the Jews, when they heard His silvery tones and the heavenly sentiments He uttered, declared that "never man spake like this man." His words and His deeds were alike. He went about doing good to all, healing the sick and comforting the afflicted. At the communion to-day we are especially required to remember Him, to reflect on His life and death and to gather from our meditations strength to walk in the path of the righteous during our earthly pilgrimage.

At the conclusion of the regular services the reverend gentleman proceeded with the inauguration services of his Free Church. He said:—To-day, beloved brethren and friends, with the approbation and blessing of God, we inaugurate the American Free Church. In so doing we are not instituting a new sect. There are sects enough already. God knows. We are merely establishing another congregation "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone," which, so far from being an addition to the sects will be a liberal rallying point around which all members of any of the sects may gather who sincerely believe in Him. We have

NO THEORIES TO PROPOUND,

no course of procedure to advise but what the Scriptures always taught and the Westminster Fathers adopted and many of you have been accustomed to, more or less, from your childhood. We have not requested any to come with us or to join us who attended our late congregation. All who have come and joined have done so spontaneously, of their own free will and accord. And yet there are enrolled already about twenty-five communicants, a much larger number of persons than that with which many of what are now the most flourishing churches of the period were commenced. We trust that the nucleus of this congregation so constituted will be like the good seed sown in good ground, that will bring forth fruit in abundance, or like the acorn from which grows up the deep-rooted, wide-spreading and luxuriant oak. In the meantime let us all cling tenaciously to the truth as it is in Jesus, and zealously uphold, both in theory and practice, the grand principles of Christ's own Christianity, pure and entire.

The regular inaugural services were then gone through with according to the ritual of the Presbyterian Church.

## CHURCH OF THE TRANSFIGURATION.

### Faith, Grace and Beauty—The Poor To Be Remembered in Warm Weather as Well as Cold—Sermon by Rev. Dr. Houghton.

A costly situated church is that of the Church of the Transfiguration, located in East Twenty-ninth street, near Fifth avenue. It is embowered amid trees and shrubbery, and one can sit within its quiet precincts and listen to the music of the birds who sit and sing in the branches of the surrounding foliage and almost imagine himself in the country. Nor is this novel characteristic an outside one alone. Within the edifice is low and built in that quaint, gothic style of architecture peculiar to country churches.

THE MEMBERS OF THE CHURCH

are comprised almost entirely of wealthy people. Situated in a locality where are the homes of many of the most prominent men, both in business and social circles, it has naturally drawn into its folds an unusual number of this desirable class. Yet the congregation are noted for politeness in accommodating strangers, and they thus display a kind and Christian feeling which is not always associated with wealth.

THE MUSIC

of the church is simple, yet it is of a quality that must always please even musically cultured ears. The organist of the church is Mr. Albert W. Berge, the eminent composer, and his reputation as one of our first organists has long been fully established. A paid choir has always been distasteful to the pastor of the church, so that the only vocal music ever heard within its walls is made by a number of theological students, who give their services without fee or reward.

The pastor, the Rev. Dr. Houghton, is a minister greatly beloved by his flock. He is a plain, unassuming man, and although he does a great deal of work it is performed in such a quiet way as to be scarcely known outside his own congregation.

The church yesterday was fairly attended for so warm a day. The day being Trinity Sunday the sermon preached was appropriate to the occasion. The pastor took his text from the first epistle of St. John, fourth chapter and the nineteenth and twenty-first verses. It was as follows:—"We love Him because He first loved us; and this commandment have we from Him, that He

WHO LOVETH GOD LOVETH HIS BROTHER ALSO."

The season which the day commenced was one of the most important of the year. It embraces twenty-five Sundays. The passages read for morning and evening prayer during this season are such as must claim most careful and serious attention. It will be noticed that the system of the Church is that of God himself. To believe in the Son of God must ever be the first step toward a Christian life, and another must be to keep His holy will and commandments. We should be faithful in all things, in faith, grace and beauty. The child should be first taught faith, and then he should be taught his duty—that is, what he should as a Christian do. He must be first taught that there is a God before he can be taught to obey him. He must be taught the prayers of the Church and then the first principles of Christianity—faith, grace and beauty. Grace is brought prominently before us during Whitsuntide. During the season of Trinity we are particularly to study duty. We have been taught how it was that Christ first loved us, and we are now to learn how we are to love him. Faith and grace are made the subjects of the first season of the year. They are undoubtedly of equal importance. But we are not to exalt any one of them; we are to study how to give each its proper importance,

EVERYTHING IN ITS DUE PROPORTION.

faith, grace and good works characterize the system of the Church. Trinity Sunday declares that love to a brother is love to Christ. To sum up all, the faith of a Christian is love, because Christ first loved us. Therefore we pray that God may bless us with His grace. The first principle of the Christian year is glory to God in the highest, and this principle should underlie every action of our life. As we go forth for the summer to our homes in the country let us do something for the poor. Let us remember that the poor we have always with us, and so help them, and God in our cool retreats will bless us, and we can take additional comfort from the thought that we have assisted those who are not so fortunate as we.

## CHURCH OF THE NATIVITY.

### The Love of God for Man and Man's Debt of Love to God—Sermon by the Rev. Father Everett.

The Church of the Nativity, of which the Rev. Father Everett is pastor, is situated on Second avenue, between Second and Third streets. Viewed from the outside its appearance is by no means imposing, and its architectural merits are not of the highest order. Its interior is equally unostentatious, and very little attention has evidently been paid to the ornamentation of the church. But if everything is plain, and the gorgeous embellishments to be found in other churches are wanting, there is an imposing air in the very want of these adornments which makes one feel that the structure is built for the worship of God, and that the one object of saving souls is the supreme desire of the pastors of the church, and that in that one object all others are forgotten. And that success has attended their efforts can be seen by the large congregations which attend services there. Yesterday, at the half-past ten mass, when the heat was almost unbearable, the number of worshippers which filled the church was a pleasing sight to behold, and the rapt attention with which the preacher of the day was listened to was sufficient proof that his eloquence and his labors were not without fruit, and that the word of God spoken from his mouth went to the hearts of his hearers and raised their thoughts on high.

The Reverend Father Everett, by whom the sermon was preached, is the pastor of the church, and is both beloved and respected by his congregation, to whom he has always been as the Good shepherd to his flock—kind and gentle with the good, but stern and strict with the transgressor.

His text was from the gospel of the day, commencing at the seventeenth and ending with the twenty-third verse of St. Luke, sixth chapter—"And he came down with them, and stood in the plain, and the company of his disciples, and a very great multitude of people out of all Judea and Jerusalem, and from the sea coast, of Tyre and Sidon."

The reverend preacher spoke in glowing language of the

GOODNESS OF GOD,

of the love of God and of the great debt of love due him from Christians. God, the Father, had sent His only Son to redeem mankind from sin. That Son had come on earth in human shape; had suffered ignominy, continuely and death for our sake, and to open for us the road to heaven. He showed us by His life of humility and obedience to the will of His Father, how we should gain that end, and when, by his cruel death and

GLORIOUS RESURRECTION

heaven was secured to us He left to us, His teachings and His apostles to guide us from darkness to light, and, above all, He left us Himself in the blessed sacrament of the Eucharist, that we might want for nothing that would help to our salvation. God having thus done everything for us, ought we not give Him the little He asks in return? Ought we not offer up to Him that which we hold merely by His bounty—namely, our lives, our hopes, our hearts? He asks us for but little, and that little is ourselves. Father Everett concluded by exhorting his hearers to consecrate their lives to God by prayer and good works, and they would reap the benefit of it in the world to come.

## TRINITY METHODIST EPISCOPAL CHURCH.

### Sketch of the Church—Importance of Salvation—How to Obtain Eternal Life.

This church is located in Thirty-fourth street, between Seventh and Eighth avenues. It was built about twelve years ago for the erratic but very eloquent Professor Mattison, deceased. After a time he seceded from the Methodist Church altogether on the question of slavery, and set up for himself. So popular was he that a neat church edifice was promptly erected for him in Forty-first street, near Sixth avenue, where, during the war, he uttered his earnest protest against "the sum of all villanies." When slavery ceased to exist, and the war, which had made the Methodist Church in the North less temporizing and more united in opposition to its cause, had closed, Professor Mattison again returned to the Church of his choice, joined the Newark Conference, and was stationed in Jersey City and Newark.

Trinity church has since had some eminent preachers filling its pulpit, among whom were the eloquent Alfred Cookman, J. L. G. McKown, Thomas F. Hildreth, and its present pastor, Cyrus D. Foss, a man who, it is confidently stated, has no superior, and few equals, as a pulpit orator. His sermons never fail to carry conviction to the understanding, though the hearts of his hearers may be steeled against their truths. He is a young man, about thirty-eight years of age. Some of his religious friends and brethren think so highly of him that his name has been mentioned in connection with the episcopacy as a fitting successor to Bishops Thompson or Kingsley, lately deceased. Yesterday morning his pulpit was supplied by the Rev. J. P. Herman, pastor of the Forty-third street Methodist Episcopal church, whose subject was

THE IMPORTANCE OF SEEKING SALVATION.

The intense heat kept a great many away from church, and the congregation was very sparse.

The text was I. Peter i., 10—"Of which salvation the prophets have inquired and searched diligently." Humanity, he said, is divided, religiously, into two classes—those who search diligently after the things of God and those who care for none of those things, the interested and the uninterested. There are subdivisions in the first class; for all are not interested alike. The importance of salvation is seen in this, that the prophets inquired and searched diligently, and we are told that even the angels desire to look into the matter. This searching after salvation is an indication that God is in us, and to the extent that He occupies our hearts shall we be interested and shall we cherish the things of God. Salvation is simply God in us—moving, directing and inspiring us—and subordinating our natures and bringing them into harmony with His will. The study of divine things shows an appreciation of eternal verities. The bearings of

THE INVISIBLE FUTURE

upon the visible present cannot be disputed and should not be disregarded. If there is a heaven of joy or a hell of wo we ought to know it. If there is a Saviour offering free salvation to us we ought to accept it, that we may escape the one and attain to the other state and place. And by inquiring and searching diligently can we only obtain that knowledge and be made partakers of the grace of God. By faith in Christ all things are ours, because we are Christ's, and Christ is God's. The sermon closed with an appeal to the impenitent of the congregation to search and inquire diligently after these things. In the evening Rev. C. D. Foss preached to a large congregation.

## ZION CHURCH (COLORED).

### Calling Sin by Innocent Names—Sermon by Rev. W. L. Butler.

The colored church on Bleecker street was crowded yesterday in consequence of the return of the pastor, the Rev. William F. Butler, without whom the congregation is in a state of syncope. After the singing, which by the way is particularly good here, Mr. Butler came into the pulpit and began his sermon, taking as his text Kings, viii., 12. He commenced by saying that

MEN ARE IGNORANT

of the evil of their own hearts. They build themselves up in self-love