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RELIGIOUS.

The Pride, Pomp and Circumstance of Modern Christian Worship.

Echoes of Praise and Prayer from the Fashionable World at the Watering Places.

False and Genuine Wealth Spiritually Considered and Modern Miracles Denounced.

A Wrathful Prophet Writhing Under the Journalistic Lash.

"The Fatherhood of God and the Brotherhood of Man."

The Secret and Noiseless Forces of Nature—Beecher in His Glory—The Dead Actor—Sanctification, Redemption, Righteousness and Wisdom—Where Can Happiness be Found?—The Doctrine of Infallibility.

The delicious coolness of the weather yesterday saw fine congregations to all the churches of the city, and many of them presented the charming bouquet-like appearance they were wont to wear ere Fashion flew away to the watering places. In the plainer temples of religion many aged and invalid ones were present, who had been unable to attend during the intense heated term of previous Sundays. The reports from the seaside and interior watering places give us the pleasant assurance that the fashionable, amid their follies and festivitives, have not forgotten to engage once each week in pious meditation and elegant devotion. Below are reports from the churches of the capital, the metropolis, suburban cities, the seaside and the springs.

CHURCH OF THE STRANGERS.

Apostolic Experiences—A Son Preaching His Father's Funeral Sermon—Discourse by the Rev. Dr. Deems.

Yesterday there was, as usual, a large congregation assembled at the Church of the Strangers, in University place, and without doubt every one went away after the service more than ever impressed with the ability, eloquence and earnestness of the pastor, Dr. Deems, as a preacher of Christ.

The text was Paul's famous saying to Timothy, "I have fought a good fight, I have finished my course, I have kept the faith." (I. Timothy, iv. 6.) Attention was called to the fact that the characteristic of activity is set forth in all this. A Christian life is a life of

FIGHTING, RUNNING, CLINGING.

Christianity is intended to make men holy rather than happy; but happiness comes of holiness, not holiness of happiness. We must live good if we would live well. The present is becoming the past. The present is the outlook of the future. Paul said, "I have fought; I am ready, the Lord shall give me the crown." This is the apostle's conjugation of the verb "to be a Christian" through all its tenses. The circumstances under which Paul wrote this were commented on with great power and eloquence. It was an honest statement of a great man on the eve of martyrdom.

The Christian life is a warfare. It comes to be so because a Christian is one who makes common cause with Christ, and he is represented as the "captain of our salvation," as being the leadership of all those who oppose all wrong. This antagonism has always been going forward. It is not the mere jar of an inert body falling on another inert body. It is the rush of excited spiritual forces against one another. The collision of the battle field is terrible, its carnage-covered plains are horrible, but who can adequately conceive of the results where a great spiritual battle has been fought? Compare the pain of a gash by a knife or a gunshot wound with being deceived by lover, or friend or child.

WHAT ARE MANGLED BODIES

stripped and distressed spirits? The battle fields of Christians, in sick chambers, in shops, on docks, in the blaze of public high life were described; invalids fighting down pain, boys fighting down temptations, girls fighting down seducers, men fighting down bad public opinion, sometimes victors, sometimes conquered. All life is a fight. The difference between Christians and others is that the former fight "a good fight" on good grounds, for good principles, for good creeds, while others fight, a bad fight, and are defeated, whether they conquer or are conquered. Paul says that he had done his best, for the best cause. He had met all kinds of enemies, but he had gone into the war prepared. He knew the whole armory which he describes in sixth chapter of Ephesians, in which it was noticed that there was no defence for the back, and he had supplied himself and had gone through the campaign and stood now on the edge of victory.

He put his Christian experience also under the figure of a race, "finished my course." He had laid aside all weights. Paul's stripping himself for the race was described with pictorial vividness. He had kept steadily forward. There was so many things to draw him aside. But he had run patiently. All the glory lay at the end of the course. He was standing there. The heated racer drew a long breath,

HE WAS ABOUT TO REACH THE GOAL.

The third representation of the activity of Christian life was in clinging to principles. He had "kept the faith." In the battle he had clung to the shield of faith. In the race he had adhered to the rules of the course. In everything he had held to his principles. Now, as he stands on that critical present, which precedes the eternity, and his friends see him about to pass into the dark, which they cannot penetrate, he cries back to them, "Ready!" "Timothy, do not grieve that I lay down my earthly ministry. I am ready. Nothing more is to be done. All completed." A voice from beyond says, "Paul, come up higher." "Ready!" shouts the prisoner, dungeoned at the foot of the Capitoline hill. "Ready!" When the summons had come to Cæsar in the Senate, the gleaming dagger of the conspirators forced out a spirit that was not ready to go; but the Emperor's executioner let out a ready soul when he beheaded Paul.

THE SATISFACTION AND COMFORT

of readiness in every department were dwelt upon. Now the glorious anticipation. That is the brilliant outlook into the future. The battle over, the victory won, the race completed, the garland gained. A crown; there were power and glory in the future for the worn apostle. And not a crown that had gone begging for a wearer; a crown voted by a Cortes or snatched by a *coup d'etat*. It was a well won crown, a righteous crown, which should never be disputed, but grow in glory as the wearer grew in power.

The papers have announced the death of Rev. George W. Deems, the father of Dr. Deems, who was buried in Baltimore last Tuesday. The doctor made no allusion to his personal bereavement, but the hearers must have felt how much it had inspired his discourse. Indeed, all who heard this grand discourse must have perceived that the son was teaching his father's funeral sermon.

ST. PATRICK'S CATHEDRAL.

The Doctrine of Infallibility—True Religion—Sermon by Vicar General Starrs.

This edifice, like all sister churches, was not so crowded as on former occasions, though every pew was comfortably full. The preliminary exercises were conducted by the Rev. Dr. Sweeny, assisted by twelve acolytes with scarlet gowns. Previous to the sermon the Rev. Dr. Starrs, the preacher of the day, referred to the promulgation of the doctrine of infallibility in the following terms. He said:—As soon as the infallibility of the Pope is proclaimed officially a grand *Te Deum* will take place in this cathedral. It will be announced on Sunday next, the 17th, but we do not desire to take any notice until we hear it officially from Rome. Then the *Te Deum* will take place in honor of the definition of the infallibility of the Pope. It is a dogma that we have

BELIEVED IN FROM OUR CHILDHOOD.

We have been all taught to learn our catechism and to learn that the Pope, speaking from the chair of St. Peter, is infallible. This is the meaning of infallibility. It is so simple we have always believed it but it has not been defined. Christ prayed for St. Peter that his faith should not fail; prayed first for him and then charged him to strengthen the rest. This is what we mean by infallibility. The gift of faith has been granted by Christ to the office of Peter in order that he should confirm his brethren in the faith. It does not mean that

HIS PETER OR HIS SUCCESSORS CANNOT ERR.

In other matters they are human. When the Pope speaks *ex cathedra*, then he is infallible in matters of faith only, speaking as the head of the Church. You see how simple it is. We hear so much and read so much about it in the papers. It is merely that the Pope is infallible when teaching from the chair of St. Peter, in matters of faith only, and this is what we have always believed.

Dr. Starrs then delivered the sermon, selecting his text from Matthew v., 20-24. He said that they had all heard of the Pharisees, who kept the law of God with the greatest zeal and were sanctimonious to a scruple, and yet they were told that they could not enter the kingdom of heaven. Their religious undertakings were unavailing in the sight of God, because they were dictated by pride. They prayed much, or, rather, said many prayers, and yet their Saviour denounced them.

WHY DID HE DENOUNCE THEM?

It was because they performed these things for their own glory and advantage. There was a great deal of the Pharisaical spirit permeating the world now. True piety must be defined by certain characteristics which were puzzling to the Pharisees. Piety must be characterized by an absolute obedience to to the law; second, its nature must be the honor and glory of God; third, it must be interior—that is, it must come from the heart. Christians must be prepared to sacrifice self-interest and self-love. Many devoted themselves alone to their own aggrandizement at the risk of all. Christ's injunctions were only to keep his commands, and without this all would crumble into dust. There must be an obedience to God—a love to God proceeding from the heart, irrespective of its effect upon the worldly prosperity of the person seeking the gate of heaven.

AMERICAN FREE CHURCH.

The Writings of St. Paul—Faith in the Almighty—Death of J. W. Lingard—Sermon by Rev. Charles B. Smyth.

An able and instructive discourse was yesterday delivered at Masonic Hall by the Rev. Mr. Smyth. The liberal, generous and intelligent views entertained by this gentleman have recently won for him a host of friends, while his manly and independent movement has created quite a favorable impression in his regard. The hall was fairly attended yesterday, including a number of the congregation formerly under the pastoral charge of Mr. Smyth. Though simple and unostentatious in their way, the devotions were characterized by much earnestness and sincerity. After the usual exercises the reverend gentleman preached a lengthened sermon, taking his text from the Epistle of St. Paul, xiii., 12—"The night is far spent, but day is at hand," &c. He said that no mind had appeared in the Church of the Lord Jesus Christ which could be said to be superior to that of the Apostle Paul. Viewed simply as a man, apart from the fact of his being divinely inspired, he was acknowledged by all men to have been possessed of superior intellect. His writings displayed much learning, skill and logic. He dwelt much in his writings upon controversial subjects; his epistles were full of argument. It could not be said but he was exceedingly

ZEALOUS AS A THEOLOGIAN,

anxious as he was to have the doctrines which he taught clearly understood and fully believed by all to whom he addressed them. It was for that reason that he knew the correct views of truth had much to do with the correct walk in the performance of the practical duties of Christianity. But he was not found like a great many others resting his subject after he had discussed its merits argumentatively, for he pushed it forward into the

PRACTICAL CONCERNS OF LIFE,

and showed the world that the doctrines of Christianity were only useful as they subserved its practice. And wherever discipline was enjoined it was in reference to the practice rather than the theories of Christianity. Therefore in the epistle read, which was full of argument during the earlier part of it, he endeavored to establish the grand doctrine substantially—salvation by grace through faith in the Lord Jesus Christ. He urged upon all to whom he wrote the performance of the various duties of life in all its relationship. He exhorted to render to all men their dues, tribute to whom tribute was due, custom to whom custom, fear to whom fear, honor to whom honor. He told them to owe no man anything, but to love their neighbors, and that in so doing they carried out the great principle of Christian life. Now, the night alluded by the Apostle was a term employed to denote ignorance, error, affliction and death; and day was a term employed that signified just the opposite meaning to those words enumerated. He thought that the night of which the Apostle spoke was the same referred to in Isaiah, where it was said that gross

DARKNESS COVERED THE PEOPLE.

What was the darkness? Error, ignorance and wickedness. The night referred to the idolatry which prevailed at the time of the Saviour's coming, but when He came the light began to dawn. The night of superstition and heathenism was far spent and the sun of wretchedness arose. The glorious day had come. The superstitions which had prevailed excluded all light of truth from the minds of those who had followed it. The reverend gentleman then proceeded to give a lucid explanation of the text which he had read, conveying to the congregation a clear and intelligent meaning of the words set forth. After alluding to the trials and afflictions of life he adverted to the sorrows and tribulations surrounding death and the bereavements which accompany it. Affliction was truly the night of the soul. "But put ye on the Lord Jesus Christ," were the words of the Apostle. That was a beautiful expression. It was the armor wherewith to bid defiance to the world. Christ loved His Church and gave Himself to it. What the Apostle condemned was excess. In a word, innocent pleasure or amusement was not forbidden, rioting was condemned; moderation in the use of liquors was not condemned drunkenness was a crime. Moderation was the great rule which pervaded all the principles of Christianity. The reverend preacher called the attention of the congregation to the sad demise of a prominent member of the

THEATRICAL PROFESSION,

whose funeral took place yesterday, as illustrative of the subject of his sermon. He said that no matter what may have been his faults or the faults attached to the profession with which he was connected, yet according to those with whom he was personally acquainted he was in society a man of honor, a man of integrity, a man of generous and humane feelings, whose heart and purse were always open for the relief of those in distress, and very likely it was in consequence of his kindly impulses that he was reduced to extremity. That affliction, together with

DOMESTIC TROUBLE,

appeared to have been the cause of his sudden and unexpected decease, brought about by his own hand. And now that man was mourned over. His remains were being laid in the cold and silent tomb. They could not help thinking over the words contained in the Gospel of the day in connection with the subject. He yielded to the sorrows of the world and the sorrows of the world worketh death. In his dire affliction he could have trusted in the Lord and put on the armor of Christ. His troubles would have been light; he could have borne his sorrows with fortitude. He held on to the world; but there is little in the world to hold by. The sorrow of the world worketh death; it bringeth wickedness; it bringeth disease and oftentimes suicide. Men yield to their sorrow and give themselves away when they cease to be responsible for their acts. Without his home, which he himself had made, his partner, who should have been his comfort, repels him from her embrace and from that home, upbraids him and

DRIVES HIM FORTH AN OUTCAST

and a wanderer upon the face of the earth. There was no one near to soothe his drooping spirit or cheer his fading heart, and he went his way. But there was a remedy for all the ills of life, domestic or public, as all found in the recognition that the night of darkness was dimmed for ever and the day was at hand, ushering in righteousness and truth. The reverend gentleman concluded by exhorting the congregation to place a firm and hopeful reliance in the Almighty and follow the precepts laid down in the gospel of charity to all mankind.

GREENE STREET METHODIST EPISCOPAL CHURCH.

Who are Happy, and Where Can Happiness be Found?—Sermon by Rev. Mr. Harden.

The congregation in this very unfashionable church was exceedingly sparse yesterday and comported well with the primitive and simple style of the music and the discourse. The people have had so much preaching about "holiness" and "perfection" from Rev. John Inskip and J. P. Corbitt and others that they evidently fear to get an organ in the church or to cushion the pew seats or, indeed, to adopt any of the "modern improvements," lest it mar their chances for heaven. The Rev. A. K. Sandford is the pastor—an earnest, eloquent preacher—who seeks by precept and example to reform the vicious neighborhood in which he lives. His pulpit was occupied yesterday morning by the Rev. Mr. Harden, of Monticello, N. Y., who preached on

HAPPINESS,

and based his remarks upon Psalms xxxii., 1—"Blessed is he whose transgression is forgiven and whose sin is covered." He showed that dissatisfaction existed everywhere and that the universal verdict of mankind is that happiness cannot be found in youth, manhood or old age; in business, wealth, pleasure. In every stage of life and under all circumstances men are ever seeking and ever longing for that *ignis fatuus*—happiness. When it seems within their grasp it disappears. As the poet Young truthfully remarked, "All men think all men happy but themselves." Is there, then, he asked, any happiness anywhere for our race. He thanked God that there is, and the text tells who are the happy, and where and how happiness may be obtained. "Blessed is he whose transgression is forgiven" and

WHOSE SIN IS COVERED.

There were never but two perfect men on this earth. One was Adam, as he came from the Creator's hand, and the other was Christ. But alas for him and for us the former fell from his high estate, and sin entered into the world, and death and all its attendant evils followed. That man is not happy who has never sinned, because such a man does not exist. Neither is he happy who sins overmuch, nor who hides and covers up his transgressions. The ostrich hides its head in the sands or in the grass to escape the pursuer, and sinning men are very like this foolish bird. They think by covering up their sins with greater and darker crimes that the omniscient eye of God can penetrate them, and that because they themselves do not see the danger there is therefore none. The happy man is he and only he whose sins are fully and freely forgiven by God—whose sins are as far removed from the presence of God as the east is from the west, and whose transgressions are cast behind Jehovah's back. There is, therefore, no condemnation to them

WHO ARE IN CHRIST JESUS,

for His blood has cleansed all their sins. There is only one way which men may be saved, namely, by repentence toward God and faith in our Lord Jesus Christ. These are the two doorposts of that straight gate which leads into the narrow way of eternal life. The dark, deep river that separates us from God is bridged over by the cross, and we have access freely unto Him through the Spirit. When the "accuser of the brethren" appeared to Martin Luther (as he tells us) and showed him a long roll of crimes and sins and asked if they were his the Reformer answered in the affirmative. Then said Apollyon, why may I not claim you now? Because, answered the old hero, the blood of Jesus Christ, God's Son, hath cleansed me from all sin. Here is our hope, here let us rest.

THE PREACHER CLOSED

with an appeal to the impenitent to forsake sin and turn to Christ. The Sunday school children who sat in the galleries then sang a hymn about their "Beautiful Home" with great spirit, which made the contrast between the professional singers and themselves very striking. In the afternoon the Sacrament of the Lord's Supper was administered, and in the evening the Rev. John E. Cookman, of Bedford street M. E. Church, preached an able sermon. The pastor announced that the national camp meeting would open at Oakington, near Havre de Grace, Md., on Tuesday, and that he should be absent there next Sunday, but the Rev. J. C. Washburne, of Harlem, and the Rev. Dr. Aikman, of Spring street Presbyterian church, will supply his place. After the collection and singing the audience was dismissed.

NORTHWEST REFORMED CHURCH.

The Seaside and the Rainbow—Living Things—Closing of the Church Season—Sermon by Rev. H. D. Ganse.

The members of the Northwest Reformed church worshipped yesterday in the classic building on the corner of Twenty-third street and Fourch avenue, known as Association Hall. A small congregation, composed mainly of members of the gentler sex, attended. It is complained that the young men of the surrounding districts prove false to the instincts that reared this splendid architectural pile for their benefit, as they rarely attend at the Sabbath celebrations held in the building. Perhaps the monotony of the services and the deep, rumbing tones of the preacher have driven them thither. However, the Rev. Mr. Ganse thought proper to announce yesterday that the Sunday services would be discontinued till the cool breezes of October shall breathe on the nerves of the young Christians of the ward. At the announcement many matronly members of the audience seemed much pained, and some were unable to suppress the tears that rushed to their eyes at the thought of being

DEPRIVED OF THE BREAD OF LIFE

during this trying weather.

The reverend gentleman preached a lucid sermon, taking his text from Psalms civ., 31—"The Lord shall rejoice in His works."

With a wild and picturesque flow of language the preacher dwelt on the beauties of nature and art, and gave his impressions of striking scenery which he beheld during his extended travels. He spent many minutes in endeavoring to persuade his hearers that the ocean wave and the shore surf are beautiful. He felt that many of his hearers looked forward with pleasant anticipations, as he did, to happy hours to be passed during the torrid season by the surging sea.

Having paid a passing tribute to the music of Beethoven and given an entrancing glance at what he termed

"YONDER RAINBOW,"

the reverend gentleman descended to the insect world. He laid especial emphasis on the fact that the insect world of the moon resembles, in all respects, the countless living animalculæ found in the North German mines. He believed that every man owed a duty to each living thing, and should recognize in the meanest creature the hand of the Almighty. He believed that the Society for the Prevention of Cruelty to Animals was an ally of the Supreme Being, and was founded by a heaven-inspired mind.

He expressed his regret that he was unable to enter into the history of the changes in the animal creation. He would not tax the patience of his audience by introducing science after he had already done something to soothe the qualms of conscience—if any one present was troubled with dark deeds—by displaying the magnificent cast of this mundane world. He would not assert that

THE TOAD OR THE EEL

possessed a keen and responsible soul, nor that they should not suffer for wrongs which they can do—for evil they can perpetrate; but he insisted and trusted that the members of the congregation would remember during the holidays that each living thing should direct the soul to its Creator, and by keeping this in the mind's eye the Christian would find the wide world his house of worship and the very grass of the field his pastor and instructor.

MADISON SQUARE PRESBYTERIAN CHURCH.

Christ's Joy—Sermon by the Rev. Dr. Blakely, of Edinburg.

Now that the extreme hot weather has set in in earnest nearly all the churches of the metropolis are almost entirely deserted upon the Sabbath and many of them are closed up for the season, the members and those who usually attend them deeming themselves quite good enough to dispense with the church for at least three or four months out of the year. Not so, however, with the Madison square Presbyterian church, which, although it is considered quite as aristocratic a church as there is anywhere in the city and numbers among its members scores of millionnaires, always has its pews well filled even during the hottest weather. This was particularly the case yesterday forenoon, and, notwithstanding the day was rather warm, the large number of persons assembled within the beautiful and elaborately frescoed walls of this superb structure found no cause to complain of the heat, so well ventilated is the building, and doubtless many, if not all of them, were far more comfortable there than they would have been at home in their own gorgeous parlors. There are, however, several causes which operate to draw large congregations to this church. In the first place it is well and beautifully situated in one of the most fashionable and aristocratic localities of the metropolis, with Madison square, containing its wealth of verdant foliage and thousands of carolling birds, immediately fronting it. In the second place it is as cool and well ventilated as any building in the country: has an eloquent and earnest pastor, and last, but by no means least, has a superb choir. Without these things, the last in particular, this church would have no larger congregations during the warm weather than many others.

Upon invitation of the pastor, Rev. Dr. Adams, Dr. Blakely, of Edinburg, preached yesterday forenoon. He selected his text from John xv., 11, "These things have I spoken unto you that my joy might remain in you, and that your joy might be full." To read and ponder these words, he thought, would startle many persons. He referred to the words which spoke of Christ's joy; for it is, said he, the common impression of most men and women that He was a total stranger to joy; that He was instead of a man of joy a man of infinite sorrow. Was it not a common sight to see Him weeping and full of sorrow over the manifold sins of mankind or over the dead body of a Lazarus? He certainly was a man of sorrows and griefs, yet He had something, and, in fact, a great deal of joy within Him.

But what was the cause, the nature of this joy of Christ? From whence was it derived? A very simple and truthful answer might be given to this question, said Dr. Blakely, by referring you to the forty-fifth Psalm, for we find there His uncompromising hatred of evil and wickedness, and His overpowering love of purity and goodness. The glory of Christ—the conformity to His Father's will in every hour of His life was one great cause of this joy. The conscious possession of God's love, the exercise of affection, and the glorious anticipation of the future enjoyment which awaited Him in heaven with those He had loved and labored with while upon earth were the chief causes of this love which He speaks of when He says, "These things have I spoken unto you that My joy might remain in you." Jesus tells us also that He abode in the Father and the Father in Him, and what greater cause could there be for joy than this?

Often, however, as a representative of sinners Christ had a very different feeling. God often and repeatedly declared that "this is my Son, in whom I am well pleased;" and then, again, we hear Christ exclaiming, "My God, my God, why hast Thou forsaken me?"

But another source of Christ's joy was the consciousness of having faithfully discharged the duty which God had given him to do. It is utterly impossible for any one to be happy when they are conscious of having neglected their duty—when their conscience upbraids them for not having performed their duties as they should have done; and it is a great blessing that it is so in this world of toil—that we should feel joyful at having performed our duty well. To have done his duty well, although success may not have attended him, is a great source of gratification to any good man. And so it was with Christ. As day by day rolled on he must have felt something of this great satisfaction, for it was never a partial duty that he performed, but his whole duty to both God and man. It was near the close of his life especially that he expressed the fulness of this joy. A few hours before his death, knowing full well that his time was near at hand, he declared that he had finished the work God had given him to do.

Dr. Blakely continued upon this portion of his discourse at considerable length and with great eloquence and force of logic. He urged his hearers to emulate the life of Christ and thus obtain that unspeakable joy of which Christ was possessed. At the conclusion of his remarks the choir sang in a most excellent manner the hymn ending with the following verse:—

"Tis true we are but strangers
And pilgrims here below,
And countless snares and dangers
Surround the path we go;
Though painful and distressing,
Yet there's a rest above,
And onward still we're pressing
To reach that land of love.

CHURCH OF ST. AMBROSE.

The Anniversary Sermon by the Rev. Frederick Sill.

This church, situated at the corner of Prince and Thompson streets, was well attended yesterday. It is a plain, substantial building, without ornamentation or display, but is, nevertheless, neat and comfortable. The Rev. Frederick Sill preached his eleventh anniversary sermon, having been that number of years rector of this church. His indefatigable and persevering efforts have largely contributed to the present prosperous condition of the edifice. The usual preliminary services having terminated, the reverend gentleman took his text from St. Paul's First Epistle to the Corinthians, xvi., 7—"I trust to tarry a while with you if the Lord permit; for a great door and effectual is open unto me." He alluded to his connection with the church, and, having minutely detailed its history, referred at some length to the rapid progress now being made in the cause of religion. He paid a high tribute of respect to the

NUMEROUS BENEFACTORS

of the church, and in enumerating the many costly and appropriate presents tendered in support of the building adverted in feeling terms to the memory of the departed, who, during life, failed not to make a liberal dispensation of the worldly goods with which they had been blessed. Commending the generous spirit which prompted those who adopted the proper means to sustain all temples of religion, he showed that such noble acts were not only rewarded in the world to come, but oftentimes on earth in the ordinary transactions of life. Having at some length dilated upon the necessity of maintaining the church and the fruitful results attending it, the Rev. Mr. Sill congratulated and thanked the congregation for the

WARM AND ENERGETIC SUPPORT

which had hitherto been given. He then enumerated some of the expenditures for the past year. Irrespective of the divine worship and its support there had been paid out $3,453 89, including $1,500 for reduction of the church property debt. He said that there had been ninety-five persons christened, twenty-three confirmed, sixty-three added to the communion, ninety-six marriages and one hundred and twenty-four interments. He read over the list of the departed, and at the announcement of some of the names, which were ever associated with kindness and liberality, the reverend gentleman was visibly affected. He concluded his discourse by reminding the congregation of the words of the Apostle in reference to charity and good works, and besought them to give alms according to their means. The sermon, which was characterized by many appropriate passages from the Scriptures, was listened to with devout attention. An earnest prayer was then said, and a few psalms having been harmoniously rendered the proceedings closed with a benediction.

ALLEN STREET METHODIST EPISCOPAL CHURCH.

A Sermon on Scripture Justification by Rev. John C. Noble.

Not overcrowded, but containing an audience of fair average numbers and intellectual appearance, the Allen Street Methodist Episcopal church welcomed the Rev. John C. Noble to its pulpit yesterday morning. Miss Haight presided at the organ, and the services commenced with an anthem, "Heavenly day awaits our way." Then was given a hymn:—

Let the elders praise the Lord,
Him let all the people praise,
When they meet with one accord
In His courts on holy days.

The text was from Paul to the Romans, v., 2, and the theme was the justification of faith:—

By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

The Rev. Mr. Noble said:—The attitude of man to God is that of an erring child toward an infinitely kind and forgiving father.

THE JUST WRATH OF GOD

may be awakened by man's impiety, but God can pardon all his wickedness, when he comes before Him bearing a broken and contrite heart. Not by any effort of man alone, however, can he be saved, nor by his power of will can he be saved. He can only kneel humbly before the throne of grace, and be lifted up by the right hand of He who rules in the heavens. Neither can God save man unjustly, for that would be inconsistency foreign to the very nature of God, in whom there may be antithesis but no contradictions. The spectacle of God forgiving the unrepentant guilty is impossible. It is only human justice, and that of a kind found among New York judges, which admits of a pardon being granted to the murderer, while he yet holds

THE NAKED KNIFE IN HIS HAND,

reeking with a fellow-being's blood. Yet, to those who wash their hearts as well as their hands clean and become before God pure in mind and thought his mercy and power of forgiveness are indeed infinite. I do not feel with those, good persons though they are sometimes, who say, "I can forgive, but I cannot forget." That, my hearers, is not the right spirit quite. It is impossible, I know, to imagine that God shall ever forget anything from the earliest dawn of time all down through eternity, but somehow it seems to me that he will in some manner forget as he forgives our sins. I remember years ago, when I was a very little child and had committed some very wrong deed, that I grew uneasy and very sorrowful and went to my mother's feet, where, kneeling, I asked her to forgive me. She gazed at me sadly for a few moments, and then as a bright smile came over her face, with the yearning love of a mother she clasped me in her arms, and with smiles and tears granted my prayer, granting me, I know,

A FULL AND FREE FORGIVENESS,

and forgetfulness of the wrong I had done. Ah! mother! your hair was long since silvered o'er with age, reflecting the glory that now rests upon it in the heavenly land, where you have been gathered to the bands of those who sing anthems of joy and peace in the presence of God. Such peace as was given to my troubled young soul by that mother in the morning of my life do I now draw from the promise of God that He "will not remember my sins against me." Between man, fierce in opposition to good, eager to follow in the path of wickedness, and God, whose mercy is boundless and endureth forever, there was a bridge erected that we might pass the gulf of sin and be saved. We were given a mediation who should intercede for us before the divine Judge. That mediator was our Lord Jesus Christ. Only a God and man in one could stand between God and men.

THE HIGHEST ARCHANGEL

of the heavenly hosts could not perform this task. It was necessary that it should be the work of one who partook of divinity, and yet should have the human heart and spirit and have been born of a woman. And all through that wonderful God-life on earth Jesus bore so sweetly as only a God could have done the burden of his humanity. No bitterness that he drank not of, no ill that he refused to suffer. I have often thought that Jesus took upon himself the agonies and misfortunes of man that He might the better plead for him before his Father, while yet He felt the sting and weariness of His journey in His human self, and while His humanity,

ALL SCARRED AND BLOODY

as it was, should itself be a mute but powerful pleader at the throne of God. Jesus died for us all. Our sins have been blotted out by the stain of His priceless blood. Where the record was is only now the heart blood stain that obliterates and conceals. Approach reverentially and behold the symbol of the conquering power of love. Gird your faith about you, and through the mediation of Christ be saved in the bosom of God.

FORTY-SECOND STREET PRESBYTERIAN CHURCH.

Religious and Secular Life—Sermon by Professor W. H. Green.

At the Forty-second street Presbyterian church yesterday morning Professor W. H. Green, of Princeton, delivered a very interesting sermon on "Religious and Secular Life." The church was well attended and the congregation seemed to be greatly interested in Professor Green's elucidation of the text, which was taken from Isaiah ix., 3—"They joy before Thee according to the joy in harvest." He said that the chief antagonist to godliness in this and every age is worldliness—the love of this present world and the things that are in it. He said that an inspired apostle testifies that "if any man love the world the love of the Father is not in him."

IF WE AIM TO BE CHRISTIANS

this fatal propensity must be conquered. It is a great mistake, however, to suppose that this is to be effected by secluding ourselves from the world, in the hope of thus banishing it at once from our occupations and thoughts. This divorce is as impossible as it is unnatural and unhealthy. In thwarting the ordinance of God it defeats its own professed end. The true correction of worldliness is to be found not in going out of the world, but in putting the world in its proper place and estimating it at its real worth; not in violently eradicating those desires which God has implanted within us, but in regulating them and holding them in due subordination.

THE KEY OF THE WHOLE MYSTERY

is furnished by those words of Jesus, "Seek ye first the kingdom of God and his righteousness and all these things shall be added unto you." It is the inversion of the true order which causes the perversion. There is no inherent or unnecessary antagonism between natural and spiritual things. So far from this the former are ordained types and emblems of the latter. The same God is the author of them both, and he established this relation of correspondence between them that we might gain a clearer conception of things unseen from our acquaintance with palpable and visible objects, and that we might be perpetually admonished of our duties and our privileges by all that is around us and with which we are daily conversant. The processes of nature are mirrors in which we see reflected the methods of divine grace. The experiences of our physical existence are

THE SHADOW OF THAT INNER LIFE,

which is fed with bread from heaven, exhilarated by the sunshine of the divine love and favor, and which reveals and develops itself by the activities appropriate to its sphere. And thus the world of sense and sensible things, instead of proving the most stubborn and dangerous foe to a spiritual life, may be made helpful and auxiliary to it.

You must not enter upon your secular engagements as upon a territory foreign to your duty as a Christian and with which your religion has nothing to do. Religion is not to be thrust in at intervals to interrupt for brief spaces the current of your ordinary life, which resumes again its wonted flow as soon as this foreign influence is withdrawn. It is not to be inserted as patches in a garment wrought of an entirely different material. It must itself constitute the whole texture of your life, which, like

THE COAT OF JESUS,

should be without seam, woven from the top throughout. The politician in the heat of the most exciting campaign; the editor in his most earnest desire to gain the popular ear or to move the public mind; the lawyer in his zeal in behalf of a client; the man of business amidst the pressure of the most eager competition; the pleasure seeker away from his home and his church and surrounded by the fashionable and the gay, must neither do an act or say a word or indulge in a wish which implies a moment's forgetfulness that the eye of

THE HOLY AND SIN-HATING JEHOVAH

is upon him, and that for all these things God will bring him into judgment. The duty enjoined is not to blend religion and secularity as water and oil are mixed, things which are dissimilar and incapable of fusion, though they may be mechanically blended together. It is not to secularize and degrade religion by mingling with it what is foreign to its pure and holy nature, but it is to give it complete control over every faculty and energy of our nature and every activity of our daily life. It is to make God supreme in everything and our duty to him paramount everywhere and at all times, so that in our hours of business and our hours of leisure, in our private moments and our more public occupations, at home and abroad, we shall be always serving him. And thus, whether we live we shall live unto the Lord, and whether we die we shall die unto the Lord; whether living or dying we shall be the Lord's.

TRINITY CHURCH.

True Freedom—Sermon by the Rev. Dr. Vinton.

The Rev. Dr. Vinton preached the sermon at the morning services in Trinity Church yesterday. He took for his text the sixth verse of the eighth chapter of St. John, in which our Saviour is described as inviting all sinners to throw off their yokes and come to him, when he promises them they "Shall be free, indeed." The reverend orator opened by stating that sin was incompatible with true freedom; for a man in sin could not hold his judgment in suspense, as he pursued but one train of thought. For instance, there was the ambitious man. He hated with a hearty hate all rivals of his advancement. His self-aggrandizement was his god, and any one who came between him and that he wished to destroy. Was such a man free? Then there was the rich man—that class whose sole aim in life is the hoarding up of gold and silver. He toiled for nothing else. He dreamed of nothing else. Every object in life he made subjective to this one idea of his—the accumulation of riches. He never gave a thought to the other world; never stopped in counting his moneybags to think that he had an immortal soul which might be made.

ETERNALLY HAPPY OR ETERNALLY MISERABLE,

and that there was a world after this which ought to give us thought once in a while. Was such a man free? Again, a mother lives but to see her daughter outshine all rivals. She brings her up to be vain of vain things, to think of nought but her personal attractions and the best way she can make a sensation in the world of fashion. The girl grows up dead to religion, in a bondage that years make stronger, and which is felt all the more bitterly when the hand of time withers the features and looks so pampered in youth. Then come feelings of jealousy of her younger neighbors, whose attractions she cannot outrival, and there is bitterness in her heart that makes her life miserable. Is such a woman free? Some people imagine that a man without occupation was a free man; but

A MIND VACANT IS A MIND DISTRESSED.

It was every man's duty to labor; the privilege and duty of every one. The idler is therefore a slave, subject to a bondage he of his own will unconsciously clings to. An idler is the devouring prey of the devil—in fact, his instrument to do evil with. Every sin finds a place in the vacuum of the idler's mind, and it was thus that it would be seen that indolence was a greater slavery than labor. It was for this very reason that men of business who were wealthy continued in the harness to the last, so as to keep their minds busy and avoid evil. And yet there were those who would say the wealthy man with no occupation was free. It was not necessary to show that a man who is not a good man in the sight of God is a slave by taking up isolated cases for proofs. The drunkard and the libertine were only types of evil made conspicuous. Where, then, could be found a pattern of morality so pure that real freedom would be found with it?

HE IS NOT FREE WHO CLENCHES HIS TEETH,

whose face turns pale with rage, and who disregards the admonition to forgive instead of revenging an injury done him; nor he who gives way to temptation, who clings to an object that he knows will prove his ruin, and who plunges into crime even when he blushes to commit it. A man to be really free must be pure. He must overcome temptation, do good and avoid evil, and such a man God gives grace to, because a citizen of the New Jerusalem above, which is a free city. Some people thought that he was the priest who could go about and do as he liked, unheeded by anybody, without any guide but his own inordinate desires; in fact, that the sinner was the free man, and the Christian, because he submitted to certain usages, certain divine laws, the slave. Was this true?

WHEN A FIRE BREAKS OUT

in a house and envelops it so that escape is impossible for the inmates, in whose heart in the alarm at the approach of death? In that of the sinner, unprepared to meet his God? or of the good man, who knows that he will by death but step from one world into another? When a ship is going to pieces in mid ocean, and the Christian kneels calmly in prayer to meet his end, what does the sinner? He raves, he begs, he implores for life; for he knows his soul is heavily laden and will sink to the depths in the sea of eternity. Which of the two is the free man? Certainly the good Christian. The reverend gentleman then spoke of the ineffable sweetness of the death of the good man as contrasted with that of the sinner, and closed with an earnest exhortation to the congregation to so act as to merit the happiness of a death not made a terror by the memory of sins unrepented of.

SERVICES AT COOPER INSTITUTE.

The Attributes of Christ—Sanctification, Redemption, Righteousness and Wisdom—Sermon by Rev. James Hopes.

The Rev. James Hopes, of Philadelphia, preached yesterday before a small but respectable congregation of Baptists at room 18 of the Cooper Institute. This place of worship is used on the secular days of the week as a schoolroom, as various scholastic symbols scattered around the walls sufficiently indicated. Behind where the preacher stood was an elevated horizontal black board covered over with geometrical figures and unblotted sums in

QUADRATIC EQUATIONS,

and on either side were hung a map of the world, engravings of Doric and Corinthian columns, and pictorial ornithological specimens of different kinds. There was no music except that of a concert of human voices chanting in unison devout hymns of praise. The preacher is a young man of modest and unpretending appearance, and very earnest in his manner of exhorting sinners. There is nothing ornate or finished about his style of speaking; his elocution is monotonous and occasionally his ideas undergo a threefold repetition. He is not perhaps the less effective, however, for those ornamental qualities of a pulpit orator which he seems to lack. His diction is very plain and sometimes eloquent, and his manner of illustrating his subject clear and convincing. The preacher took his text from the second chapter of the first epistle of Paul to the Corinthians, "For I determined not to know anything among you save Jesus Christ and him crucified." The preacher began by alluding to the revelations of St. John as made known to him on the isle of Patmos, where Christ is spoken of as the Lamb; and after a somewhat long

EXPOSITION OF THE MYSTERIOUS

language of the apostle, proceeded to say that we should not know Christ after the flesh; we are to look upon Christ as St. John saw Him in his wonderful vision, as a Lamb; nor are we even to know our brethren after the flesh, but as God made them. Christ did everything at the command of His Father in perfect submission to His divine will. We must see Christ glorified and exalted, risen from the tomb, and His great work of man's redemption accomplished. It is this view of our Blessed Lord that gives comf