RELIGIOUS.

Church Services Yesterday in the City and Suburbs.

HENRY WARD BEECHER ON PRAYER.

O. B. Frothingham's Estimate of the Herald Sermon Reports.

THE HEAVENLY CITY UNLIKE NEW YORK.

Mr. Hepworth on the Atonement.

Father McCready on Thoughtless Christians.

The Press Denounced by Father O'Keefe.

LYRIC HALL.

The Religion of Humanity—Its Moral Ideal—The Successful Men in the Professions—Sermon by O. B. Frothingham.

Lyric Hall, between Forty-first and Forty-second streets, Sixth avenue, was, as usual, crowded yesterday morning. The pastor, O. B. Frothingham, preached on the subject of "The Religion of Humanity—Its Moral Ideal." The ancient ideas of excellence placed the warrior, the strong, the beautiful above all else. Power and beauty were the two most eminent. Those who had them became demigods. Thus Prometheus, who stole the fire from heaven; Hercules, of the "twelve labors," and Apollo, the beautiful, were worshipped. The idea of beauty was goodness and excellence. We place against the hero, the saint; against Hercules, Christ—the pattern of meekness, self-forgetfulness and peacefulness; who never quenched the smoking flame of conscience, which was just flickering in the human breast; who knew no personal distinction; who lifted up the despised and wretched woman as one of the children of divine love. The Hebrew believed in race, in David and Solomon, because of the blood that flowed in their veins. David was not chosen by the Lord because of his purity and religious devotion, but because he was the model man of the Hebrew nation. He outraged every human law continually. The idea of the solidity or oneness of mankind was the rock on which Christ stood. No desire for reputation or self-advantage prompted Him. He always worked for humanity. The fierce invectives which he launched at the Scribes and Pharisees came not from Him; He was but the

MOUTHPIECE OF GOD.

Blasphemy against man shall be forgiven; blasphemy against God never. The moment Christianity got possession of Rome it hurled all Paganism out. The Coliseum, in which 80,000 were feasted with the sight of thousands of dying gladiators weltering in their gore, was changed. The Pantheon was dedicated to the Virgin Mary and all the martyrs, instead of thundering Mars; Christ, instead of Diana; the Virgin, and on all sides, instead of deities with strength to conquer, martyrs with strength to endure. The virtues required for a pedestal here were patience, meekness, love, and though a nobleman applied for an admittance, without these he applied in vain, and the beggar whom he would have run over with his chariot wheels was gladly welcomed. It had men whom Pericles would not have owned and only one or two popes were admitted to the honor. Gregory the Seventh, the great Hildebrand, are not to be found on the lists of Roman saints. Because they could not prove their claims to meekness, patience and love. The Roman Church said there can be no Protestant, Hindoo or any saints but the Catholic. It had the monopoly of

SAINT MANUFACTURE.

Human nature did not do it, for human nature is in every creed. The Roman saints were an article made to order, bloodless, pulseless, feelingless. Protestantism is the fruit of paganism. When Luther came in the Protestant faith culminated. He was no saint, but a hero—a brave, fiery man of strong passions.

When a morose man came to Luther, bewailing his fate, Luther's advice was to get well drunk. Luther was a man of war, he said, and would like to take the Pope and Cardinal and throw them into the Tuscan Lake; such a bath would do them good. He was, after his fashion, a saint. He bent his head to the Supreme Will. He said the devil may take away Martin Luther if he only leave Jesus Christ in the hearts of men. What becomes of me I care not. He was vehement, but for his Lord; he was rough, but for his Lord. He carried the same flag as the Romans, but he flung wide its folds to the breeze. God was represented to him, not as a creed, but as truth. The popular virtues now are self-reliance, impatience and uneasiness—the very idea of the Grecian hero with the heroism left out. For Prometheus, Perseus and Hercules did war for mankind. If this self-reliance were reliance on the self of self; this impatience, impatience to serve God; this discontent discontent with our our present narrowness! But the self-reliance is on more ignoble powers; the impatience of noble restraint; the uneasiness to have a finer horse or carriage than our next door neighbor. Success is money; money is power. The best man is the smartest man. The best man in the clerical profession is the one who can blow his horn the loudest, win the largest salary, have the most servants and get the longest

REPORTS IN THE HERALD.

The best politician is the one who gets his name on the list of candidates and gets elected, no matter by what means, fair or foul. How many thousands worship Tweed, even after the grand exposé, such was his shrewd intellect and powers of persuasion. The reverend gentleman said he could not agree with some friends of his who maintain that if every one looked out for himself all would be done. But himself is his heart, his mind, his moral qualities. Let every one raise himself in these, and he will find himself looking out for every one else; but the vulgar thought is dinner and clothes, and is embodied in "Devil take the hindmost." Religion in America has no power to restrain. We have no settled creed. The best man in each sect is the one who is most active in its cause. So we have as many leading saints as there are different sects. If a column is to be tall it must have a firm, broad foundation; a tree must have about double the area covered by its roots as branches. So it is with a man; he must be rooted; be firmly fastened to something. Let every soul submit to the higher powers; out don't take it for granted because a power stands high it is high. Blessed are the pure in heart, for they create in it a heaven. It is as the erring man has said, the two things worshipped on earth are power and beauty. And what is power, the trip hammer. But the anvil on which it strikes presses upward with far greater force. It was the power of receiving the charge that saved Gettysburg. When Pilate had condemned Jesus he washed his hands and said, "I clean my hands of the blood of this pure man." Luther never demonstrated the one title part of his convictions. He could have walked to the stake without one murmur. Singing and benediction closed the services.

ST. PATRICK'S CATHEDRAL.

The Love of God—Efficacy of Prayer—Sermon by the Rev. Father McNamee.

There was a very large attendance at the Cathedral yesterday, and the interior of the edifice presented the usual appearance characteristic of the holy season of Lent. The last mass commenced at half-past ten o'clock, the Rev. Father Kearney officiating as celebrant. At the conclusion of the first Gospel the Rev. Father McNamee preached the sermon, taking his text from St. Luke xi., 14. The reverend gentleman gave a lucid explanation of the words of the text, which set forth the miracle performed by the Saviour in healing a dumb man possessed of a devil and the circumstances under which He reproved those who ascribed His power to Beelzebub. Some of the spectators sought from Him a sign from Heaven, but knowing their thoughts the Saviour said that every kingdom divided against itself was brought to desolation. The Lord had made use of this text to show the

ABSURDITY OF THE ACCUSATION

brought against Him by the Scribes and Pharisees. But the text should be made applicable to all men, inasmuch as their duty to God was clearly and unmistakably defined. He not only invited but commanded mankind to love Him. He placed before men an object than which there was nothing more beautiful, nothing more glorious, nothing more excellent—namely, Himself. In return for the numerous favors and blessings He had bestowed upon us, for all His sufferings, and for all He had promised, He required only love, whole and undivided. But that love must be solely centralized on him; for however meritorious our actions might be, if their motives do not include a

HEARTFELT LOVE OF THE CREATOR

they will prove of but little avail towards eternal salvation. If men closely examined their consciences they would discover quickly whether they made worldly matters, riches, luxuries and pleasures subservient to the one great end of loving God. But the answer in many instances would be that we have divided that which by right belonged to God. Some imagined that they could divide the allegiance which they owed to Almighty God. The reverend gentleman then proceeded to dwelt upon

THE EFFICACY OF PRAYER,

and earnestly impressed upon the congregation the necessity of attending closely to their religious duties, regardless of the senseless ridicule that might be heaped upon them by the so-called men of the world. Many were religious only in name, and probably looked forward years ahead to make repentance. That, however, was a very uncertain and dangerous path towards eternal salvation. It should be well understood that a close attention to affairs which concerned the

FUTURE WELFARE OF THE SOUL

never interfered in any way with the routine business of the world. This was the season during which the Church called upon her children to approach the sacraments. The reverend gentleman concluded a forcible discourse by showing the necessity of responding to that call, in order to secure everlasting happiness. The services were then proceeded with and terminated shortly after twelve o'clock.

STEINWAY HALL.

Mr. Hepworth on Repentance—The Unity Between the Old and New Testaments—God's Justice.

A large congregation assembled at Steinway Hall yesterday morning to hear Mr. Hepworth. The interest taken in his departure, judging from the crowds who flock to hear him, has in no measure abated, and he expects to soon have funds enough for the erection of a suitable edifice for worship.

Mr. Hepworth preached from words found in John i. 29—"Behold the Lamb of God, which taketh away the sins of the world." He said:—The doctrine of atonement lies at the foundation of the Christian religion. It at once proclaims forgiveness for all who repent of their sins, and is the prophecy of a blessed immortality. Without it the Christian religion would be very like a temple without a corner-stone. Through it we are brought nearer to God; not that He was ever very far away from any one of us, but that we have been reduced by sin, and gone a long distance from Him.

The text indicates a unity between the Old and the New Scriptures. Let us follow the thread from this proclamation of the sturdy Baptist, as his eyes fall on the Christ, far back through the ages until we come to its starting point. Perhaps we may the better understand the beauty and the divine significance of the doctrine. In the olden time the Israelites were a bond people; they had fallen in their estate and had become the hewers of wood and the drawers of water to a haughty and overbearing race. Jehovah promised to deliver them from oppression if they would obey Him. They were enjoined to be ready to start on their journey at any moment. They must be willing to meet famine, parching thirst and a dreary life, running through many years in the desert.

First, the hot sands, then the Jordan, and after that the promised possession of the Holy Land. Now, please to note one or two facts:—First, the people were slaves. They were capable of better things, and yet they were compelled to do the whimsical bidding of a tyrant. Second, this state of servitude was an inherited evil. You might say of the Israelite that he had himself committed no error to be punished by the chain; it did not alter the fact that he was born a slave, and that unless something was done by a power stronger than his oppressor he would live a slave and die one. That was the simple fact of the case.

GOD DETERMINED TO INTERPOSE.

He sent one affliction after another upon the tyrant, but with no result. At last matters reached a climax. He determined to send his destroying angel. The faithful were to choose a spotless lamb and to sprinkle its blood upon the lintels of their houses. That blood was the sign of safety. It was much more than that; it was the proclamation of emancipation—the decree of liberty. It was the token of freedom from the curse of slavery and from all its attendant evils, which had for so many years hung over the chosen race. Thereafter they were to be freemen, to hear the voice of Jehovah, to see the cloud hanging over the rock-riven top of Sinai; to be guided by the fiery pillar at night and the guiding mist by day. The blood sprinkled on the door-posts meant all that to a forlorn, downtrodden race. If you ask me why Jehovah did not free His people at once, and without all these attendant ceremonies, the answer is, I don't know. The councils of the Most High are held with closed doors. I simply accept the fact. What wonder, then, that the people of Israel kept this anniversary with all the pomp and splendor of the Temple; that they kept in perpetual remembrance this deliverance; that they came from all the country round once a year to hear the story all over again, and to make the streets of Jerusalem ring with the songs of an emancipated and grateful people?

Well, when John the Baptist saw Christ, he said, "Behold the Lamb of God, which taketh away the sins of the world." The whole race is in the bondage of sin. It is not sin that we have ourselves committed; it is sin which our ancestors have committed, and in the consequences of which we are all involved. The simple fact is that our religious nature is distorted and twisted. We find it hard to do right, with all the incentives of the Christian religion in our hearts. If left to ourselves, if not acted upon by the influences of the Church, of prayer, of Christian parents—in a word, if left to act out our own natures we inevitably go to the bad. The disease is in our wills, and the disease is well nigh mortal. This is no more

A MATTER OF REVELATION

than it is a matter of common sense. Any physician will tell us that we may inherit a bodily disease from the distant past, which, unless some remedy is applied, will surely end in our death. Men actually die of consumption who have not been improvident, who are involved physically in the mistakes and crimes of their ancestors. Suppose some great physician should come and tell you he could interpose between you and your inevitable fate; would you not go down on your knees to him? In the same way we are compelled to answer for the moral evil of days gone by. God has seen the predicament. He has pitied us, He has determined to relieve us, to emancipate us. But where is the lamb, you ask? Where is the blood which, sprinkled on our lives, will be seen by the angel of death, and bid him pass over us? You will find that lamb in the person of the Christ. Come one, come all; catch hold of His spirit, obey His commandments, make use of the means which He has revealed, and in no ordinary sense you will find that the life of Christ, sacrificed in your behalf, has been your salvation, and that the death of the Lord is the open door through which you enter the temple of a blessed immortality. How can the world hesitate? If gold and silver were offered, how we should rush with headlong speed to avail ourselves of the gift! If physical strength were offered, we should throw away our crutches and fall prostrate at the feet of the Saviour. If it is eternal life, better than physical strength, far, very far beyond the value of money, shall we not, with the greater speed and with more grateful hearts, accept the gift?

CHURCH OF THE MESSIAH.

Sermon by the Rev. W. K. Schermerhorn on the Lord's Supper—The Unitarian View of This Christian Institution.

The second of the series of sermons at the Church of the Messiah in explanation of the cardinal doctrines of Unitarianism was delivered yesterday morning by the Rev. W. K. Schermerhorn, of Boston, a young but eloquent, thoughtful and promising pastor of that denomination. The church was fairly full, but the controversial attractions offered have, as yet, lamentably failed in making up for the absence of Mr. Hepworth.

Mr. Schermerhorn took for his text the passage from Corinthians, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? For we, being many, are one bread and one body; for we are all partakers of that one bread." In this passage, said the preacher, Paul uttered a sentiment, or as we should say in modern phraseology, a toast. The language was not mystical, but figurative, and common sense was alone necessary to rightly determine its meaning. Suppose, for example, at a feast in honor of the memory of Lincoln, or some other martyr hero of our country, the same words should be uttered. They would not be looked upon as extravagant; it would be seen at once that the idea was couched in the language of hyperbole; and certainly no one would be so foolish as to take them as an authoritative declaration that by some mystical and mysterious process, a transubstantiation of matter had been effected. Men who ordinarily displayed common sense and a rational intelligence appeared to willingly become fools when they opened the lids of the Bible, and literally accepted the words of a metaphor (and what other book was so full of figures and images of speech as the Bible) for the statement of a fact. According to the liberal Christian view of the Lord's supper it was simply a commemorative feast in honor of the noblest and divinest of human beings. The Romanist believed in a mystical transubstantiation; the ritualist in some miraculous and supernatural influence pervading the institution and constituting it a sacrament, and the various evangelical denominations believed that by this means they individually appropriated the merits of a vicarious atonement. Reason, as well as the obvious meaning of the Bible, refuted these views. The great argument against them, however, was that they implied an abnormal and supernatural agency in man's spiritual development, and it was against this theory that the liberal Christian contended most strongly. Everything beautiful and noble in nature grew slowly and was marked by what might be termed graduality of development. And so in the spiritual life. There were no sudden changes, no miraculous and supernatural interferences. A man grew better and more divine by degrees, by successive steps. Having pursued this line of argument at length, Mr. Schermerhorn proceeded to dispose of the frequent answer made to those views by believers in the Lord's Supper as a sacrament, "then what is the use of observing the Lord's Supper at all?" by showing that a common feast, by universal consent, had been regarded as the pledge and evidence of friendship, and that the communion of the followers of Christ was a necessary proof of their common faith and fraternal love. And, further, it was a real communion with Christ himself. While not a believer in vulgar Spiritualism he did believe in the power of communion between souls, though remotely divided by time and space. A wife reading in the solitude of her chamber the letter of her absent husband, a son gazing at a lock of his dead mother's hair, become moved into sympathy with the dear but absent objects. In the same way Christians were united to Christ by the medium of the Lord's Supper. Mr. Schermerhorn closed by calling upon all who felt gratitude and love to Jesus to partake in the communion, which would be administered after the service.

TWENTY-THIRD STREET PRESBYTERIAN CHURCH.

Sermon by Mr. Northrop on the Extravagance of City Life.

Rev. H. D. Northrop, pastor of the Twenty-third street Presbyterian church, has for some time past been delivering to his congregation a series of discourses on the "Vices of New York." Last evening he was attentively listened to by a large audience, his theme being "Extravagances." In opening his remarks he alluded to the second building of Solomon's Temple—how the people grumbled and complained, declaring the time for such a stupendous undertaking had not arrived, as the people were too poor. The poor classes, too, said they could not contribute towards its erection—the rich should do it, while this latter class could not see why they should do it all. They were all unwilling to rebuild God's house, but at the same time were building superb palaces for their habitation and spending money in various extravagant ways. So it is in New York to-day. The times have not changed in this respect at all. He did not object to persons spending money for necessaries of life, or, where they were abundantly able to afford it, for many luxuries; but he did object to wastefulness and to poor persons spending the last cent for dress and other equally foolish things. He acknowledged that it costs a vast deal nowadays to live in New York; but said it also costs a vast deal to die in New York. For a very wealthy man to build for himself a magnificent house, or to furnish and decorate it with everything to please the eye, was not extravagance in any sense of the word; but what can we say of those persons of moderate means who will persist in aping the wealthy? Here, he thought, was where the great fault lies. People will persist in making a show of themselves at the expense of their pockets; aye, and their stomachs, too. First a man wants much, then more, and then all, no matter whether he can afford it or not. He spends what little his father has left him, and for which, perhaps, the dear old man toiled long and hard; then the $500 his uncle has loaned him, and then the last cent he has in the savings banks. But, worst of all, the greater part of this money goes to the rumshops. He has acquired the habit of spending money every day to the extent of ten, twenty, forty, sixty or eighty cents, and unless he can have this amount to squander he is of course unhappy, never for a moment thinking that such habits as these will lead him to the poorhouse, no matter what his income may be. The love of dress is one of the most besetting sins our city has to contend with. We all have more or less vanity, and there is no use denying it. Ladies in particular are addicted in this way. They must dress a little nicer than their neighbor does, no matter whether that neighbor be worth a thousand times more, pecuniarily, than they are, or not.

In conclusion, Mr. Northrop reviewed the results of extravagance, and pointed conclusively to what they will inevitably lead.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Father McCready—Want of Reflection the Great Want of the Christian—The Human Will and the Word of God—The Immorality of the Age.

At St. Stephen's church yesterday morning, after the gospel of the high mass, the Rev. Father McCready preached from the gospel of the day, Luke xi., 28—"Yea, rather blessed are they who hear the word of God and keep it." He said:—

It would seem at first sight as if our Lord reproved the woman in the crowd for what may have been, after all, but the thoughtless expression of her woman's heart. Without questioning whether, or how far, she may possibly have been inspired on this occasion to use the language attributed to her, we know well that the womb that bore and the breasts that nourished the infant God were indeed thrice blessed, and that she who held the relation of

MOTHER TO THE ETERNAL WORD

made flesh enjoyed a surpassing dignity, the full measure of which we can never adequately realize. No one did, because no other could, more fully appreciate the blessedness of that maternity than did the Son of that Virgin Mother. Had not the angel addressed her as never woman was addressed before? And did not the inspired mother of the Baptist salute her in words almost identical when she said—"Blessed art thou among women, and blessed is the fruit of thy womb?" Why, then, does He seem to correct the woman's exclamation by saying—"Yea, rather blessed are they who hear the word of God and keep it?" If we examine these words, however, we shall find that Christ does not reprove the woman. On the contrary, rather, He affirms and approves what she said, taking occasion to add at the same time an instruction. "Yea," she says, "Yea; I admit the benediction pronounced by you; it is well merited; not only is she blessed, but I affirm in addition that those are also blessed "who hear the Word of God and keep it." The maternity of our Lady was in part the reward of her merits. She was, therefore, blessed, not so much because she was the Mother of God, as because she kept the Word of God. "This Mother kept all these things in her heart." It was

HER IMMACULATE CONCEPTION,

her perfectly sinless life and her strict observance of the Word and law of God in her heart that merited for her the honor of becoming the Mother of the Saviour. Those words of our Divine Lord are similar in meaning to those other words of the Apostle—"Not the hearers but the doers of the law are justified." It is not enough to hear, but we must also keep the Word, as Christ Himself explains in the parable—"By the good ground are meant those who, with a good and perfect heart, hearing the Word of God, keep it, and bring forth fruit in patience." They, then, only are ranked among the just who hear and keep the Word and do the works which the law prescribes. If we desire to be among this number we must treasure it in our hearts, meditate upon it, search into its hidden meaning, and make it our rule of life and conduct. It is often said that a large number of Christians trangress the laws of God because faith is extinct in them; that everywhere self-interest reigns supreme and stabilion lords it over all; that nameless vices, passing the bounds of all decency, range at will over every meadow, trampling under foot every flower in their path; and all this because

THERE IS NO FAITH.

This is scarcely the cause of the evil. For, substantially, faith underlies the seeming unbelief, and, if we sound to its depths the heart of any Catholic, we shall find that, no matter how loose his life may be, there is not one single article of our holy faith, however abstruse it may be, in which he does not implicitly believe. The whole ruin of souls within the Catholic Church may be traced, not to a want of faith, but to a want of reflection on the truths which faith teaches. No one article of faith is disbelieved by worldlings; but, on the other hand, no one article of faith meets with consideration. And hence it is that seemingly there is so great a want of faith. But whether we believe in Catholic truths or give them no serious thought, our will is equally disinclined to good and prone to evil; for in either case the will is not deterred from philosophy teaches, is a blind power, which cannot what is bad or moved to what is good. Our will, as have its affections exerted unless the intellect go before, shadowing the light of its perceptions. What, then, does it avail us that the truths of our faith have in themselves a sovereign efficacy to remove from us every vice, to keep us far from sin? If the Christian does not ponder on the truths of our holy faith, assuredly these truths can avail him nothing.

"WITH DESOLATION IS THE WHOLE LAND MADE DESOLATE,"

says the prophet Jeremiah, "because there is no one that thinketh in his heart." If, then, Christians would occasionally direct their thoughts even to some single one of all those many truths of the Catholic religion which they hold with unwavering faith we should no longer witness so much licentiousness in their mode of life or so much depravity in their moral character. This our blessed Lord inculcated by the example of His own life. And this is the secret of His frequent retirements all alone to the mountain or the desert, giving himself up to prayer and contemplation. He needed not to pray for Himself, for He was the God all mighty and all powerful. He needed not retirement to shut out all worldly distractions, for He could at will turn to the contemplation of the beatific vision; but, like all the other acts of His mortal life his retirements were intended for our example. Amid our daily distractions we are only too apt, in the pursuit of temporal things, to lose sight of the eternal, and hence frequent reflection upon the truths of our holy faith becomes almost essential to our salvation. It may seem that this frequent reflection for a man of the world would impose upon him a burdensome task, which should be reserved only for the religious, for men and women living apart from the world, devoted only to the service of God; but we must remember that Christ died for all of us, and that He wishes all should be saved. Hence He wishes that all should adopt the means of salvation, and surely it would be difficult to make progress toward that end if all that is essential to its attainment should be neglected. We cannot afford to be disinterested in the matter of our salvation; selfishness in this respect is not merely commendable, but enjoined—"Seek ye first the kingdom."

THE PRAYER OF ST. AUGUSTINE

ought to be ever in our hearts and on our lips:—"Lord, teach me to know Thee; Lord, teach me to know myself." But how can we attain to this saving knowledge of God and of ourselves except by meditation and prayer? Even among pagan philosophers, whose unaided human reason was seeking in darkness for a knowledge of human perfectibility, this necessity of self-knowledge was inculcated. An important axiom among them was, "Man, know thyself," and this might equally well to-day be adopted by us. If, indeed, man only studied to know himself—his sinfulness, his weakness, his utter helplessness—and sought for his weakness that help which is promised him from above, how different would not his life be. "Blessed," says the Psalmist, "is the man whose will is in the law of the Lord, and who shall meditate on it day and night; and he shall be like a tree which is planted near the running waters, which shall bring its fruit in due season; and his leaf shall not fall off; and all whatsoever he shall do shall prosper." Blessed, indeed, shall we be if we thus merit this benediction of the Psalmist.

In the evening, at half-past seven o'clock, the Rev. Dr. McGlynn delivered the usual Lenten lecture before a congregation that filled the church in every part.

THE DOMINICAN FRIAR—ST. JAMES' ROMAN CATHOLIC CHURCH.

Faith, Hope and Charity—No Money Taken at the Door—"I Never Will Own a Penny or a Penny's Worth"—Father Tom Burke as a Charity Preacher.

St. James' church, in James street, was crowded yesterday morning with a congregation that has not had its equal for many years in the parish, where numbers are made a comparison. The approaches to the church were crowded with eager and anxious people trying to make their way into the small edifice to listen to the eloquent Dominican. Inside the sanctuary were seated Rev. Father Farrelly and Rev. Father Martin, of St. James' church; Rev. Father M. J. O'Farrell, of St. Peter's, and Rev. Father McKenna, of the Church of St. Rose of Lima. The clergyman who celebrated mass was Rev. Father McKenna, one of the assistant pastors of St. James' church. The HERALD reporter was tendered the unusual honor of a seat in the sanctuary, which is never given to any one but a representative of the HERALD. Father Burke, robed in his picturesque Dominican habit, delivered the charity sermon, which had for its text "Faith, Hope and Charity," but charity is the greatest of all." Father Burke delivered his sermon for the benefit of the Society of St. Vincent de Paul, who have the charge of the poor of the parish. He had asked of the pastor of the church, the Rev. Mr. Farrelly, that no money should be asked for admission at the door, and his request was complied with. The great Dominican friar then gave such an illustration of the act of charity as was never heard before in the sacred edifice, full of the most splendid imagery, sound logic and felicity of expression. The result was patent when the collection, the largest ever known at St. James' church, was made.

Father Burke delivered a lecture in the evening at the Church of St. Paul, in Brooklyn, entitled "The Church the Foster Mother of Liberty," to a very large audience.

BROADWAY TABERNACLE.

"The Degeneracy of the Present Times"—Sermon by the Rev. Dr. Hitchcock.

The Tabernacle, on the corner of Thirty-fourth street and Broadway, was filled yesterday morning by a crowd of earnest devotees, who had assembled to tender their hebdomadal tribute of praise to the Almighty, and to listen to an instructive and eloquent discourse from the lips of Professor Hitchcock, of the Union Theological Seminary. The learned divine took for his text the seventeenth verse of the second chapter of Malachi—"Ye have wearied the Lord with your words; yet ye say, 'Wherein have we wearied Him?'" and commenced his sermon by endeavoring to prove to his listeners that Malachi had tried to convince the people of an era very far remote; that they were self-conceited, had too full an appreciation of themselves, and thought so lightly of the powers and omnipotence of Almighty God that He became utterly

"WEARY OF THEM."

The preacher proceeded to show that we are all inclined to make a false estimate of sin; in fact, to cloak our errors even to ourselves and endeavor to convince our own hearts that our negligences are not only venial, but absolutely worthy of applause. But sin, in the abstract, never consented to be exposed and punished; knowing our errors and offences, we endeavor to shadow them with ingenuity and call them good. The reverend gentleman then asserted that we, and all Christians in common, are indebted to Germany for the best elucidations of our scriptural lore; that the best Hebrew and Latin translations of evangelical archives we possess we owe to Teutonic scholars; that the sunny "Vaterland" is the well spring of our learning; for from it come our profoundest thinkers, our greatest essayists, our most erudite men. Yet with all the erudition that men use in the cause of religion, despite all their teachings, the world at large is getting to be sceptical. When we say, "God is the universe," we are liable soon to say, "The universe is God." Oxford gave birth to ritualism, and that ecclesiastical city has much to answer for, there being many who are caught within the silken meshes of

THE NET OF ROMANISM

and drawn into the vortex of Papacy. Pantheism is also gaining sway. We sneer at the historical description of the fall of man as an Oriental fable, and the sin in connection with it we consider a mere *jeux pas*, while such an idea as atonement being necessary never enters our heads. Of course, it is hard for a man to blame himself; the consciousness of having done a wrong to God or man stings a person, and he is reluctant to acknowledge it even to himself; besides, the commission of sin points forward to its punishment, and that makes us still more loth to admit our transgressions—knowing that "the wages of sin is death," we naturally shrink from

CONFESSING OUR ERRORS.

We have far outran the mere instinct which induces us to deny our sins, and we try to convince ourselves, in our atheism, that our sin is right. We plunge our rebellious hand into the very bosom of God and seek to pluck from Him the secret He will never reveal—the perfect knowlege of good and evil. In conclusion, the erudite preacher proceeded to show that the fact of our denying our sins must be very offensive to our great Creator; that we should never forget we are dealing with a being who detests anything false, and that the burden of His just indignation will surely fall upon us, and that indignation will burst forth in a torrent to which the eruption of Vesuvius will be but as a dream, the simoon of the desert but a passionate kiss. It will come in its violence, its fury and its force, with its lightnings and lava, and sweep away from earth all those who have wittingly erred. We forget the fate of Sodom and Gomorrah, looking upon it as a worn-out tale, yet history proves that those cities were destroyed—that they were annihilated in consequence of the sins of the inhabitants of them—and, as we read, we should think "if these things be done in a green tree what will be done in one that is dry?" We are much better instructed in theological matters than our ancestors were, and, therefore, we are much more worthy of punishment if we deviate from the right path. If human nature is not impotent to regenerate itself it must awake from its lethargy and make rapid strides in a different direction to that which it has lately been taking or else utter barbarism, the fearful state of

BLIND IDOLATRY,

will supervene. Our only hope is that, finding ourselves drifting toward that dreadfully destructive lee-shore on nearing which we loose all faith and "curse God and die," we turn to prayer, and, placing implicit faith in the great originator of our being, endeavor to so walk through the paths of life as to merit an inheritance in the kingdom of heaven.

THIRTIETH STREET METHODIST EPISCOPAL CHURCH.

Solicitude for the Salvation of Souls—Sermon by Rev. H. H. Birkins.

The beautiful weather was as influential as the successful revival which is now progressing at the Thirtieth street Methodist Episcopal church in causing a very large attendance upon the services in that church yesterday morning. The pastor, the Rev. H. H. Birkins, occupied the pulpit and preached, basing his remarks upon the text, "Brethren, my heart's desire and prayer to God for Israel is that they might be saved."—Romans, x., 1.

He said:—The great controlling purpose of Paul's life as an evangelist was to awaken, instruct and save the impenitent. How clearly and constantly was he actuated by this ennobling motive! With him this was no tame, spiritless aim, but a vigorous, ever-living purpose, giving tone to his character and complexion to his life. Amid the fluctuations of popular favor, the frequent vacillation of friends and the fiercer assaults of foes, he stood like a surbeaten rock, ever saying, "None of these things move me." He retained the grand inspiration of his purpose until the gory tide of martyrdom rolled its billows against him, and then, released from earth, his spirit passed triumphantly home to God. The topic suggested by the text, which breathes forth the infant love, tenderness and anxiety of Paul, is

SOLICITUDE FOR THE SALVATION OF SOULS,

and in this connection we first remark that true solicitude for souls is the material product of Christianity. Paul furnishes a striking example of this truth. At one period he is seen as a bold blasphemer, at the head of a band of murderers, intent upon the extermination of the followers of Jesus. Soon, under the transforming power of Christianity, he leads another band, beneath the folds of the bloodless banner of Christ. When Christianity transformed his nature the current of his thought and life were changed, and he prayed for the conversion and consequent salvation of Israel. It cannot be denied that Christianity inspires this

SENTIMENT OF SOLICITUDE.

When invested with the spirit of Christ man is bound to the vast fraternity of souls by the link of love. Christianity not alone inspires, but develops this sentiment. There may be beauty and wealth deep in the earth, but they are valueless until they have been worked out into the light. The acorn must not only have capacity to germinate, but conditions favorable to the process of germination. So solicitude is not only produced by Christianity, but developed to its most effective forms by the same power. Religion not only kindles a glowing desire for salvation, but keeps it flaming in the soul. Napoleon recognized the self-perpetuating power of religion when he said, "The religion of Christ subsists by its own force." His empire, with all its grandeur, had inherent tendencies to decay, and, despite his vast and valiant armies, it tottered and fell; but Christ's kingdom exists by its inherent force. Let this wonderful, self-expanding power of piety be infused into the soul, and it will naturally develop all noble and needful sentiments. Let those who know they lack these sentiments come to the cross and catch the spirit of Christ; then they will have religion enough to feel for others and be saved themselves. Solicitude for the salvation of others has different degrees of intensity. All are not equally or similarly affected by the same truths. While the sympathies and feelings of one mind are instantly and powerfully excited by some beautiful scene in nature, some grand work of art, or some glorious truth, the emotions of another may remain dormant. Solicitude for souls is intensified by a clear perception of the peril to which the impenitent are exposed, and also by force of personal attachment. Therefore this feeling will avail only in this life. It has its limit as to time. It is an impulse whose tide of sympathy wells up for the living, but never rolls upon the pallid ranks of the dead. It cannot exist beyond the present, inasmuch as it would partially or entirely destroy the joys of heaven. These intense anxieties and earnest efforts are manifestly inconsistent with the being and blessedness of the soul in the future. Christ represents the rich man in Hades manifesting intense desire for the salvation of his brethren; but, alas! his wishes were of no avail. In concluding Mr. Birkins enjoined his hearers to cherish deep concern for the future welfare of all souls. He also urged the impenitent to yield to the solicitations of loving Christians, and, as an argument to move such people, he added:—There will be no Calvary, crowned with the cross and sprinkled with atoning blood, in eternity.

ST. PAUL'S ROMAN CATHOLIC CHURCH (HARLEM).

Sermon by the Rev. Father McGuire on the Sins of Calumny and Detraction—Denouncing the Press and Harper's "Nast," the Caricaturist.

At St. Paul's Roman Catholic church, 117th street, near Fourth avenue, yesterday, high mass was celebrated by the Rev. Father O'Keefe, the curate. At the conclusion of the first gospel the Rev. Father McGuire, the pastor, ascended the altar and preached an eloquent and soul-stirring sermon. He took his text from the first verses of the eleventh chapter of St. Luke, in which our Saviour teaches His disciples to pray, casts out a dumb devil, confutes the Pharisees and pronounces woes against them for their hypocrisy. The reverend gentleman began by saying the Gospel which he had just read was unusually full of Christian teaching. There was no circumlocution about it, but its application was direct and full of meaning for all. The great principles of Christianity are taught by it. We profess to believe in God, and we assure ourselves that for Him we would lay down our lives; and yet we are as bad as the Pharisees, because we do not follow Him and do as we should. What is slander and detraction? It is to speak and publish our fellow man's faults for the purpose of injuring him. It is taking away his character, without which he cannot live—derogating his character or injuring him in any way. There is another sin even worse, and that is calumny. Detraction may be true, but yet not the less greater the sin. You calumniate others when you say of them what is not true. We know that those who detract cannot enter into the kingdom of heaven. You will ask, then, may we not say what is true? You may not if what you say be for the purpose of injuring your neighbor's character, and if you do it you commit mortal sin. And if it be not true you commit calumny. You should love your neighbor as yourself, the Scriptures tell us, and yet you would not wish your neighbors to speak of you as you do of them. You therefore give the lie to God, for it is committing a sin against truth and justice, because every man has a right to his property. If you deprive him of that you sin against justice. There is no man who does not regard his character as his most valuable possession. Injuring a man in this way is not only sinning against charity, but justice. This is so common that it is hardly noticed. It is like an object in the Central Park—interesting to strangers, but to us who see it frequently it has no attraction. People glory in this sin, and use it with the same satisfaction that the Indian does the scalping knife and tomahawk in taking the life of his enemy. The reverend Father then drew a laughable picture of three or four old or young ladies on a visit to some acquaintance, and humorously described the backbiting that then is carried on about some unfortunate person, of their own sex generally, who has been guilty of some irregularities.

There is no trial more painful to confessors than to be continually called upon for absolution by persons guilty of those two mortal sins. Continuing, he said:—But you may say you have been in the company of persons who indulged in conversation in which those sins were committed, and that you could not help taking part in them. That is no excuse. In such cases, if you know anything good of the person or persons who are being detracted you should at once speak it; but if you do not know anything good of him or them you should hold your tongue, and by a severe countenance show those present that you do not encourage aspersions on others' characters. And in alluding to this sin, to which so many of you, my friends, are addicted, without deeming it of the least consequence to your own future welfare, am I to pass over the detractions and calumnies that are indulged in from day to day by the public press of this city? Shall I say nothing of the calumnies that are heaped upon the Catholic community of this city, especially by the most corrupt and the most debased press in the world? And yet it boasts of being the educator of the public mind. There is one periodical particularly, which, because of its calumnies on the Catholics of this country, and the Irish people especially, deserves public condemnation. In its numbers are to be seen from time to time beastly caricatures and reading matter which no one possessing a correct sense of intelligence or refinement would allow to come under the eyes of his family. The author of those caricatures is a fellow known by the name of "Nast," a caricature himself upon humanity, worse, even, than any of which he has been the author. Another letter supplemented to his name would make "Nasty" of it, and, indeed, that would be the title he should have adopted, instead of the one he has, for it would be the most appropriate. In this strain Father McGuire continued for some time to denounce the education which the kind of literature now in circulation in this country was calculated to give to the rising generation.

Father McGuire, in conclusion, begged his congregation to be charitable toward each other, and to avoid in the future, above all, the sins of calumny and detraction. These two sins had become so common that he had come upon the altar with the intention of treating the subject as thoroughly as he knew how, for the purpose of warning them against them in future, but he had already detained them too long, and he would postpone what he had further to say until another day.

SWEDENBORGIAN CHURCH.

Lecture by Rev. Chauncey Giles—Genesis, Geneology and Man.

Rev. Chauncey Giles last evening delivered the seventh of a series of lectures on the above subject at the Swedenborgian church, in East Thirty-fifth street, taking for his text the words:—"And God said, 'Let the waters bring forth abundantly the moving creature that hath life,'" &c. The pastor stated that many of the difficulties which men have in understanding the divine works grow out of the imperfection of language. That which takes place simultaneously is described as though it was successive. One day God made light, another land, another trees, and another fishes and birds, and so on. So far as we know anything of

THE DIVINE METHOD OF CREATING,

the first step is a rude outline of the thing or animal to be formed on its lowest plane, then the unfolding of new forms. Each step is carried along in harmony with all the others, but still is kept distinct, and grows more distinct the further we go, and, completed, the work embraces every step from the first to the last. There must be dry land before plants, and plants before animals, and both before man. Geology shows that the creation of plants and animals was nearly simultaneous. The four great classes of the animal kindom are formed much