RELIGIOUS.

The Preaching of the Gospel and the Worship in the Churches of the City and Neighborhood.

Consecration Service at St. Patrick's Cathedral.

Henry Ward Beecher on the Psychology of Rejoicing.

FROTHINGHAM ON NON-CONFORMITY.

Bishop Potter at St. James' Church, Harlem.

Father Gavazzi on Justification by Faith.

LYRIC HALL.

Who Are Conformists and Who Are Non-Conformists—Sermon by Rev. C. B. Frothingham.

The radiantly bright sunshine of yesterday brought out, in all the radiantly bright colors of spring, the congregation worshipping under the pastoral ministrations of Rev. C. B. Frothingham, at Lyric Hall, opposite Reservoir square, on Sixth avenue. His subject yesterday morning was "Conformity With the World," and his text, "Be ye, therefore, not conformed to the things of this world, but transformed." To understand the full significance of these words it must be remembered, he stated in beginning, that Paul, as well as the rest of the Christian world, were expecting the speedy end of the world. Nations would live no longer, temples would pass away, stately civilization would be at an end. Hence came the injunction of Paul, as recorded in the text. Why should they vex themselves about riches or honors—why go to wars—why meddle with government—why engage in commerce—why build ships or houses? It was idle to be troubled about anything except to be prepared for the great change to come. The

MORALITY OF NONCONFORMITY

with the world was taught. This has been a special teaching of the Roman Catholic Church. Protestantism was begun in its origin, that begetting Protestantism begot science and literature and the arts. Protestantism locks up nunneries and monasteries, and yet a tinge of the old superstition of separating the secular and the religious remained. After further remarks of introductory character he proceeded to illustrate various aspects of conformity with the world. It was of small moment whether ladies wore their hair in the form of a pyramid or a leaf. Fashion ruled. Those born into the world of society must conform to its laws, however much they disapprove some of them. Because there is something in

THE MARRIAGE RELATION

against which we rebel, to say that we will have nothing to do with it and live promiscuously would be craziness. So in politics, one must conform to the traditions of the party. So in the religious world; to some rule or ritual there must be conformity. One might wish greater freedom on Sunday, might wish to open galleries of art and museums and fields of improvement, and yet be careful and not violate the peace or outrage the general popular sentiment. But if there is to be no non-conformity—if we are never to distance our traditions, never to look over the fence, then are we fixed forever. Are there no boundaries beyond? Yes. The everlasting laws are driving the world on. The pines must drop their scales, the grass must grow green, the oaks must expand and lengthen, the roses must bloom. There is rest nowhere. There is not half an hour's silence in heaven. Look at the everlasting hills, rock-ribbed. They are but the creatures of the sunbeam and the rain drop. There is no such thing as conformity. Those who try it fail. Jesus did not isolate himself. He did not determine to leave the old Church and establish an independent one. At the time of the Protestant Reformation the Roman Catholic Church was doing its best to keep religious principles fixed; and so did Luther in his way. William Lloyd Garrison, one of the best of our non-conformists, did his very best to keep within the old limits. Non-conformity is a simple

THING OF NECESSITY.

There is non-conformity where none is intended. He referred at length to the late Frederick Dennison Morris, of London, as an example of the necessity of non-conformity. He was a transformer. A preacher in Brooklyn stands in the old place, and yet transforms. It was so with the rationalists in religion—they were transformers. A good many talk of the lowliness of the Christian—of the lowliness of Jesus. This was a great mistake. The whole thing is embodied in a thought magnificently expressed by Fred Douglass—one with God. On the mountain top there could be no lowliness to the Christian. There was communion there with God. The nonconformist is one who

STEPS OUT

of our world into another; out of the shallow world into the world of deep thought; out of the world of fashion into the world of staid common sense; out of the world of show into the world of substance; out of the world of technical Christianity into the world of rationality and broader views. The grander the world the grander the companionship.

GRACE CHURCH.

"Coming Events Cast Their Shadow Before"—Sermon by Rev. Dr. Potter—A Wee Bit of "Cincinnati."

Grace church yesterday morning was well attended by a fashionably-attired congregation. The weather was particularly propitious for the donning of spring gossamers, and the ladies took advantage of the favorable weather, it being the first Sunday within the last month on which one could wear spring garments without the liability of catching cold and having their "new clothes" sprinkled. In fact the

DRESSES OF THE LADIES

seem to have gathered beauty by their long confinement, or else it was the happy contrast of weather and goods that made them appear to such advantage yesterday. Although the cause is but hypothesis, the effect is a reality.

The sermon was preached by the Rev. Dr. Potter, who chose for his text a passage found in the second lesson, which had been previously read, about the people taking their sick and infirm and placing them on the roadside, that the shadow of Paul—before whom the lying tithe-payer had a few hours before fallen dead—might fall upon them and cure them of their infirmities. Dr. Potter's object seemed to be to prove that "coming events cast their shadow before." The old maxim received from the Doctor many novel and convincing proofs in support of itself. The gist of these will be found below.

Although we do not always receive from God the blessings we ask for in a direct manner, we can trace the origin of other and greater blessings to Him, who in his all-wise mind has not seen fit to give us just what we asked for, for the reason that He does not consider it necessarily conducive to our good. For instance, when we ask to be spared from some pending trouble, God does not always see fit to grant our request, but, far from denying us His grace, He often gives us a blessing of a hundred fold the magnitude of the one we asked for. He gives us the strength of spirit to stand up against the temptation or calamity from which we asked to be delivered. In fact, many of us forget to ask for what we want in the manner that Christ did when He prayed to have the chalice taken from Him. He epilogued this prayer, as we should also do, with "Thy will, O Lord, not mine be done." We may try to raise the fallen to the platform of society again, we may found asylums, protectories, reformatories and houses of correction as many as we will, but it has been proven that we cannot reform, protect or correct the

FALLEN ONES OF SOCIETY

unless we change the atmosphere in which we place them. I mean the moral atmosphere. When we have changed the moral atmosphere in which we place those to be reformed the changing of the same will be the shadow cast before the reformation. "When will we have religious toleration?" is a question of some moment at the present day. When we shall have it shall be known when the coming event casts its shadow; and "how will you know the shadow?" You shall know it; for it shall be the disinterestedness among Churches; yes, disinterestedness among Churches shall be the shadow that the coming event of religious toleration will throw. In fact, this disinterestedness, not among Churches, but among men, will be the shadow of many events which will be of the greatest advantage to all of us; for it is disinterested men that we want at the head of affairs, and the appointment of such men will be the shadow cast by our prosperity. When a man goes home in an unamiable mood, although he gives no outward signs of the same, he is avoided by every one, his servants cower before him, his children seek apartments apart from that of their father, and those who are necessitated to be in his presence are quiet, and speak but when spoken to. There are women who, although one never speaks to them, can be relied on as icebergs. You may have been in the company of a lady, and, before speaking to her, you knew well what she would say when you did speak, and how she would say it. The warning of the coldness will be the shadow that true religion among women will throw, just as the coldness is an indication of their present lack of religion.

ST. JAMES' CHURCH.

Sermon by Bishop Potter—Confirmation Service.

The fine weather yesterday, and the expectation of witnessing the confirmation of some new members to the Episcopal Church, were sufficient to induce a large attendance at the morning services at the St. James' church, in Seventy-second street, between Third and Lexington avenues. Bishop Potter, of the diocese, presided, and was assisted by the Rector, Rev. Cornelius B. Smith, and Rev. George S. Converse, of Boston. The music was in keeping with the importance of the occasion. "Nearer My God To Thee" by the choir, consisting of Miss Ida Hubbell, soprano; Miss Sarah Lund, alto, Mr. J. S. Snipes, tenor, and Mr. J. V. Yatman, was very finely rendered, as was also the introductory voluntary on the organ by the organist, Edward G. Jardine. The sermon was preached by the Bishop, who chose for his text St. John xxi., 22—"Jesus said unto him, If I will that he tarry till I come, what is that to thee? Follow thou Me." The proofs of Christ's resurrection, he began, of His glorious triumph over death, are clothed in mystery, as was the forty days preceding it. When, after the ascension, He came to His apostles He was unknown; but what was their final joyous recognition of him! And none of them dare ask Him, who art Thou? for they knew it was God. He says to them, "Feed my lambs; follow Me." This was the duty of the apostles; this is our duty. The adorable one will not draw aside the

VEIL THAT HIDES THE FUTURE.

He simply says follow Me. We must do this in faith. Give all our thoughts to the anxieties of the duty before us. Were futurity known it would destroy patience, unfit us for the discharge of our duties, unfit this world for a place of probation. What we most need in this world of fleeting shadows is the path of duty made plain; and to seek to penetrate further is to take our thoughts from duty to impertinent curiosity. An example of this is given in the words of Christ himself, "Many will seek to enter the gates, but without success." They have sought to enter, but with such abstracted attention as not to be able. Trouble not yourself with responsible problems and solutions; concentrate all your energies, for you will need them all to serve God and save your soul. In that last interval before His ascension He says to His disciples, "You shall be baptized before long;" they said, "When shall we be delivered from that foreign power, the Romans?" He answered them, "It concerns you not, the time of the Cæsars; but Christianity shall eventually prevail." It has prevailed; has swept continents, taking in its course kingdoms and empires. All religions have bowed beneath it. He told them not what they asked. He told them what was better. So it is God seldom gives us what we ask. He gives us more.

SHORT-SIGHTED MORTALS

seek to pierce the future; but the hidden oracle without gives no response—all is a vast unknown. When viewed rightly, what a wonderful thing is human life! Men, apparently absorbed in the frivolities of the moment, with a death warrant in their pocket. It is marvelous the attention paid to temporal interests. After, eloquently enlarging this part of his discourse, the reverend speaker exhorted mankind to give up the ten thousand questions which are beyond the reach of the human intellect, and which do not in the least affect our faith, so that when we reach the other shore we may wake up in His shape and eternally partake of his felicity.

The eighty-eighth hymn was now sung, during the progress of the first two stanzas of which about twenty-five applicants for confirmation kneeled upon the chancel and ranged themselves about the altar. The singing now ceased, and the aged Bishop pronounced with a slightly tremulous voice the words which were to make the kneeling throng a part of the Episcopal Church for life. As he laid his hand on the bowed head of each and uttered his benediction, not a sound save his voice was heard throughout the church.

Prayer was now offered up by the Bishop, the newly confirmed still kneeling; after which they arose and he addressed them, abjuring them to wage eternal war against sin, to declare, on all fitting occasions, their religion; to try to keep their consciences pure and tender; never to let their

PUBLIC PROFESSIONS

outstrip their belief; never to profess to give all and keep part. God does not demand all; there is not a single passage of the Scriptures that indicates it. Every day that All-Seeing Eye is looking down and reading our hearts. Keep them, then, innocent.

THE CHURCH OF THE MESSIAH.

Rev. Charles E. Grinnell, of Charleston, Mass., preached at the Church of the Messiah, corner of Park avenue and Thirty-fourth street, taking for his text Romans ii. 15—"Which show the work of the law in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." The reverend gentleman delivered a very short, philosophical essay on conscience, that faculty of the soul that impels us to do what we believe to be right. Reason, its companion faculty, shows us what is right and conscience urges us to follow its dictates. Servitus opposed Calvin according to the dictates of his conscience. Calvin burned Cenitus with the approval of his conscience. In reason but one of these would be right. Conscience may be weak or indolent by habit. Cultivation educates the moral sense.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

Mr. Beecher Preaches on the Psychology of Rejoicing—The Use of the Sorrow and Pain of the World—Charming Illustrations:—Flowers, Babies and Pianos.

There was the usual crowd within and without Plymouth church yesterday morning. When the house was packed by the ushers, after the most approved principles, there was still a large overflow that went away sorrowing, carrying their discontent with them, to some neighboring church. The choir, that next to the pastor, is the attraction of the service, was strengthened and made more melodious by the presence of Miss Sterling, whose absence has been rendered conspicuous for the last few weeks, and will be more manifest shortly, when she retires finally from the membership of the choir. Mr. Beecher's subject was the "Psychology of Rejoicing." He selected his text from Paul's epistle to the Philippians, iv., 4-7—"Rejoice in the Lord alway; and again I say, rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God that passeth all understanding shall keep your hearts and minds through Christ Jesus." The introduction was an answer to the inquiry whether in the sermons on the Mount, in the New Testament generally, and in Christianity, as a whole, there was more of joy than sorrow. The answer given, which, in the giving abounded with several charming illustrations, was that there was more of joy. One of the illustrations was as follows, and will serve to indicate the main thought of the introduction:—Florists advertise packets of seeds; twenty for a dollar; thirty for a dollar and a half and so on, and on the papers in which the seeds are packed they describe the colors of the flowers that are to come forth—one is to be a "gorgeous purple," another a "beautiful pink." You take the seeds; you plant them in cold ground, in an unfriendly shade; you neglect them after you have planted them, and there come up

MORE WEEDS THAN FLOWERS,

and probably all you get is one or two shabby, straggling, thin blossoms. You say that the man who sold you the seeds is a humbug, for you have not got your "gorgeous purple" nor your "beautiful pink." But you might have had, if you had only treated the seeds fairly. It is so with Christianity. Men say that they don't get the joy out of religion that the New Testament leads them to expect, but you don't treat Christianity right, else you would. Now he that takes the Lord Jesus Christ, as He is revealed to us by the Apostles will, find in Him God drawn near to Him, and find himself brought into personal relations with God. We cannot see God by our mere senses. We look up in our sorrow to the blue ether as though we would see God, and how cold it looks. We say, in our despair, "Is there a God? Is He more than an engineer who has set this vast machine of the universe going?" And we have no answer, except in this—God is brought near to us by Jesus Christ. Christ came that He might bring God near to man. In Christ there is a divine energy from which there arises a divine intercourse between this divine nature and the human soul. Now, the greatest satisfaction to me is that God does do everything of His own supreme will. There is no prayer that I can utter with more earnestness than that which says, "Thy will be done." It is the divine nature that loves to restore men—loves to recuperate men. Have you never seen the little children in the family gather around the grandmother's lap, and look up into her venerable face? Have you never seen her with her clean white frilled cap, and her serene, happy countenance, with her silvered head, bending over the happy group? Why does she draw all these little ones, fresh with their young life, to her? Why, because she loves to do it; it is her nature; it is her supreme delight; and her love and her delight brings the children to her. You get into the grounds of a good man's castle; he sees you, and he says, without one word or sign of preface,

"GET OUT! GET OUT!"

Why is he so rough? Why is he so churlish? Why is he so uncouth? Well, he delights to be so; it is his nature. Christ has brought God near to us, and has made plain to us why it is that we love God—because He first loved us. This divine love is responsive in men; it may be very feeble, but the love of God finds an echo in all men's souls, wherever God teaches the heart. You go into the showroom of Steinway's pianos; you touch one of the pianos, bring out a chord. Well, such is the sympathy that all the other pianos in the room will vibrate. It may be very feebly, but the vibration is there. It is in this way that the divine nature is made manifest in men. This shows us, too, that it is not He that is reconciled to us, but that we are reconciled to Him. I hold, however, that pain bearing is part of the remedial scheme, part of the remedial agency. I said something in this connecti n last Sunday morning, and I don't take back one word I said then. No, I would rather take back all the soft words and utter them again in words of thunder, that I might express my horror at the thought that God had created pain for the sake of pain, anguish for the sake of anguish. God is gentleness, is mercy, is goodness, is love, is benevolence, but He will not by any means clear the guilty. Thank God for that. There is no other power that has such renovating influences as love. No man ever looked upon the beauty of the character of the Lord Jesus Christ and became weary. It is the invisible that has the greatest influence over us and which draws out our love. I knew very little of

MY MOTHER,

a great deal of my father; she was invisible to me very early in life; but how all my life my affections have gone out towards her, how I have looked up to her, how the yearnings of my soul have been towards her and what a pleasant memory has been the little I did know of her! Mr. Beecher here used an illustration, that never fails him in drawing out the sympathies and also the tears of his congregation, namely, the little children who have died in infancy, and the memory of their little ways, that remain as a balm to the aching void that their death has left in so many bereaved parents' hearts. We rejoice in Christ; He is invisible to us. The secret of our rejoicing, then, is this—"Rejoice in the Lord." Well, men ask if this is so why is there not more joy in Christians than there is? The answer is, you do not plant the seeds right. If your being is pervaded with the influences of this goodness and love of God then you will have a peace that passeth all understanding. You say, "I am so harassed with care." Well, then, cast your care upon Him who careth for you. There is a provision made in Christ for your care. You say that God has dealt with you so severely. Remember "all affliction is not for the present, greivous, but joyous, for it worketh out the more peaceful fruits of righteousness." Suppose the earth were sensitive, and when the spade was first put into it it cried out in pain, and it were to stop the planting of the seed, the rich blossoming, the blessed fruits that by and by it yielded. The sermon closed with a reminder of the time that was coming to all of us as certain as that the ocean was rolling on its course to-day, when our sorrow would be exchanged for joy and eternal gladness.

TALMAGE'S TABERNACLE.

Father Gavazzi's First Sermon in America—Justification by Faith—An Eloquent Discourse and an Immense Congregation.

Father Gavazzi preached his first sermon in America yesterday at the Brooklyn Tabernacle, on Schermerhorn street, between Nevins and Powers streets. The building was densely crowded long before the opening of the services, and hundreds were unable to gain admission. Rev. Mr. Talmage, the pastor of the church, Father Gavazzi and Rev. Dr. Thompson were seated on the platform. After singing by the congregation and prayer by Dr. Thompson Mr. Talmage came forward and said:—

In the name of the Lord Jesus Christ and of the American Church I welcome to our shores Father Gavazzi and the Rev. Dr. Thompson—Dr. Thompson, long known and beloved in this country when a pastor among our people. Of Father Gavazzi I need not say he has suffered all things for Christ's sake but death itself, and I am hoping that through the ministry of these brethren coming to us as Commissioners from the Free Church of Italy that God's kingdom may be mightily advanced in our midst, and the redemption of Italy hastened. Father Gavazzi will now address you.

Father Gavazzi then stepped forward, and, after glancing over the congregation carefully, announced his text. He spoke with a strong Italian accent, and his hearers found difficulty at several points during his remarks in understanding him. As a general thing, however, he spoke plainly. He has a very dramatic delivery, and speaks with much force and earnestness.

FATHER GAVAZZI'S SERMON.

His text was from Romans, iii., 28—"Therefore we conclude that a man is justified by faith without the deeds of the law."

In these days of human infallibility and materialistic ritualism, he said he should be permitted to open his American mission that day by telling his Christian friends that they were still preaching in Italy the great fundamental Christian dogma of justification by faith. He did not call it a Protestant dogma, because justification by faith was not a Protestant dogma. It was not Luther's dogma: it was anterior to Protestantism and to Luther. It was an apostolic dogma. It was the dogma of Christ Himself, and therefore it was the real basis of true Christianity. Where there was no justification by faith, he continued, there was a mock Christianity, and where there was a justification by works there was an idolatry, but no Christianity. But when we said "justification by faith" we must understand that it must be taken relatively and not absolutely, because, after all, it was not the faith that justified the soul, because faith was not the primary, the efficient cause of our justification, but only the secondary instrumental cause of it. Justification was through faith in Jesus Christ, and then the act of justifying the soul came from God, the Father—justification from the Father, who, according to Paul himself, was the great justifier; so that Christ stood at the root of our justification. Faith was only the instrument of it. There was a material comparison, he said, to explain his mind. The sun shone over the creation and beautified it, but

NOBODY COULD SEE THE SUN

and the effects of its light if blind. But then came some subsequent questions. Were the eyes of the individual man, the preacher continued, perchance the origin and cause of the light of the sun? No; because this sun shone without the eyes of the individual man. Moreover, were the eyes of the individual man the cause that men saw the sun? No. What, therefore, were the eyes of the individual man? They were instruments to convey exterior objects lighted up by the sun. So it was in his subject. Jesus was the spiritual life of our spiritual world, but nobody could see Him. Therefore we need moral light to see Jesus, and moral light was faith which was the instrument to convey to our souls the light that shone over Jesus Christ. Jesus, then, was the cause of our justification; faith was only the instrumentality of it. When we said faith was the instrument of our justification we said faith exclusive of works. When He spoke of works let it be understood that He spoke either of the works of the individual man or the works of the Church. It must be faith and faith exclusively, because if justification were by works instead of faith there would be a flat denial of all the revelation of God. There would be a substitution of man instead of God. First of all, if justification went by works instead of faith, there would be a flat denial of the revelations of God. He was not there to repeat the many hundred passages in the New Testament where we found it clear that faith is at the bottom of our justification. He would say that no one could go to the Father except through Jesus Christ. Jesus was the way, and to believe in Him was to be saved. Therefore faith was the instrumental cause of our justification through Christ. It was such a fact that we could see it clearly in the Gospel, even when speaking of material miracles performed by Christ when living among us. Wherever He found faith in the applicants

HE PERFORMED A MIRACLE.

He refused miracles to the Sadducees, but wherever he found faith performed miracles. Among others He gave light to the blind man and He cured the woman laboring under issue of blood, saying to her, "Thy faith hath made thee whole." Let us take a moral miracle—the conversion of the woman who was a sinner in the town. We read in Luke that she went to dear Jesus and was much forgotten and much forgiven. People would say perhaps it was because she loved much. Yes, but there was an expression in Luke which spoke volumes on behalf of his subject, and the expression was how the woman knew that Jesus Christ was her Saviour. Not through love, because love was the effect of faith, but not the cause of faith. She knew that Jesus was her Saviour by faith, and faith sent her to Him and was the cause of her justification, because when Jesus dismissed her He said unto her, "Not thy love; go in peace; thy faith hath saved thee." Faith performed that moral miracle of the conversion of that woman, which was a proof, Father Gavazzi said, of his argument that it was through faith in Jesus Christ that our souls were justified. Let it clearly be understood that if a man could justify himself by his own deeds he became his own justifier. Nay, more. "If I can justify myself by my own works," said the preacher, "I don't believe Jesus Christ and the Lord Himself." If he could justify himself by his own deeds he would be the author of his justification; but that was a physical as well as a moral impossibility. It would be a substitution of man instead of God, the Saviour. You don't think for a moment that if

A MAN WERE TIED ARMS AND FEET,

with a millstone hanging from his neck and plunged into the ocean's water—that under those circumstances he could float? Could he swim and get ashore in safety? No. Under these circumstances he must go the bottom of the ocean and be drowned to death. That was one condition. We sank in the depths of corruption. Tied hands and feet we cannot help ourselves. We need somebody to carry us in safety to the shore, and that was only Jesus. Therefore, for us to save ourselves—that is to say, justify ourselves—it was a physical and moral impossibility. Let us take the argument scripturally in hand. We knew from Paul that we were all sinners. We had all sinned in Adam. He did not say that we actually sinned in Adam. No. We did not commit the sin of Adam himself, but we bore the effects of this sin of Adam. We were here with the fatal results of that sin—our moral corruption—the inclination to do evil—the repugnance to do good. We were all sinners in this respect; we were all sinners in Adam and the Apostle continued—"The wages of sin is death." We all die in Adam. Could you imagine

A DEAD MAN DOING ANYTHING

in his own behalf to restore himself to life? No; it was again impossible. We are all dead, morally, in Adam. No man born of Adam could justify any man; but Jesus was not born of Adam, and, therefore, Jesus could justify a man by his own righteousness.

Some had imagined, continued Father Gavazzi, that we could help justification by faith through our good works. Unfortunately that was the legal doctrine of the Council of Trent. Faith, accompanied by good works, had led us to be consistent and logical. Even according to the Roman Catholic Church works done by a sinful soul were dead works. Now, could dead works do justification to any soul? Those works were merely human works, and never had the power of spiritual actions. Let us imagine that good works help faith in justifying the soul; but then they must be good works. But the unjustified soul could not produce good works—only dead works. The works of an unjustified soul, therefore, could not justify any soul. He desired to say frankly that any men or women, doing as they imagined good works, such as penance, pilgrimage, prayer, &c., until they were fifty years of age, at the end of fifty years would not have made one step towards justification. It would be all time lost. The principal scope of Jesus Christ in coming into our world was the redemption of souls, so that, as justification was the special application of the general redemption of Jesus, it would be in our souls and not in our bodies. If justification were by works instead of faith, then, you see, it would prove that Jesus came to save our bodies and not our souls. That would be a reversal in the order of redemption. The preacher alluded to the passage that if any man were not born again he could not enter the kingdom of heaven, and then remarked that we had two generations—the material and spiritual. One was the first and the other the second birth. The first was called generation and the second regeneration. Therefore, in the regeneration of our souls all things must go on the same footing of the generation of our bodies. He did not believe the argument. For the material generation of the child you needed a father out of a child; so for

THE MORAL REGENERATION OF THE SOUL

you needed a regeneration out of the soul. To say that a man could justify himself was the same as to say that the child not yet generated could develop itself. So the soul not yet justified could not justify itself. As you required a father for the generation of the child, so you required a Father for the regeneration of the soul. Christ came to restore in our souls the likeness of God, which, if not entirely defaced, was much altered. God is spiritual and His likeness must be spiritual. The likeness must be in our souls. We are not brutes. We are men, and therefore we are not on the sphere of the creeping animals, but we are the creatures of God, and that likeness is in our souls. We had in our souls, continued Father Gavazzi, the image of the unity and trinity, so our souls were triune. There are in our souls intellect, will and memory; but the Father was God, the Son was God, the Holy Ghost was God, and so the intellect, the will and the memory were the soul. But God the Father, Son and Holy Ghost, theologically and scholastically speaking, were not three Gods, but one God in three persons; so our intellect, will and memory were not three souls, but one soul in three different attributes. Some people might say we had nothing to do. We had, then, nothing to do with our justification, and if God did not give us that grace we were not accountable for our damnation. In many instances God is blasphemed by

SUPERFICIAL CHRISTIANS AND FREE THINKERS.

In the act of justification he found three different parts—the call, the answer and the election—the call from God, the answer from man and the election from God again. In this country we had a national call which would be a reproach to every American at the tribunal of God if he did not answer the call. Your churches, chapels, prayer meetings and Bible were the national call. Had we as a nation, and then as individuals any special calls; and did we answer? Did we become real, true believers in Jesus Christ? Do not ask your pastors if you are justified, because they do not know your souls and hearts, and cannot answer. If your hearts tell you that you are real believers in Jesus Christ, then I tell you from this platform, with the infallible Word of God, you are justified in Jesus Christ and by Jesus Christ you are saved. Don't tell me, in concluding my sermon, that I have confounded everything because by making our election dependent upon our answer I have admitted that human work is the justification of the soul. Your answer is, not the work. It is only

AN ACT OF VOLITION,

and I never read in any philosophy that an act of volition was work. Without your free will and concurrence God will not save you. Father Gavazzi referred to the honors and gifts conferred on the Duke of Wellington, and said that before he received them he was waited upon by a deputation to see whether he would accept. They could not make him accept them. He did accept them, and after he died the estates passed to his son, and would pass to his heirs. They remained the gifts of the British nation. So it was with the preacher's subject. The call was from God, and He asked our concurrence and answer. If we accepted the gift of God and are elected by justification did the justification cease by our acceptance? No; it would be forever a free gift of God.

A CLOSING APPEAL.

Father Gavazzi concluded his remarks as follows:—"Let us not be ashamed of Jesus Christ. No! When soldiers are not ashamed of the uniforms of their nations, let us not be ashamed to be servants and soldiers of Jesus Christ. Let us acknowledge Jesus Christ. Let us confess Jesus Christ before our fellow men, particularly when our Jesus is mocked by some and despised by others. Let us, then, professedly and courageously acknowledge Him. What will be our reward? 'He that acknowledges me before men shall be acknowledged by me before my Heavenly Father.' Oh! to be acknowledged by Jesus Christ before His Heavenly Father is the same as to say that the Heavenly Father will receive us as His own bosom children, shall crown us with the crown of joy, the crown of bliss, the crown of love, the crown of glory eternal. Amen."

A collection was taken up for the evangelistic work of the Free Italian Church.

MEETING OF THE FEDERAL COUNCIL OF INTERNATIONALS.

Despotic Action of the London Police—Only Public Houses for Internationals to Meet In—Proprietors Warned Against Them.

The Federal Council of the Internationals held a meeting yesterday, at 100 Prince street, Citizen Maddox presiding. About forty communications from different parts of the country were read, going to prove that the society is increasing in numbers. The following resolution was passed unanimously, by Section 9:—

Resolved, That section 9 regard the action of the General Council in suspending Section 12, without first furnishing said section with a copy of the charges preferred against it, and not affording time to file an answer thereto, as extremely arbitrary and contrary to the spirit of justice; and further, the order that all American Sections hereafter to be organized to consist of two-thirds wages laborers is also a departure from the general rules of the International Workingmen's Association, and, therefore, will greatly retard the expansion of the International Workingmen's Association in America.

The following communication from the General Council of London was read and received enthusiastically:—

The work of organization is proceeding very satisfactorily here in England. We have fifteen branches, which have been started during the last twelve months; and we have difficulties to contend with that cannot exist in the United States. The public houses are almost the only possible meeting places available for the workingmen's organizations; and the police, acting under secret government instruction, threaten the landlords with all sorts of penalties, real and imaginary, if they permit meetings of men of advanced principles to be held in their houses. The screw has also been put on the proprietors of large halls, so that it is impossible to hold large meetings. The present government, which calls itself liberal, and which was put into office by the working classes, whose leaders stumped for them in 1868, seem as if they wished to drive the people into revolution. The petty police system is something abominable, and now they have a measure before the House to prohibit meetings in the public parks, where they have been held for years past without any interference whatever. Meanwhile the Mines Regulation bill, which would doubtless save thousands of lives, is left to take its chance as best it may. At the present time the following are on strike:—The London compositors. They ask for a reduction of an hour a day, and the majority of the employers have given in. The most remarkable strike that has taken place for years is the strike of the agricultural laborers in Warwickshire, "2,000 of whom are on strike." They demand a rise of wages from eleven shillings to sixteen shillings per week, and a reduction of the hours from twelve to ten. The greatest enthusiasm exists among the men, and the movement is spreading like wildfire right through the agricultural counties. Every day new unions are formed. The farmers and land owners are thoroughly alarmed, and have given the men notice to quit their cottages.

The following letter was read from the American Secretary of the Internationals in London, as regards the "split" and the resolutions adopted by the General Council:—

I must say that I wish I had as deep an insight into your dispute as I have now before the council came to its decision. The report of the Federal Council that you belong to has thrown a new light upon the subject.

Several sections have protested against the resolutions of the General Council of London. One from Harrisburg advises the Federal Council to run the "machine" alone, which May stated would be done if the Council of London does not change its rules. It was decided that a National Congress, composed of delegates from each section, would take place on the second Monday in July, in Philadelphia.

Robert H. Montgomery, Secretary of the New York Chemical Works, Maiden lane, was arrested yesterday, by officer McCormack, and held to bail in the sum of $300 by Justice Ledwith, upon complaint of George Schlegel, of the Bowery, charged with defrauding him out of $38 50 worth of goods.

FATHER M'NIERNEY MITRED.

Consecration of Bishop McNierney at St. Patrick's Cathedral.

A GREAT RELIGIOUS PAGEANT.

Eighteen Bishops and Over Ninety Priests in Attendance—Great Rush for Admittance to the Sacred Edifice—Splendid Music and Gorgeous Scenes.

BISHOP BAILEY'S SERMON.

St. Patrick's Cathedral was yesterday morning crowded to its utmost capacity with the thousands who attended the consecration of Bishop McNierney. From nine o'clock until half-past ten, the hour for the opening of the service, the people continued to flock to the church, eagerly demanding admission. Police officers were stationed at the gates on Mott street to keep order, and here there was

A CRUSH AND RUSH

for entrance that must have proved hazardous and fatiguing to the throngs of ladies seeking admission. At ten o'clock nearly every pew in the church was filled, and yet there were thousands outside hoping for a chance to get in. Around the Mulberry street entrance numbers of persons had also gathered; but though admission was here next to an impossibility, except for those provided with official passes, the waiters were rewarded by getting a good view of the dignitaries who were to officiate at the ceremonies as they arrived. The venerable prelates, who had come from all parts of the country to "testify to the faith that was in them," by their presence at the consecration, thus formed a cynosure for crowds of men and women, who flocked around them almost unconsciously. Only very few of the prelates were known to the people, and all that could be done by the crowds, therefore, was to admire the venerable appearance of

THESE HEROES OF THE CHURCH

and to wonder whence they came and who they were, and hem them in as long as they could. On the arrival of Father McNierney he was met by hundreds of his old parishioners, whose murmurs of good will the promoted priest responded to with smiles and tokens of recognition. As the venerable Archbishop McCloskey appeared the crowds reverently stood aside and allowed the holy old man an easy passage to the steps leading to the sacristy. In fact, the street in the vicinity of the Cathedral was full of the leading divines of the city, the pastors and most of the assistant pastors all having come to participate in the service.

The scene inside the church was one of those that can be seen only on gala days in Catholic churches, when priests and people alike are excited about some great event. The priest who was about to be consecrated bishop was so long and favorably known in the Cathedral parish, having spent seventeen years of his life as a minister there, that this in no small degree added to the great anxiety felt to witness the ceremony by which he was to be raised to the episcopacy. The arrangements for the pews were so well executed that but little confusion occurred inside the building,

THE SEA OF FACES IN THE CHURCH

appearing to be simply in complacent expectation of something very grand. The three altars were especially decorated for the occasion and presented a most gorgeous appearance, though nothing gaudy or tinsel-like offended the eye. The lights surrounding the sanctuary were quite sufficient for effect, while the clusters of lighted tapers, in richly gilded candlesticks of massive and elegant designs, that illuminated the principal altar showed fine taste in their arrangement. Over the tabernacle a gold cross rested in a bed of flowers, and natural and artificial flowers were elegantly arranged among the lights on all the altars, giving the entire sanctuary a most brilliant appearance.

At half-past ten o'clock the procession began to move from the sacristy: first, the cross bearer, followed by acolytes; then a number of boys dressed in red, black or white cossacks, all of whom occupied places in the sanctuary, and after these the priests, two by two. The priests after genuflecting before the blessed sacrament went down the middle aisle, where chairs had been placed for them, and as the last of them had emerged from the sacristy the bishops, vested in simple rochets, followed and took their places in the sanctuary. Then came

THE BISHOP ELECT,

supported on either side by the two assistant bishops; next came the deacon and sub-deacon of the mass, then the assistant priest and finally the Archbishop, having his deacons of honor on either side of him. While the procession was coming out and getting arranged the organ was playing, and the effect of all this pomp may be easily imagined.

BISHOPS AND PRIESTS PRESENT.

The officiating prelates and priests were:—Celebrant and consecrator, Archbishop McCloskey; assistant priest, Very Rev. Dr. Starrs; Deacons of Honor to the Archbishop, Rev. Fathers Preston and Quinn; Deacon of the Mass, Rev. Father McManee; Sub-Deacon of the Mass, Rev. Father Kane. Assistant Bishops, Bishop Loughlin, of Brooklyn, and Bishop Baker, of Portland; Chaplain to the Elect; Rev. Father Richard Brennan; Master of Ceremonies, Rev. Father Kearney; Assistant Master of Ceremonies, Rev. Father McDowell.

The Bishops present were:—Bishop De Groesland, of Burlington, Vt.; Bishop Williams, of Boston; Bishop O'Reilly, of Springfield; Bishop McFarland, of Hartford; Bishop McQuaid, of Rochester; Bishop Ryan, of Buffalo; Bishop O'Hara, of Scranton; Bishop Shannahan, of Harrisburg; Bishop Woods, of Philadelphia; Bishop McCloskey, of Louisville, Ky.; Bishop Becker, of Delaware; Bishop Farrell, of Hamilton, Canada; Bishop Horan, of Kingston, Canada, and Rev. F. Wadhams, Bishop elect of Ogdensburg.

The priests who attended numbered over ninety, and among them were some from Brooklyn, Jersey, Montreal and Albany. From this city nearly all the pastors were present.

In yesterday's HERALD a full description of the consecration service was given, so that it is unneccessary here to repeat it. The service in all its parts was most solemn in the extreme. Much of it was concluded before the gospel, the new Bishop having by that time been consecrated with the oils.

The appearance of the bishops in their purple dress, the glittering vestments of the officiating bishops and priests and the pretty appearance of the attending boys in cassock and surplice all made up almost a

A RELIGIOUS PANORAMA,

so constantly varying were the different parts of the ceremony and so strangely solemn were they in the earnest and devoted manner in which they were performed. Scarcely had the oath been taken than the familiar mass went on, and then came the solemn scene of the prostration and the singing of the litanies, the responses to which were given by all the priests along the entire centre aisle. Then there was the still more impressive ceremony of the anointing of the elect with oils and chrism, after which he was led to a side altar, his forehead swathed in some white cloth. The familiar mass again continued, one going on at the high altar by the Archbishop and another at St. Joseph's altar by the elect. Then there was the blessing of a crozier and of the mitre; the assumption of both by the new bishop, and after all this the Archbishop resigned the episcopal throne and the new bishop was placed upon it. Then Bishop McNierney was led down the centre aisle, as it were, in triumph, and while he was making the circuit of the church, scattering his fresh episcopal blessings, a Te Deum was sung by a full choir. The mass was concluded by the Archbishop, the new bishop officiating also at the high altar.

These few leading scenes out of a number of less prominent ones will readily show

THE CHANGING BEAUTIES

in the service the Church uses in the making of a bishop. From first to last there was either a touching act of humiliation and faith or the chanted prayers of the Church for one about to be dignified, or the ever-solemn parts of the never-tiring mass or some grand burst of organ and voice telling of a great festival, or all together.

The venerable Archbishop, who was obliged to fast yesterday until the service was over, never faltered in his sacred duties, and the sweet tones of his voice as he sang the long prayers over the new bishop were impressive to the last. In all the ceremonies there was not the slightest want of due preparation visible, scene after scene shifting with extraordinary precision. This was due to the excellent manner in which the Rev. Father Kearney acted as Master of Ceremonies.

The crozier, cross, ring and mitre which Bishop McNierney wore yesterday were

GIFTS FROM SOME OF HIS MANY FRIENDS

in this city. The cross and ring were made expressly for him at a well known house in this city, but the crozier and mitre came from Europe. They are all of the most superior description.

BISHOP BAILEY'S SERMON.

After the first gospel Bishop Bailey ascended the pulpit and delivered the following discourse, taking as his text the command of the Saviour to his Apostles—"Go, therefore, and teach all nations." On such occasions as the present, my dear brethren, it is customary to make a discourse upon same one of the glorious attributes or privileges of the Church of God, in unison with the festive character of the solemnity itself. It is in this spirit that I shall speak to you to-day of the office of the Church as a teaching Church—*ecclesia docens*—as the means established by God for the diffusion of His divine truth among men. One of the duties of the newly consecrated bishop will be to declare to those committed to his charge the whole counsel of God, and this he will be able to do with confidence and authority, because he will teach not what he has received from men, but the revelation of the Church of Christ as deposited in His Church and preserved by the immediate action and guidance of the Holy Ghost, the spirit of truth, from all admixture of error or uncertainty. At the present time, however, I shall only have time to urge

THE CLAIMS OF THE CHURCH

from reason, as proving that the very idea of a revelation of God's will to man necessarily implies an infallible teacher. It is not necessary that I should enter upon any long discourse to prove to you that man in his present fallen condition needs a divine revelation. The whole history of the human race shows that without this he becomes the victim of the most shameful errors. Not only the poor African, as we have seen him in St. Domingo, loses the elevating influences of Christianity and goes back to fetichism and devil worship, but the intellectual, clear-headed white man, as soon as he rejects his divine guidance, wanders off into errors and delusions that the old pagans even would have been ashamed of. Even in those things in nature which have been given up to him for his investigation by God, chiefly, as it would seem, to keep him out of mischief, while he discovers many truths, he is continually making a bad use of them.

THE HUMAN REASON,

when rightly directed, may find out God, but it is not to glorify him as God, and the various schemes or systems of modern philosophy manifest but too clearly what bungling work the brightest human intellect makes of the simplest natural principles when it attempts to investigate them without any reference to the source and author of all truth. Man, at his best estate, cannot bring out truth from his own brain. It must come to him from above. He needs a teacher, and in the case of spiritual truth he needs a divine teacher. The wisest and best of the old heathen philosophers recognized this when he asserted that it was necessary that a master should come from above to teach the human race, and the apostle St. Paul tells us the same thing, in words more to our purpose, when giving among the reasons why teachers are appointed in the Church," in order that we may be in the unity of faith, and not be children tossed to and fro and blown about by every wind of doctrine." Man, then, in his present condition needs

A DIVINE REVELATION,

a divine law to guide him into the way to Heaven, and it is necessary also that that revelation should be certain and certainly attainable, or else it would be of no use to him. If we would reflect upon the matter a moment without prejudice we would immediately perceive that this necessary certainty in regard to God's will can only be obtained by two methods—either by the direct, immediate action of the Holy Ghost upon the soul of each individual, filling it with the knowledge of revealed truth, or else an infallible Church—that is, a body of teachers commissioned for this purpose, following one another in perpetual succession, and handing down from generation to generation these apostolical doctrines, and preserved by the direct action of the Holy Ghost from falling into doctrinal error. I do not speak of

THE HOLY SCRIPTURES

in connection with this matter, because the assertion that they are alone an authority and sufficient guide in matters of faith is in direct opposition to history and experience. Whatever means were instituted by God for the purpose of teaching His will to man, we must all acknowledge, must have existed from the first moment of His revelation. We all know that millions lived and died in the belief and practice of Christianity before the first word of the New Testament was committed to writing. Besides, if this had been the way by which God saw fit to reveal His truth to us He would have made it accessible to every one, and yet before the invention of printing, in the fifteenth century, not one person in a million could have obtained a copy of the Scriptures, and not one in ten thousand could have read it if he had got it. God has not certainly made his truth dependent upon a mere mechanical invention. It is not necessary that I should speak in detail of

THE CONFUSION IN RELIGIOUS MATTERS

which has been the result of taking the Scriptures alone as a guide. Every doctrine of our religion—the most important and fundamental even—has been derived, not only by individuals who profess to find their faith in the Scriptures, but by whole sects and denominations. This holy and blessed volume has failed in that respect not by any fault of its own, but because it has been used for a purpose for which it was never intended. All the writings which go to make up what is called the New Testament were addressed to persons who already believed, who had already been instructed in the Christian doctrine, and who had the living voice and practice of the Church to interpret and explain it, just as we now have. There remains, then, only the alternative of which I have spoken, and there can be no other. Either we must have what we may call an individual personal inspiration or an infallible Church. Now about

PERSONAL INSPIRATION

there can be no question. God, indeed, spoke to the patriarch, as it were, face to face; He inspired His prophets for particular purposes; He poured the fulness of His divine spirit into the souls of the Apostles on the day of Pentecost, in order that they might go out into all parts of the world and preach the same identical doctrine to every creature. But as a universal means of communicating a knowledge of his truth to man personal inspiration has never been claimed to have existed, and by the very terms of the revelation itself we are subjected to external teaching, as Christ said Himself, "As My Father hath sent Me, so send I you." There has never been a time when there was not upon this earth

A VISIBLE AUTHORITY,

which man was bound to listen to and obey. Under the old dispensation there were the patriarchs, the prophets, the synagogue, and when our blessed Lord and Saviour, Jesus Christ, came upon earth, the synagogue was set aside, and He was the infallible teacher; and when He, in His turn, ceased to speak to man face to face, He left His Church in His place. Bishop Bailey then briefly reviewed the history of the Church and its triumph over heresies, and continued. How simple, how beautiful is this! How worthy of God! How full of advantage to man! The only wonder to us is, not that God should have bestowed such a privilege upon His Church, because that was absolutely necessary, but that man should reject it. And what do those who reject the living voice of the Church put in its place? Their own

PRIVATE JUDGEMENT.

What a curious scheme of divine revelation would that be! God's revealed truth given over to the private will of man to examine and criticise it, and to receive or reject it, according to his pleasure, as if it were not true for him until he had simmered it, if I may use the word, in his own shallow brain pan. If this were the test of truth there is nothing to hinder there being as many religions in this world as there are heads on men's shoulders. And that is the case wherever this principle is really carried out. If this system had existed at the beginning of our religion, with no loving voice of the Church to protect us from error, not one of the fundamental doctrines of our religion would have survived. And as a tree is known by its fruits, a principle by its results, I will mention one fact which to every reasonable man settles the whole case. It is a proof as clear as the sun in the heavens. I refer to the

UNITY AND CATHOLICITY

of the Church. If God has made a revelation of His will to man, it must be one. If God has established a Church in this world it must teach one doctrine. And where, I ask, will you find this except in God's holy Catholic Church?—that church which teaches everywhere identically the same doctrine, which rests upon the ends of the earth, and whose centre is where our Divine Lord placed it, when he said, "Upon this rock will I build my Church, and the gates of hell shall not prevail against it." Men may imitate her material structure; they may paint the pictures or carve the images of her glorious saints upon their walls; they may erect rich and most beautiful altars, upon which no divine sacrifice is ever offered; they may rear the cross which their forefathers tore down and trampled under foot as an emblem of idolatry; they may rear it on their steeples, so that the poor Catholic emigrant, as he wanders through the streets, may be led to enter the church and imagine that he is in his father's house. But the dress does not make a monk, and this outward symbolism is but a mockery when the doctrine of the Church has been rejected. There is a severe logic about these things which no man can evade. The mere word catholicity settles the whole thing. Justly, therefore, may we on an occasion such as this dwell upon these glorious privileges of the Church of God, with hearts full of gratitude to Him for having placed our feet upon the firm rock in the midst of the agitated waves of a world given up to the disputes of men. No fall of dynasty, no change of government, no revolution among men, can change her character. Bishop Bailey then spoke as follows in regard to the newly consecrated Bishop:—Born in this city, from his youth upward he has gone out and come in among you, and his work is known to you all. He was trained in secular and ecclesiastical learning among the Society of St. Sulpice. The fact that for so many years he was the cherished pupil of his teachers is a proof that he has that sound learning and that true ecclesiastical spirit which will enable him to go before the flock committed to his charge and lead them into the ways of truth and holiness. He has been the secretary, the chaplain, and, I may add, the trusted friend of the late and the present Archbishops of New York, and has thus had an opportunity of acquiring that knowledge of men, that prudence in administration, upon which the success and usefulness of his episcopacy will so much depend. Bishop Bailey then closed by reviewing briefly the history of the see *in partibus* to which Father McNierney has been appointed.

THE MUSICAL SERIES

were unusually grand and effective, and were lis-