RELIGIOUS.

Pentecost Sunday---Prayers and Pulpit Polemics in the Protestant and Catholic Churches.

DR. PECK ON THE DIVINITY OF CHRIST.

Pontifical High Mass at St. Patrick's Cathedral---A Scene of Gorgeous Splendor.

BEECHER ON THE BATTLE OF LIFE.

Father Hickey on the Fishermen's Preaching and the Descent of the Holy Ghost.

Mr. Hepworth's Invitation to Sinners.

The Gift of Languages Discoursed on at the Church of the Messiah.

Dr. Fowler at the Brooklyn Academy of Music.

Full Organization of the Catholic Church of St. Charles Borromeo.

Opening of a New German Catholic Church at Hoboken.

LYRIC HALL.

Men of Inspiration and Men of Aspiration Contrasted—Discourse by Rev. O. B. Frothingham.

A theme of peculiar interest, "Men of Inspiration and Men of Aspiration," formed the subject of the discourse yesterday morning at Lyric Hall, on Sixth avenue, near Forty-second street, of Rev. O. B. Frothingham. He took no text, and the large congregation listened with deep and unflagging earnestness to the discourse, although nearly an hour was occupied in its delivery. There was a great difference, he began, between men of inspiration and men of aspiration. One class bow to inspiration, the solution of the earth's mightiness. The other strive to work their way into the mystery before them. One class think the truth is before them and that it will be received in due time; the other think they must grasp after the truth. The one empties himself of all prejudgment; the other gathers about him all matter of light. The men who occupy the one attitude cannot occupy the other. Let this be illustrated in

THE IDEA OF GOD.

It has been long believed that the knowledge of God comes by inspiration. The knowledge is supposed to break in upon the world by rushes of feeling, or by the inspired word which is supposed to contain the living life, or by some instinct in human soul—a deep, settled consciousness. This is inspiration. By aspiration God is the unknown. The seeker after him studies the stars, turns over the granite leaves of the earth's crust or studies human nature or human history. He looks forward, looks to knowledge to be gained slowly, not to knowledge imparted suddenly. Take the

IDEA OF THE CHRIST.

Would you know the Christ? Go where he lives—to the priest, to the Church. The aspirant says this is beginning at the wrong end and taking things for granted. By toil and study he would get at the fact. This special method has this of danger, that it will set up some special organ. This method discourages search. The simple aspirant is put off and assigned a low place. In ethics is to be seen the same method. All questions that touch the moral nature or moral law are supposed to be wrought into the very texture of the human soul—wrought in a way that will give the assured distinction between right and wrong. Acting upon the rational method, these things are slowly learned. It requires long and slow methods. We begin at the beginning. There is at first no right and wrong—no false or true. We learn the alphabet; one method gives us an absolute law. The other method, little by little, teaches the right from the wrong, the false from the true. Enlarging at length on this point, and enforcing it by various illustrations, he showed the difficulties into which we are betrayed by the different theories of aspiration and inspiration. In Utah the

SYSTEM OF POLYGAMY

is defended as coming to them by inspiration as the custom of the old Patriarchs. The monogamist finds the same inspiration in the New Testament. It is simply inspiration against inspiration—the Lord against the Lord. Look at the doctrine of peace. The ideal ethics of the New Testament is peace. It is a Gospel of peace. This pure ethics of the kingdom of heaven are spoken of as of inspiration. The millennium is the offspring of this inspiration—that epoch when there shall be no more man, when the swords shall be beaten into pruning hooks, when Christ's kingdom will be established on earth. It is a beautiful idea—the begetter of sweet and beautiful hope. The aspirant sees that during thousands of years of wars—wars of nations, of races, of the elements—we have reached our present point. He deplores war. Amplifying thus at further length, he called attention to

THE COMMUNITY OF PROPERTY.

This also was a grandly beautiful idea. The problem, however, is far from being solved. The man aspiration looks with interest upon trades' associations, strikes and all that, as tending to bring about the great heavenly ideal. Having in this connection alluded to Socialism and Fourrierism, he traced the previous ideas of the system of slavery, and then argued that society here has got to be improved by aspiring men, by earnest workers. We cannot discount Providence. Men of inspiration insist that

UNIVERSAL SUFFRAGE

for men and women is an inalienable right. The temperance man appealed to inspiration. The man of inspiration says, burn the stills and shut up the whiskey shops. The man of aspiration says that universal temperance may be achieved; but it is slow work, the work of self respect, of moral suasion, of regard for purity and health. God works slowly. Millions of years were taken to give perfection of beauty to the lilly. Men of aspiration must pattern after God—be slow, patient, hopeful.

THE LITTLE FLOATING CHURCH.

Twelve Candidates Confirmed by Bishop Potter.

About three hundred persons assembled in the handsome little floating church at the foot of Pike street yesterday afternoon, at four o'clock, for the purpose of witnessing the administrating of the rite of confirmation by the venerable Bishop Potter, of New York. This little floating house of worship is a paragon of neatness and simplicity, and seems to give one a feeling of ease and comfort the moment you enter. Of course all that stiffness and formality which is invariably observed in the more aristocratic uptown churches is here unknown, and the simple and earnest worshipper is at liberty to partake in his own peculiar way of all the forms of worship usually observed in any Episcopal church.

After the usual preliminary service, which included the reading by the pastor of two lessons from the Bible, the candidates were invited to arrange themselves before the chancel rail, which they did while the choir, joined by the entire congregation, sang the hymn commencing with the following verse:—

Witness, ye men and angels, now
Before the Lord we speak,
To Him we make our solemn vow,
A vow we dare not break.

The candidates for this holy rite were twelve in number—seven ladies and five gentlemen. Laying his venerable hands on the head of each, the Bishop pronounced the confirmatory prayer as follows:—"Defend, O Lord, this Thy servant with Thy heavenly grace, that he may continue Thine forever and daily increase in Thy Holy Spirit more and more until he come unto Thy everlasting kingdom."

When this was concluded the twelve new children of the Church arose and were instructed by the Bishop in the duties and responsibilities of the sacred obligation upon which they had just entered, the dangers which daily and hourly beset the Christian throughout his earthly pilgrimage and the glorious reward that is surely in store for them and which they will meet beyond the frost chain and the fever, beyond the ever and the never, when life's fitful fever shall have passed and their frail barks are wafted across the silent river.

CHURCH OF THE MESSIAH.

The Miracle of the Gift of Languages to the Apostles—The Tendency of Sermons as Shown in the Herald.

The pulpit of the Church of the Messiah, corner of Park avenue and Thirty-fourth street, was occupied yesterday morning by Rev. Charles H. Brigham, of Ann Arbor, Mich. The reverend gentleman chose for his text Acts ii., 7, 8—"And they were all amazed and marvelled, saying one to another, 'Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?'" The common understanding of this miracle of the Day of Pentecost, he began, is that the knowledge of foreign languages was then suddenly and divinely communicated. That men heretofore uneducated spoke in the tongues of the North and the South, the East and the West; to Galilean Jews was given the phrases of the Parthian and the Phygian, the Lybian and the Arabian speech. So far as anything in the narrative directs an interpretation we may as readily believe that to each of the one hundred and twenty was given the knowledge of all foreign languages as that one dialect was given to one and another to another. There is nothing to warrant the notion that Peter spoke Elamite, while James spoke Cretan and John Roman, or that they spoke, one at a time, in different languages. The impression given by the narrative is rather that they were all speaking together, as the spirit gave them utterance, and that there was no selection among them by the spirit. We cannot discover that their linguistic preparation gave to any of the apostles an intimation of the way of their mission; nor is there any evidence that in their after speech that they ever made any use of their miraculously acquired gift. How could it edify men to speak languages which they did not understand when they had a common language? The more we examine this the more absurd it becomes. To meet this inconsistency various explanations have been offered. They say that the devout Jews heard holy sounds that were familiar to them. Only the pious were touched.

THE REAL MIRACLE

consisted to the loss of dialects. Each seemed to recognize the language of his native land. The Jew heard his mother's prayer, bidding him to be true. To each the scene brought back the memory for past times. It depends upon the religious sympathy between the receiver and the imparter whether the receiver profits by instruction. If their thoughts are discordant the

PREACHER'S WORDS ARE USELESS.

What we want is the sameness of the words of the minister and the thoughts of the congregation. We want the congregation to say those words were the thoughts of my solitude. Thus the acts of Jesus are most eloquent to the man of experience. The blind man is most affected by His restoring sight; the widow, with a dying boy, by His healing the sick. He, the minister, went on to say that there was a second thought connected with the discourse, that mutual understanding comes in unity of purpose. The Scripture says that the Apostles came in unity of purpose, all agreeing with each other. This made others believe. In war, if men have the same purpose, obey the same commander, it matters not whether they speak the same language or not. In the sepulchre of Jerusalem there are pilgrims from every land. All kneel together and offer up their prayers in their respective dialects, but there is no confusion. Outside the temple are travellers who speak in the same language, but they make confusion; the concordant prayers of the pilgrims is followed by a perfect din of dissonant voices. On the one hand there is unity of purpose; on the other individuality. There will be no harmony till there is a consciousness of

UNITY IN THE CHURCH.

There will be excitement without fruit until they say, How can we make Christ live in the world? Let one in a religious gathering tell of his private wants and there is no interest aroused; but let him speak of the concerns of all and quickly disappears this lethargy.

After enlarging on this point the speaker declared that the simple story of the life of Jesus made more converts than all the forms of logic, than all appeals to selfish advancement. Let the reports of

SERMONS IN THE HERALD

show that the arguments addressed to the merchant are the language of the Exchange; to the lawyer, of the bar, and to the wordling, of pleasure. The speaker next proceeded to state that there was a need of frequent Pentecosts in the Church. There must arise intellectual variations; these must be settled. There are but two places where sounds are uniform—in the higher regions of the air, where there are no obstructions, and in the ocean, beneath the tumultuous heavings of its bosom, beneath the slightest movement. So it is in religious matters; there are but two uniform places, the heights of prayer and the depths of spiritual thought.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Father Hickey—The Descent of the Holy Ghost—The Beginning of Christianity—The Fishermen's Preaching.

Yesterday, being Pentecost Sunday, the services in the Catholic churches were attended with great pomp, and the most elaborate ceremonies were availed of to produce effect. The altars at St. Stephen's church were decorated for the occasion, and profusely covered with lights. Owing, however, to the heavy rain that fell in the morning the high mass was not attended by so large a congregation as is usually to be seen here.

The music was, as usual, of the highest order, being both well selected and well rendered. The mass sung was Weber's in G; the "Veni Creator" before the sermon was by Sofge; the offertory piece was from St. Cecile, transcribed for the organ; a march at the close of the service was by Carl Bruen. The soprano yesterday was Miss Fay, a lady who has a highly cultivated voice and who manifested in her singing a most refined taste. Signor Coletti, as usual, sung well, but was especially fine in his solo in the "Veni Creator." All the other singers of the choir acquitted themselves admirably. Mr. Danforth, the organist, was as graceful as usual in his accompaniments.

The high mass was celebrated by the Rev. Dr. McGlynn, with the Rev. Father McCready as deacon and the Rev. Father Lynch as sub-deacon. After the first gospel was over the Rev. Father Hickey preached on the subject of the day, the descent of the Holy Spirit.

Before His passion Christ had promised that the Father would send the Paraclete, and on the day of His ascension He told them, "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me, even to the uttermost parts of the earth." And, again, He said, "Stay in the city until you shall be endued with power from on high." Ten days after this the Saviour fulfilled His promise. While the apostles were "persevering with one mind in prayer there came a sound from heaven as of a mighty wind coming, and it filled the whole house where they were sitting, and there appeared to them parted tongues as it were of fire, and it sat upon every one of them and they were filled with the Holy Ghost." Enlightened and purified by the spirit which God poured into their souls the apostles immediately went forth upon their mission, and on the very first preaching of Peter three thousand souls were gathered into the Christian fold. On Peter's second preaching five thousand more acknowledged the Saviour, and thenceforward the divine spirit continued to impress every hearer with the truths the apostles uttered. Not alone in Judea did the marvellous effect of the apostles' preaching bear fruit. These men, filled with the Holy Ghost, travelled far out of their own country into places where the wisest of the age were wont to meet, and here the simple fishermen, now eloquent with God's breath of wisdom upon them, proclaimed that the Messiah had come and that there should be an end to false religions that had taken hold among most of the civilized people of that time. Out of Judea there was scarcely a spot on earth where the true God was acknowledged. The very grossest forms of idolatry and the most outrageous superstitions everywhere prevailed, and were defended and practically adhered to by the philosopher as well as the illiterate. What amount of obstacle presented itself therefore to the spread of the truth may be easily imagined. Arrayed against it were the greatest minds and the most potent monarchs; to defend it there were but the humble fishermen of a short time ago; and yet, guarded by the Paraclete, these once simple men were now able to disarm the best of philosophers and to impress the great ones of the earth with the truth of their preaching. But this was not done by easy means, and the triumph was not accomplished without the blood of the followers of Christ being shed abundantly. In the establishment of the Church, then, we see how the Almighty displayed His wisdom. It was not by monarchs or by the rulers of the people that Christ sought to found His Church. The infinite wisdom of God saw that there was too much danger in choosing such instruments; for it might seem that through the influence of such as these a mere form of religion was introduced, and thus the example of His own life and His teachings would lose much of their force. But He took simple, illiterate men and endowed them with knowledge, and gave to them speech, a power that was irresistible, and thus proved that there was an infinite sustenance in support of the truth these men proclaimed. How glorious the triumph of the truth was plainly now appears, as it was felt then, in the new order of society instituted wherever the Christian belief was accepted! Instead of gross immorality there was virtue; instead of absurd and ridiculous superstitious belief, there was belief founded upon tests appealing to the highest natural impulses; instead of a demoralized state of society there was society founded upon a basis that was ennobling and aiming at the highest ends for the people. The preacher continued to discuss the first fruits of the teachings of Christianity, and then glanced at the progress of the work of the Church throughout the ages, guided as, it has been, by the Holy Spirit. He then spoke of the festival which was being celebrated in honor of all this benediction from on high, and urged that the voice of the Paraclete, still speaking through the ministers of the Church, should be heard.

CHURCH OF THE DISCIPLES.

Sermon by Mr. Hepworth on Seeing Christ—The Average Christian No Representative of Christianity.

Yesterday morning the members and congregation of the Church of the Disciples assembled at Steinway Hall.

Mr. Hepworth's text was taken from John i., 46—"Come and see." He said this was a very pithy answer. Philip was aware that he was no logician, and so he used other weapons. If people who can't argue would not insist upon argument we should have a more peaceable time. Philip could not measure swords with Nathanael; but still he was sure that he was in the right. Nathanael probably looked upon his friend as mildly insane. He did not care to hurt his feelings, so he simply shrugged his shoulders and uttered that word which is partly a sarcasm and partly a sign of contempt. He said, Hem! Indeed! He came out of Nazareth! Now, my friend, don't you think it reasonable to suppose that when the Messiah comes he will probably make his first appearance in Jerusalem, and among the first families? Do you think he will come out of a god-forsaken place like Nazareth, where the people have to grub pretty hard to make both ends meet? Come, now, be reasonable.

YOU ARE EXCITED.

Look the matter fairly in the face, and you will see that I am right and you are wrong. What delightful complacency! Could anything equal it? The whole matter is disposed of in a minute. Of course God would not act without consulting Nathanael, and of course if Nathanael thought that the Messiah was to come with letters of introduction to the high priest, why this whole story about Nazareth must be a humbug. There is something grand about that method of argument, but it is the grandeur of impudence and conceit. Poor Philip had nothing to say, and so he said the only thing that could refute the argument of his friend—"Come and see." Ah, yes, that will settle the whole matter. So Nathaneel went, and before long he found out that God's ways are not always Nathanael's ways, and that God's thoughts are higher than Nathanael's thoughts. We see this tendency of human nature every day. Unless the Almighty does what your judgment approves you refuse to accept the work. Instead of sitting humbly at His feet and learning of Him, you virtually assert that whatever is done against your judgment is simply a mistake. How many people get up a theory of religion and then go to the Bible and cull out every passage that can be twisted into a prop? When I was in the South I had long talks with slave-holders. When every other argument failed they always threw the Old Testament in my face, and poor Onesimus, in the New, had to stand guard over the whole plantation. In vain I quoted the Sermon on the Mount. Bible is Bible, they said, and again they hurled their favorite passages at me. There is a whole school of thinkers who say there can't be a revelation from Heaven. The thing is contrary to law; laws are never broken. This is a sublime position to take.

GOD CAN'T DO WHAT PLEASES HIM;

he must do what pleases me. I wont endorse His work unless it is done just as I want it done. That is the way in which a great deal of shallow philosophy talks. Its own mind is the measure of the Almighty's mind, and it is quite impossible that there should be anything which it does not understand. Well, a little while ago this same style of argument was used towards Stephenson. A railroad? Heavens! Do you think you can dig through a hill or a rock and fill up a gully, and not destroy the property of Great Britain, man? Are you gone mad? Horses must be worth a penny a piece if you succeed, and the whole agricultural interest of the realm will be destroyed. So Nathanael said. But Stephenson simply replied, "I don't know whether it can be done or not. I know that it is already done, and you can take your seat in the car and ride from Manchester to Liverpool." The most ridiculous thing a man can do is to say of anything nowadays, it can't be done. Well now, dear friends, I stand by the side of Philip and I say of Christ and His Gospel, Come and see; you have argued about this thing long enough, now just come and look at it. You turn on me and say, I have examined the specimens which you have turned out of your mill, and I don't like them. Ah, you touch me on a tender spot there! It is true that men have twisted Christianity pretty badly. I acknowledge it with sadness.

I DON'T MUCH BLAME VOLTAIRE

for saying that Christianity is a humbug because some priests are hypocrites. Still his argument was one that a child ought to be ashamed of. Because men build an Inquisition and put thumbscrews in it, is it therefore a fair sample of the spirit of Christ? A baby ought to know better than that. Because the Puritans tied women to a cart's tail and whipped them, and then hung Mary Dyer on Boston Common, is the New Testament therefore false? A lovely logician, you are! You ought to have a professorship somewhere; but you ought to do what too many of our city officials do—i. e., draw your salary and do no work for it. I am willing to confess that even the average Christian is no representative of Christianity. But what of it? Because men are bad is the New Testament a counterfeit? There was once a great scamp in heaven. He was driven out and had a fall that lasted from night till morn, from morn to dewy eve. You would not argue, if you were in your right mind, that there was no heaven, no angels, no God because the devil got in there. Now, away with your logic. If you want to find out what Christianity is and whether it is divine or not come and see for yourself. Take its principles, put them into your heart, live by them, and then you will put your hand on your heart and say, God was right and I was wrong. Don't go to the deacon of a church, go to Christ. Do as Nathanael did—go to the real Christ; listen to His words and when you find yourself uplifted then you will find that the proof of His divinity is not to be found in the books, but in every true and noble life.

ST. PATRICK'S CATHEDRAL.

Pontifical High Mass Celebrated by Archbishop McCloskey—The Holy Ghost the Soul of the Church—The Perfection of Nature a Figure of the Church—Sermon by Father McNamee.

The announcement in the HERALD of last Monday that the last mass at the cathedral on Whitsunday would be a pontifical high mass drew together, notwithstanding the inclemency of the weather, a remarkably large congregation. The announcement of the fact of a pontifical high mass celebration, at which the Archbishop invariably officiates, is sufficient at any time to draw to the cathedral a motley gathering of Catholic Gothamites, who are never slow in showing their allegiance to the Archbishop in heart and mind or pocket and purse.

THE CEREMONIES

attending a pontifical high mass are a mixture of the beautiful and sublime. The myriad lights, stationary and portable, together with the continual marching in procession on and off the altar of twenty-five or thirty acolytes, make a scene of gorgeous splendor, while the solemn chanting of both choir and priests during the ceremony of the transubstantiation tend to make it one of awful sublimity. The hushed silence of the people, who, with bowed heads, mentally exclaim, "*Mea culpa! Mea culpa! Mea maxima culpa!*" the clarion-like voice of the officiating priest and the solemnly chanted response of the choir, are sufficient to awake in the bosom of even the stoical athiest thoughts of God's awful majesty and infinite mercy.

THE MASS

yesterday was celebrated by Archbishop McCloskey, assisted by Fathers Starrs, Kane and Kearney, the latter acting as "master of ceremonies." Father McNamee read the Church ordinance for the week, which is as follows:—"Wednesday, Friday and Saturday, being Ember days, are fast days of obligation." The gospel, which was next read, was taken from the fourteenth chapter of St. John, beginning with the thirteenth verse and ending with the chapter. Father McNamee chose to preach on the Holy Ghost, who upon this day descended upon the apostles, filling them with spiritual grace. The gist of

THE SERMON

will be found in the following:—To-day the Church may be said to celebrate her nativity; for it was on this day that the apostles received the light of the Holy Ghost, which had been promised to them, and which was to enable them to know and comprehend all things, speak all tongues and teach all truths. The Holy Spirit—the Spirit of God—is the life, the light, the faith and the strength of the Church. In the Book of Genesis we read of God having created the earth; but it was then chaos, darkness ruled supreme, and earth and water were unseparated; and so they remained until the Sprit of God—the Holy Ghost—moved over it and separated the dry land from the sea. When this was done the earth changed from a barren waste into a blooming garden, animal and vegetable nature seemed to have been vivified by the touch of God's spirit and now began to live. The grass grew and the trees spread their branches, and each one bore seed after his own kind. The animals roved amid nature as her children, and, in obedience to the divine command, increased and multiplied.

Now, the Church is in every respect like nature. Christ left the world and also left in it His embryonic Church. He planted the germ, which, to be matured, must be fertilized by the Holy Ghost. His apostles saw Him work miracles, and were astonished; they were witnesses to the purity of His life, and they admired Him; they had received proofs of His divinity, and they believed Him to be the Son of God. But, with all their belief and faith, we find them on the top floor of a building outside of Jerusalem in fear and trembling lest the Jews should find them out and put them to death. After the visit of the Holy Ghost the faith which the apostles already possessed was strengthened; their minds were enlightened, and they burst forth upon the world to impart to it the light which they had received.

As the soul is to the body so also is the Holy Ghost to the Church. The body, by the power of the soul, sees, works and progresses; so the Church, by the inspiration of the Holy Ghost, sees, works and progresses, as she shall ever do until the end of time. Without the Holy Ghost the Church would be what the body is when the soul is gone. When the Holy Ghost leaves the Church then shall she have died; but what a consolation is ours to have the word of God that she shall not die, for He has said that the Holy Ghost shall forever remain with His Church and that the gates of hell shall not prevail against her! Before the coming of the Holy Ghost upon the apostles they were the light of the world; but the world received no light from them, for the Holy Ghost was their inspiration and their life.

It is the ever-abiding presence of the Holy Ghost that keeps the Church alive. Empires and kingdoms have been made and lost since the Church was born, and she alone, the immutable rock of ages, has withstood the inroads of the Huns, the Goths and the Gauls; and not only these worldly enemies has she defied but she has battled and conquered the powers of darkness. When the empire of the Cæsars was in its zenith the Church was in its infancy, and from that time until to-day has been riding on to her glorious manifest destiny. Allow me in the words of one of America's most celebrated prelates to conclude my sermon.—"Rome, drunk with the blood of the saints, staggered and fell, and on its ruins was erected Christ's Church, militant on earth and triumphant in heaven." To which latter it is my hope you may all belong.

WASHINGTON SQUARE METHODIST EPISCOPAL CHURCH.

Reverend Jesse T. Peck preached a very eloquent sermon at this place of worship yesterday morning on the subject of the humanity of Christ, taking his text from Hebrews ii., 16-18:—

For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

Wherefore in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.

The reverend gentleman argued that humanity was, after all, to be pitied and commiserated rather than to be scorned or eulogized. It was weak and groping in blindness. We often hear of the marvellous developments of science, the immense attainments of the human intellect, the splendid accomplishments of invention. But how pitiable all these would appear if we could for a moment fathom the depths of the divine wisdom, pierce with our eyesight into the rich caverns of the sea, or dissect the great systems that underlie the earth and find their ramifications through the countless planets of the universe! Man is a creature that God has sorrowed over rather than scorned. Sin is not human nature. Before the fall of Adam there was no sin. The first temptation disclosed the weakness of man. God sent His Son into the world to experience fully all the temptations that beset man. When a friend—even an intimate friend—comes to your sick room to mourn does not the feeling come over you that even, intimate and dear as he is, he must have experienced the same illness and similar sorrows in his own life ere he could come so heartily mourning over yours? Even so with the Son of Man. God sent His Son to experience our pains and trials that He might be a merciful and faithful high priest to make reconciliation for the sins of the people. He endured our pains, groaned under our trials and withstood our temptations, and "yet without guilt." Those three words contain the hope and the joy of the world. The temptations and the trials were many, and yet, had He fallen before one of them, the world would have become a scene of wrath and ruin. He has experienced our trials and He knows that they are hard upon us. He comes not to seek out a record of sin against us, but to bear us up and support us. Many a time, when the Satanic adversary in front was about to overcome us, our Saviour has leaped from behind us and hurled our enemy away, because He would save us, His children, for whom He died. The sermon was followed by the singing of a very beautiful air by the choir and the congregation dispersed.

BROOKLYN CHURCHES.

PLYMOUTH CHURCH.

A Diminished Attendance—Presence of Earnest, Lively Methodists—A Sermon on the Battle of the Christian Life—How New York May Be Cleansed of Its Iniquities.

The gentle rain that descended so copiously and so refreshingly upon the thirsty earth yesterday diminished the attendance at Plymouth church, and gave to the audience an unusual aspect. There were several vacant chairs, and there was a prevailing masculinity in the congregation, consequent on the absence, to a large extent, of the "last, best work of heaven," substituting for the "Dolly Vardenism" of feminine attire the sombreness of black broadcloth and the colorlessness that prevails in the bodily adornment of the creature man. Among these men were many Methodist strangers, whose religious enthusiasm was not checked by the strangeness of a strange place. Their pent-up feelings found a safety valve, too frequently checked in these days of degenerate Methodism, and they broke forth occasionally at the close of some stirring passage of Mr. Beecher's sermon with an old-fashioned, heartfelt Methodist cry of "Glory be to God!" and a tuneful "Hallelujah!" Mr. Beecher's subject in the morning was "Christian Life as a Battle," and he selected for his text the following:—The eleventh to the sixteenth verse of the fifth chapter of the Gospel of St. Matthew—"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you. Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

At the outset Mr. Beecher alluded to the positive and the negative virtues that are set forth in the text as making up the elements of a Christian life, and then proceeded to look at the character and condition of man as the being in whom these virtues were to blossom and bloom. He said that we were built primarily on

THE PATTERN OF ANIMALS.

No man was ever born into the ideal of the Christian life. The essential life purpose of man, as he found himself conditioned, was to work out into or up to this ideal. In developing this ideal into practicality it was needful that a man should consider the total of his endowment. It was not conscience that was at the basis of this ideal; love was the basis of the Christian character. Conscience was but a hewer of wood and drawer of water. The love that suffered and controlled the spirit of man was the prevailing and influential element in bringing out the Christian character. Then many men were born with large self-esteem. That is a good thing. "I wish I had more of it," said Mr. Beecher. But it becomes dangerous and vicious when it is so controlling as to become ambition, and so possesses a man as to make him think himself a god. Then man has the facuity of temper to deal with. This comes in in a thousand ways to chafe him. It was very hard, for example, for a man to be under, and to be commanded by a man who slopes the wrong way; that is, is very large on the feet, and goes narrowing up until he gets to a cone at his head. Now, all these are the broad, natural characteristics which are the endowment of all men. In view of these things do you suppose that in striving to be a Christian you are going to do without fighting for it, and do you suppose that this is to be otherwise than a royal battle. The Scriptural idea of true piety, and the only one that is favored of God and which is likely to develop an abiding goodness, is the royal command to love. If a man professing to be a Christian goes among children and they all shun him—run away from him, it is about time he looked into the evidences of his Christianity. Mr. Beecher here sketched the examination of a candidate for membership to a church. He put on a sorrowful, long face; looked very demurely, and fixed his eyes on the pattern of the carpet of the platform; and then put the ideal candidate through the following catechism:—"Well, Mr. ——, you are convinced of sin?" "Yes, I hope so." "Have you a proper fear of the wrath of God?" "Yes, I think I have." "You desire to live a life in conformity with the will of God?" "Yes, I have that desire." "You are willing to become a follower of the meek and lowly Jesus?" "That is what I'm striving for; yes." "Next—that will do." Well, that man goes home. He finds

HIS MAIDEN AUNT

sitting in his favorite plush chair. His maiden aunt had come to him somehow; he had got to take care of her anyhow. He ought not to have had to have done it, but he's got to, and so he does it. Well, she is sitting in his chair; it is his favorite chair. She knows that it is his chair, and she ought not to have taken it. Presently his little girl comes in. She says, "Papa, papa;" he turns snappishly round to her and says, "Go to bed, child; go to bed." Well, but the little girl says, "Pa, I've not done anything." "Never mind what you've done; go to bed." And the child goes away sorrowing. That man had just been admitted a member of a Christian church. Is he fighting the battle? Is he controlling the temper? Is he living so that others seeing his good works shall glorify his Father? Well, the man gets up and he serves at breakfast. Well, there are many ways of serving at table. He cuts the meat so that other people get but the indifferent pieces and reserves the tender bit for himself. Do you think that that man is likely to grow to be a very commendable Christian and to recommend Christianity to those around him? How many clerks have gone into the gallery of a church and looked down upon their employer partaking of the Communion, and have gone away saying, "Well, if he's a Christian, I thank God I'm not one." But let us suppose the reverse of all this; let us suppose that the battle is fought. War is waged with passion, with temper, with infirmity of spirit, and out of it comes forth gradually, perhaps, but surely, a disposition that is boundless in its love, glowing in its geniality and courageous in its endurance of trial. Don't you know that all men would believe in the power that could thus transform character? Any man

WHO CAN RAISE FLOWERS

is a gardener; it don't matter whether he traces his pedigree right through the Apostles to Adam or not. If he raises flowers he is a gardener; and if a man raises the flowers of a Christian life he is a Christian; it does not matter what name he is known by, he is a Christian. ("Glory" from the Methodists.) So long as there is a gathering together of this boundless benevolence in individual hearts, wherever it is, there is the Church—a Church of the living God. (Another "Glory.") Churches may fade, may die away; but, thanks be unto God, there is one Church that can never die out—it is the Church of the household. In all these churches there is either a sainted mother, a sainted father or a sainted child that has gone before, and the virtues of a renewed life can and do bloom around their memories, and when the grace of God is found in the hearts of these households there is a church that will live throughout eternity, though all else may fail. (Hallelujah.) Do you think if all of you who are in this house were to go forth from this moment into your homes, into the daily duties of your life, into all your social relationships, baptised with the boundlessness of the benevolence of the life of Christ, living, doing and being as Christians who were living with all the joyousness, the radiance, that a Christian life can give, that we should have to wait long for a Pentecost; that that modern Babylon—New York—would long retain its uncleanness, its corruption, its abominations and its sinfulness. No, it could not, and it is to this end that your life has been consecrated to Christ, and it is to this ideal that you have thus dedicated yourselves.

WORSHIP AT THE ACADEMY.

Sermon by Rev. Dr. Fowler, of Chicago—Faith in Jesus Christ the Condition of Eternal Life.

Rev. Dr. Charles Fowler, one of the delegates to the Methodist General Conference from Chicago, preached at the Brooklyn Academy of Music yesterday afternoon. The building was well filled. Many of the delegates to the Conference were seated on the stage and the private boxes were filled by ladies.

Chaplain McCabe opened the services by leading in singing, and was followed by Rev. Mr. Queal in prayer. Brother Martin then announced that to defray the expenses of holding the services in the Academy they had taken up an old-fashioned penny collection last Sunday, and were thankful for the pennies. This Sunday, however, they proposed to take up a currency collection to make up the deficiency in the collection of last Sabbath. "As the collectors pass around," added Brother Martin, "if you will throw your stamps in the hats we will be obliged to you." The hats were passed around, and the people threw their stamps accordingly.

DR. FOWLER'S SERMON.

Dr. Fowler announced his text from a part of the first verse of the fifth chapter of the First Epistle of John—"Whosoever believeth that Jesus is the Christ is born of God." The Christ is put in this passage for the Messiah of the Old Testament, for the word as presented in the first chapter of the Gospel of John, taking Him as God manifest in the flesh; as the anointed of God, as the only son, as our atonement, our redeemer, our righteousness is the condition of salvation. This fact of Christ, God manifest in the flesh in the work of redemption, is the central truth, and its reception by faith, believing thus, brings us to the result of righteousness. This doctrine is the stone which many of the modern builders are rejecting. Yet it shall become the head of the corner. It shall fall upon many, grinding them to powder, to dust and fine dust, but whosoever standeth upon it shall not be shaken in the storm. Whosoever buildeth upon this rock shall have sure foundation. It is the stone of offence. Blessed are they who are not offended at it or on it. It is full of rebukes—rebukes of conceit, rebukes of selfishness and self-righteousness. It is full of contrasts. It enriches by impoverishing. When it has

TAKEN THE LAST PENNY,

then it endows with the hid treasure. When it has extorted the cry, "Let me be as one of Thy hired servants," then it exalteth with patrimony and sonship, with the ring and the robe. It gives the stinging sense of guilt that it may pardon; it slaughters that it may make alive; for "Jesus is the resurrection and the life;" it is full of contradiction and marked contrasts and approaches to the results sought by ways that we do not anticipate. The statement of the coming Christ among us, of God's manifestation in the flesh, that the Word was made flesh, is the foundation, the centre of this doctrine, and is, to my thought, the most imposing in all history. God, who is the Infinite One, actually comes into the boundaries of

A FEW POUNDS OF FLESH;

the Eternal is born amid the shouting of angels and the lowing of herds, and dies amid the jeering of mobs and the hooting of demons. Surely such a doctrine, taking the Infinite and Eternal, putting Him into the person of a virgin son, bringing Him to our necessities, presenting Him as our redeemer, as the ground of our salvation, must be the centre of all history and ultimately of all thought. Such a fact as Jesus Christ must draw to itself all eyes. Any mission that could bring him from the throne to the manger and the cross must have about it something that should attract and draw up to Him all men—some to doubt, many to believe, all to wonder. In this He stands not only central but solitary. Messengers, prophets, apostles, saints everywhere, have but one testimony—unworthy to unloose his shoe-latches. And rising on the tide of His great work, and taking it by the power of His Creator, He cries out, "I and My Father are one."

I am aware, said Dr. Fowler, that in many quarters such a doctrine as this cannot be presented; but men will say—"Don't give us theology, but give us the Gospel—not dogma, but piety." I respond—"While it is possible to give you dogma without piety and theology without the Gospel, it is not possible to give you piety without dogma nor the Gospel without theology." A man who will ask for the Gospel without theology is no better off than the man who would ask for

HIS CHILD WITHOUT ITS BODY.

In the nature of the case this Gospel, this good news, is the divine knowledge. The knowledge of God is this theology. We could not turn our thought towards religion, continued the preacher, if we did not turn it towards Christ. Whatever might be your form of religion it must ultimately come to this. If it be only ideas, those ideas must be ideas of God. If it be only sentiment, that sentiment must float in the midst of divine imagery or there was no theology about it. So we came to the great fact that it was part of our business to put and push first, last and all the time the great dogma of Jesus Christ, the foundation of our faith. Concerning this incarnation of God, he confessed he had no embarrassment in the mystery.

THE LEADING INFIDEL PREACHER

in this country told him two or three months ago, when asked what he did with the supernatural birth of Jesus—that preacher said that the birth of Jesus did not embarrass him any more than the birth of any child, for He was born in the same way. Dr. Fowler responded that the birth of Jesus supernaturally did not embarrass him any more than any other fact in the universe, for the difficult question was not the coming of God into the virgin's babe, but when we came to the ultimate question of possibility the difficult thing was not the existence of the virgin's babe, but the existence of the virgin—the existence of anything or anybody except God. They said the difficult problem was how could God, who was infinite and absolute, by any chance come down into such proportion as to have the ignorance and weakness of a babe. It was a question of God coming into relations. Dr. Fowler said it was not a question of extent but a question of fact. He accepted the fact of

JESUS IN YONDER MANGER

just as easily as he accepted any other fact when you came down to the question of how it may be.

Dr. Fowler went on to contend that if God did anything at all He would do it for us. We were the centre. The world was the house and we the inhabitants. The law was made not for the earth, but for us. The earth was the scaffolding, the moral character the temple. No man before the coming of Jesus, the preacher contended, could have been deified. After the coming of Jesus the thing was forever impossible—it was never possible to exalt and deify any man; so that Jesus came to us in the story of these Jews, from among these sons of Abraham, presenting Himself in the eye of prophecy as the Messiah. The condition, then, of eternal life was faith in the Son of God and absolutely nothing else. It was the old doctrine of the Church and the Bible. Faith was not merely the acceptance of an idea. It was the acceptance of truth, and that was only a part of it.

HAS ITS RED-HOT PLOUGHSHARE

through the bottom of our natures, turning up the self-conceit. It involved a revolution of character. Dr. Fowler stated that some men did not believe that a person after continually sinning could look unto God and be saved. The glory in the doctrine, said the preacher, is that after the sins of our youth, God comes to us and says, "Look up, repent and be saved." So this doctrine is of value. In conclusion, he exhorted the congregation