SUNDAY SERVICES.

Opening Gun of the Fall Campaign Against Ungodliness.

ALL THE SECTS AT WORSHIP.

Shepherds and Their Flocks Returning from the Fields and Mountains.

Sermons on Dogma and Christian Loving-Kindness.

"THE CRUCIFIED JEW."

The Benefits and Perils of Riches—How Rich Men Are Lost.

DIVINE POLITICAL ECONOMY

The Sceptic's Fountain of Worldly Mint Juleps.

A TRANSCENDENTAL HEAVEN.

Discourses by Dix, Deems, Cuyler, Chapman, Clarke, Hamilton, McGlynn, Talmage and Other Divines.

SERVICES AT "THE SEASIDE CHAPEL"

TRINITY CHURCH.

Imitating Jesus—Sermon by the Rev. Morgan Dix.

Every pew in Trinity church and all the aisles were crowded yesterday at the morning service. Many of the congregation were strangers; but in good time they were all pleasantly seated. The music, as usual, was of the finest order and the customary services of the most impressive nature. The Rev. Morgan Dix, rector of the parish, preached the sermon, taking as his text a portion of the fifty-second verse of the tenth chapter of Mark—"And immediataly he received his sight." The rector, in introducing the lesson which the text inculcated, said that but few names of the human family were ever made immortal. Man is dust, and when dead he is gone never to return in the flesh and soon is forgotten. Yet some names live, and there might be among us one or more that will be remembered in centuries to come. The preacher then asked what books are, and described them as lampblack and paper, some of which, when in existence but a few months, are forgotten and left to moulder on the shelf. Now and then there are books of great value, which are rendered in many languages; but one of the greatest books ever published is a little volume that teaches us how to follow Christ, and this book has lived because of its great theme. There is

A SETTLED CONVICTION

in the minds of all men, whether in or out of the Church, that to follow Christ and imitate Him in all we can is the better way to live. To follow Jesus will at last bring us to perfect security and peace, and not even fratricidal battles in the Church can remove this conviction. It takes hold of every heart, this imitating and following Jesus. Such a course of religious conduct makes men happy who have nothing else in the world to produce happiness, and others whose positions and riches are known are surrounded with black and heavy clouds. Even if they have gained the whole world their happiness is not assured. He who tries to follow Christ cannot go far astray. The story of the gospel before us teaches this. Bartimeus had been blind many years, and his faith caused his restoration to sight, when he followed the Lord. The scene of two thousand years ago is the scene of to-day. Whosoever does not now follow Jesus in the way is blind. Not to follow Him at all is

TO BE STONE BLIND.

It is impossible to see Christ aright and not follow in His footsteps. But there is much spiritual dissension inside and outside among men, and why is it? It is the glow of the world and the dazzling pageantry of the day that cause this and direct the minds of men in channels that are not right. We erect idols in our hearts and worship them. These are the apostles of doubt and unbelief, and are the creators of suspicions and doubts that at last successfully assail the heart. There are men who, for some cause, sit in darkness like Bartimeus, begging for light, and yet they will not receive that light when it is easily obtained. Years ago the sceptical philosophers would ask for light and truth, but they did not know that Jesus Christ was the Light and Truth they were seeking to find. Unless our religion is a fraud it cannot be right to live on without knowing and following Jesus. Not to believe what is constantly before us, and not to have our thoughts on the Saviour, is like those who love the hollowness of the world, hoping for nothing, believing nothing and fearing nothing. On the contrary, we should seek and desire to know how to follow Christ. It is better to see than not to see. Do not despise to be taught even by a beggar; for there will be beggars in Paradise and rich men in hell. The rector finished his sermon by an eloquent appeal to all, asking them to learn the way to Jesus, and then follow in His footsteps; and this done, the grand end of human life would be accomplished.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Dr. McGlynn—The First Duty of Man—No One Can Serve Two Masters—The Divine Political Economy.

A large and respectable congregation assisted at the high mass yesterday morning in St. Stephen's. The Rev. Father McQuirk, attended by a master of ceremonies, servers at mass and a long train of acolytes and torch-bearers officiated. In the different pews were distributed circulars, appealing to the charitable for donations of books or money in aid of a library at Bellevue Hospital for the use of the inmates of that institution. After the first Gospel the Rev. Dr. McGlynn ascended the pulpit and made a touching and powerful appeal to his congregation to contribute to the mental and spiritual wants of the sick poor who throng the wards of Bellevue. He reminded his hearers that the inmates of the hospital were part of the flock of which he is pastor, and plainly told them that it was

A DUTY AND A PRIVILEGE

for them to aid in founding a library, which would relieve the tedium of sickness and assuage the discomforts of hospital life.

Having read the Gospel of the Sunday, Matt., vi., 24, 33, the Doctor took as his text the thirty-third verse—"Seek ye, therefore, first the kingdom of God and his justice, and all these things shall be added unto you." Our Lord explains clearly the meaning of the various similitudes He uses to teach us the great truth, that we must first seek the kingdom of God and cease to be over-solicitous about the things of earth. In the beautiful figures of the birds of the air, which are fed by the heavenly Father, and

THE LILIES OF THE FIELD.

clad in greater grandeur than Solomon in all his glory. He reminds us that we have a Father abundantly able to supply our wants. We have been given the spirit of adaptation by which "we call God *Abba* (father)." We read of a certain woman who came to Jesus seeking something, to whom He said, after she had made her request:—"Hitherto you have asked for nothing. Ask and you shall receive, seek and you shall find." This answer of the Master evidently implies that all else is as nothing in comparison with the kingdom of God. And when the Saviour taught us how we should pray He gave the first place to the petition—"Thy kingdom come, thy will be done on earth as it is done in heaven." In that divine prayer, as in to-day's Gospel, the paramount obligation of praying that God may come and reign in the hearts of all men is plainly inculcated. But God, knowing the necessities of poor fallen man, instead of excluding those other things that may serve for the preservation of live, commands us to pray, "Give us this day our daily bread." That we should be obliged to ask for

"OUR DAILY BREAD"

is a penalty of sin. The carnal Jews expected a temporal kingdom, and hoped to be filled with bread, for which they need not labor. But the mandate of the Almighty had gone forth that man should earn his bread with the sweat of his brow, and Christ did not come to reverse the penalty of sin. He came to dignify and sanctify labor, and hence the Jews hated Him. We are then obliged not only to pray, but even to work for "our daily bread." But in the Gospel He tells us to seek first the kingdom of God, and not be like the heathens, who seek after food and drink and raiment. "No man can serve two masters," says the eternal wisdom of God. We cannot serve God and Mammon. For the spirit of the world drives out the spirit of God, and prevents our seeking the kingdom of God. And by the kingdom of God is meant the reign of His divine will and law.

IN THE HEARTS OF MEN.

Riches are an obstacle to man's search after God's kingdom; they distract his attention from the true end of his creation, while the appetite for them is insatiable. The same eagerness that gave zest to the pursuit of wealth is intensified by the possession of it. To the rich it is especially said, "Seek ye first the kingdom of God," &c. Let us make Mammon, riches, power, influence, slaves to do the bidding of Christ, by using them in succoring the needy and aiding the helpless. Too many try to serve two masters. Let us learn on the authority of God that it is simply impossible. Otherwise we shall be the dupes and slaves of the spirit of evil.

THE PRINCE OF THIS WORLD.

The service that God demands of us is not slavish, it is filial. "I shall not call you servants, but friends," and on another occasion He tells us to say "Our Father," &c.

To judge from the example of the Master, poverty is preferable to riches. He chose a manger for His cradle and the hard wood of the cross for His death bed. If—as the world would say—you are blessed with wealth, make friends of the Mammon of iniquity, and remember that you are only stewards of your riches, and that God will demand a strict account of your stewardship. If you labor and are poor remember that Christ, too, labored, and that it is good to work.

If men sought first the kingdom of God all the social problems that puzzle philosophers and economists would at once be solved. The rich would make a proper use of their wealth in relieving the wants of the poor; while the poor would, in obedience to God's law, bear with patience—nay, even with joy—their privations. The divine political economy would solve the question of pauperism, as is clear from the history of the Church; for while the Catholic spirit animated mankind, the Church, through her religious orders, took care of the poor, and there was no need for almshouses.

CHURCH OF THE STRANGERS.

Christ's Example of Unselfishness—A Few Words to Americans Who Hanker After Titles—Sermon by Rev. Dr. Deems.

Rev. Dr. Deems preached yesterday morning at the Church of the Strangers, Mercer street, between Waverley place and Eighth street, to a vast congregation. He took his text from II. Phillippians, v., 6. He said all want of faith in the Heavenly Father came from their intense selfishness. They had come to think of themselves first, not last; they had come to seek for themselves first, not last, whereas the reason for any man being anything was that he should push it out upon somebody else. People only lived for their own selfish interests. God was sometimes represented as a God of egotism and selfishness. The Scriptures showed us that God never made any of His works for Himself, but only for humanity and for His children. God did not fill Himself up, but He emptied Himself out. Everywhere Jesus was set forth as their example. They taught children to respect their example. All human examples were defective, however. When he found, as a child, that his mother was not God it was, indeed, a wonderful discovery. Even love was not blind. This was all folly. Nobody saw foibles and weaknesses so keenly as he who loved. One of the hardest things to make was a perfect looking glass; one of the most desirable things to have was a perfect looking glass. That was the reason why the Bible was

THE PERFECT, FLAWLESS MIRROR

of the spirit of Christ. They could have the mind which was in Christ Jesus. It was the spirit of Jesus which they ought to see in this perfect mirror.

He would first speak of Jesus in His precarnate state. He was in the form of God, and, being in the form of God, He took upon Himself no reputation. He (the preacher) felt sometimes as though he had been living before he was born; but he knew of Jesus that He was before His birth. He was before Mary knew anything of it. He was in the form of God. All the churches had been troubled by the Trinity of God. The form meant the essential aspect of the individual as it presented itself to others. Form was even now the very presentation of the individual which they could remember. Jesus had the display of God. Angels and cherubs looked at Him and saw Him in the form of God. Some people thought God had no form; but he took the Scriptures in the simple, childish way, and believed that God had His own divine form.

Jesus did not consider His divine equality something to cling to, did not feel as if He could shroud it. When the sense of this passage in the Scriptures broke upon his mind

HE FELT SO MEAN AND LOW

that it melted him. Now the gates opened, first the gates of the spiritual world and then the gates of the past, and they walked up, and there was Jesus; there was the altar; there was His crown of everlasting glory; there was His sceptre of supreme sway. How did He take them? Let them go down to this earth. Let them go to Windsor Castle and ask the Queen in what light she regarded

THE THRONE, THE SCEPTRE AND THE POWER.

Let them ask her if she would give them up. "Give them up," she would answer, "rather die." But Jesus did not clutch at His throne. If He could redeem mankind from sin He would gladly descend from His throne. Jesus did not regard these things as things to which He would cling.

"He made himself of no reputation." What a glorious picture this was! A king might resign for the benefit of his son—that was not this; a rich man might give up part of his wealth—that was not this. "He emptied himself." O, beloved, when they contemplated this picture, could they see what He poured out upon this world of sin? Oh, brethren, when they began thinking that they had become rich they became poorer all the time. Then "Jesus assumed the form of a servant." He became a minister, a waiter, a servant. He was

IN THE FORM OF A SERVANT.

The form in the spiritual world was that of God; the form upon this earth was that of man. Man-God, God-Man—this was Jesus. Men had said frequently that it was not of their will that they had come upon this world. If he had been put inside eternity and the question had been asked him whether he was willing to be born, he would have said "No." Would they? He had seen some of them hungry and some of them starving, and they would cry out "No, no." They were no volunteers in the human ranks. But how different was Jesus. He walked up to the edge of eternity and laid down his Godhead to be merged into mankind. He knew all the suffering He had to undergo. If he (the preacher) had been told that he would be born of an unmarried peasant girl, to be hunted, to be persecuted, and die a death of shame and ignominy, he certainly would have said, "No, not all the gold of Solomon can tempt me."

BUT JESUS DID IT.

Not death on beds of ivory, but up there in His supreme, in His supernal glory, He saw the death of torture and agony that was before Him, and He still descended from this high point to reach the very lowest of all places. He who became from a God a crucified Jew swept indeed the whole circle of eternity. Not even an archangel could have made such a sacrifice; for even if he had been crucified he would not have swept the whole circle of eternity as Jesus did.

When they died—and thank God they would die—the question would not be whether they had been great lawyers, or rich merchants, or eloquent statesmen, or how much they had been worth. To work and to put it down in dollars! Not the meanest of all angels could descend low enough to see the top of a thought like that. O! ye Americans,

WHO HANKERED AFTER TITLES,

the question would be not how many people would wait upon him, but, upon how many people he waited; not how much he was beloved, but how much he did love. This was the standard. They must die for souls. Why did every knee bow to Jesus? Because he died for all souls. Oh, imperial Jesus, who died for all, may they become princes of the empire of which He was the Divine Emperor.

UNITY CHAPEL.

A Model and Universal Vacation Advocated by Dr. Clarke—No Papers to Be Published from July to September—How Our Business Men are Killed.

At Unity chapel, in Twelfth street, near Fourth avenue, the Rev. Dr. Clarke preached to a wonderfully small congregation, consisting of about twenty persons. His theme was "Vacation Lessons." He endeavored to show that the taste of the age was grovelling, and that the beautiful in nature was neglected for the consideration of stocks and dollars. His theories about how vacation should be enjoyed, and about the universal millennium, or the vacation time, are original and refreshing. He could see no pleasure in being packed like sardines into a seaside caravansary or of being eaten alive with mosquitoes in a country farm house, and still he recommended a departure from the sultry city as being salutary to the moral and physical organization.

A BRILLIANT IDEA.

Mr. Clarke thinks there should be such a vacation as that in which all shall participate and take equal share, from the millionnaire to the common laborer. He would like to see all the stores in town shut up, Wall street deserted, and no paper published in any part of the world, from the beginning of the month of July until the beginning of September, under the belief that people could eat their breakfasts without the usual flavoring of murder, suicide, &c., which to the popular mind has become as indispensible to the mind as the meal to the stomach. All should cease to labor and fly to the country to enjoy nature and recuperate their lost energies.

THE SERMON.

The gist of the sermon, which was highly sentimental, as will be seen from what has gone before, will be found in the following:—

There are three lessons to be learned from creation—the first, that there exists a Deity; the second, that the earth is His and the fulness thereof; and, third, the lesson taught in the text I have read, "Man lives not by bread alone, but by every word that proceeds from the mouth of God." None who admire natural scenery, or are students of natural history, can fail to acknowledge the proposition that each teaches—that of the existence of a Creator and Governor of all. The beautiful adaptation of ends and means in the animal kingdom, and the sublime beauty in the vegetable world, and the wild scenery of mountain and vale, must be apparent to all, and those who enjoy them unconsciously give God thanks for the pleasure they afford. But all do not see or enjoy the beauties of nature. There are those who are so bound up in their passions of lust and gain, that their sordid eyes are never raised above the ground of mercenary and fleshly desires. The grand heaven of beauties and enjoyments that God has prepared for all to enjoy is, before them, as pearls to swine. They neither know nor care to know of them. Contented to live, as they are, without refinement or education, impervious to the delicate and refining influence of religion, they go on for ever in the groove of money-making. The actions of the hour are so violently quick as to be positively dangerous to mind and soul—in the first instance, in regard to the health of the body, and in the second to the salvation of the soul. That which divides madness from sanity has been worn to a thin and almost invisible film, and the intellectual calibre of our business men is yearly becoming more insignificant. This is because they do not take proper intellectual recreation, which eases the mind and invigorates the body.

ST. FRANCIS XAVIER'S CHURCH.

Sermon by Rev. Father Gleason, S. J.—Grand Musical Services.

The first Sunday of the fall, and the fourteenth after Pentecost, was distinguished at the handsome church of the Jesuit Fathers in Sixteenth street by a very eloquent sermon by Rev. Father Gleason, S. J., and supurb music by the full choir, the members of which had just returned from their summer vacation. Rev. Father Gleason took his text from the gospel of the day, Matthew vi. 24-33—"No man can serve two masters; for either he will hate the one and love the other, or he will sustain the one and despise the other. You cannot serve God and Mammon." The preacher spoke of three classes of men to whom this text is applicable in different ways. There are some who devote themselves exclusively to the service of God, who obey His laws and flinch not under any circumstances at the call of duty. Those are the righteous, whose lives are like sweet incense before Heaven. The opposite class to them consists of the slaves of Mammon, to whom religion, duty and conscience are dead letters. Between these two classes of men there is a third, which includes the lukewarm, the time servers, who

PRETEND TO SERVE GOD,

while they are devoted in heart to everything that tends to violate His commands. On this third class the preacher dwelt with particular severity, quoting texts that indicate the abhorrence with which the Creator regards their duplicity.

The musical portion of the mass consisted of the "Kyrie," "Gloria" and "Credo" of Mercadante's mass in B flat major, and the "Sanctus" and "Agnus Dei" from Alois F. Lejeal's mass in D minor. The double quartet—Miss Teresa Werneke and Mrs. Berge, soprani; Miss Mary Werneke and Mme. Schultz, alti; Signor Tamaro and Herr Huck, tenori, and Signor Bacelli and Mr. ——, bassi—sung the highly dramatic music of Mercadante with a spirit, finish and *ensemble* that lent a new interest to its well known measures. The bass solos in the "Gloria" and "Credo" were admirably given in the rich, full tones of Signor Bacelli's voice. Lejeal's work is musicianly in every respect, and, particularly in the "Agnus," presents features of interest in the themes and harmony that one would scarcely look for in a mass of the present day by an American composer. The alto solo, which forms the principal part of the "Agnus," was sung by Miss Mary Werneke with rare fervor and expression.

GREGORIAN MUSIC

being wisely banished from this church, the vespers presented many choice works of a varied character. They commenced with a "Domine ad adjurandum ave festina," by Berge, which was followed by "Dixit Dominus," "Laudate" and "Magnificat," by Asioli. Both composers tend strongly towards the brilliant and sparkling in style, and with a well trained choir their works never fail to produce a marked effect. After them came an "Ave Verum," by Tamaro, in an entirely different style, calm, devotional and beautiful in melody, in which the composer's highly cultivated tenor voice found a congenial subject. Miss Teresa Werneke sung Bassini's "Salve Regina," a charming soprano solo, and gave it all its wealth of expression and effect. Berge's "Tantum Ergo," No. 5, with which the vespers concluded, has some fine unison passages for the chorus. Haydn's Mass No. 2 will be sung on next Sunday. It is the intention of the organist, Dr. Berge, to give during the coming year the best masses of Haydn, Mozart, Gounod, Donizetti, Zingarelli, Liszt and many masters of the French school. The financial condition of affairs in regard to the new church is now so encouraging that before the lapse of another year the work will be well under way. It will be one of the largest and most imposing churches in the metropolis, the dimensions being 200 feet by 100. It will be a house worthy of the Jesuit Fathers.

SCOTCH PRESBYTERIAN CHURCH.

A New Presbyterian Pastor—Sermon by the Rev. Mr. Hamilton—A Touching Appeal to the Congregation.

The Scotch Presbyterian church, in Fourteenth street, after being closed for some months for repairs, was opened yesterday, and the services were conducted by a new minister. Rev. Mr. Hamilton, of Belfast, Ireland, is for the future to be the shepherd of the flock. Dr. McCosh, President of Princeton College and the former tutor of Mr. Hamilton, was instrumental in getting the call for the young clergyman, and, to judge from his first sermon, no better choice could the Doctor have made. Mr. Hamilton is only twenty-five years of age, though he looks somewhat older; wears spectacles, is sparsely built and about the medium height. A pleasant and kindly face, without any marked degree of intelligence, presented itself to a large congregation, which listened most attentively to the words that fell from the new minister's lips. The text, and it was a most appropriate one, was the twenty-eighth verse of the First Colossians—"Whom we preach, warning every man and teaching every man, in all wisdom, that we may present every man perfect in Christ Jesus." Like most cities, said the young minister, Colossi had her false teachers, whose doctrines were corrupting the thoughts and morals of the people and raising doubts by the questions which those teachers put. Paul was jealous of the souls of those of whom he felt himself in charge, and worked most heroically to combat the evil effects of the doctrines preached to his charges by these false teachers. At that time the mystery of Christ's person seems to have been the subject that caused the greatest thought and dissension. How the divine and human natures could be united in one person is certainly

MYSTERIOUS ENOUGH,

and can never be clearly explained by human reason. But man's intellect, so curious, so eager to comprehend everything, will not bring itself to receive a truth humbly on God's authority, but must ask itself the how and the why of it. The so-called theories of Colossi seem to have explained the mystery of the resurrection, that Jesus did not assume a true body. He was not really a man, but a spiritual existence, appearing, if I may so term it, as a human shadow. The cross of Christ, he thought, was the Gospel, the glad tidings which god had given to the world. What greater gift could the Creator give to sinful man than his only begotten Son? That Son was freely given to redeem men's souls, and though that Son suffered such agony as few men are called upon to suffer He freely did it, and said, "Father, thy will, not mine, be done.' If the preaching of Christ is, over and above all things, the proclamation of one truth, the truth of God's forgiveness of the world, through the blood of Jesus Christ our Saviour, then it is a very strange thing that the religion of

JESUS SHOULD HAVE BEEN A BONE

of contention among men. I am merely called to minister unto you, my brethren, said Mr. Hamilton, and I shall preach Christ and the good he did on earth. I will pray that Christ be with you always, and that he so turn your hearts that you may dwell on heavenly things. Christ Jesus and Him crucified will I always preach. The minister then asked the prayers of the congregation. He said a minister's life was beset with temptation, and he wanted strength to combat all the evil that might come before him. Pray for me that divine grace may be given me to be worthy of the charge that I have just been called upon to minister to. Jesus Christ shall be

MY KEYNOTE,

and, with the grace of God to help me, I will try and be an acceptable shepherd.

After the services were over the young minister was introduced to many of the congregation and warmly welcomed to his new home by them. At night the Rev. Dr. McCosh, of Princeton College, delivered the sermon, after which he formally introduced Mr. Hamilton to the congregation. The organ, during the morning service, was presided over by Mr. Place, the precentor being Mr. Crosby, and the following hymns were rendered:—"No. 172," Arlington; "No. 348," Downs; "No. 201," Stockwell. The music, from first to last, was exceedingly beautiful, and the church, which has been put in thorough repair, presented a most fitting appearance for a building in which sinful man should humbly ask forgiveness at the throne of Heaven.

ST. PATRICK'S CATHEDRAL.

Sermon by the Very Rev. Vicar General Quinn—"No Man Can Serve God and Mammon"—The Benefits, Objections and Dangers of Riches Explained—How the Rich Man Loses His Soul—A Good Lesson for Aristocrats.

There were three prominent features in the half-past ten o'clock mass yesterday morning at St. Patrick's Cathedral. These were, first, the solemnity and grandeur of the sacrifice, combined with the beauty and neatness of the sanctuary; second, the rich melody of the organ strains, accompanied by several tenor and soprano voices, and third, the sermon which was preached by the Very Rev. Vicar General Quinn.

The Rev. Father Kearney officiated as celebrant. In the sanctuary were present the Most Rev. Archbishop McCloskey, the Very Rev. Vicar General Quinn, the Rev. Father Farrelly, the Archbishop's secretary and the Rev. Father McNamee, with the usual number of pretty looking acolytes.

After a beautiful and effective rendering of the "Kyrie," "Gloria" and "Credo" by the organist, Mr. Gustavus Schmidt, and the choir, which consisted principally of Miss Sullivan, Miss Ballard and two male voices, the Very Rev. Vicar General ascended the pulpit and chose the text of his sermon from St. Matthew, vi., 24, 30, commencing as follows:—"No man can serve two masters; for either he will hate the one and love the other, or else he will hold to the one and despise the other. Ye cannot serve God and Mammon."

The very reverend gentleman first reviewed the six texts of which the Gospel was composed, and showed the proper meaning and application of each. By serving God alone salvation was attainable; to serve Mammon was to become a slave to the riches and trifles of the world—to its joys, its frivolities and its pleasures.

The Scripture warned against extravagance in raiment, which meant dress, and which was calculated to wound the soul by the sin of pride. Simplicity was the safeguard of purity, and even the words of Scripture told us that "not even Solomon, in all his glory, was arrayed equal to one little lily of the field."

The teacher then turned his discourse on

THE SUBJECT OF RICHES.

He showed, first, how the possession of them need not interfere with man's salvation. They may, on the contrary, be made a means to that one grand eternal end if we would only possess them, as St. Paul tells us, "as though we had them not." How many grand works of charity can be performed by the rich man? He need not fritter his wealth away for his own personal happiness in extravagance and unnecessary luxuries if he only wishes to dispose of it in a manner which must be afterwards more profitable to him. He can raise up institutions of charity and piety and learning by his generous contributions. He can raise the poor and lowly and impoverished from the dark and inconsolable sphere of life in which they are placed, and for so doing he may assure himself of millions of beneficial prayers and blessings. But the rich man who uses not his wealth thus in accordance with the dictates of charity is both a slave to Mammon and a victim to pride. He may have been once humble while the light of fortune had not yet shone upon him and while he was yet struggling for success. But, having attained success, he begins to feel himself above

THE LEVEL OF HIS FELLOW MEN,

and pride steals away the sympathies of his heart to some more pleasing objects. He despises the poor, he treasures up his gold in coffers from their shivering limbs and pitiable extended hands. He feels it no longer necessary to go to church—he scorns to kneel down and pray to that God who has favored him. Prayer he believes is only for the poor and wretched. He prayed when he was poor, but, now that he is rich, he believes he has no more need of petitioning an omnipotent God for a portion of His kingdom. Thus is

THIS KIND OF RICH MEN

lost. He (the preacher) did not believe for a moment, however, that all men who possessed wealth were thus disposed. Ah! no. There are and have been men of wealth who have surrendered all they possessed and taken up their cross and followed Christ himself in their actions and their deeds of charity. The very reverend gentleman finally exhorted all "to seek first the kingdom of God and his glory, and that all things else would be added unto them."

After the conclusion of the mass the most reverend Archbishop administered the apostolic benediction.

ORTHODOX EASTERN CHAPEL.

The Faith and Doctrines of the Greek Church—Doctrinal Discourse by Rev. Father Bjerring.

The searcher after the little Greek chapel in Second avenue need not mistake the place any longer, for over its door stands the title given in this heading, surmounted by a gilded cross. This fact, together with the previous announcement that Father Bjerring would deliver a sermon on the doctrines and beliefs of the Orthodox Eastern Church, drew together a larger number of persons than usual. The choir exhibited more spirit and a better appreciation of their position and greater devotion to their work than on previous occasions. It should be known by those who may wonder why this little chapel is known as the "Orthodox Eastern Chapel" that the Greek Church, as distinguished from the Latin, claims to be both orthodox and Eastern, while the latter in the former's eyes is unorthodox, or heretical and Western. It is not, therefore, as some ignorant ones have supposed, because it is located here on the east side of the city that it is called Eastern.

THE DISCOURSE OF FATHER BJERRING

yesterday was based on I. John, v., 9—"If we receive the witness of men the witness of God is greater." The reverend father started out with some propositions touching the nature of faith and its importance and the necessity of every man to believe something. And from this he presented the primary doctrines of the Oriental or Greek Christian Church. They believe that "God the Father was not born and does not proceed from another person; that God the Son was born before all eternity; that God the Holy Ghost proceeds before all eternity from the only God the Father, but that these three persons of the Most Holy Trinity are of perfectly equal divine dignity." In the matter of the procedure of the Holy Ghost they differ from the Latin or Western Christians. Then touching the attributes and characteristics of God they believe substantially as all other Christians believe. And touching the fall and redemption of the human race and the doctrine of final rewards and punishments they hold the same truths as Protestants and Roman Catholics do. They hold that Christ, "the only Son of God, willed to become man in order to satisfy the justice of God for the sins of all mankind," and that, without ceasing to be true God, He became also true man, so that He is God-man, "in whose person two natures, the divine and the human, are unmixed, unchanged, undivided and inseparable." They explain, however, that, while the Virgin Mary is "more worthy of praise than the cherubim or seraphim," she is yet the bringer forth only of the humanity of the God-man. They acknowledge that "our Lord Jesus Christ is the only Chief Shepherd, the only mediator between God and man, the only High Priest separate from among sinners and the only head of His body—the Church—and the only King of this, His kingdom of grace; that He is God, a jealous God, who will not give his glory to another." Hence they despise all Papal claims to spiritual supremacy, to infallibility and the like, and count them blasphemous and absurd. They believe in the procession of the Holy Ghost from the Father, but acknowledge it to be a mystery which they cannot explain, and they make no attempt to do so. They believe that

THE CHURCH IS HOLY,

because sanctified through the doctrine and through the sufferings and the blood of Christ and by the prayers of believers: that she is universal, because not limited to any place, time or people; but comprehends true believers in all places, of all times and nations. Their own Church they call "orthodox" for the reason that "she can have no other foundation than Jesus Christ," yet is she built upon the doctrine of the apostles. They believe in the Baptism of the Holy Ghost—the being born of God to a spiritual and holy life—as the true baptism of which the baptism of water is but an outward sign. They hold also to the sacraments of confirmation, the Lord's Supper, in which by faith only, as Father Bjerring explains, they receive the real body and blood of Christ. Confession they deem essential, but disclaim any priestly power of absolution from sin; on which point they disagree with the Latin Church. In the ordination of priests they believe the Holy Ghost installs by the imposition of episcopal hands, regularly chosen men for the administration of the mysteries of Christ and the feeding of His flock. Marriage and extreme unction, too, while held as sacraments, are used in their spiritual sense as such. And, finally, they believe in a literal resurrection, a great judgment day and an ultimate reward of the faithful and good, and a punishment of the ungodly and the wicked. They declare that works cannot be good without faith, and that where true faith exists good works must follow as a necessary sequence. This then is in brief what the Orthodox Eastern Church believes, and it will be seen that in general they are more akin to Protestants than to Romanists or Ritualists.

BROOKLYN CHURCHES.

ST. JOHN'S METHODIST CHURCH.

The Uttermost Salvation of the Gospel—Sermon by Rev. Dr. Chapman.

Yesterday morning Rev. J. A. M. Chapman, D. D., pastor of the St. John's Methodist Episcopal church, Bedford avenue, resumed his ministrations, after several weeks' absence. He preached to a large congregation, taking for his text the twenty-fifth verse of the seventh chapter of Hebrews—"Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." After an appropriate and brief introduction touching the scope and teaching of the chapter, Dr. Chapman proceeded to say that the first thought suggested by the passage was that man is away from God. The Bible everywhere taught that man in his unregenerate state was at a distance from God, not physically out of His presence or disconnected from the fountain of life, but in moral character and in sympathy he was away from God and living without hope in the world. There could be no sympathy between a noble, pure and upright father, and a vile, corrupt and sensual son, though the one might be supported by the other. Such was man's natural relation to God, and the salvation of the Gospel embraced man's return to and reunion with God. Man came back to God by repentance and faith. Man, in his fall, lost the element of divine love, and one might as well hope to live out of the sunlight as to have spiritual life without the element of divine love. Salvation involved man's restoration to the divine likeness, and it was the love of God that changed him into the divine image. No individual would be happy simply loving God supremely and being in harmony with Him; but superadded to this there must be the consciousness that God responds to the outgoings of the believing heart. There was never a greater mistake than that local change would radically affect human happiness. One might be in heaven, as a place, and yet not be contented and happy, for happiness depended upon the internal state of the mind. A man might change his theology every year and join every church in the catalogue, and not become Christlike. The religion of the Bible effected a spiritual change in the human soul, making its recipient one with God. Christ did not come into the world to build up sects or to

FURTHER HUMAN CIVILIZATION,

but His great mission was to bring wandering souls back to the Father, and this was the grand purpose that He was now executing in the courts of heaven. He did this by demonstrating God's love to man by incarnating himself in flesh, by a life of toil and suffering, by deeds of benevolence and mercy, by the revelation he gave of God's character, sublimated and crowned by his sacrifice on Calvary, he gave to the world the most overwhelming and irresistible exhibition of divine love. No matter how hostile or careless a man might be, God's love had been following him all the days of his life to do him good, to save him and bring him back to His favor and to His heaven. The point was elaborated with eloquence that although the physical world showed evidences of God's wisdom and goodness yet it also gave indications of His anger and vengeance, but in Christ all the moral attributes and perfections of Deity were so blended that they became palpable and attractive. They blazed through the veil of His humanity in all their glory and majesty, yet tempered to the weakness of our vision; so that the believer in Jesus gazing upon Him was changed into the same blessed image by the Spirit of God. By the incarnation Christ came within the sphere of human companionship and consciousness. A man could not take immensity by the hand, but he could take Christ; a man could not love a great abstraction; but he could love such a being as Christ; a man could not talk to an impersonal influence, but he could

CONVERSE WITH THE SON OF MAN.

Men talked about communing with God in Nature; but that was all poetry and sentimentalism. Until mankind found a personal God in Christ they could find no God; but, being possessed of Him, they could hold soul communion with Him in the works of Nature. When the spiritual vision had been opened, as the soul looked out upon God in His beautiful world, he saw Him in every ray of light, heard His voice in the music of the natural world, and He became a real being in conscious fellowship and love. If there ever was a land the beauty of whose terrestrial and solar construction could reveal the infinite it was Greece, and yet it was in Athens that an altar was erected to the "unknown God;" and if ever there was an intellect of sufficient keenness of vision to

PIERCE THE CLOUD

and grasp the Invisible, it was the Grecian. If Grecian culture could not find God He never would be found by it in any future period of the world's history, and if the philosophy of Socrates, Plato and Aristotle failed to find God, the subsequent researches of intellectual men to do so would be equally abortive. The preacher, in the further elucidation of his text, showed the value of Christ's intercession for the world he had redeemed. He (the speaker) did not know the nature of the Saviour's intercession in its Godward relation; but in its manward relation it meant that the work which Christ began on earth He had ascended to heaven to complete, and that His spirit was constantly interceding with men to induce them to accept the provisions of His gospel. In conclusion, Dr. Chapman dilated with fervor upon the extent of the "uttermost salvation" which Christ had provided, which included every man in the wide universe. The blood of Jesus cleansed from all sin, and the gospel contemplated the glorious perfection of man's soul, spirit and body forever in a world of light and beauty and song.

TALMAGE AT THE ACADEMY.

The Pastor's Return—The Gospel Well of Life—The Sceptic's Fountain of Worldly Mint Juleps—A Picture of the Transcendentalist's Heaven.

The great religious event in Brooklyn yesterday was the reopening of the services at the Academy of Music. During the summer the interior of the building has been repainted, decorated and generally renovated, and yesterday morning, when an audience of between three and four thousand people had assembled to welcome the return of Mr. Talmage, their favorite preacher, the scene was a very animated one. The congregation will occupy the Academy every Sabbath until their new tabernacle on Schermerhorn street shall be completed. It is expected that it will be ready by November.

In making announcements yesterday morning Mr. Talmage gave notice that on Thursday evening next a pastor's reception would be held at his residence, No. 287 Quincy street, and that these receptions would be continued during the fall and winter, as he desired to have a more intimate relation between pastor and people. He invited all to call on Thursday evening.

THE SERMON

was based on the story of David and the well of Bethlehem, found in II. Samuel, xxiii., 15—"O that one would give me a drink from the water of the well of Bethlehem, which is by the gate." David, hiding in the cave of Adullam, wanted a drink from this particular well. Three of his men ventured through the ranks of the Philistines, procured the water and returned with it to David. The preacher said that that morning the people came around the grand old Gospel well, which, he said, like the one spoken of in the text, was a well of Bethlehem, and unless we could get access to it and wash away our sin and uncleanness we must die. Like the well of the text it was also a captured well. David remembered when that well of Bethlehem was in the possession of his ancestors, and he remembered how the water tasted when he was a boy and came and played about the place. We never forget the old well we used to drink out of when we were boys or girls. There was something in it that quenched the thirst and soothed the brow better than anything we have found since, and this morning as we think of that old well of our boyhood all

THE MEMORIES OF THE PAST

float before us. Oh, I never get over these reminiscences. George P. Morris, the great song writer of this country, once said to me that his song, "Woodman, Spare that Tree," was sung in a great concert hall on one occasion, and the memories of early life were so wrought upon the audience by that song that after it was done an aged man arose in the audience, overwhelmed with emotion, and said, "Sir, will you please to tell me whether the woodman really spared the tree?" Well, David thought of that well of his boyhood, and he wanted a drink from it; but he remembered that the Philistines had captured it. When his three men tried to come up to the well in behalf of David, they saw swords gleaming around it. And this is true of the Gospel well. The Philistines have at times captured it. When we come up to

TAKE A FULL, OLD-FASHIONED DRINK

of pardon and comfort, don't their swords of indignation and sarcasm flash? Why, the sceptics tell us we can't come to that fountain. They say the water is not fit to drink anyhow. "If you're really thirsty, there's the well of philosophy, there's the well of art, and here's the well of science." They try to substitute for our boyhood faith an *Atlantic Monthly* religion. They say a great many beautiful things about the soul, and try to feed our immortal hunger on rose leaves and mix

MINT JULEPS OF WORLDLY STIMULANTS,

when nothing will satisfy us but "a drink of the water of the well of Bethlehem, which is by the gate." They try to starve us on husks when the Father's banquet is ready and the best ring is taken from the casket, and the sweetest harp is struck for the music, and the swiftest foot is already lifted for the dance. They patronize heaven and abolish hell, and try to measure eternity with their hour glass and the throne of the great God with their yard sticks. I abhor it. I tell you the old Gospel well is a captured well. But I pray God that there may be somewhere up in the great elect host three anointed men with enough courage, going forth, in the strength of the omnipotent God, with the glittering swords of truth and hewing the way back again to that old well. I think

THE TIDE IS TURNING,

and that the old Gospel is to take its place again in the family, in the university and in the legislative hall.

The Gospel well, like the one of the text, is a well by the gate. It is at the gate of purification, and we can wash our sins away in it. I take the responsibility of saying that there is not a man, woman or child in this house that has escaped defilement. You have committed a sin worse than blasphemy, or theft, or murder. We have, by our sin, recrucified the Lord, and that is deicide; and if there be any who dare plead "not guilty" to the indictment then the hosts of heaven will be

EMPANELLED AS A JURY

and render a unanimous verdict against us—Guilty one—guilty all! "Oh," says some one, "all the race wants is development." Now, I tell you that the race develops when it is without the Gospel into a Sodom—a Five Points, a Great Salt Lake City. It always develops downward, and never upward, except as the grace of God lays hold of it.

Mr. Talmage further contended that the Gospel well was one of comfort, and that it is at the gate of heaven. I have not yet heard one intelligible account of the future world from anybody who does not believe the Bible. They throw such a fog about the subject that I do not want to go to the sceptics' and

THE TRANSCENDENTALISTS' HEAVEN.

I would not exchange the poorest room in your house for the finest heaven that Huxley or Stuart Mill or Darwin ever dreamed of. Their heaven has no Christ in it, and a heaven without Christ, though you could sweep the whole universe in it, would be a hell! They tell us we will do there what we do here, only on a larger scale—geometrize with clearer intellect, and with alpenstock clamber up over the icebergs in an eternal vacation! Rather than that, I turn to my Bible and find John's picture of that good land—that heaven which was your lullaby in infancy, that heaven which is the well at the gate.

LAFAYETTE AVENUE PRESBYTERIAN CHURCH.

Beginning on a New Year of Work—Paul's Preaching in Thessalonia and Its Effect—Love of Christ the Vital Root—Paul's Prayer for His Brethren to Increase More and More.

The Rev. Dr. Cuyler was welcomed back yesterday to Lafayette avenue Presbyterian church by a large congregation. The service was opened by the choir singing Millard's "Jubilate," which was rendered in an exceedingly fine manner. Dr. Cuyler was very earnest in his discourse. He endeavored to impress his congregation with the idea that to be a Christian is not the work of months or years, but that it is a continual, life-long struggle. He selected his text from I. Thessalonians, iv., 10—"But we beseech you, brethren, that ye increase more and more." Thessalonia was a city of importance and historical renown. There was none outside of Jerusalem so great. All great good results from small beginnings, and all the light from that place was kindled by two men—a tent maker and his companion, Paul and Silas. They halted only a few weeks, preached with great power until rude crowds forced them away; but the Gospel stayed, the fire burned after the disciples had gone forth to kindle other fires, and in a year Paul wrote the first epistle. It was a rousing, cheering letter, full of grateful congratulations. After having thanked them for what they had done he wrote the words of our text, "We beseech you, brethren, to increase more and more." He knew that in the pursuit of a better life

MAN'S ARDOR IS APT TO COOL,

that people are likely to sit down and be contented to enjoy what is already done, that they have a disposition to make the beginning the ending.

Men are never thus in worldly matters. John Jacob Astor said his first thousands were harder to earn than millions after. Napoleon's brilliant victories in Lombardy kindled visions of Austerlitz, of great emperors waiting in his ante-chamber. Neither of these men was contented with first victories, but was resolved to have more and more. Now, so vital is this question of success that we might well spend a few moments in looking at it at the outset. No things have growth but live things; the infant buried twenty years ago is but a span of dust now, while his brother has sprung into manhood. Life is essential to growth; inward life is indispensable to inward growth—the vital union which exists between root and branch. Is it strange that many church members have made no inward growth when there has been no immediate desire? Can a man who never cared to please God have this attainment? Can

A SPIRITUAL CORPSE

breathe spiritual aspirations? Do skeleton fingers open purses? Can a corpse do anything but decay and send out pestilence? Some grow in sin as the tares grow, without watering. Oh, if Christians grew as fast as sin, I had almost said, I would be satisfied, but grace must grow from being planted and cared for, but a root you must have before you increase. What root? It is

THE VITAL LOVE FOR CHRIST.

We must have inward life. Paul said, "Grow in grace." He knew he could trust them in worldly matters. That term embraces the whole range of spiritual endearments. Grace, holiness, heart-help, long-suffering, faith, tenderness, all spring out from the same trunk. The apostle urges them to increase in self-control, purity and likeness to Christ: in a word, spirit character, the reception of an impress from Christ and the putting out of an impress for Christ. That is Christian character, and into it enters all virtues that make man earnest, useful and good, and every man or woman who pretends to perfect character is a charlatan, else the Word of God would not say increase. It is to be

LIKE, NOT EQUAL,

and not only to have a liking, but a likening—that is the momentum that carries men over sin. You are to enter upon a new year of work. It is the work of a lifetime, but a short life. The base of a Christian character is the rock Jesus Christ. Build for eternity. Year after year carries the work up from the foundation, but remember it is not high enough yet; build on. What differences there are in Christian characters! Some may be growing in this and falling off in that, when growth ought to be symmetrical. Like the lark, which goes soaring upward while

THE HAWK KILLS THE NESTLINGS,

a man may spend all his time in the heights, when he ought to come down and alleviate the suffering and misery of his fellow men. The whole man should be developed, head and heart, grow more and more and so reach up to the measure of the stature of Christ. Growth is from within always. I doubt if there is a people of less growth than those devoted to ritualism; but, with God's indwelling grace, the soul will take up all that belongs to it. Oh, how the spiritual character is enlarged under this process! It grows equal to carrying great loads and resisting great temptations.

WHAT IS THE GRACE OF GOD

but the power to resist temptation? If there is life there is hope of growth. The strength of a Christian character is in participation in the life of Christ, walking with Christ. No other growth is genuine, no other lasting; a simple faith in the Bible and love to fellow men is all-sufficient; for without this there can be no increase; the love of Christ Jesus is perennial, immortal, better than numbers, better than money. Godliness is better than prayer, because it inspires prayer. My dear people, I beseech you to all this by the tender mercy of God. I beseech you to grow, enlarge, be faithful, grow more and more until Christ becomes the measure of your daily and hourly aspirations, when at last we shall be satisfied in His life.

SERVICES AT LONG BRANCH.

SEA SIDE CHAPEL.

The Scheme of Gospel Redemption—Sermon by Rev. John Orcutt, of New York.

LONG BRANCH, September 7, 1873.

Of course there are not so many people at the hotels as there were, but for all this the Howland House is still nearly full, and will remain so till the end of the month; and then there were nearly 150 arrivals last evening at the West End, and a proportionate number of newly arrived guests at the Ocean House, so, as will be seen, there are yet here, including the cottages, enough fashionable people to make up good sized fashionable congregations at all the churches. This fact at least was very clearly shown in the large attendanse this morning at that church of most fashionable resort here, the Sea Side Chapel. The weather, too, was most propitious for fashionable people to venture out, the sky cloudless, a delicious breeze from the sea, and the whole intensified into glowing beauty by the brilliant but genial warmth of the mild September sun. Rev. John Orcutt, of New York, occupied the pulpit. The subject of his discourse was "The Scheme of Gospel Salvation," and the text on which it was based Romans i., 16. "For I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to any one that believeth, to the Jew first and also to the Greek." Happy, thrice happy, he began, is the man who has the God of Israel for his god. For those who were lost God sent His son. He sent His dearly begotten son to save those who could not be saved in any other way. Without the shedding of blood there could be no remission of sin to him that believeth.

THE DEATH OF CHRIST WAS SALVATION.

The gospel system contains no more saving power than any system of human origin. The offer of salvation was made to a world of sinners, but there were certain conditions. It was to these who believe; it was by God's Holy Spirit that the heart was prepared to receive the divine seed. It is recorded that on the day of Pentecost 3,000 souls were converted. Here were three agencies, the preaching of Peter, the presence of those hearing Him and the descent of the Holy Ghost. If Peter had preached any other Gospel than Christ crucified the Holy Ghost would not have descended. Men are

NOT BORN CHRISTIANS.

God is almighty, to be sure, but His omnipotence is manifested by certain fixed and immutable laws. The Gospel was the sovereign remedy for sin, but it required the agency of the Holy Ghost. The divine power given by Christ to his disciples would be conferred on His true believers to-day. As the Gospel was

SUITED TO THE WANTS OF THE PEOPLE

to whom St. Paul preached 1,800 years ago, so the same gospel is suited to the wants of the present generation. There was but

ONE WAY OF GETTING INTO HEAVEN,

either in the Old Testament or New Testament time. St. Paul, on Mars Hill or at Agrippa, could not have preached any other Gospel than that of Jesus Christ. There were appointed means to secure salvation, and this only could be used. The subject was one of great importance to them. Were any of them ashamed of the Gospel, ashamed to confess it, ashamed to defend it? He did know men who would not be so much ashamed to be seen stealing as to be seen praying. Were there any such in the congregation before him? He hoped not. To be ashamed of the Gospel showed

THE BASEST INGRATITUDE.

God had sent his Son to save them, and they showed no gratitude for this great and unparalleled gift. The means of grace and the Holy Ghost had been offered to them and they despised them. They should remember that they were living for an endless eternity and that they would be held accountable for the neglect of the Gospel opportunities here offered them.

THE CHURCH DEBT.

It was stated that of the $7,700 debt with which the Church was burdened at the commencement of the season there had been paid in and pledged during the season $4,500, leaving only about $3,000 still unpaid. The hope was expressed that the residue of the debt would also soon be paid. It was further stated that the success attending the liquidation of this indebtedness was greatly owing to the unremitting assiduity of Rev. James B. Wilson, the pastor, and Henry W. Wilson, his brother.