SABBATH SERVICES

Scorching Polemics Hurled from the Pulpits at Bigotry and Unbelief.

The Holy Alliance Hauled Over the Coals.

The Catholic Clergy Rebuking the Religious Intolerance of Evangelical Preachers.

The Roman Catholic the Only Creed Into Which There Enter No Doubts.

THE PRIESTHOOD ONLY.

"Christ Cannot Be Divided Against Himself."

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Frothingham on the Fragment of Protestantism Professing to Represent Protestants.

Sectarianism Should Be Dropped and a Large Charity Exercised.

A LEAGUE FOR LIBERTY.

ST. PATRICK'S ROMAN CATHOLIC CATHEDRAL.

Only One Priesthood Ordained by Christ—Archbishop McCloskey on the True Ministers of the Gospel.

St. Patrick's Cathedral, in Mott street, was crowded to its fullest capacity yesterday, on the occasion of the annual collection in support of the diocesan seminaries established for the education of ecclesiastical students destined for the priesthood. At half-past ten o'clock the celebrant of the high mass, the Rev. Father McNamee, assisted by Father Salter and other clergymen, entered the sanctuary and commenced the solemn rites for such an occasion. Archbishop McCloskey was present during the mass and took part in the ceremonies. About thirty acolytes, robed in white, were in attendance, and as these mingled with the officiating clergy, whose gorgeous vestments in gold and purple glittered beneath the galaxy of lighted tapers surrounding the high altar, the scene was one of imposing grandeur and solemnity. A full choir was in attendance on the front gallery, and, in response to the celebrant on the high altar, a flood of richest melody filled the sacred edifice. At the conclusion of the first Gospel Archbishop McCloskey ascended the pulpit and took his text from the twenty-second chapter of St. Mathew—"The Kingdom of Heaven is likened to a king who made a marriage feast for his son, and he sent his servants to call them that were invited to the marriage, and they would not come." By the Kingdom of Heaven spoken of in the Gospel he said we were to understand

THE CHURCH OF GOD UPON EARTH.

Our divine Lord was accustomed to calling it by that name. He told us that He Himself came down from heaven to establish a kingdom that would not be of this world; and as He and the Father were one, so also His kingdom, established upon earth, was to be one with the kingdom of His Father in heaven. Being His, it was His Father's also. Being of heaven, it was heavenly, and its citizens were the saints. Now He likens this kingdom or this church of His upon earth to a man who prepared a great wedding for his son, and who invited many. This wedding was the nuptials entered into and to be celebrated between Himself, Son of the eternal Father, and the church, His divine spouse. And if that church is the kingdom spoken of in the Gospel, in the wedding feast prepared for his guests, so also Christ prepares for all who will enter into and become members of of His holy body, His mystical body, His Church on earth. He has spread out for them a banquet abounding in all good things; not such things as may be pleasing to the natural taste, but good things, more exquisite far, which delight and gratify all the cravings of man's soul; which refresh and nourish and strengthen it to eternal life. And He sends out into the highways and byways to invite all to His wedding. But some one might ask who are those servants whom He has sent? or where is this house into which they were invited? There abounds in the world around us men who claim to be His servants, who invite here and some there, while others say, "No, that is not the place; here is the wedding banquet." How, then, shall you know who are

THE TRUE SERVANTS,

or how can you tell whether they have been sent by God? They only are the servants whom He, the King, the Pastor of the house has sent. There only is His house; there only is the palace where the feast is to be kept. Or, in other words, and in plainer language, Christ Jesus, our Lord, has established a church on earth. He came down from heaven for that end, and that church is a visible church. It is a church intended for man; a church to be controlled by man, and in that church He has established a visible ministry. He has chosen, and He has appointed and commissioned men who are to be those that will carry on His work, and who are to share His sufferings; who are faithfully and unerringly to deliver His message to man; who are to be His ambassadors to all. He tells us that He came down Himself to accomplish a mission. He came because His Father sent Him; and those who are chosen to carry on His work in all ages and in all nations were to receive that same mission, and did receive it. "As the Father has sent me," He said to them, "I send you. The same mission I received from Him I bequeath to you, and he that receives Me receives the Father, and he that hears Me hears the Father. So also he that hears you hears Me and Him that sent Me. And if any one refuses to receive you he refuses to receive Me. The mission which I give you is not for a single nation or for a single period of time, it is a mission which is to be perpetuated to the end." So that the body authorized to carry on this mission have the assurance that Christ and the Holy Ghost will be always with them and will abide with them and teach them all truth. Men, therefore, need not hesitate as to the truth of the doctrines taught by the true servants of the King, because Christ himself and the Holy Ghost were responsible for their teaching, so that they can no more teach error or infidelity than the Son of God himself could teach it. Saint Clement, the Pope of Rome, one of the disciples of the apostles, in a few plain, clear words lays down the whole plan and

CONSTITUTION OF CHRIST'S CHURCH.

Christ, he said, received his mission from God; the apostles received their mission from Christ, and after receiving their mission established a church. This, he said, was the rule for all futurity, so that in age after age, as pastor after pastor would be taken away by death, others, who had been duly ordained and appointed, would take their place, fill the same office, teach the same doctrine as those who went before them. Was there any two ministries, he would ask, any two apostolic missions ordained by Christ? Not at all. Two such churches could not exist

CHRIST IS NOT DIVIDED AGAINST HIMSELF;

there cannot be any order of ministers in authority to teach who can teach contradictory doctrine, gathering round disciples who have divers ways of thinking. Faith cometh from hearing and no one can hear without a preacher, and no one can preach unless he is sent. The true ministry therefore is that which has been received from the apostles and can be trusted to teach the truth. They are the priesthood of the Church, and that priesthood fulfils the mission of Christ. But they were more than that. They are priests in the full and genuine sense of the word. Christ was the great high priest, he was invested with the dignity of the priesthood, he is the priest on earth exercising his perpetual priesthood through the minister; through the priesthood he has appointed to offer sacrifice as He offered sacrifice when He pronounced the words, "This is my body; this is my blood." After He had done this He said, "Do you this also in commemoration of me," and so often as you do this you shall show forth the death of the Lord until He comes. When the priest pronounces these words Christ becomes present on the altar, and, thus, invisible to human eyes, becomes the High Priest offering up His own body and blood by the hands of the visible minister whom He has appointed. The miracle is not visible to our senses, but the angels of heaven see and gather invisibly around and sing canticles worthy of the spirits above in heaven. And the people who see not with the eye of the body see with the eye of faith and with the eye of the soul and they bow down in humble faith. There is

THE UNSPEAKABLE DIGNITY

with which God has been pleased to invest the priesthood of His holy Church. And is it for us priests to be proud, to be puffed up? No, but they should be more humble when they contrasted that great gift of God with the littleness and the nothingness, the sense that cleaves to us poor, human men that we are subject to the infirmities of our nature. The Apostle says, "Is any man sick among you, let him send for the priest." And it matters not whether the sick man should be in the palace or the cottage, in the hospital, in the poor house, in the pest house, the priest goes to fulfil his office. He goes there carrying his life in his hands, and he risks his own life to save the life of a Christian. The Archbishop here referred to those priests who were stricken down by the terrible pestilence now raging in certain parts of the country, and observed that everywhere, and in every country, they were always found ready to risk their own safety, and from this it would be seen that they had the true mission. And though there were those who believe with all their hearts and souls, who believe every tittle of this doctrine they preach, there are those who belong to that glorious Church, professors who call it Romanism, who spend their time in casting reflections upon it. But "blessed are those who shall be calumniated for my sake." Such was the priesthood of Christ on earth, which was necessary to teach the words of eternal life; and as the priest dies his place has to be supplied by another who should be of their own children. The Archbishop then encouraged parents to devote some of their sons to the sacred profession, and after appealing to them on behalf of these seminaries where there were sixty young students being educated for the diocese and observing that they had little to expect in the way of state aid for their schools, his Grace concluded a very impressive and argumentative discourse, which was listened to with the greatest attention by the congregation.

FOURTEENTH ST. PRESBYTERIAN CHURCH.

The Victories of Christ's Love—Sermon by the Rev. E. W. Hitchcock, of Paris.

The Rev. E. W. Hitchcock, the pastor of the American chapel in Paris and a delegate to the Evangelical Alliance, preached the sermon in the Fourteenth street Presbyterian church, corner of Second avenue, yesterday morning, to a very large congregation. He took his text from the Gospel of St. John, xvi., 33. The wisdom and the worth of the assertion of St. John, he said, had been recognized by the experience of generations. The scraps of history that came down to them showed how much the early Christians had suffered. All that the word "tribulation" suggested they had gone through. They were ready to sacrifice their fathers, mothers, sisters; their houses, their goods—yea, even their lives—in order to serve their glorious Teacher, Christ.

After Calvary what could they not expect? Was it not enough for the disciple to be like his Lord? They, the first Christians, were ready to

DRINK THE BITTEREST CUP

with Christ. And, after all, what were all these tribulations in comparison to the imperishable glories which they had inherited? "In the world ye shall have tribulations." This was the prophecy. The earth was crimson with the blood of the righteous, and good men and good women had felt the bitterness of religious persecutions. Scourgings, imprisonment, death—all these were tribulations which had been predicted by St. John. There was scarcely a chapter in the early ecclesiastical history that was not written in characters of blood. The satanic spirit still persecuted all in nature that was antagonistic to itself. There was the irrepressible conflict between right and wrong, and this contest would go on until Satan was chained and bound and Christ reigned in every heart.

This age was, fortunately, not an age of bloody persecutions on account of religious belief. The leaven of Christianity was gradually leavening the whole lump of humanity. The true soldier of Christ need, nevertheless, not expect to rise to heaven on a car filled with flowers. Let him expect to be made a target

FOR THE SHOTS OF MALICE

and slander and prejudice and iniquity. Let him be prepared to meet the vigorous blows of the opposition of fidelity. In these modern times the spirit that opposed itself to the true Christian often wore the livery of Heaven. It would favor and flatter and rant and tear, whichever would serve its purpose best. The opposition of a sinful heart, the erring conscience that must be righted—all these were tribulations of the true Christian.

He must be a crossbearer if he would be a disciple. In all his endeavors the soldier of Christ must suffer tribulations. It by no means follows, however, that those who are not soldiers of Christ were free from tribulations. The way of the transgressor was hard, indeed. There was no great evil in nature for which religion was responsible. Blot out the Bible, erase every sentence, and the stirring facts of sickness and death and anguish remained as before. They would be multiplied a hundredfold.

Christ would give balm to wounded hearts and to all who sat in the shadow of death. This was

THE MISSION OF CHRIST'S RELIGION

"In the world ye shall have tribulations;" but let them be of good cheer, for there was a higher realm beyond. With some of the soldiers of Christ the case was a very hard one, on account of their own morbid sensitiveness, but all their consolation must be "to be of good cheer." Christ's love sought them before they sought it. Here was the triumph of love more complete than it was on Calvary. He overcame the world's evil and Satan's most subtle assaults. By His truth He triumphed then, and still triumphed, over the world's errors. His teachings gave wings to hope and gave motives the most noble to all benevolent men.

Again, Christ triumphed over the world's sin. On Calvary He achieved His greatest victory, although it was a picture of shame to the common eye. Thank God for the victory achieved on the cross. Then it was demonstrated that death had no power over

THE IMMORTAL POWER OF LIFE.

Such were some of the victories of Christ over the world. But how were they to share them? Not by a heartless assent to creeds and forms, but by an all-controlling, all-compelling faith, a faith that laid hold of Christ and appropriated Him in all His blessedness. The work of such faith was manifest. It worked through the heart. The seal of divine love was upon such faith. He loved them when He chastened them and chastened them whom he loved. He lightened the stroke whenever it was necessary.

Let them be of great cheer, therefore, and cultivate a truthful, radiant piety. Let them not bear burdens in their consciences when Christ was ready to throw these burdens into the depths of the sea. Let them have a cheerful face and a cheerful heart and a cheerful courage. Victory would at last be theirs through Christ's blessed consummation. Every chain of the martyr was a ray of light, every prison was

A PALACE OF GLORY,

every day of sorrow was a thousand years of comfort. Joy without sorrow, possession without fear of loss—these would be the rewards of the faithful. They would dwell in realms more blessed than earth's brightest Edens. God grant they might reach these happy realms all through their Saviour, Jesus Christ.

ST. ANN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Father Lake—The Duty and Sacredness of the Priesthood—The Evangelical Alliance and Its Teachings.

High Mass was celebrated yesterday morning by the Rev. Father Poole (in the absence of Father Preston), assisted by the Rev. Father Lake.

Father Lake is a young priest who has but just returned from Europe, where he has made a stay of three years. In his manner of speech he is eloquent and convincing.

Quoting from the well-known passage in the New Testament, where the Saviour delegates his powers to the apostles and says "that they shall speak in His name, and whoever shall believe the same shall be saved," said that this was quite contrary to the doctrine of other so-called religions, where the people were free to accept or reject any doctrine which they pleased. 'Preaching among them is a farce,' said the priest; 'they stand before their own congregations and give vent to doctrines which never had any existence but in their own nonsensical heads. There are the Universalists, who believe there is no hell; the Unitarians, who do not believe in the Most Holy Trinity, because they cannot comprehend the very essence of the Word of God. Then they have the Free Lovers, who make a convenience of religion to indulge in their own low instincts and in all the baser passions. All this is not the religion of our Saviour. It has no possible resemblance to that Word which Christ came upon this earth to preach. The Evangelical Alliance cannot get over one fact—that the Catholic Church comes direct from Christ, while they and their sects exist but for three centuries. In their teachings they insult the Saviour. All Protestants insult him. They make the Saviour inferior to a human teacher. If it is impossible for them to understand what our Lord God taught, why do they make the semblance of a religion they professedly do not understand, or believe in a God about whose attributes all of them differ? The Catholic religion is

THE RELIGION OF GOD.

We belong to the only religion about which there is no doubt. What I preach now is what was taught by those who went before me eighteen centuries ago, and what was taught by our Lord himself. We know what the Lord said. Any one of them says: "I think this is what the law taught!" This is the difference between the Catholic and all other religions. The Priest is

THE TRUE TEACHER.

He does not speak in his own name but in that of his blessed Master. If we taught otherwise we should be removed. In our twofold character there is mingled the divine and the human. In preaching the human is seen. The sacred character of the priest is exemplified when he administers the sacraments. Then one priest is equal to another. When they listen to preachers congregations are too apt to think of the graces of style, the polish of language, and not of the truths which come from his mouth. The Lord has left the duties for his priests of pointing out the truths of this world. Some people look upon preaching as they do upon an actor. They will go away when it is through and criticize the sermon and say that it was dull, just as they would a play. This is not the spirit with which to look upon preaching. A Catholic priest knows when he is not eloquent. He is not like the Protestant, who looks for worldly reputation, or

AN INCREASE OF SALARY.

And yet these sermons may do much to touch some human hearts. We do not seek so much to make our language beautiful as we do to so word our sermons that they may be of influence. There is no escape for the priest. He must elevate his voice to praise that which is wrong, in favor of the godless public schools and other things. He is obliged to teach the proper doctrines. Truth makes us compromise. Truth penetrates into the most secret recesses of society. It goes to the bottom of political maxims. Our voices are incapable of deception in the midst of the many voices which are now raised to preach false maxims. At such a time our voices are unable to be silent. Catholic hearers, try to love the preacher. Remember the sermon you hear, and bear in your hearts the truth which it inculcates. Live up to the doctrines of the Church, and so bear yourselves that one day you may have life everlasting.

A collection was then taken up in aid of the Catholic Seminary. Father Lake made a short exhortation in favor of the institution and the necessity of supporting it.

TRINITY BAPTIST CHURCH.

An Evangelical Alliance Sunday School Meeting—Addresses by Several Foreign Clergymen.

An Evangelical Alliance Sunday school meeting was held in the Trinity Baptist church, Fifty-fifth street, near Lexington avenue, at three o'clock P. M. yesterday. The following clergymen were present:—The Revs. John Ashworth, of England; Cohen Stuart, of Holland; W. Tyler, of London; Alexander Burnet, of Scotland, and General Fisk. Addresses were made by each.

The Rev. John Ashworth contrasted the status and prospects of English and American Sunday schools. He went into detail as to their management and the most beneficent manner of conducting them. He advised the erection of libraries, and said that where the best efforts were not made to train up the young and ignorant the Church must be always suffering. He told one or two pleasing anecdotes of his own experience, which the congregation seemed to appreciate much.

The Rev. Dr. Tyler, who preached in the morning on "The Grace of God," was the next to address the congregation. He told them he had come from London, and gave them some astonishing ideas of the great progress of Sunday school teaching there. He said he had wept over poor children since he came to New York, and ended by advising parents not to leave all the work of their children's instruction to the school teachers.

General Fisk, who is general superintendent of the Sunday Schools out in the far West, then addressed the meeting for a short time on the present condition and advancement of Sunday schools.

The Rev. Cohen Stuart and Rev. Alexander Burnet afterwards made addresses. They did not touch on any different subject, but met on the school question as a common platform.

LYRIC HALL.

Overhauling the Evangelical Alliance—The Protestant Ins and Outs—What the Alliance Has and What it Has Not Accomplished—The War Against Roman Catholicism—Sermon of the Rev. O. B. Frothingham.

At Lyric Hall, on Sixth avenue, opposite Reservoir square, a large congregation assembled yesterday morning to hear Rev. O. B. Frothingham. His subject, "The Evangelical Alliance" was an unusually taking one, and of course large numbers were anxious to hear his views on the matter. His text were the words "That they all may be one." The words chosen for his text were, he began, a limited prayer—a prayer not for the whole world, but for the disciples of Christ. Within the past few days there has been assembled in New York what is known as

THE EVANGELICAL ALLIANCE.

It has been a very remarkable scene. Contrasted with the Roman pilgrimage to Paray-le-Monial, which he had made the subject of his previous Sunday's discourse, the difference was strongly manifest. The latter was characterized by long and imposing processions, by grand displays, by solemn genuflexions, and by pouring forth their united souls in the "Magnificat." Here there had been no processions, no grand displays, no effort to rouse the enthusiasm of the unlettered masses. Here the most eminent scholars, thinkers and divines of the civilized world had met in the greatest city of the New World. In a spirit of scholarship and thought they had met. With their peculiar views it is wonderful that it should be distinctly avowed that to a saint on his knees the first suggestion of the Alliance had come. As for themselves, they were mere outsiders, critics and observers. This Evangelical Alliance has the air of vast comprehensiveness. Every effort has been made to give it a broad aspect. But they may speak in different tongues and may come from remote sections of the world and yet all be Scotch Presbyterians. This was a Protestant Alliance. The great body of Rationalists is left out in the cold. It should protect all shades of protest against Rome. We find, however, that it was comprised mainly of Methodists and Presbyterians. The Baptists, a large and growing denomination, found but feeble representation. The Moravians are much more largely represented. If we take the Church of England, large and influential as it is, and if we take the Episcopal Church in this country, large and influential as this Church is here, we find them not in the Alliance. Other denominations, thoroughly orthodox, are also omitted. The Congregationalists are but feebly represented. The Swedenborgians, the Universalists and the Friends are not there. The Unitarians—a party of great consideration in its wealth, its culture, its social position, a party that will not consent to be ruled out of the orthodox lines—are not there. Surely an alliance leaving out of its organization so many Protestants cannot properly call itself a Protestant alliance. It was only

A FRAGMENT OF PROTESTANTISM.

It has announced no creed. The suggestions of the acceptance of the Nicene confession was made, but it was not accepted. It was clearly the intention to keep it within close bounds. Not only does the Alliance claim to be Protestant, but Evangelical. The Evangelical creed avows most explicitly the extent of Calvinistic doctrine. It plants itself on the incarnation of the Son of God, the natural depravity of the human heart, the vicarious sacrifice, the infallible inspiration and perfect authority of the Bible, salvation by faith alone, the final day of judgment, a future of everlasting bliss or woe for the believer on the one side and the unbeliever on the other, the absolute separation of the sheep and the goats. This is the Evangelical creed, and this creed, after long discussion, was adopted in London as their basis. This creed was not made in New York—could not have been. Every branch entering the organization, however, professed it. The spirit of this creed has pervaded the meeting. In the songs, prayers, sermons, essays and discussions the key note of absolute reliance on the merits of the Saviour was struck. An eminent professor, who could not attend the Alliance, sent an autobiographical sketch, in which he stated that in early life he was greatly interested in Oriental studies, when a sudden attack of illness brought him to a realizing sense of sin and the need of salvation. An illustrious delegate from Bombay told how he was brought to the foot of the cross. But we have not yet got at the

SECRET OF THE ALLIANCE.

What is an alliance? It is a combination, a league, a coalition, a binding together of concomitant bodies for a distinct purpose. What is the purpose of this Alliance? What are these Churches in league for? Religion should have two great ends in view, and which all earnest men and women understand—liberty and union. Two inseparable things; for liberty, without union is anarchy, and union without liberty is despotism. The two must go together. Of course Protestantism clamors, first of all, for liberty—liberty of conscience, liberty of combination, liberty to promulgate Protestant dogmas. It has secured for Protestantism, all over the world, a cordial freedom of conscience. In Spain, Italy, Germany, Turkey and Russia it has had its missionaries and made its influence felt. But this, after all, is a selfish liberty, liberty to promulgate its special doctrines, liberty to grow, liberty to wield its own weapons. The Alliance goes beyond this, where Roman Catholics are oppressed, where Jews are oppressed, where Musselmans are oppressed—in a word, it has stood for liberty of worship the world over. It has been faithful so far, and he was not so ungracious as to say it was for prudential reasons that, like wolves, they might prey upon the lambs let out of the fold. No thought so mean as this entered the mind of a single member of the Alliance. Protestantism means liberty. He would do full justice to the Alliance; to its pleadings for liberty of conscience, for liberty of worship all over the world. But this is not all the liberty required. Religion asks more, the complete emancipation of religion from the State. Religion stands alone—stands on its own merits. Did the Alliance take this ground? No. The only paper read on the subject, "Relation between Religion and State," evinced a dangerous difference of opinion. Now this emancipation of religion from the State is one of the gravest questions in England. Every year sees it, as the annual budget is made up. Is Protestantism ready to say, "We will not take the money for the Church?" When it is a new day will dawn upon Christianity. Religion asks still more—a complete emancipation of the human mind as mind, of thought as thought. The concessions of the Alliance to freedom of thought have been large and liberal. Its words are kind and gentle, but liberal words and kind concessions do not answer. Gentle expressions do not meet the case. Romanism says every man is perfectly at liberty to believe in Rome. Every one is at liberty to worship according to his conscience, if he has any. The Alliance puts a larger interpretation on this, but the same principle is involved. As the advocate of liberty the Alliance falls short. A word about its claim to promote union. What sort of union is it? In what form, in what spirit, and for what purpose? A union among themselves ought not to be the purpose. Everybody knows what

BITTERNESS OF HATE

prevails among Protestants. In the Alliance the spirit of union was fresh, glad, almost gay—a spirit of entire cordiality. That was a striking scene at the Madison Avenue Church, where Dr. Adams preaches. At the Communion there participated the Dean of Canterbury and a Bombay delegate and Moravian shepherds and others—a symbol so suggestive of sweet charity, of brotherly love. When they all get home and are settled down to their hard work again they will forget this temporary brotherhood and fall into the old practice of assailing their neighbors. The Alliance had in view care for offence and defence. It was a military measure, organized and conducted in a military spirit. One of its delegates said that the Alliance was not altogether a combination of sects. It was a parade, a drill, a preparation for future combat. The Dean of Canterbury asked if they should not regard their meeting as a council of war. D'Aubigné, who wrote the history of the Reformation, writes in the same strain from Geneva in Switzerland. One of the speakers said they were erecting a bulwark against which the assaults of the enemy would be in vain. This means war, avowal of hostile purpose. It is for this they are limited in number. It is a phalanx. It is made up of tried and united soldiers. The Alliance of necessity must be narrow, strong, compact and stern. The nobleman who read an essay on the Roman Catholic Church showed broad and liberal views. He acknowledged the power of the latter church, the power of its organization, its capacity to work. The men who spoke against infidelity evinced a spirit of larger liberality than ever before. They confessed the nobleness of infidel leaders and their characters. What has become of the old Protestant spirit—the spirit of the days of Wesley, Calvin and Luther? Those old battles can never be fought over again. There is too much intelligence, too much learning now. In a word, in this modern day, bigotry is impossible. Those days are numbered. What became of the struggle of the Alliance against Roman Catholicism and infidels? When they walked up to meet the enemy they met brothers and dropped their arms. They discovered their antagonists half their friends. The Alliance

CANNOT FIGHT ROMAN CATHOLICISM.

It has made the confession openly. As a religion Roman Catholicism has every advantage over Protestantism, in wealth of resources and general influence over the people. How is the fight to be waged? Not by force of doctrine, for Roman Catholicism is a more acceptable doctrine than Protestantism; not by force of organization, for the Roman Catholic organization has existed nearly 2,000 years; not on the ground of faith and works, for in these regards Roman Catholicism is far ahead of Protestantism. Roman Catholicism is vulnerable on one side, and one only; Roman Catholicism is spiritual despotism. How can we attack such despotism? Why, for liberty. Protestantism must come out for liberty, pure and simple. It must drop sectarianism. Only by exercising a larger charity and more comprehensive benevolence can Protestantism succeed at all in carrying on its fight with the tremendous power of Rome. So with infidelity. Voltaire and Rosseau are creations of ecclesiastical dogmatism. It is idle to denounce science as false. Unless Protestantism proposes to take science by the hand—not patronizingly, not a little finger, but a whole palm; unless Protestantism says, "You are my brother, we are seeking truth together, to know things as they are;" unless Protestantism does this she can never disarm infidelity. Let it say to science, "I believe you, you believe me; let us cease to haggle about definitions, let us work together without jealousy." The soul of good in infidelity will then come out. He went on to say that one misfortune of the Alliance was having clergymen mostly as its members. He said clergymen were not the men to inaugurate and conduct a great reform. The Alliance must have a larger mixture of sectional element, else it will die. Protestantism, as organized in the Alliance, stands between reason on the one hand and Roman Catholicism on the other. Fortunately it shows a disposition to fall into the liberal lines. With this union the victory will be complete; otherwise it must vanish in thin air or be crushed.

ST. STEPHEN'S ROMAN CATHOLIC CHURCH.

Sermon by the Rev. Dr. McGlynn on the True Evangelical Type of the Church—Has the Church a Visible Head?—The Charter of the Roman Catholic Church.

A large and highly intelligent congregation assembled in St. Stephen's church yesterday morning to hear Dr. McGlynn criticise the doings of the sixth general conference of the Evangelical Alliance, and attempt to prove the validity of the claim of the Catholic Church to the title of the one and only Church founded by Christ. Having read a portion of the sixteenth chapter of the Gospel according to St. Matthew, he referred to an address lately made at one of the meetings in Association Hall, and said:—We were unworthy children of our mother, the Church, if our hearts did not burn with indignation and if our lips did not quiver with intensest feeling at any body of men denouncing the holy Catholic Church as a superstition, as an enemy of Christianity to be opposed equally with infidelity as a barrier in the way of the work of Christ in sanctifying the world. I find an excellent division of my subject suggested by the utterances of a member of that Conference, venerable for his years and venerated among those Christian men for his supposed great learning and his real or supposed great services to Christian theology, the venerable Dr. Hodge, who told us, as he is reported in the papers, that in the Christian Church there is one household, one kingdom, one fold. He described better than he knew the very

CONSTITUTION OF THE CHURCH OF GOD.

Yes, it is one family, of which Christ is the head, to gather which together the Son of God became man, and for the proper preservation of which He came to build His house. We are something more even than members of His family; we are the very living members of the body of Christ, and we are, or ought to be, one body in Christ. The Incarnate God has provided for this union with characteristic goodness and wisdom. He came to save us by human means and through human co-operation, and therefore was it that He became man and called to aid Him more men, whom, with such assiduous care, He taught, by word and example, to make them depositaries of His doctrine and the foundation stones of His Church. In the few fragmentary records of His word that we have He tells us His plan for the redemption of man in language so plain that we may well wonder how men, with a strange and most unpardonable assumption calling themselves distinctive by the name of Evangelicals, can fail to see it. During His lifetime Christ was the visible head of the visible Church, which He founded. Has He left it headless in its visible capacity? The good gentlemen of the Evangelical Alliance say that He has, and Christ says that He has not:—"I say to thee that thou art a rock;" his name was not a rock, it was Simon, until Christ gave him a new name and made him a new man—("and he has become a rock, because Christ said, 'thou art a rock;'") "thou art Peter, and on this rock I will build My Church"—and these good men have come across the ocean, many of them at great trouble and expense, to find out where Christ has built it; to discuss it together, and to discover, if it may be, wherein is unity. Christ said to Peter:—"I will build on thee." Let us seek it where Christ built it. This Church may fail, perhaps? It is built upon a man, upon Peter, a fisherman, a rude fisherman, a Galilean

WHOSE BROGUE BETRAYED HIM,

to whom it was said, "Thy speech betrays thee." Christ says, "The gates of hell shall not prevail against it." These good men say that the gates of hell have prevailed—prevailed long ago. The liturgical books or homilies of one of the denominations, in some measure represented in the Conference, tell its deluded followers that for 1,000 years the whole Christian world was sunk in horrid idolatry, and Christ stands up and says, "The gates of hell shall not prevail against it."

The Church of God is a kingdom. Yes it is, Dr. Hodge, and Christ, when He ascended into Heaven, did not leave His kingdom without a ruler. "And I will give to thee keys of the kingdom of Heaven." But Dr. Hodge and Professor Hitchcock and the other excellent men, who have met to arraign the Church, would take away the keys from him, to whom Christ gave them, and suspend them somewhere—nowhere—they will not tell us where. The Churdh is a family! Yes. The apostles were all brothers in this family and Christ was the head. But, as a visible head, He is here no longer. His family is here. Has it a visible head? Christ says that it has. The Lord said, Simon, Simon, behold Satan hath desired to have you (in the original Greek, plural) that he may sift you (plural) as wheat, but I (the Son of God incarnate) have prayed for thee that thy faith fail not, and thou, being converted, confirm thy brethren. Peter is to confirm those who are in the faith. Shall not we, Dr. Hodge, condescend to sit at the feet of this teacher, whom Christ appointed to confirm in the faith His apostles?

The Church of Christ is

ONE FLOCK.

It is a visible flock; but Christ, as the visible shepherd, is no longer here. Is there now a visible shepherd in His place or not? Christ says there is. Dr. Hodge and many gentlemen from Europe and America say there is not. In the gospel of St. John, when Peter had thrice affirmed his love for Jesus, he was appointed the visible shepherd and commanded to feed the lambs and the sheep, the laity and the clergy and even the apostles, who were all sheep of His fold. Peter was made the shepherd, the good shepherd who loves the sheep, not only of those who are in the fold, but of those who are wandering from it, and who must all be gathered in by command of the Master, to gratify His eternal love and fulfil the prophecy, "There shall be one sheepfold and one shepherd." It is the true evangelical idea of the Church that it is Christ Himself doing His work in the Church. What He did during His mortal life is but a type of what He is to do during the ages until the end of time. The distinctive traits of Christ's ministry during His mortal life are not only ignored, but worse, are derided, are blasphemed by many, by most, if not all, of those Christian gentlemen of the Alliance. It was a word of prophecy; it was no afterthought that Christ should be a priest of the Eucharistic sacrifice. "Thou art a priest forever according to the order of Melchisedec." "The Lord has sworn it," and stranger still "He will not repent" in spite of the respectable gathering of Evangelical gentlemen in New York. Christ, the priest of this order of Melchisedec (who offered bread and wine), will not content himself with offering the all-sufficient sacrifice on the cross. He must remember the Father's oath. His priesthood is to be forever in the world, offering His memorial sacrifice and giving the sacrament of His love unto the end of time. And these men have torn out, as it were, that page of prophecy and that other page in the holy Evangel, in which Christ gives His own sweetest memorial of divine love. "And the bread that I will give is My flesh for the life of the world." In spite of these gentlemen the Evangel tells us that Christ will be

A PRIEST TILL THE END OF TIME.

"Do this in remembrance of me; as often as you do this you shall show forth the death of the Lord until He come." Therefore there is to be an altar and a sacrifice in the Church of God "until He comes" at the last day. These men, with unholy hands, would remove, not only the altar, but the other God-like traits which distinguish the Church of Christ. The fountain of baptism erected at the portals of this world-wide temple is misunderstood, or, in some cases, practically denied by these gentlemen. Inside the portal is another monument of Christ's love, which they hate and calumniate. After the resurrection Jesus came to the apostles, whom he had made the priests of His sacrifice, and, breathing upon them, said, "Whose sins you shall forgive they are forgiven," &c.; and this established the sacrament of penance. What else did Christ come on earth to do if not to convert sinners? Again the members of the Evangelical Alliance cannot understand the sublime counsel of chastity, which Christ especially honored, and which was inculcated by St. Paul, and therefore they denounce the celibacy of the Catholic priests and solemn vows of the religious. The evangelical counsels which animate the religious orders in the Catholic Church, are to these men unintelligible; and therefore they advocate, or at least approve of, the suppression of these orders. Again, not far from the altar is the chair of truth. Not the pulpit of sectaries, but the dogmatic chair established by Christ, when He gave to His Church the commission to preach, "All power is given to Me in heaven and on earth. Go therefore teach all nations," &c. Go and preach the Gospel (not the written Gospel, for it was not then written); go and teach all nations all truth for all time. All nations, all truth, all days—the charter of the Catholic Church.

ST. CECELIA'S CHURCH.

The Rev. Father Flattery's Opinion of the Evangelical Alliance—Plagiarizing Catholic Doctrines.

At the last mass at St. Cecelia's church, corner of Second avenue and 105th street, Father Flattery, after reading the gospel for the day, which ends "For many are called but few are chosen," proceeded to give his congregation the benefit of his minute dissection and analytical examination of the Evangelical Alliance, which he pronounced to be an infantile, puerile and effete conglomeration of all the fratricidal elements of disjointed Christianity.

THE SERMON.

In opening the sermon the reverend gentleman said that, as no doubt all the congregation had heard that they were about to be evangelized by a delegation from foreign parts, it would not be amiss for him to say a few words about the giant movement, its votaries, their antecedents and the issues that were to be worked out on the evangelical plan. The sermon was to be divided into three parts. First, the authority of the Evangelical body; second, its internal concord, and, third, its objects. In considering the first of these questions the first thing that strikes one, said the preacher, is the imbecility of any movement or council which has neither the authority to make laws or change existing rules and usages. This Alliance, which has no head or director, is actually invulnerable, for the reason that it has no platform or principle that can be attacked. In the whole Assembly there are not twenty men who think alike or who could stand on the same platform of principle and belief. They have no object in common, unless inasmuch as they call themselves collectively Protestants, they unite to oppose Catholicity, one of the greatest arguments against which is that it is growing too strong and spreading too far. They read papers to one another and to those who go to listen to them, but they have not the power to say that such a doctrine shall be belief or whether it is true or false. This being the case, what is the sense of their coming together, especially to New York, to ventilate their opinions? Could they not do it just as well at home? Certainly, and better there than in New York, for their own people might afford them what they have not here—attention and obedience. There is no

A CATHOLIC, A PROTESTANT, A JEW OR AN ATHEIST

in the whole community who is not wondering what the meaning of all this parade and show is. Let them wonder on, for when the members themselves are unable to say what principle they are working on, or what results they intend to accomplish, it is hard for the uninitiated to divine. In one field of thought they are doing mighty work; they are upsetting one another's beliefs, and the day is not far distant when atheists will point to the meeting of this Alliance as an important epoch in the history of their realm of thought, and thank these zealous Christians for the havoc and devastation they have wrought in the faith of many; for, on cool consideration, those who now think highly of the affair will be forced to acknowledge that it was an insane attempt to arrive at nothing.

UNITY OF REPULSION.

If all the members of this Convention were called to write a dissertation on a certain religious topic no two of the papers would correspond, and still they are brought together and actually held together for some cause, and what can it be? Is the cause negative or positive?

In a gathering of this kind one would expect to find a dignity commensurate with the subject under consideration and the character of those who participate. Religion, the one and only thing that the progressive (God save the mark!) nineteenth century has left, is now dragged into public halls, exhibited as a "what is it?" and talked over as a doctor lectures on anatomy. Its sanctity has been violated, its ends perverted. Meretricious raiment has absorbed the place of simple piety and stage effects are substituted for religious zeal. The dignity of themselves and their subject is outraged by the vulgar applause which meets every point they raise, and when one of them

GETS OFF HIS LITTLE POPGUN AT THE POPE,

the hilarity and mirth of the intellectual and liberal audience is unbounded. One of the field days the Alliance devoted to "Missions," of all subjects the most suicidal they could have touched upon. There was a paper presented in which the Greek, the Roman and Protestant missions were compared; but, unfortunately, the writing was illegible and the paper was laid over. If the paper was written by a truthful man, the reason of its illegibility is explained and a knot in the evangelical skein is unravelled. There is a large field for missionary labors in this country—not in New York, though, but in Shreveport and Memphis; and as we have been deprived of the pleasure of hearing the theory of missions from an evangelical standpoint, they might give us a little practical illustration.

Some of the members of the Conference have unconsciously given vent to Catholic doctrines. In speaking of missions one said that they were at one time productive of great good, inasmuch as they added to and increased our geographical knowledge. This was readjusting a feather in the hat of Catholic missionaries, for they were the ones who made our geography what it is.

ONE THOUSAND YEARS AGO

they began to penetrate into the then unexplored regions of Europe and Asia, and in their travels they subdued the iconoclastic Vandals, the Goths, the Ostrogoths and Visigoths, changing them from fierce barbarians to meek and humble Christians, thus accomplishing results which Cæsar had failed to attain. Then another learned divine, whose ideas were anything but Catholic, makes some truly startling revelations about the difficulty of performing missions in South America for the reason of the poverty and illiteracy of the people. Now, every Catholic knows that these two causes are those which draw the votaries of Rome from comfortable parish seats and away from friends and home to work for the enlightenment and enrichment of these people. The history of Europe abounds in instances where bleak plains have been made fertile farms and busy towns under the direction of Christian missionaries.

Another member of the Alliance, by the way an Irishman, speaks of the wrongs and abuses of an unbridled and licentious press. This is another bold and barefaced plagiarism of Catholic do