PULPIT PLEADINGS.

Sermons and Services in the City and Suburbs Yesterday.

Dr. Deems on Speaking Well of God.

Professor Cone and the Beauty of Holiness.

Fulton's Revelations of Horace Greeley's Life.

OCEAN GROVE CAMP MEETING.—Over 2,000 persons have assembled at Ocean Grove, and in all probability there will not be less than 5,000 present this week to attend the Convention for the promotion of holiness, which will organize on Wednesday morning, on the camp grounds. The Convention will continue for several days, and representatives from every Protestant denomination in the United States will be represented. Over 200 ministers have signified their intention to be present. The great prayer meeting tent, so noted last season, has been opened during the past week, the Rev. Dr. Ward, of Newark, officiating.

ST. PETER'S CHURCH, JERSEY CITY.—At the half-past ten o'clock mass a sermon was preached by Father Beaudevin, S. J., on the gospel of the day, "By their fruits shall ye know them. Every good tree bringeth forth good fruit and the evil tree bringeth forth evil fruit." The preacher said that it availed nothing to bear the name of Catholic if good works were wanting. It is not through profession but through practice that the good can be reached. The Scripture sets forth the terms on which the just will receive their reward. "I was hungry and you gave me to eat; I was thirsty &c." And in another place, "Not every one who says to me, Lord, Lord, shall enter into the kingdom of heaven, but he that doth the will of my Father who is in heaven shall enter into the kingdom of heaven."

ST. MATTHEW'S CHURCH (EPISCOPAL), JERSEY CITY.—Rev. Dr. Abercrombie, rector, preached on the necessity of sacrifice. Mary loved much, but she loved more when she bathed the Saviour's head in spikenard. We have foreign missions and home missions. Have we reached the limit? Not by a millionth part. "I will not offer to God that which cost me nothing" is the utterance inspired from above. As the sun draws water from the distant lake and pours it down on our gardens, so God is drawing forth the acceptable sacrifices here and there and showering them on His children who are in need all over the earth. There is no sacrifice in going to church when the sky is bright. The Psalmist speaks of sacrifices that involve self-denial—in a word, that we shall not offer to God that which cost us nothing.

SERVICES AT LONG BRANCH.

LONG BRANCH, July 12, 1874.

This beautiful day, misty and mystic and dreamy, and so alluring to strolls on the bluff and cosey chats under the summer houses and surf-bathing, which comes just at church hour, did not prevent a large audience at the churches. Crowded omnibuses and private carriages took hosts of fashionable worshippers, who, with six days given to pleasure, are willing to give a portion of the sacred seventh to religious observances, from the throngs filling the West End, Howland and other leading hotels. There was the largest congregation, however, at St. James' church, where a brief but plainly practical discourse was delivered by the new but popular rector, Rev. E. D. Tomkins. He took for his text Acts, ix., 6—"Arise, and go into the city, and it shall be told thee what thou shalt do." The great lesson underlying the text was, he began,

GOD'S SPECIAL PROVIDENCE.

God is greater than His laws. To each of us He is always sending His special messengers. We are all the subjects of His special providence. If men look upon God's providential dealings with the mere eye of reason they will not find much in them. All His providences touch our special individual minds at the time certain events in our lives seem mere blind chance. At length the meaning shows itself. Happy is the soul that lives in the glorious belief of God's promise, that casts aside all thoughts of chance, that believes that we are continually in His keeping. Another thought contained in the text is its opening the path of duty. All may seem in the dark. But when duty presents itself it is ours to do it unflinchingly and with no thought of the result. There is a Damascus for everyone, a Damascus in the great pathway of our common life. Just as surely as we attempt to run contrary to God's wishes He stands confronting us, and points out the line of duty. The first thing in all, the first thing in life, is to yield to him. Only when the soul does this does it come in accord with God's great plan. The spontaneous thought of every soul with right views of God and duty is, "Lord, what wilt Thou have me to do?" For the duty right before you may seem insignificant; your aspirations may rise above it. Seize the present; discharge the duty of the hour; let the future take care of itself. Christ will lead you on, and point out new duties. We should be

THE WORLD'S MISSIONARIES.

Let not self-will triumph. When we do go aside from the path of duty there is always pardon for us. Do not shrink from to-day's work. Stand not back from to-day's duty, however irksome it may seem. With our daily duty thus daily done we shall be received into His kingdom at last, and each be told by the great Master, "Well done, good and faithful servant; enter thou into the joy of the Lord."

CHURCH OF THE STRANGERS.

A Sermon by Dr. Deems on Speaking Well of God.

The church had a very large congregation. The pastor seemed in good health and spirits. In his opening prayer he mentioned very tenderly the members of the congregation who were in the country and some who were on the sea. As the sermon closed there was a heavy fall of rain, and nearly all remained, while the pastor conducted a service of song, led by the children of the Half-Orphan Asylum who attend this church.

The text was, "Bless the Lord, O my soul!" (Psalm ciii.) The phrase "bless the Lord" means speak well of Jehovah. No one understands the expression when used of a fellow man. If the man be good or great or has done any useful thing which deserves the praise of men we can understand why we should be called upon to speak well of him. When men say to one another "Bless the Lord," or call upon themselves, saying, "Bless the Lord, O my soul!" there is often a vague unmeaningness. Sometimes it degenerates into mere cant. But seriously, here is a call to a great duty. All men are called on to speak well of Jehovah. Who is He? Here the necessity of acknowledging to ourselves the real personality of God was insisted on. Men lose all the substance out of their religion by their dreamy ideas of God. An impersonal God is nobody. He is nothing. There is no such thing except in fantastic thought. Any being conscious of individuality is a person. A person thinks and feels and does. The Great Teacher instructs us that "God is spirit." Then He is substance—not matter, but substance. He occupies space. He is not vacuum. Perhaps you have been taught that he is without body or parts. But God never said that of Himself. On the contrary, He speaks of His body and His parts, His hands, His ears, His eyes. These are not material, nor neither is your "spiritual body," of which Paul speaks and which is to be raised at the last day, that material body which your friends will bury when you die. That spiritual body has hands and eyes and ears. It is that spiritual body in which your keener perceptions reside. We must train ourselves to think of God as a person; a being conscious of individuality; a being who thinks, remembers and feels; one who has pleasure and has pain. He tells us all that. No matter how men explain it away, there it is. When God speaks of His pleasures and pains, some tell us that He is speaking "after the manner of men." No; when we speak of the pain we have at sin and the pleasure we have in self-denial and heroic goodness, it is we who are speaking "after the manner of God." Jehovah has rights—all the rights of the universe. Men have no rights. They have only privileges, granted by that Jehovah who has all rights. The preacher said that we are always hearing much of the rights of man; he wished some one would stand up for the rights of God. Men are very sensitive of their reputations. Is not God more so? Has he no feeling when men circulate lies about him? He cannot endure to be slandered. See how warmly He resents it in the eighteenth and thirty-third chapters of Ezekiel, as well as elsewhere in the Bible. Read these chapters, and tell me if they could be uttered by a person who had no care what men thought of him. The whole scheme of redemption is a vindication of the character of God. In very many places in the Bible God shows how much he loves to be praised. It is the delight of His infinite spirit when men appreciate Him and express their appreciation. He demands it, as in the first chapter of Malachi. God loves Himself and loves us, and therefore takes pleasure in our praise.

First, because it is due Him. The sense of right and justice which we inherit from our Father, God, is strong in Him. Render to every one his due is a fundamental maxim of His government. Whatever comes to any living thing by reason of its relation to God, the Lord will see that that being gets it, if it will take all the universe to make it good and the cycles of eternity in which to do it. No man shall fail of all the honor and praise due him for anything. The Lord will see to that. This it is that gives Him pleasure when men render to Him what is His due, "unto God the things that are God's." It gratifies His sense of right.

Again, the Lord knows that it is profitable to those who render the praise. Among men the praiser is more benefited than the one who is praised. Flattery is not praise. It's a fool's hook which catches only foolish fish. Praise is the honest expression of a fair appreciation of a good deed. It is a means of grace to praise every good thing in every man. Do it. It will help you. And it will help you to speak well of the good that is in God. It will cultivate in you the love of the truth. It will cultivate the love of the good. It will cultivate the love of the beautiful.

Moreover, it is a pleasure to both parties. You know how you feel when you have spent years in the production of some rare and wonderful thing, and all at once, when it has been neglected by a thousand beholders, there comes one who has the intellect to perceive all the good that is in it. How the wise, intelligent, hearty praise cheers! When you yourself discover the good there is in man or woman or child what pleasure it is to you to speak the eulogy! When we speak well of God both parties are rendered happier.

But you cannot honestly and heartily speak well of any one of whom you do not think well. It is when our minds are full of admiring thoughts and our hearts full of loving sentiments towards any person that we spontaneously speak well of him. We should keep before our minds the infinite lovingness and loveliness of God.

The remainder of the sermon was occupied in showing the particulars, or, as the Doctor said, "in giving you texts for your little praise sermons."

Speak well of the character of Jehovah. To hear some Christians in their loose talk one might fancy that God was the great prototype of all the liars, thieves, robbers and tyrants in the world, whereas He is the giver of all good gifts. There is no excellence in any human being—nothing to be praised in great men or lovely women or sweet children—which does not come from the Lord and does not exist in infinite measure in Him.

Speak well of His general government. You cannot comprehend the management of the universe, but when you see among its vast facts that God so loved the world that He was manifest in the flesh for the purpose of reconciling man unto Himself, you are bound to believe that the spirit of that government is the spirit of love.

Speak well of His dealing with you personally. Sometimes you are petulant, and you think it very brave and witty to talk saucily of God. I have seen flippant women and thoughtless men with an expression of pout in their faces, and heard them say:—"The Lord don't care anything for me, or else He would never have let all these misfortunes befall me and never have left me to live in a garret and work all day and half the night to get a poor and insufficient livelihood for myself and children." Stop. Do you deserve anything of God? Do you believe He will cheat you? Will God rob a man? Will a king of boundless wealth steal the filthy rags of a blind beggar? How would you feel if your child spoke of you as you speak of the Great Father? Speak well of God for giving you your children and daylight and strength to work. You have brought your misfortunes on yourself, or other men have brought them, or God has. If you brought them did you intend to hurt yourself? If you did, blame yourself, not God. Did others bring them? If they did perhaps it was without fault. If it was their fault, don't blame the Lord. If He brought them you know that He knows just what is best. Speak well of him. You will not improve your condition by telling lies on the Lord, your heavenly Father. The two other points made were that we should speak well of God's Word, in which the grossly unjust treatment which the Bible receives at the hands of men was exposed; and speak well of the system of grace shown in the Bible, in which it was insisted that there is no scheme of human salvation known among men as rational as this system set forth in the New Testament. In conclusion, the advantages of discharging the duty of speaking well of God were shown to be manifold, but the preacher mentioned only two. One was that it gave men a greater enjoyment of all the things, material, intellectual and spiritual, by gratefully associating them with God; and the other was, that we grow like that which we most admire and praise, and the men who most frequently, intelligently and heartily speak well of God are the men who most rapidly grow in all moral beauty, sweetness and power.

ST. FRANCIS XAVIER.

At St. Francis Xavier's Catholic church at half-past ten A. M. yesterday, after the celebration of high mass, Rev. Father Whyte preached a brief discourse from the seventh chapter of Matthew. He said:—This portion of Scripture is well worth studying and its lesson well worth remembering. Just at this time the world is full of false prophets, and the faithful should be ever on their guard against them. They come among men in the garb of saints, but their doctrines are fatal. They have honeyed phrases on their lips; they commiserate men's ignorance, and in the name of liberty, as they term it, try to free men from what they are pleased to call superstitions, and in the name of tolerance will endeavor to impress mankind with the erroneous belief that one religion is as good and as safe as another. If we listen to these false prophets we merely endanger our soul's salvation. If we willingly expose ourselves to temptation God will withdraw His grace and let us fall. Catholics believe as the Scripture tells us—that men are not saved by faith alone, but by good works as well. The gate of heaven is narrow and the road difficult to travel. We should all resist temptation and avoid all false doctrines. If we listen to these false prophets, read their books and mingle too freely with them we are apt to lose our faith and endanger our future prospects for happiness. St. Paul says, "If ye have faith without charity ye cannot be saved." Not every one who says "Lord, Lord!" shall enter into the kingdom of heaven, but only those who do the will of the Father. It is not enough to say one is a Catholic to be saved. He must be true to the Church, keep strictly God's commandments. And whoever has not done these things should repent while the Saviour calls and that without delay.

TOMPKINS AVENUE PRESBYTERIAN CHURCH.

This handsome suburban church was well attended by its usual fashionable congregation yesterday morning, prominent among whom was the genial face of Dr. Edward Beecher. The opening anthem was very finely rendered by the quartet choir, after which Rev. Dr. Clarke, pastor, administered the service of infant baptism in a very impressive and feeling manner.

The Doctor selected for his text the eighteenth and nineteenth verses of the fourth chapter of St. Paul's Epistle to the Ephesians—"Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." The idea here contained seemed to come as a flash of lightning to illumine and overturn the security of our social position. There was no man so high up in the social circle but one step may send him tottering to ruin. The apostle in this passage was speaking of a real Christian. We may, like Paul when he was shipwrecked, go very near destruction and yet be saved at last. It is not right when we are running against headwinds to be saying, "How quiet, how smooth it is!" God has put no difficulties in the way of man's salvation. His manner of helping us is adapted to our needs. He comes down to us, down to the very depths of man's lost estate, and lifts him up into salvation. "Whoever will, let him take of the water of life freely" is God's invitation to His children. We must also look at the stern realities of daily Christian life. We need that lightning flash to wake us up to a more forcible need of religion. The forces which oppose our salvation are formidable, for we are fighting in the dark. Our march toward heaven is through the enemy's country, but the righteous are saved through unceasing struggle. God brings the righteous to a full appreciation of the Christian life by meeting with opposition, by personal struggles and wrestling with many troubles and difficulties, by many narrow escapes from temptation, by means of grace, and losses and trials which may not at the time be understood, but which have in them the means of a higher and a nobler end. God is not angry with us, but, like a skillful physician helping the sick, He deals with us according to our needs, in His plan, which is to enable us to make a sure voyage.

HANSON PLACE BAPTIST CHURCH.

The Value of a Positive Faith Revealed in the Life of Horace Greeley—Sermon by Rev. Justin D. Fulton.

Rev Dr. Fulton, at the Hanson place Baptist church, in Brooklyn, last evening, said:—

The value of a positive faith is revealed in the life of Horace Greeley. Psalm cxvi., 10—"I believed, and therefore have I spoken." The need of a positive faith in helping men to accomplish lasting achievements and in saving men from making terrible mistakes is overlooked. There are many who speak of religion as though it were a superfluity which might be ignored. It is hazardous thus to talk and a positive misfortune thus to feel. The religion of Jesus Christ is the one fact which is of vital importance. It is God's life acting on men and in men. Man does not hold it; he cannot destroy it. The faith of a man determines his character and influences his conduct. The man who is a believer and has a faculty of making his faith known is a power. If he believes right he is an inestimable blessing, and if he thinks wrong he becomes an unmitigated curse. A faith Horace Greeley had. He believed, and therefore spoke. He was so receptive that it was frequently said of him that he did not discriminate. His faith, whatever it was, ruled him. His speech glowed in the light of his faith. Because of this his life is full of suggestive lessons. No character furnishes grander contrasts. Like the apostle, he knew how to be abased and how to abound, how to be full and how to be hungry. Born in Amherst, N. H., February 3, 1811, in the very vale of poverty, he was early taught the severest lessons of economy and industry. He grows up without special advantages. His mother is his principal teacher. His early life is passed by her side. He becomes proficient in reading at an early age, because he improves his time. Let those who think they have the talent to be great but not the opportunity follow this lad, busy with all the mean occupations of poverty. When eleven years of age he goes with his father to Vermont, where, among other labors, he digs up pine roots, binds them into bundles for kindling wood, carries them to market and sells them to buy books and papers with the proceeds. See him borrowing books and reading everything he can lay hold of! See this white headed lad getting off the canal boat at the New York Battery, friendless, without an introduction, beginning life at the very foot of the ladder!

What has he? Two things—a trade and an indomitable energy. He had learned printing at home. He does not beg—he works. Defeats come to him—he clambers over them. Honesty of speech and of life was his glory. His life read like a romance. He begins on the *Morning Post*. It goes down. The *New-Yorker* follows, then the *Jeffersonian*, and from the log cabin, in 1840, he leaps to the New York *Tribune*, and at length succeeds in becoming the foremost journalist of America.

HIS FAITH WAS DERIVED

not from the study of the Word of God, but from reading in Rollins' "Ancient History" an account of the treatment of the Athenians by Demetrius, one of the successors of the Macedonian madman (Alexander), which pictures the conqueror entering the city from which he had been repulsed and banished, gathering the inhabitants into the theatre, surrounding them with armed troops, and while they were half dead with fright dissipating their fears by addressing them in a kind tone, by pardoning their offences and restoring them to favor. This impressed him as the model god, and he called it divine. He fancied a God, invented a law, and abandoned for it the revelations of divine truth. For this faith the Word of God was set aside.

This faith ruled him. From the age of fourteen he became the champion of Universalism. The value of positive faith was never more apparent than it was in his case. Time and again society has been compelled to resist this theory. They did it in San Francisco; they have done it in New York. The people understand that all our blessings come from the enforcement, under government, of the teachings of the gospel. The people saw that, though his views might be full of thoughts of mercy, there was no justice in them, and they voted against him, which broke his heart. His rejection of the punitive portion of the Bible led to terrible mistakes. It caused him to take ground against capital punishment and kept him from standing with God on great moral questions.

The man who at ten years of age rejected the Bible for his own musings and turned from the lawgiver on Mount Sinai to find his teacher in the Greek theatre, perceived that his views, though they had been applauded, though they had secured him notoriety, were built upon the sand, and when the flood came and when the tempest broke upon his house it fell, and great was the fall of it. In the light of this sad story let me invite you to make God's word the rule of your faith and practice, and permit the teachings of the gospel, in their entirety, to find a welcome to the heart and a rule in the life for time and for eternity.

SEVENTH AVENUE METHODIST EPISCOPAL CHURCH.

Dr. Wild on the Weakness of the Flesh.

In spite of the sultry weather the Seventh avenue Methodist Episcopal church, in Brooklyn, was well filled yesterday morning. The pastor, Dr. Wild, preached an eminently practical sermon from Matthew, xxvi., 41—"Watch and pray that ye enter not into temptation; the spirit, indeed, is willing, but the flesh is weak."

"Arise, let us go hence!" said the Saviour, when He had partaken for the last time of the Passover feast with His disciples in the upper room at Jerusalem. Ere they had sung the parting hymn one of this little company had departed on an errand of betrayal. The text contains a compound lesson of caution and a compassionate apology for the weakness of human nature. It is all-important that we have a correct view of our duty and ability, for then only can we be just to ourselves and others in practice and judgment. For our estimate of humanity creates a corresponding demand and expectation in the line of duty and performance. Hence an overestimation will give rise to an overexpectation, which, if we fail to meet, brings condemnation. This error is plainly manifest in these days. Certain churchmen, especially ministers, interpret some doctrines in such a refined sense that neither they themselves nor others can live up to them. By such overdrawn theories they impose an unjust tax upon both body and spirit. Natural failures are accounted heinous and willful, and men who are doing nobly, considering their place and ability, are berated, upbraided and condemned of men, though they are perfect before God in Christ. Religion is both negative and positive, reasisant and performing, and these differ very much in quantity and quality, even with brothers and sisters in the same household. Some boys are doing a wonderful thing if they sit still ten minutes without speaking. Another wouldn't mind it a bit; he could sit a month and never make an unnecessary motion. The difference is, the goodness of one will only be seen in what he keeps himself from doing, the other in what he does do.

Mr. Wesley's doctrine of perfection is true to experience and Scripture. He asserts that a man is perfect in intention and willingness, though he may err and sin. Count Zinzendorf, the Moravian minister, believed in a perfection that put a person beyond temptation. One is a farm clear and all the stumps out; the other equally clear, but the stumps in, though dying. Hence we need ever to watch lest we revive the slumbering sin in us. We are not to put ourselves in places of temptation. I presume some of the good people of this congregation will do so this week at the Saratoga regatta races. "Oh! well," you say, "if I do go I won't take a part." If you place yourself within its exciting influence you may not be able to help yourself. I couldn't stand it, and you are not so strong that you can afford to place yourself in peril, recklessly braving its consequences.

CHURCH OF OUR SAVIOUR.

The Duty and Beauty of Holiness—Sermon by Professor O. Cone.

Maybe it was on account of the variableness of the weather that the services at the Church of Our Saviour, in Fifty-seventh street, near Eighth avenue, yesterday morning were so slimly attended. The pulpit was filled by Professor O. Cone, who chose for his subject, "The Duty and Beauty of Holiness." The text upon which this sermon was based he announced as Psalms, xcvi., 9—"O worship the Lord in the beauty of holiness." I desire, the youthful Professor began, to lead your thoughts into a very pleasant path. The duty of holiness is preached from many pulpits. Some people get a distaste for a holy life, because it is presented to them as a duty. To some people any duty is irksome; it is like working in a harness. Coleridge said, "Moral obligation is such a stimulant that it acts as a narcotic." Such must be led by their inclinations and not by their consciences. A life of holiness accords with all that is high in our nature. If a man is conscientious and has a contempt for reason, he should apprehend holiness as a duty. A man of reason should think

A HOLY LIFE

as the most reasonable one; but a man with lofty ideas and purity of heart should think it the life of affection. The sense of beauty as well as duty is a path to holiness. Holiness is the most beautiful thing in the world. Many a man who loves the beauty of the world around him does not know the beauty from which it springs. If the scales were removed from the eyes of men the repellant aspect would wear off. If a hardened man can be touched by anything beautiful he can be touched by holiness. In Boston they have had what they call

A FLOWER MISSION.

They carry baskets and bouquets of flowers to the sick and suffering. There was a woman incarcerated in the city prison. She was a miserable, drunken creature, and no one could venture near her without having his ears poisoned by her profane language. One of the ladies of this mission asked permission to present this hardened old wretch with a bouquet of flowers. The consent was given, but they thought it was like throwing pearls before swine. The woman took it indifferently and expressed no thanks for the beautiful visitor. After a while the matron went by and looked in. She saw the woman sitting and fondling the flowers as if they had been a child. The woman asked the matron for an old bottle. She said she used to have good luck in rearing flowers when a girl. While she cared for and tended the flowers she became more womanly. Thus it is that a love for the beautiful leads to a love of the good. A love of the beautiful is a

GOD-GIVEN PASSION.

It is God's own minister. A pearl is no less a pearl because it adorns the brow of a debased woman. The love of beauty is sometimes put to degrading uses. God himself loves beauty. Think of the beautiful birds and flowers that dwell in the deserts, where man's habitation is never seen. The flowers bloom as gorgeously in the desert and the gaily tinted birds sing as sweetly where man can never see nor hear them. Beautiful crystals and shells are hidden from our gaze under the ocean's breast. To what purpose is this seeming waste? It is for the Lord that they bloom. No flower wastes its fragrance on the desert air. A servant might as well suppose that all the beauties of the palace were for his benefit and delight. This earth is one of God's mansions. There is a spiritual beauty and a material beauty. Spiritual beauty is the more beautiful of the two. God is pleased when we build beautiful churches to His name. He is not pleased with that alone. He asks the offering of a beautiful spirit, and it is the most prized by Him. Many people derive their idea of holiness from the artificial

CLOAK OF HOLINESS

which some men put on. The life of a pattern saint looks very dolorous to most men. He wears a long face, plain clothes, takes part in no merry-makings and generally acts as a social wet blanket. He acts as though his entire life were one long penance. The real life of a saint is emotional and full of vitality. Alas, that the Pharisee should be taken as the type of holiness at the present day! Christ is the true type of holiness. He wore no long, sanctimonious face. Sackcloth and ashes are not a sign of holiness. Christ was sweet, good and holy. He delighted in calling himself the Son of Man. In Him all the qualities of perfect manhood were united. He was strong, but gentle; he hated sin, but was very forgiving. His life was one of perfect holiness. Sin is not only an offence against the law of duty, but an offence against the law of beauty. It is right to make the body beautiful, but it is better to beautify the soul. The fairest face must lose its attraction and the sweetest flesh will mould away. Let us try so to live that when we enter the life to come we shall not be dumbfounded. Let us try to beautify our souls and to remove those blemishes which we have cast upon them. Let us surround ourselves with beautiful objects and cultivate a practical love of the beautiful, till we can stand before God without a blemish.

ST. CHARLES BORROMEO'S, BROOKLYN.

False Prophets as Distinguished from the True Shepherds—Negligent Catholics Rebuked for the Scandal They Give—Sermon by Rev. Father O'Brien.

Despite the extreme heat of the weather, there was a fair congregation, in point of numbers, assembled at the Church of St. Charles Borromeo, Sidney place, on the Heights, yesterday forenoon. At the principal service an admirable sermon was preached by Rev. Father O'Brien, who took for his text the Gospel according to St. Matthew, vii., 15-23, inclusive. He said that the gospel just read reminded us that Christ had warned us from the beginning of the danger of false teachers, of prophets who shall come in His name, but "who, inwardly, are ravenous wolves." They will preach, pretending to be His missionaries, and to be actuated in promoting the well being of His fold. They shall wear the garb of the shepherd, but inwardly they seek but to devour the sheep. We cannot be deceived, who are of His Church, for He has foretold that such men shall appear to devour and destroy His flocks. Then beware of those who are wolves in the clothing of sheep, beware of those hirelings who would enter the fold but to destroy. He tells us by their fruits you shall know them. If they bear not the fruit of charity, humility and the other Christian virtues, then they are not His shepherds. In every age of the Church false prophets have arisen who have sought to guide the flock to perdition. The heresies and schisms which they culminated to mislead the unwary from the true fold have faded away, and the Church is glorious and mighty to-day, as she will be unto the end of time, despite the dark clouds of persecution and the vain deception of false teachers. There is another portion of the gospel of the day which appeals to all Christians and Catholics most forcibly. Christ tells us "Every tree that yieldeth not good fruit shall be cut down, and shall be cast into the fire." We are planted here as trees by the doctrines of the Church, and are hedged round about by the sacraments and the life giving graces thereof. Christ expects, therefore, that we shall bring forth good fruit in abundance, according to the measure of grace which we have each received and to the promotion of the end and means for which we were placed in the vineyard. If we refuse to bring forth this good fruit we will be cut down and cast into the fire. That is to say—if we are found without good works, without sanctifying grace when we are called upon to give an account of our stewardship we will be judged accordingly. How melancholy it is, then, said the reverend speaker, when we look about us and see so many who believe so orthodoxly all the Church teaches and professes, but who in practice are a scandal to the faith! Such people live the lives of infidels, and in many respects of practice are worse than pagans. Faith will not save us; only insomuch as we live in accordance with it can we expect to be saved. "Not every man that saith, Lord! Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father, who is in heaven, he shall enter into the kingdom of heaven." As the body is dead without the soul, so faith without good works is also dead. Therefore it is useless for us to say we believe all the Church teaches unless we live in accordance with that profession. We must love God above all things and our neighbor as ourself. Lukewarm and negligent Catholics do more harm than the enemies of the Church. Her own members and children cause, alas, how often, His name to be blasphemed by those who are not of our faith. They are regardless of the fruit they should bear, and give scandal to the unbelievers, who say, "This Church cannot be so holy; else why are these men so reckless in their ways?" Ah, friends, if we fulfilled the examples set us by the early Christians we would make many converts in this world. Then let us, by the earnest fulfilment of the teachings and requirements of our holy Church, show forth that we not only believe, but that we practise what we believe. Let us exhibit the fruits of a Christian life as we are brought to a knowledge of virtue and truth. Do as much for virtue in the future as in the past you may have done for sin, and by love for God and charity to your neighbor you may hope to lead many to the true fold and open their way to eternal happiness.

ST. JOHN'S METHODIST CHURCH.

The Prayer of Moses on Mount Sinai—Revelation of the Goodness of God—Sermon by Rev. Dr. Warren.

The pulpit of St. John's Methodist Episcopal church, on Bedford avenue, Brooklyn, was occupied yesterday by the pastor, Rev. Henry W. Warren, D. D., whose vacation will not occur till next month. Although a great many members of the congregation are out of town with their families, the attendance in the morning was quite large. Dr. Warren's theme was the prayer of Moses, recorded in the eighteenth verse of the thirty-third chapter of Exodus—"I beseech thee, show me thy glory." In his introductory remarks the speaker said that this request was preferred by a man who had heard the voice of God in the burning bush, who had seen and done the wonders in the land of Egypt, who had led forth Israel like a flock and between the crystal walls of the uplifted sea had gone on dry land; who had seen the bitter water of the desert sweetened by God's hand, and who had partaken of angel's food. Was there any other subsequent revelation that had yet to be made to him? Moses made this request because he was in trouble, and men always prayed when they were in those circumstances. The veriest Hottentot turned eagerly to his fetich, to any dumb idol his hand had made, for deliverance from trouble. One of the latest stones exhumed from the sands of Egypt was written all over with pages of an account of a prayer that the king made when he was deserted by his friends and surrounded by his enemies. It would be remembered that previous to the battle of Antietam Lincoln promised God that if he would drive the rebels back into their own territory he would strike off every fetter. So Moses had led up the children of Israel out of Egypt through the Red Sea, and at the time of the offering of the prayer of the text there was a widespread rebellion and a renunciation of God and of His servant Moses. When the Saviour of the world drew near His hour of agony He cried out, "Father, glorify thou me with the glory that I had with thee before the world was;" and at this juncture of Moses' history he turned unto the Lord for assurances of grace. God had been accustomed to answer the prayers of Moses, and immediately he replied, "I will make all my goodness pass before thee." This was not a turning away from the term Moses used, but rather an explanation of it, for in the mind of God his goodness was the greatest glory that he could reveal. Moses was instructed in the meanwhile to hew stones for new tables, and in the morning to ascend Mount Sinai, where a new revelation of the essence of God would be revealed. In the flaming bush God had simply asserted His existence; the miracles in Egypt revealed His superiority to all other gods that were there worshipped. At the Red Sea God had shown himself superior to nature in holding the winds in his fist and dividing the waters and overturning Pharaoh and his mighty hosts, and in sending bread from heaven and flesh on the wings of the wind; but the new revelation made to Moses consisted in God passing by and proclaiming his name:—"The Lord, the Lord God, merciful and gracious, long suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin, and that by no means will clear the guilty." What was the result of such a manifestation of God's exceeding glory? It did not burn nor blast nor blear the eye of Moses, but it came into his soul with such power that his very body shone with the glory of heaven. The shining of his face was such after he descended from the Mount that men could not bear to look upon him, because God was dwelling in him and shining through him. Another result of this wondrous manifestation was seen in the fact that "Moses made haste and bowed his head toward the earth and worshipped. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance." The world's thought of God to-day was different because of Moses' prayer; for it was not confined to Israel, but included the whole family of man. Dr. Warren expiated eloquently upon the glory of Christ's forgiveness and salvation, and in conclusion said that not now, as in the olden time, must men go up to Jerusalem to worship. The path of Sinai could be trodden today by every foot that cared to toil up its ascent, and displays of God's grace infinitely beyond human thought would be made to hearts that were willing to pray and to appropriate to themselves the blessings which were so freely offered in the Gospel, and which, when received, would make their faces shine and assure the unbelieving and rebellious world that, like Moses, they had seen the Lord and talked with Him.

ALL SOULS' EPISCOPAL CHURCH.

Sermon by Dr. Porteous in the Hall of the Young Men's Christian Association.

At the usual time the Rev. Dr. Porteous delivered an eloquent sermon to a very large congregation in the Young Men's Christian Association Hall yesterday. He took for his text the 151st verse of the 119th Psalm:—"Thou art near, O Lord." He briefly compared the past and present centuries of the world since the Christian era, and contrasted the gifts we enjoy and receive from God, which were denied to our predecessors, showing the truth of the text which he commenced with. The various sciences, said he, prove this to us, and the testimony of our own consciousness, which is an overmatch for the sciences, proves it beyond any doubt. Fresh discoveries in the sciences and penetration into the depths of philosophy demonstrate it to us—demonstrate in plain and general terms that God was never more to us than in the present time—never more near the human soul than He is in this nineteenth century. Though dwelling infinitely far away beyond the universe, in light and glory, inaccessible, He is yet near to us that He may minister to all our wants and comfort us in all our trials, when they occur to us by His own permission. The whole Christian world tells us of His nearness to us. He is near as a kind friend, ready to take our hand and uphold us in danger; near to us in our thoughts and actions and whatever we do. There were centuries in which he was, or seemed to be, distant from those who came before us and are now gone; in days when the people did not care for His law and followed without bounds the tendencies of their evil natures. Such was the case especially in the days of Voltaire and Diderot, when infidelity swept over the land and instilled its poison into every one. But now the heresies are thrown away through the influence of the men that departed. Being near us, we can obtain everything for our spiritual good. He will be our strength and refuge in all danger, and when weighed down with grief we can turn to Him, who is our only hope and strength and our kind protector; who would rather have the universe go into confusion, yea, go to perdition, than leave one human soul to be lost. He watches over the flies and other insects, how much more are we than the sparrows!

But it is chiefly for a future state we want the assistance of God while he is near for to be with Him in the hereafter. There must be a hereafter when there is a here, just as when there is a to-morrow there must be a to-day, and the here, or present time, is given us to prepare for that hereafter, and this is a great thought, and whoever meditates upon it is in a healthy condition. But where the mistake is, your souls are too full of the present and of all things pertaining to this transitory life to think of the future. You ought continually to think of to-morrow. God is always near us, and near all, without exception; near the prisoner in his cell as well as with the wealthiest being in the world, and as He is we ought to be sensible of His presence. If you feel that you do not love Him it is not because He has failed in His love to you; it is because you do not pray for His love. If you only think of the marvels of His kind providence, His goodness and love for us will induce you to do so; and if you do you will have no difficulty in coming to the conclusion of the truth of the text, and will be consoled in your trouble by the words, "Thou art near to us, O Lord!"

CHURCH AND STATE IN GERMANY.

The Catholic Congress in Mayence—Resolutions—Speeches—The German Press.

FRANKFORT, June 24, 1874.

The Rhine has recently been the scene of two important Congresses—of the Old Catholics, held at Bonn; of the Union of German Catholics, just concluded at Mayence, the "Golden." The latter assembly is the most significant Catholic meeting held for some time in Germany, and the speeches there made and the resolutions adopted have created no little stir in the German official, liberal and Protestant press. Telegrams were received from all parts of Germany, or despatches of reverence and loyalty sent to Rome. There were public and private assemblies of the members, banquets, general communion in the Cathedral and divine service at all hours, and the conclusion was a pilgrimage of guests and members, led by Bishop Ketteler, to St. Rochus chapel, near Bingen. A great number of prominent Catholics were there, among them Moufang, the deputy to the Reichstag, from Mayence. Majunke, of the *Germania*, and Deputy Windhorst did not put in an appearance.

THE MAYENCE ASSEMBLY.

It was a jubilant assembly; the speakers were to a man full of hope for the cause of Catholicism, and hard side blows were dealt now and then at the directors of the new German Empire. The most remarkable fact connected with the Assembly is that the speakers were not stopped in their utterances by the police. It is customary in Germany for two policemen to attend each assembly. Without these "guardian spirits" the speakers might say something offensive to Kaiser and Empire. In Mayence—which the liberals persist in calling "Mayence the Dark," because of its Catholic tendencies—the Union of German Catholics had matters pretty much all their own way, for they had evidently bribed the Commissioner of Police to send, in order to attend the meeting, two of his biggest blockheads, one of whom could not write, and the other certainly could not grasp the nature of a philosophically worded hostile thrust. The Prussian government has already taken the Mayence police authorities to task for permitting such speeches as were held at the Assembly to be made.

THE RESOLUTIONS ADOPTED BY THE ASSEMBLY

embody paragraphs on the condition of the working men of Germany and on the present state of society and the Church. The Assembly believes that Germany, like all European States, is seriously threatened by the discontent existing among its laboring populations. The principal causes of this discontent are the decay of the petty branches of industrial life, the neglect of agriculture, the oppressive conditions made by manufacturers and the extravagant development of speculation. The nearer and inner reason for this discontent is found by the Assembly to be in the weakening of Christian conviction and morals in the higher and lower classes by modern rationalism and liberalism, whereby it has been possible that a great portion of the working class would be led astray by the irreligious and revolutionary leaders. The means for curing this social disease and to bring about a reconciliation of the various classes of society, are:—Legal protection against the plundering of the people by corporate and financial bodies; the promulgation of laws providing for the welfare of the working classes; the careful promotion of moral and religious life in the family of the workman, especially in keeping sacred the Sabbath day; in a reduction of the hours of work by women and children, and in the free spreading of Christian charity.

The resolutions referring to the

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are of a more determined character, and have created considerable discussion. They are as follows:—1. The Catholic Church is by divine ordinance an independent organization, which, as the one and universal Church of Jesus Christ, has the right in all lands publicly to exist, and which every Christian State has the duty to protect. 2. The politico-ecclesiastical system which the political parties are endeavoring to carry through is irreconcilable and direct contradiction with the constitution of the Catholic Church, established by God, sanctified by centuries, acknowledged by the States and guaranteed by the law of nations. 3. The ecclesiastical, priestly and pastoral charge confided by Jesus Christ to the Pope and the Bishop cannot be abolished or restricted by any law of the State. 4. Church and State are appointed by God to harmoniously work together. A separation of the two powers is to be lamented. If the hostility with which the modern State treats the Church renders this separation a necessity the result will be more to the injury of the State than of the Church. Two resolutions are of an especially radical character. One on "the general condition of Christian society" says:—"Modern civilization is incompatible with the Church. A consequence of the warfare against the Church is the dissolution of social and political order. Remedy therefor can only be expected when political independence and all traditional rights are again accorded to the Papal See." Other resolutions are directed against the constitution of