DEVOTION.

Children's Day---Flowers of Earth and Flowers of the Hearth.

MR. HEPWORTH ON IMMORTALITY.

Consecration of St. Anthony's Church by Bishop Loughlin.

THE NEED OF GODLY LIVES.

Growth in Grace Defined by Mr. Beecher—Mr. Frothingham's Estimate of Love and Light.

CHURCH OF THE DISCIPLES.

REV. GEORGE H. HEPWORTH ON THE PROOFS OF IMMORTALITY.

Mr. Hepworth preached to his large congregation yesterday morning on the subject of immortality. He selected his text from I. Corinthians, xv., 57:—"But thanks be to God which giveth us the victory through our Lord Jesus Christ." I never prepare myself, my dear friends, to speak to you upon the subject of our immortality without being overwhelmed by the grandeur of the theme, and I am again and again impressed, as I read concerning it in both the Old and New Testaments, with the fact that all the apostles depended very largely for their faith upon the promise and the life and the resurrection of the Lord Jesus Christ. It is well for us, perhaps, to gather together all the possibilities which human ingenuity can devise that we may increase and corroborate our natural faith in this subject; but, after all, the best argument is that which comes from the fact that the stone was rolled away from the sepulchre in Judea; that Jesus did rise from the grave and did reappear on earth in the presence of those who loved Him and of those whom He had commissioned to carry on the great work He had begun. I am not mindful of the fact of the strong argument in favor of immortal life, which is to be had in the fact that all men, in all ages and all climes, have accepted it. Nothing is more evident than that the seed corn, of which this is the fruit, was planted by an Almighty hand, nothing more evident than that man has had nothing whatever to do in fashioning this instinct of immortality. We are one in grief if not in joy. When hearts are glad they may separate, but when they are sad they come together around the same altar. Between king and peasant circumstances form a bridge that cannot be crossed; but when the king loses his child and when the peasant digs his silent grave beneath the overhanging boughs of the forest, then they mingle their tears in common brotherhood, mindful of the fact that there is a house above, not built by hands, and, as when a perfume touches my nerves I know the rose is somewhere, though I see it not, so, when I see this tendency, though I see not the house, I know that yonder there is a house whose foundations must be eternal. Once more, I think, I can argue from the fact of the

INTENSITY OF MAN'S LONGING.

Brethren, away down at the core of our hearts we wish for the other world more than for this. Even though we do not note the fact there lives no man who has not dreamed a beautiful dream concerning the time to come; there is no man who has not sobbed out, perhaps unconsciously, his prayer connecting the unseen with the seen, the eternal with the finite. You know that argument has been put into beautiful shape in those beautiful lines of Addison's—it is the argument of natural philosophy, of natural history and of natural religion:—"Cato is in the forest alone, overwhelmed by the selfishness of man, despondent, ready with his sword to seek entrance into the world beyond, and, as he looks, he says, 'it must be so.' "Cato! thou reasoneth well, else whence this pleasant hope, this fond desire, this longing after immortality, or, on the other hand, whence this secret dread and horror of falling into nothingness? Why shrinks the soul from destruction? 'Tis divinity that stirs within us." So we find through natural religion a degree of

HINTING AT ANOTHER LIFE.

It seems to me I find a still stronger argument in the fact which must be patent to you and all of us, that if this doctrine was taken out of our lives the moral tone of our lives would sink to zero. We are able, under the present circumstances, to live in the temperate zone, and the heat of the slanting sun that strikes our path comes from the fact that we believe in immortality. If it were not for that, not only would the sun be extinguished, but be blotted out altogether. I can imagine no despair deeper than that which comes to the soul, thoroughly convinced that when he dies he dies, that when he breathes his last he breathes his last forever. Oh! the horror and despair when we hear the clods of earth falling in the grave, if there is no voice in the air, no power in the soul; if we possess no spirit that lifts our eyes and points to another land—then earth loses its greenness and heaven itself is but a mockery and cruelty. But when, on the other hand, we can feel that neither life nor death, nor principalities nor powers can separate us from the love of God, when we know that they that go go out to swing the door on its rusty hinges, and when we are assured that some time we shall put our hand on the same door, and, looking not backward, but forward, see the faces of our loved ones, not lost, with eyes of glistening triumph, we utter the words of our text, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." Let me ask your attention for a few minutes to the corroborative testimony given to us on the resurrection. Brethren, it seems to me neither you nor I have a sufficient appreciation for the fact of the resurrection. We have never estimated its importance. There is something peculiar in that episode in the life of the Master. Remember, long before he died He predicted it. He told His disciples that His death was of equal importance with his life. We acknowledge the miracle of the star standing over the village of Bethlehem, but

THE GREATER MIRACLE

is in Christ's death, not his life. Now, Jesus promised to His disciples, and therefore to you, that He would rise again—Himself personally and individually—from the grave; and if Christ rise, ye will rise also. St. Paul says "If it be true that Christ is dead, then are we dead." But if Christ did rise, take heed to your steps, walk as the children of a king, for the time shall come when you shall strip off this disguise of earthly rags and you shall be clothed with a spiritual body, and you shall recognize the fatherhood of God and the priestly character of your own soul. There is something marvellous in that; I read it again and again, and I am as sure that Christ has kept His promise as I am sure that I am speaking to you.

Let me, if I can, drive the nail home. You and I believe that there is a plan respecting us. Now, if Christ have a plan, that plan is not to fail. God's power is irresistible; with God to will is to do. Well, now, God has given to us not only the Ten Commandments, but the revelation of the New Testament for our government, and if it could once be proven true that a human being had touched the topmost mast of achievement and perfection I should say the end may come. Is there such folly in the mind of the Almighty that He should give a command that cannot be complied with? The ten commandments—who keeps them? Not one of us. The sermon on the Mount—who is the embodiment of it? Not you nor I. The Ten Commandments are so far above us that we can scarcely touch the hem of their garments when we stand—morally—on tiptoe. God said, "Thou shalt know no other God before me." There is a god in every household; there is a chamber in every being's life where we have the golden calf on its pedestal; and as for the Sermon on the Mount, which makes us all brethren, which binds us together in brotherly kindness, O! brethren, the poet's dream hath barely yet discovered it. An angel looking down on New York does not see brotherly kindness. The trail of the serpent is over all to-day, and we are separated from each other by a want of sympathy and affection which is condemned in the sight of Almighty God. We say all men are born free and equal, but we do not believe it; we boast of our family and lineage, even

IN THIS DEMOCRATIC COUNTRY,

when we have none to boast of; and do you tell me we can die with that work unfinished. The tree of the forest starts its little stalk and through centuries it grows until it has attained its stature, then it begins to decay, but it never decays till it has accomplished its mission. The human race is yet in its green stalk; it has not yet sent out its first leaf, and as to the possible blossom perfected in the midst of other surroundings, we have no dream, no conception. Do you tell me this is to end just now? I think not. But you say, as scientific men have said, what is heaven and where is it? Where do we go? Well, my dear friends, I do not know, but I believe the scientific men are right in asserting that although this world and those around us may last many years, yet the time will come when all shall be consumed; the world had a beginning and the world must have an ending. The time will come when our solar system will go back into confusion. "Of old hast thou laid the foundation of the earth and the heavens are the work of thy hands. They shall perish, but thou shalt endure; yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed. But thou art the same, and

THY YEARS SHALL HAVE NO END."

We should recognize that as a wonderful prophecy if it had been uttered by Tyndall or Darwin or Huxley instead of David. And Isaiah says, "And all the host of heaven shall be dissolved, and the heavens shall be rolled together like a scroll, and all their host shall fall down, as the leaf falleth off from the vine and as a falling fig from the fig tree." God, the fig tree, and all matter, the leaf that has lived its life. And in Corinthians we are bid to look not at the things which are seen, for the things which are seen are temporal, and the things which are not seen are eternal. And so I could go on to the last chapter of Revelation. There are two facts. The earth had a beginning, and the earth shall have an ending. And I know that if there is a God at all, that God was before matter, where living I know not. But my common sense tells me that there was a time when God spoke the universe into being; and before that wherever God was there were the angels, and where they are is room enough for you and me. And so we say, let the earth be burned, let the matter we call stars go out as extinguished candles, neither you nor I die; we are independent of that fact; not a single relationship between God and us is broken. The earth shall die, but the love of God is eternal. And they who bury their loved ones bury a part only. We shall all meet again. Love dies not any more than God dies. Here, then, are the simple facts. I bid you hope. I have been with you in your trouble and seen you weep. How blessed are the tears that are only of separation! How blessed to feel that we shall meet again! Those we place beneath the sod are lifted up to heaven and God, and stay not away, but come back to earth and visit us in the slumber of night like dreams. And so we trust in the ever-living God, and what He does is right and best.

DEDICATION CEREMONIES.

SERMON BY BISHOP LOUGHLIN.

The impressive dedication services of the Roman Church were performed in Greenpoint yesterday, in the consecration of the Church of St. Anthony by Bishop Loughlin. The church was filled long before the hour set for the ceremony, and hundreds only witnessed that portion of the exercises denominated the "exterior circuit." At half-past ten o'clock the clergy emerged from the vestry into the chancel, and after prayer the processional was resumed down the centre aisle to the outside of the church, the priests reciting the usual prayers. A cross-bearer led the line, followed by the altar boys, acolytes and censer-bearers; then came the clergy, preceding the venerable Bishop. The service of the mass was then commenced, Rev. Father Curran, of St. Andrew's, New York, being the celebrant, assisted by Rev. Father J. McCabe, of St. Louis, Mo., deacon; Rev. Father Connolly, of St. Anthony's, sub-deacon, and Rev. Father Carroll, of St. Vincent de Paul, master of ceremonies. During the singing the Bishop appered to be suffering, and the clergy evinced their sympathy with him, as, in consequence of an accident he met with on his way to the church, it was feared he would be unable to preach, but the rev. gentleman had determined to fulfil his pledge, and, stepping to the front of the altar, said:—"I will read the first verse of the Thirty-third Psalm—'I will praise the Lord at all times. His praise will ever be in my mouth.' "

We are assembled on this occasion to invoke the blessing of Almighty God on this house, to invoke His blessing on all who shall in future time assemble within its walls to offer to Almighty God the tribute of homage and praise to which He is entitled. Gratitude is natural to man, and if the members of this congregation could experience the full feelings of gratitude which the truth of God inspires they would see the full force of the words of the text I have chosen from the writings of the royal prophet. Some there are who would seem strictly bound to praise and bless God—those who have received of his gifts—and that leads me to consider from whom we receive those blessings, their nature and their object.

1. Who He is, from whom we receive these favors. It is expressed in the words of the Evangel:—"God so loved the world that he gave his only begotten son, that all men might be saved." This is the beginning of the obligation of Christians in return for the great love He bore each one of us. Every member of this congregation should realize that Christ, the eternal Son of God, the only begotten Son, came into the world to save each one of them, and when we thoroughly understand who He is we can then fully realize the extent of our obligation. He is infinitely great, infinitely holy and infinitely glorious—Father and Son are one—and we receive of His favors and benefits and partake of His blessings. The suffering and incarnation of the saviour shows how much God loved us. He came to be our teacher, not only as a victim to reconcile us to the Father by suffering for the sins of mankind, but as a teacher of each one of us, a light in our path that we might come to a full knowledge of the truth. He chose men in a special manner and for a special mission that all coming generations to the end of time might come to the knowledge of the truth, that they may exclaim with the text, "I'll praise the Lord at all times; his praise shall ever be in my mouth." He has not only established a Church, but, through grace, that we may attain salvation, he has established the sacraments. We are saved by faith in the grace, not of ourselves, but through the gift of God, the benefits first coming through the blessed sacraments. He therefore appointed ministers, through whom the sacraments are administered in their simplicity, proof itself of their being of God.

The Bishop then recited the blessings accruing from the sacraments of baptism, confirmation, &c., and in the sacrifice of the mass and holy communion, and urged the congregation to be partakers of the full influence of the truth, that they might end their days as God intended they should, to enter into the portals of eternity among the blessed.

Immediately after the conclusion of the sermon the bishop retired.

THE MUSICAL EXERCISES

of the day were as follows:—Prelude; overture to "Semiramide;" dedication services. "Decoration March;" Farmer's Grand Mass in B flat; under the direction of Professor Zeiner, with the following soloists:—D. Coletti, basso; J. F. Mooney, tenor; Mrs. Kennedy, alto, and Misses Prosser and Fauchs, sopranos. Offertory, Peter's "Ave Maria;" postlude, "Seventh Regiment March."

IN THE AFTERNOON,

the various Irish societies of the Eastern District of Brooklyn and the lodges of the Ancient Order of Hibernians paraded in honor of the church without music, fully 3,000 men being in the line. They passed through the church, dropping their offerings by the way. The services of the day concluded with singing by the children after the close of the procession.

In addition to the pastor of the church, Rev. Father Lane, the following clergymen participated in the ceremonies—Fathers Corcoran, of St. Joseph's church; Malone, of SS. Peter and Paul's; Gleason and Farrelly, of St. Vincent de Paul's; Holly, of St. Stephen's; Burns and Meagher, of the Dominican Order, and Tiry and McDonald, of the Society of Jesus.

MASONIC HALL.

LOVE AND LIGHT—KNOWLEDGE NECESSARY FOR THE GUIDANCE OF SENTIMENT—SERMON BY REV. O. B. FROTHINGHAM.

Rev. O. B. Frothingham yesterday analyzed the claims of love and light, sentiment and science, to the consideration of the world. His congregation was large, as usual.

The burden of Jesus' teaching is simply love. Love your neighbor, pray for those who hate you. It is a singular thing that the duty of learning and living up to the truth never once occurs in the teachings of Christ. It is Paul who wrote that delicious poem in the epistle to the Corinthians, in which he says that knowledge and everything else passeth away, and that but three things remain, faith, hope and charity, and the last he places above all. When John says "God is light," he means the light simply as far as it illumines the path of salvation through Christ. While this tradition of love runs through the words and writings of Christ, Paul, John and the other disciples, we find the tradition of the supremacy of light running through the Hebrew writings. Thus there were two schools—that of love and that of light. The early Hebrews placed knowledge before power—the sage before the king.

LOVE IN THE CATHOLIC CHURCH.

The Catholic Church represents love. The keynote of its rites and traditions is love. I will tell you an old story which is apposite to this. Beatrice, a young girl who had devoted her life to the church, is importuned by a beautiful youth to leave this sad mode of existence. She yields to his entreaties, and there follows first a life of pleasure, then one of shame. Worn out at last she returns to the old convent and asks the nun at the portal:—"Do you remember poor sister Beatrice?" and how astonished she is to hear "Why, yes, she is still here; would you like to see her?" She is ushered in, and there is her other self only, somewhat older. It was the Virgin Mother who had taken her place in the convent while she was away, and now quietly resigned her keys again to her without a word of reproach. It is a lovely story of Christian charity. It is the heart of the Catholic religion—this all pervading love; while Protestantism represents the other school of knowledge, that of light.

COMPARATIVE ACHIEVEMENTS.

These two schools are represented as being necessarily in antagonism to one another, but Wednesday, I think, "we are but two sides of the same thing. The apostle of love says that for the sweetening of all the acrid things of the world you must depend upon love. What was it that caused the abolition of slavery? Love. The great rule of love swayed the hearts of the abolitionists. They felt that there was a great stinging wrong done to millions of human beings. In the present warfare against another curse, intemperance, it is the beating heart of love which is the moving spirit. Thus the apostle of love finds no end to the great things which it has accomplished. The apostle of light again says that the world has been equally comforted, blessed, supported, purified by knowledge. "You owe it to me," he says, "that men have been brought together, so that from one end of the world to the other hearts can literally beat with a single throb; you owe it to the invention of the electric telegraph; you it to me that life has been prolonged—you owe that to the study of hygiene and statistics." It is the body and not the soul that science looks at. What results from that? That there is less bereavement, less sickness, less death. Is it a good thing to have well drained cities—the power of keeping pestilence away? You owe that, not to love, pity or charity, but to chemistry, which looks at no heaven, but simply analyzes forces, elements, gases.

ERRORS OF LOVE.

As both are regenerators—saviours—let them strike hands. Love and light never go quite together, it is true. One is always somewhat in excess of the other. There are times when love is in excess of light and when the latter should assert itself. Such times we have now. There is so much more warm appealing than cold reflection in this age that we must lay more stress upon the latter. It is not very long ago that a well known evangelical divine of England said that for the purposes of salvation knowledge was worthless. This is the cry of all the churches. Knowledge comes much harder than mere sentiment, which is social, fresh, genial, joyous, impulsive. Everybody can feel. The less people know the more they feel. Icebergs are at the mercy of every wind, as during the war, for instance, there was a contagion of antipathy to the Southern people. How is it now? The sparks of fraternal love are kindled everywhere by these Centennial celebrations.

NARROWNESS OF LOVE.

Love is merely a matter of clique; the Christian only looks within the pale of Christianity; the wise care little for the foolish, the rich for the poor. You have observed how the poor always help the poor. Those who have studied the lives of that most unfortunate class living in our midst, the prostitutes, tell us such stories of tenderness, love, forbearance as would break one's heart. But sympathy is simply possible for those who have felt the same sorrow and experienced the same terrible trials.

NECESSITY OF MORE LIGHT.

There is too much love in comparison with light. See how the latter is ever necessary to help love in its good work! The people of Massachusetts are now agitated by the question what to do with a boy, badly born, cursed in his parentage and at last a cruel murderer. Who is to be protected and pitied, he and his parents or society at large? We must know how to prevent the birth of such creatures, or, if they are born, their criminal developments. The same question presents itself in the Indians. On the one side there is the romantic side of sentiment, which sees in him the lovable hero; the other sees in him only the murderous savage, who should be extirpated. We need light, light, to grapple with these questions, in order to carry out the true purpose of love. A single beam of light will guide the weary wanderer to the haven of rest when love has dropped upon its knees, hopeless, long ago.

ST. PATRICK'S CATHEDRAL.

SERMON BY THE REV. FATHER DALY—THE NEED FOR GODLY LIVES.

The Cathedral was crowded to the doors yesterday. At the last mass the Rev. Father McCabe was the officiating clergyman, the Rev. Father Quinn, V. G., and the Rev. Father Kearney being present during the celebration. At the termination of the first gospel the Rev. Father Daly ascended the pulpit and preached upon the text:—"We have labored the whole night and have caught nothing"—Luke, v., 5. He showed that not only those who devote themselves solely to a religious state of life are expected to be as nearly perfect as possible, but that the duty devolves upon all Christians who belong to the Church of God to follow closely the divine precept laid down for their guidance. We might probably say, with the apostles, that we had labored all our lives in vain because we had not practised the necessary virtues. It is not sufficient to lead an ordinary life like the man who had received but one talent. We bury it, not thinking that God will one day demand both principal and interest. The reverend gentleman concluded by exhorting the congregation to sanctify themselves by faith in the grace of God. The music formed a prominent and gratifying feature of the services, and was under the direction of Professor Gustavus Schmitz. The mass selected for the occasion was by Panseron. Mozart's "Veni Creator" was intelligently rendered by Mr. Urcia, the basso. At the offertory Mme. Bruneli sang the "Salve Regina," by Bagroli, with beautiful effect. The alto solos fell to the lot of Mme. Ehrewreich, also an accomplished vocalist, the tenor, Mr. Berson, lending valuable assistance during the mass.

WILLETT STREET METHODIST EPISCOPAL CHURCH.

"ABRAHAM'S FAITH"—SERMON BY REV. J. V. SAUNDERS.

The Willett street Methodist Episcopal church was well attended yesterday. The Rev. Mr. Saunders took his text from Genesis, xxii., 1, 2—"And it came to pass after these things, that God did tempt Abraham and said unto him, Abraham, and he said, 'Behold here I am. And he said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Abraham's faith, said the minister, was possibly the most perfect that ever man possessed. It was small at first, because the commands that God gave him to do were small; but Abraham obeyed them most implicitly, and when God found that Abraham believed in and trusted Him He gave him greater things to do. It was a great trial and temptation to the loving father when God called him to destroy his only and well beloved son; but he did not murmur. It was God's will and he set out to do it.

GOD STAYED HIS HAND

in time, however, because He was satisfied with Abraham's obedience, and for that firm faith in Him God blessed Abraham above most men. God speaks to us through the Lord Jesus Christ, and asks us to have faith. Christ asks us to have faith in His saving power, and it is only by having faith in Him that we can be saved. God may ask of us many things to do, and we may complain and think them hard, but if we look at them with a true Christian spirit they will appear easy and pleasant. God asks no impossibilities of men, but He asks that they obey His divine laws and that they have faith in the saving power of that Christ who came on earth to die that we might live. Materialists stopped in their arguments when they had advanced the sole idea that all there was could be seen and felt; but true Christians know better. They know that there is something beyond this life and that that something can only be reached by faith in Christ Jesus. He had asked us to believe in Him and promised to save us if we did, and He will certainly keep His word.

CHURCH OF OUR LADY OF MERCY.

REV. FATHER M'CARTEE ON THE PAPACY.

The well known excellence of the musical services at this church usually attracts a large congregation at the last mass, notwithstanding which the extreme heat of yesterday seemed too much for this expression of piety on the part of the members of the church, the early masses being those most largely attended, while at half-past ten o'clock there was but a sparse assembly of worshippers. Those, however, who did attend last mass were rewarded for their zeal by a sermon preached by the Rev. Father McCartee upon a topic just now of special interest to Catholics—viz.,

"THE PAPACY."

Father McCartee is a young priest, but recently arrived in this country, since which time, however, he has been adopted into the diocese of Newark, his previous career of ten years in the priesthood having been spent in missionary labor as assistant pastor of the Cathedral church, Skibberan, county Cork, Ireland. The theme of the reverend father was suggested by the Gospel read during the mass, in which Christ is represented as entering upon His work in addressing the multitudes who had followed Him to the Lake Genesareth, and where is recited His first call to Peter, when He addressed him, "Fear not.

FROM HENCEFORTH THOU SHALT CATCH MEN."

Starting from this the speaker showed the establishment by Christ Himself of the primacy of Peter, calling attention to the subsequent offices of authority conferred on him by his Master while He remained on earth. He then gave a vivid sketch of the growth of the Papal supremacy, and the submission to the Sovereign Pontificate derived from Peter, even in the dark days of persecution preceding the reign of Constantine, tracing its history as the one unextinguishable light that beamed forth over all the Christian nations through ages of confusion, barbarism and bloodshed. Following the procession of the centuries he pointed out how in the establishment of

PETER'S CHAIR

Christ had shown His foreknowledge of the necessity, in the persecutions the church would have to endure, of a visible headship that should represent Him to the struggling peoples as His vicegerent, endowed with power to speak in His name. Thus was reached the dogma of infallibility, which, although but recently proclaimed, had been a bond of union and strength which had kept the Church together in darkness and distress—a principle of faith felt then as firmly as now attested by its formal promulgation. The preacher was pleasing in his delivery and handled his vast subject with [illegible] power of expression that rendered his address specially interesting.

Mass was sung by the Rev. Father Reardon, the choir lending its usual efficient charm to the sacred service.

CHURCH OF THE DIVINE PATERNITY.

OBSERVANCE OF CHILDREN'S DAY—DISCOURSE BY REV. DR. E. H. CHAPIN.

The second Sunday in June is set apart in the Church of the Divine Paternity as "Children's Day." In other words, it is the day on which, in the morning service, the Sabbath school children are made the subjects of special attention. The host of little ones filled the church. It was a most pleasing spectacle, and its beauty was enhanced by a profusion of beautiful flowers—"a charming intermingling of the flowers of the earth and the flowers of the hearth," to quote the pastor, Rev. Dr. Chapin. An unusual feature in the preliminary exercises was the singing and the hymns of the children, and their infantile voices ringing out in a clear and harmonious accord was one of the most delightful features of the morning worship. The text selected by Dr. Chapin was, "Suffer little children to come unto me, for of such is the kingdom of heaven." The fatherhood of God, he began, was fully and forcibly exemplified by Christ's love of little children, as shown while He was on earth. Christ could give His disciples no better idea of the holiness and purity of heaven than by telling them that of such is the kingdom of heaven. He then proceeded to unfold the meaning of the text. There is a mystery no one can solve. Nature is not divided from God. Much less is humanity divided from God. In this great world of humanity there is a mediate power working beyond man's power. Symbols of the expression of a divine life is the outward material universe. Men feel that there is something in them beyond the outward world. I had rather be a

FANATIC OF THE SOUL

than the fanatic of the sense. It is higher and better. The true life embraces both; the true man recognizes that there is a kingdom of God; recognizes the spiritual nature of his inward being. We recognize everywhere and in all denominations aspirations toward the divine. History establishes the processes of the divine will. And history is full of mystery; now wrong, now right. A divine purpose alone explains it. Man has something to do in the carrying out of this purpose. A day with God is as a thousand years and a thousand years as one day. His work is slow and gradual, but sure. In the text the kingdom of God means the Gospel—a Gospel sure to grow, sure to prosper. What encouragement to good workers, what consolation to those who preach God's Word. The good seed falling on good ground is sure to grow. Man works and God works. His purpose lives and grows in the heart of man. His great characteristic is working within. It is not in manners, in forms, it is the work of the inner life. It is a gradual work; it is not sudden. Conviction may be sudden. There first comes the blade and then the full ear. Not laws, not institutions are going to do the work. It must come from the heart. In children are the utmost possibilities of the times. Christ says this. Here is the tender soil—a soil different from the hard, indurated soil of the grown man. In the child is that disposition Christianity requires—reverence, submission and trusting faith. The worst man is yet a child, for deep within him there still remains some of the feelings of the child. In these children centre all the hopes of the future. Beautiful are the flowers of the earth, and delicate and tender, but in re beautiful and delicate and tender and requiring the most careful culture are these flowers of the hearth.

ST. STEPHEN'S CHURCH.

THE REV. FATHER COSTIGAN ON PURITY OF INTENTION.

The different masses at St. Stephen's yesterday were well attended. At the nine o'clock mass, which was celebrated by Bishop William McCloskey, of Louisville, Ky., there was an immense congregation present. The high mass was celebrated by the Rev. Father McCready. Immediately after the first gospel the Rev. Father Costigan ascended the pulpit and preached an instructive discourse on "Purity of Intention." He selected his text from the gospel of the day—Luke, v., 1-11, in which is narrated the miraculous draught of fishes, and said:—This miracle is suggestive of many practical lessons. It was at the commencement of His missionary career that our Divine Lord performed it. From this history we may learn how the same action differs in its result according to the spirit in which it is performed or according as it is or it is not blessed by God.

ST. PETER AND HIS COMPANIONS

had toiled during the whole of the night, but nothing came of it. They afterward by our Lord's direction labored only for a few minutes, and they were abundantly repaid. How many of us may have occasion, because we have forgotten the proper motive which ought to influence us, to exclaim either at the end of the day, when we examine our consciences at night, or on looking back upon the past years of an active and anxious life, "We have been laboring all this time and have done nothing for heaven!" God grant that we may not have to say so at the end of our days, when we are on the point of entering into eternity. If we attend to the important lesson of purity of intention we will be secure against having thus to reproach ourselves.

PLYMOUTH CHURCH.

MR. BEECHER ON THE GROWTH OF GRACE—HE ALLUDES TO THE INFLUENCE OF THE TRIAL ON HIS PREACHING.

The usual large attendance was noticeable at Plymouth church yesterday morning. The flowers on the platform were handsomer, more fragrant and varied than any since the spring opened.

THE SERMON.

The text of the sermon, which was on the development of grace in the soul, was taken from II. Peter, third chapter, last verse:—"But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and forever. Amen." Mr. Beecher opened the discourse by saying that men—most men, at least—thought that they modelled the people and circumstances around them, and were not themselves altered by the very fact of their efforts to change exterior things. When a man has accomplished some physical or social success he is prone to look at it as being something entirely outside of himself. But if he invert his vision he cannot fail to see that every change he makes in his surroundings creates a change in his innerself. As the graver, which changes the smooth surface of the plate or block with fantastic lines is worn and crooked, so is the inner man affected by the changes wrought around him. The changes are, perhaps, at first not noticeable or pronounced, but look back for five years and see the changes in mind and sentiment which altered circumstances—circumstances you yourselves have altered—have wrought in you. Many men go through life rejoicing at the change they are making, never for a moment dreaming that they are indirectly changing themselves. These changes are the causes which temper, elaborate, remould, sometimes revolutionize and finally settle a man's character. Some men, in retrospective, judge themselves by a financial criterion, others by a standard of religious susceptibility, and so on through the whole story, every one with an example for himself. Those who judge themselves by the standard of their religious susceptibility are deceiving themselves, for susceptibility is more a matter of organization than anything else, and, consequently, unless the organization is reformed the susceptibility remains. If a man feels as good at a camp meeting or a revival this year as he did five years ago he immediately concludes he is every bit as good as he was then. He don't know exactly how good he was then, but that he was good is a premise and that he is good is a very rational deduction, but as to how honest or true it is he does not inquire. From this it will be seen the susceptibility is a very unsafe criterion and a man cannot learn whether he is growing in grace or not. To grow in grace a continued contest with the lower man must be kept up until the practice of the light becomes a volition. We are taught to practice duties that they may come natural and easy to us. One is taught elocution and oratory not that he may have the rules ever present to his mind, but that, by practising them, he may become so familiar and used to them that they become a part of him. Think of an orator, after having conceived an idea, pausing to think with what kind of a gesture he is going to deliver it. Imagine a young man who, having attended a dancing school to learn how to carry his hand, about to enter a room, stops at the parlor door to think of how he is to enter, and who, when he does enter, is forever tormenting himself as to how he shall hold his hands. He is never graceful or easy, and his training has been thrown away. The man who, when he goes in the street, says to himself, "I must be honest," is not near as honest as he who goes there and is honest without thinking of it. The latter has practised the principle of honesty until it has become a part of himself. In spiritual affairs the same doctrine holds. Some men just practise the rule when the occasion arises, and their spiritual contests with the flesh lower man are as successful as those of the man who by practise has given the lower man to understand that he cannot do this or that. I once knew an old man who lived in a rickety shanty on the Miami bottom. I won't mention his name as I might give offence [illegible] do that there are always Hoosiers present in the church. The first floor of the shanty was occupied by pigs, the top story was occupied by the old man whom I have mentioned. At night the occupants of the first floor used often to disturb the other occupants by their noisy conversation. On such occasions he would lift up one of the loose boards in the floor and mention in vociferous tones to the pigs that the noise was not agreeable and forthwith they stopped the talking only to begin again when he went to sleep. It is thus with some men's inwardness. When passion disturbs them in its low wallowing mire they lift up a loose board and howl down an order to cease, which for the moment is obeyed, then disregarded. If in retrospecting men would ask themselves such questions as, "Am I less selfish than I used to be?" "Am I more forgiving than of old?" "Have I the penuriousness which once marked me?" and ponder on them before they answered, they would find whether they had grown in grace or not. They then would learn whether or not the germs of grace deposited in their souls by God had taken root and borne fruit; whether the fruit was ripe or still green. I have spoken of susceptible natures, who, on impulse, do good things and then relax into their old ways. They remind one of the grain of mustard seed cast on shallow soil; it grew, and when the sun came it withered, because there was no clay around its roots to save it. These susceptible people have not grace at the roots of their good deeds, and, consequently, the philanthropic feelings engendered die as quickly as they come to life. Those who have the seeds of goodness protected in the soil of grace rear stately oaks of kindness and bear a rich fruitage of happiness to themselves and those about them.

AN INCIDENT.

At half-past twelve Mr. Beecher looked at the clock opposite the platform and said:—I notice that of late I have been given to long sermons. Here he made a long pause and smiled, as though he had conceived a brilliant idea. The pause continued; the temptation was too great; it had to come, and with a more pronounced smile he said, "Evil communications corrupt good manners." The allusion to the long winded harangues of the counsel on the great trial caused a general laugh, after which Mr. Beecher hurried to a close, gave out a hymn and concluded the services.

THE FREE TABERNACLE.

FLORAL DAY AND JUBILEE OF SABBATH SCHOOL CHILDREN.

Yesterday was "Floral Day" at the new Methodist church in Park avenue, Hoboken. Flowers from the South and the West were wound into wreaths, garlands and bouquets and strewn all around the interior of the edifice. Tropical birds in silvery cages sang during the service, and the cosey structure was well calculated to gladden the hearts of the Sabbath school children, for whose entertainment and edification the display was made. At the morning service the Rev. J. B. Brady, the esteemed pastor, ranged all the children in the central aisle, and preached a sermon, which, though intended exclusively for them, was warmly appreciated by the elder members of the congregation. The speaker took his text from Psalms, xxxiv., 11-17, wherein the royal prophet exhorts children to works of piety. The teachers, observed the pastor, had gone to much trouble in order to train up the children because of the priceless value of their young souls, because the little ones were destined one day to fill creditably the places of the old, and as they were, in a certain sense, sheep without shepherds, it was necessary to watch over them and prepare them against the days of danger. Speaking of children's rights the reverend gentleman said that the young should have fun, and plenty of it—fun that would hurt no one. But they had a right, also, to appreciate the high and ennobling fun to be derived from a study of the Bible, a right to be gentle, true ladies and gentlemen, a right to respect old age, to love one another, to be prompt in obedience and to despise the vain pleasures and the empty riches of earth. The speaker illumined his discourse with beautiful pictures of youthful life and elicited occasional laughter and plaudits from the little ones. In the afternoon the school session was a very interesting one and in the evening a concert and jubilee took place. Rev. Mr. Ostrand, of Harlem, and other clergymen were present and delivered addresses.

METHODIST MISSIONARY MEETING.

APPEAL FOR AID TO THE CHURCH EXTENSION SOCIETY.

A meeting was held last evening in the Eighty-sixth street Methodist church in aid of the Church Extension and Missionary Society of that denomination. This organization is composed of one delegate from each congregation in the city together with forty elected members. Mr. J. B. Cornell is the President. The objects of the society are to establish missionary chapels in outlying districts, particularly with the design of bringing children within Sunday school influences. Sixteen local stations are in existence, attended by clergymen permanently attached to them. The meeting was very fully attended, and a very decided interest was manifested in the proceedings. In the absence o the pastor, Rev. A. D. Vail, Mr. George Hamilton presided. He remarked that whatever was said on the subject that brought them together he was sure would touch the feelings and move the hearts of his hearers to a generous response in aid of the good work the Church Extension Society had in view. It was a cause near and dear to every one who desired to see Christ preached and souls saved and edified. There was the consolation, besides, of coming nearer to Him who was willing to overlook all our infirmities and pardon all our sins.

Rev. A. C. Moorehead was the next speaker. He stated that he was a missionary on the west side, and was well acquainted with the operations of the society. The importance of it was well known, but it was sometimes necessary to stir people's minds on the subject so as to keep it in remembrance. He believed that it was an urgent necessity to spread the Gospel in the city of New York—the metropolis of the republic—otherwise Christ's work would go to ruin in the country at large. The influence of great commercial centres on the welfare of nations, according to all history, was of controlling effect, and therefore it was of the highest consequence to see that the light of pure Christianity was spread in the neglected quarters of the city. It was a contest of life and death in a certain sense. It had come to the point that the Gospel had lost its power and they had lost their power. Churches had been removed from the lower wards, and there was no denying that the good cause had lost ground while their opponents were gaining. They had achieved some victories. Mr. Moorehead said further that the people should wake up and take the city of New York for Christ. United efforts will succeed. There were plenty of men and women ready to go to work for God if only sustained. The children were the great object to gather in and educate. Sometimes a pair of shoes or a little clothing given to a boy or girl would bring in an entire family. The speaker concluded by making an earnest appeal for generous contributions, remarking that this nation must fall unless corruption was checked in this city.

Police Justice Wandell said that their object was to encourage the missionary spirit. Children brought up in Sunday schools were not among those who appeared before the criminal courts for being drunk and disorderly, though it could not be denied that some of them were charged with the graver offences. Mr. William K. Peyton followed explaining in detail the working of the society.

A liberal contribution was taken up, after which the meeting separated.

CHRISTIAN YOUNG MEN IN COUNCIL.

REPORT OF DELEGATES TO THE RICHMOND CONVENTION—CAUSES OF JOY TO CHRISTIAN PEOPLE.

The Young Men's Christian Association of this city held a large meeting last night in Association Hall to hear from their delegates to the International Convention, held last month in Richmond. Addresses were made by Messrs. M. K. Jesup, James Stokes, Jr.; John Dooly, William Taylor, J. B. Morrow, B. C. Wetmore, G. A. Pinkney, J. S. Bussing and W. H. Sage.

Mr. R. C. Morse, one of the delegates, made the following report:—

Any one of the seven glorious results achieved at the Richmond Convention would have made the meeting a remarkable success. If 316 delegates from thirty States and provinces had simply come together to discover and report a large increase in the number and strength of the individual associations, together with activity of the affiliated societies, resulting in hundreds of conversions—through the efforts of the State committees—in Pennsylvania (with its 124 associations), Massachusetts, New Hampshire, Vermont, Ohio, Indiana and Minnesota; if only these blessed results had been reported, the Convention would have given unexampled encouragement to all friends of the cause. Along the 80,000 miles of railroad interlacing this country 80,000 employés are at work, most of them young men

BEYOND THE REACH OF THE CHURCHES.

At Cleveland, Chicago, Erie, Meadville and a few other points the associations have done a good work among these men. At Richmond the Cleveland Association offered to the committee of the Convention the services of two experienced, married men to extend this blessed work among the railroad men. Over 2,000,000 Germans, with their families, dwell in this country. A rapid visitation of German Christians in thirty of our cities was undertaken the past winter through the efforts of the committee of the Convention. The admirable and competent visitor was Rev. F. Von Schinnerbach. He was well termed by Dr. W. Nast

A GERMAN INCARNATION OF THE SPIRIT OF AMERICAN CHRISTIANITY.

He was greatly blessed in [illegible] German Christian young men for Christian work. This Convention met, as a Southern delegate said, "in the old rebel capital." It followed a visitation in the South in aid of the association cause conducted by Messrs. G. A. Hall and T. K. Cree on behalf of the committee of the Convention. This had extended over 6,000 miles, from Virginia to Texas, reaching thirty cities, and everyw