PULPIT ECHOES.

Christ's Idea of Religion Was Not Ascetic.

HE WAS A SWEET SOCIALIST.

The Saviour Taught a Higher Thought and Emotional Life.

WHO IS ON THE LORD'S SIDE?

Chide Not, Else You Avoid Not a Drubbing.

FROTHINGHAM'S IDEAS OF FAITH.

The Age of Reason Has Come and the Scientist Overawes the Theologian.

CHURCH OF THE DISCIPLES.

HOW TO BEAR OUR BURDENS—SERMON BY THE REV. MR. HEPWORTH.

Mr. Hepworth preached to his flock yesterday morning from I. Peter, i., 6—"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations." Two great surprises God includes within the experience of Christians, these two opposite elements—heaviness and rejoicing. Then we are quickly told by the apostle, lest we fall into error, that heaviness must needs be, and is only for a season, while great rejoicing, when it begins, will last forever. There are some men who are under the impression that Christian life does not, and ought not, to include heaviness, and some young Christians are greatly in wonderment because after the new birth and acceptance of God they still have seasons of great and continuous despondency. We only half learn Christ when we know that much, the other half of education is more important. Gold, however pure when taken from the mine, must needs be put into the fire before all the alloy is taken away. The two saddest passages in the New Testament are connected very closely with this matter. Christ Jesus himself looked into the young man's eyes and said:—"Foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head," an expression of loneliness unfathomable. You can see behind the spoken words a heart homesickness for God, feeling a sense almost of estrangement and overwhelmed with the consciousness that it is an alien and stranger on the earth. Surely we can follow in the

STEPS OF OUR MASTER.

No man has a right to expect a larger kingdom [illegible] Lord possessed. We ought to accept His experience also. We make many mistakes about Christian life. Its aim is not to teach you how to get rid of life's load but how to bear it. Jesus said himself, "Take my yoke upon you, for it is easy; take my burden, for it is light." Pray, have we dropped our bucket into the waters of that well and drawn up the living water? I think not. Jesus intended to convey the fact that all human life is hard, that God intended it should be hard, and that in coming He did not intend to intervene between the necessary dispensations of God, but simply to teach men that life's lesson, though hard to be learned, must be learned and that God's hand when heaviest is a Father's hand and not the hand of a tyrant, and when He utters that sentiment He means that of all the burdens which men must bear His burden is the lightest.

For instance, men are bearing on their shoulders a great weight—the one man feels that he ought not to have had that burden at all; his shoulders bend, and he feels that there is an injustice about it. To such a man a burden is a very heavy thing. You cannot measure its weight by avoirdupois, because a leaden heart on top of the burden makes an infinite weight. To bear a burden in such a way is not religion; it is

PURE, UNADULTERATED PAGANISM.

The other man reasons thus—"I have strength equal to my burden. I believe this burden is not mine, but God's, and I know He will help me to carry it. That man takes up his burden, and it is nothing but so many pounds avoirdupois and the man's heart makes it less. That is the difference between some Christians and others.

We are told in the third and fourth verses of this chapter something which I think will surprise you, unless you are well acquainted with the book—"Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope. Notice, the adjective is emphatic. God does not give us a dead hope, "by the resurrection of Jesus Christ from the dead to an inheritance incorruptible and undefiled and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time.

I sometimes wonder which has the most effect, the great to-morrow or the little to-day. This is small time we have here in comparison with the eternity God gives us, and surely we ought to be able to bear what comes, with God's help, if He has reserved for us an inheritance incorruptible in heaven, where we shall dwell in peace and joy. I think that promise is a present help to me; I can bear pain for a little, if, after a little, it is to go away forever. This life, after all, is nothing. God gives it as our primary school, and when we have learned the primary lesson we are to take a vacation—the vacation of death for a little while, and then graduate into the eternal happiness.

The fifth verse tells

ANOTHER SECRET.

We who are kept by the power of God. That is a wonderful thing. I would scarcely believe it if it were not corroborated in so many other places. I find in Isaiah—"The Lord shall guide thee continually." In Psalms I find—"He will not suffer thy foot to be moved; He that keepeth thee shall not slumber; behold, He that keepeth Israel shall not slumber nor sleep." These are but representative passages in the book of law, the book of revelation, the book of promise. You cannot be too grateful that you are not your own keeper; don't worry, if you have faith in God you have everything. It is a blessed thing to be kept and to feel that we are kept by God, and it is a terrible thing to feel that we must keep watch and ward over ourselves all the time. Human nature is so weak, unless it trusts God it is good for nothing. Here are men of honor, and who knows what temptations might drag you down. The great trouble with us all is that we do not accept the word of God as such and act upon it. Almost every one has a theory and he searches the Scriptures to substantiate his theory; the only way in which to study Christianity is to put away all preconceived notions, all prejudice and study it dispassionately and then our hearts will be made glad.

MASONIC TEMPLE.

MR. FROTHINGHAM SAYS:—"THE AGE OF FAITH IS OVER, THE AGE OF REASON IS COME."

A large and fashionable congregation attended the morning service yesterday at the Masonic Temple, corner of Twenty-third street and Sixth avenue, where Rev. O. B. Frothingham delivered one of his peculiar discourses.

The services did not commence until about eleven o'clock, and were not over until one. The assemblage was equally distributed between the sexes. Costly attired and jewelled ladies, with their gentlemen escorts, continued to file into the hall until the commencement of the sermon. Some of the gentlemen, who probably considered the time tedious before the entrance of Rev. Mr. Frothingham on the platform, amused themselves by reading the daily papers. An excellent choir rendered appropriate music with considerable taste, when the reverend gentleman delivered an extemporaneous prayer, in which he solicited that his hearers might be comforted by their brief hour of meditation in that place. There they would think of their duty, of the interest in religion that should never grow old, of the graves never made by hands—the eternity of heaven. Let them think of the majesty of their own natures, of the greatness of their responsibilities, of the infinite future and the mighty anticipations connected therewith. With such thoughts as these they could feel the great awe coming to their hearts, hushing all unholy desires, enlarging all sympathies, making our feelings of humanity more comprehensive and strong. He concluded with an exhortation that the feelings thus engendered might not cease at the end of the hour, but go out with his hearers.

MR. FROTHINGHAM'S DISCOURSE.

After the singing of a hymn, Rev. Mr. Frothingham proceeded with his regular discourse. He remarked it was always friendly to speak of faith. There was an age of the world when science was secondary to faith. That was a great and noble time. The age of faith, however, was over; the age of knowledge had come. The man of science now held the sceptre and the theologist reclined on the floor. Little by little science mastered the realms of knowledge; it reached forth its hand to snatch the crown from the altar. Faith and knowledge stood looking at one another with angry looks. The former claims that the latter intrudes upon its sacred precinct. It asks questions it has no right to ask and answers questions it has no right to answer. Faith told science it had no authority to interfere; that its aims were visionary and its results now. Science contended the welfare of faith depended upon knowledge. Faith was at present thrust into the shadow. It allowed itself to be misunderstood and abused. Knowledge approved such a system of belief. Faith could not be responsible for any dogma; it was a direction of the intellect. Science dealt with the understanding, with what can be known, with the present. Faith dealt with the imaginative, with what cannot be known and with the future. The latter would recede with the advancement of science. Faith presupposed knowledge and should be founded upon all information that could be obtained. It claimed to rest upon knowledge, and here again came a quarrel. It also claimed to rest upon history and the fiat of the Creator. No religion was necessary to save the world. Men would go on and prosper without Christianity, Mohammedanism, Buddhism or any other form of worship. It would appear there was a conclave of the Father, Son and Holy Ghost, at which it was agreed that the Son should come down from heaven and take upon Himself mortality in order to save sinners. Now, that was a fiction. Such a transaction could not have occurred. It was a fable, a myth. A man that distributed millions of Bibles containing those assertions committed an act of faith. What did his faith rest upon? The Bible. That was not the Word of God. He (the speaker) had no objection to the faith itself, but the foundation whereon it rested. Pius IX. believed that the Roman Church held alone the keys of the kingdom of heaven; that all persons must belong to his denomination in order to be saved. This was also a fiction. He might be a good man, implicitly believing what he taught. We all know by what means this Church was raised. The most stupendous examples of faith in America for the past fifty years had been that of the Mormons. They had journeyed across the desert and suffered untold hardships in the advocacy of their peculiar doctrines. But what did their faith rest upon?

A SERIES OF DELUSIONS.

It appeared plainly ridiculous to any inquiring mind that Joseph Smith was an inspired prophet, or the Mormon Bible a revelation. No one who examined into the subject could doubt for a moment but that it was a delusion. Faith was not freedom or knowledge; it was a direction of the mind to what had not been seen or discovered. The method of science was the observation of facts, and then to look on further and further. The reverend gentleman here cited instances where faith had been successfully founded on scientific study—among them that of the case of an English naturalist, who had found a curious jawbone, evidently belonging to an animal of a species long since extinct. This naturalist went to work and constructed other bones, until he had completed the skeleton of what he considered a perfect representation of the creature while living. He built his faith upon the assumption that extinct animals were formed upon exactly the same principles as that of living creatures which he had examined. He was right, as further investigation proved. There was proper scientific foundation for such a faith. When David Livingstone entered Africa he had faith, also founded upon scientific study, as to the extent and resources of this wonderful country. Geographers afterward substantiated the value of his discoveries. Science no longer used the word "faith." It was too confident of its own weapons. Social science was hardly yet born; it was a creature of yesterday. One of those days we should know how to remedy the condition of society. Rev. Mr. Frothingham then went on to give other definitions of the necessity for founding faith upon scientific truth. The above are the principal points of a lengthy and eloquent discourse which was attentively listened to by the assemblage present.

PLYMOUTH CHURCH.

MR. BEECHER ON THE KINGDOM OF HEAVEN—THE FATHERHOOD OF GOD.

Mr. Beecher yesterday made a powerful appeal to his people to attend the concert to be given on Tuesday evening for the benefit of the volunteer choir of the church. He spoke in the highest terms of the choir and the music furnished by it, which was not, he said, of the "rigmarole, fantastic kind that pleases musicians in European lands," but such as was adapted to religious feeling. For the text of his sermon Mr. Beecher took the 20th, 46th and 47th verses of the fifth chapter of Matthew:—"For I say unto you that except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the kingdom of heaven. For if ye love them which love you what reward have ye? Do not even the publicans do so? And if ye salute your brethren only what do ye more than others? Do not even the publicans do so?"

The kingdom which the Saviour came to establish, the preacher said, was not an outward, visible and secular kingdom. It was a condition, a state, and it might appear under any form of outward government or ecclesiastical government. It presented

AN IDEAL MANHOOD.

It was the showing of men the way to a higher thought life, and emotional life, and character life. Whether it was collective or not was left to circumstances. Whether it developed itself under the Jewish Church and within it or under subsequent Christian organization, and if any of these, whether in one sect or in another, or whether it developed itself in men out of all sects or outside of Christianity itself. Among philosophers, wherever in the whole world that ideal manhood which Christ came to make known and to incite should be experienced, that man was in the kingdom of heaven, which is a kingdom of character and not of place nor of organization. And, therefore, he says to those that were listening round about him and who looked up to the Scribes and Pharisees as the best teachers, and as, in the main, the best specimens of what men could be under the ordinary Jewish institutions at that time, he says:—"If you expect to belong to my kingdom—that is, my kingdom of heaven, this new and higher development—your righteousness, your idea of right and of conduct must be higher than that of the Scribes and higher than that of the Pharisees." The technical question, according to our way of thinking in our time as to

WHETHER THE PHARISEES WERE SAVED

or not, did not enter, I think, into the mind of the Saviour at all. He had before Him the new departure and the condition to which He meant to bring the mind of man in the individual and ultimately of the whole race. It was a gift which taught a man so to use himself that harmony and happiness should be possible to all and under all circumstances. There have been times when men have been taught, and there are many yet being taught, that religion in this world is a sort of penalty suffered, a sort of price paid for the promise of joy more than equivalent in the life to come. That is the ascetic idea of religion; but Christ's idea was not that. That state of mind which He calls a kingdom was meant to make men supremely happy; and joy in the language of the apostle was one of the signs. Joy in the Holy Ghost, righteousness, exalted morality of life, that peace which cannot come except by harmony and joy in the Holy Ghost—that is the kingdom. In one aspect that is the way to define it. When a man's whole life is conducted in the same spirit as Christ's he will be filled with that tranquillity, and he will be

BLOSSOMING OUT IN JOY.

That is Christ's idea of religion. Those that suppose our Saviour came to make right living painful and gloomy only, with the reversion of the heavenly rewards to sustain it, I am sure can never have pondered on the declaration of the Master himself and the antithesis in which He put himself to John.

In the time of the Saviour there existed three great sects. There was the Pharisee, who was the literalist and the Puritan of the Jews in one respect. There was the Sadducee, who also was a liberalist in one respect, but was affected with Greek philosophy, and then there was the Essene. The Essenes bore a striking resemblance to the Shakers of our day in all their doctrines. Christ says, "John came neither eating nor drinking, and you said, He has a devil—a demon." The Son of Man came right over against John, presenting the opposite phase. As Christ says, "The Son of Man came eating and drinking." That is a man like other men—going with the poor, going with the rich, going with the priest, going with the leper—not afraid to go anywhere or to touch anything, like any other man. John, the ascetic, and

CHRIST, THE SWEET SOCIALIST.

And men say, "He is a glutton and a wine bibber." Mr. Beecher here read a considerable portion of the Sermon on the Mount, making appropriate comments upon each verse. Now, he continued, this is the Gospel that teaches men to be happy in misery. Was there ever another gospel that attempted to do that? The kingdom which Christ came to establish in the world is such that it lifts a man above all these things, where He can look down upon them and control them; and this kingdom, it will be observed, was one that adapted itself to men as they are. Now, if a man should establish a school of art, every one would say, "There comes in the doctrine of election. Those who have the inspiration of art will be directly or indirectly benefited by it; but no others." As the milk from the udder of the cow, when left to itself over night, brings the cream to the top, so in every society the tendency has been for

THE BEST NATURES TO RISE TO THE TOP,

leaving the skim milk below and the cream above. To a very large extent churches are, in fact, nothing but institutions for people well off. They are what might be called academies of instruction and mutual insurance companies for the prosperous. They have little relation to the outside world. I am not saying that they ought not to exist, but, because the arrogance of claiming to be more than what they are ought to be rebuked, I do say they are not fair specimens of the large spirit of Christianity which takes in men in the ratio in which they need, and not in the ratio in which they have, the bounties of life. Christianity teaches the fatherhood of God—the God that so loves humanity that He will take upon Himself the amplitude of human suffering. Look at these things that come to the realization of a man:—My God, though I should be poor, sinful and weak, my Father is the God of infinite love, and He sits regent at the very centre of universal affairs, and from His heart and hand flow forth the vigilance that takes care of all things. When the little babe puts its tiny hand into mine its hand is as strong as mine is, since it is mine that guides it, and when I put my hand into God's it is as strong as His, since He guides it. Then we have these elements of the kingdom of heaven which Christ brought here, and not alone with these principles as their motive force, but that magnificent background, an assured immortality. More and more I think, as men grow old, they feel the need of this, and even scepticism breaks into it as men break into a poem, not supposing it to be history, but finding a great comfort and solace in it. To me

THE PEARLY GATE IS THE GATE OF THE GRAVE,

and this I have, because I have joined Christ's kingdom; I belong to Christ's kingdom, which is distinguished from the lower kingdom of the carnal man. There ought to be a sense of superiority about a Christian, even over other men that in all outward things act as he does, for he should act from a higher motive. I am sorry to say that I am humbled often by hearing how far this is from the truth. The president of a New York bank with which I am accustomed to do business said to me the other day, "The fact that a man is a member of a church is with us not a presumption of honesty, but rather the other way." It is true that a great many people belong to the Church who do not belong to Christ; it is true that many persons make a cloak of religion the better to carry out their schemes. This, the preacher said, reflected discredit on the churches, for they should treat those who are brought into the Church as scholars are trained and brought under discipline when they are taken into schools. There should be developed in them

A SENTIMENT OF HIGHER MORALITY.

The Christianity that is anxious to get men into the Church of the Lord Jesus Christ and then treats them as if they were common dirt and leaves them to themselves is not Christianity. There are thousands of men that have such a sense of the sacredness of everything religious that if they come into the house of God they step reverently, with uncovered head, and when they come before the altar bow themselves down, and then when they come out of the church and meet some poor man to whom no hat is lifted they pass him by without any salute, or if they give any it is a mere "Ahem!" Know ye not that that was a temple of the Holy Ghost which you passed with such contumely and coldness? Know ye not that that was one for whom Christ died? What right have you to put such a one upon your wheel, tease him and turn him and make use of him, and then cast him off as if he were nothing? A gardener receives from a botanical garden for the first time a small slip of spruce in a little pot, and one says, looking at it, "What did you give for that?" "Twenty-five dollars, sir." The friend is astonished till he is informed that it is a specimen of that enormous Californian tree, and may grow to be as large as one of them. Now he can carry it around in a pot! When I see little men in little pots carried around I say, "They're little now, but in the other life they will grow beyond all measurable size."

BROOKLYN TABERNACLE.

REV. T. DE WITT TALMAGE ON PUBLIC INIQUITIES.

At the Brooklyn Tabernacle, previous to the sermon, 129 new members were received into the church. The text of Mr. Talmage's discourse was taken from Luke xix., as follows:—"When he beheld the city he wept over it." The reverend gentleman began by describing how Christ stood upon the summit of Mount Olivet, before His entrance into Jerusalem, and looked out and saw the vision of the city's sin and doom, and then continued as follows:—Standing on some high tower of the beloved city of our residence, we might look off and see a wondrous scene of enterprise and wealth and beauty, long streets, faced by comfortable houses, while we might find thousands of people who would be very glad to cast palm branches in the way of Him who comes from Bethany to Jerusalem, greeting Him with the vociferation, "Hosanna! hosanna! to the Son of David." And yet, my friends, how much there is to mourn over in our cities! Passing along the streets to-day are a great multitude. Whither do they go? To church. Thank God for that. Listen this morning and you hear multitudinous voices of praise. Thank God for that. When evening falls you will find Christian men and women knocking at homes of poverty and, finding no light, taking the matches from their pockets and, by a momentary glance, revealing worn faces and wasted hands and ragged bodies, sending in before morning candles and vials of medicine, and Bibles and loaves of bread, and two or three flowers from the hothouse. Thank God for that. But listen again, and you hear the thousand voiced shriek of blasphemy tearing its way up from

THE DEPTHS OF THE CITY.

You see the uplifted decanters emptied now, but uplifted to fight down the devils they have raised. Listen to that wild laugh at the street corner, that makes the pure shudder and say, "Poor thing; that's a lost soul!" Hark to the clicks of the gambler's dice and the hysteric guffaw of him who has pocketed the last dollar of that young man's estate. This is the banquet of Bacchus. That young man has taken the first glass. That man has taken down three-fourths of his estate. This man is trembling with last night's debauch. This man has pawned everything save that old coat. This man is in delirium. Oh! you say, is it not strange that there should be so much suffering and so much sin in all our cities? No, it is not strange. When I look abroad and see the temptations that are attempting to destroy men for time and for eternity I am surprised in the other direction—that there are any true, upright, honest Christian people left. In this opening sermon of a series which I intend to preach on "Public Iniquities" I have thought I would first take a cursory glance of most of the whole subjects, and in doing so, before I go on on the coming Sabbaths, to be more specific, pointing out this, that and the other evil and the modes of eradicating them. I want you this morning to cast look about in this and other cities and see what are the temptations that destroy men in this life and for the life that is to come. For instance—and I only give it now as an illustration—look all around about you and see the temptations to

COMMERCIAL FRAUDS.

Here is a man who starts in business and he says, "I don't care what others do, I am going to be honest;" but on the same block are Shylocks who are dishonest, and they put him at a great disadvantage. The man twists and turns about trying to escape the penalty of the law and despises God, while he is just a little anxious about the Sheriff. Go through the stores and offices in our streets and tell me in how many of those stores the principle of Christian religion is dominant. Not in one-tenth of them. The commercial world to-day is rotten through and through, and many of you know, a great deal better than I can tell you, that it requires a great strength of moral character to withstand the temptations to commercial dishonesties. When a man has sacrificed any temporal financial good for the sake of his spiritual interests the Lord is on his side, and one with God is a majority.

But look around you and there are other temptations. See the pressure in our cities of political life. How many are going down under this pressure. There is not one man out of a thousand that can stand political life in our cities. Once in a while a man comes and says, "Now, I love my city and my country, and, in the strength of God, I am going in as a sort of missionary to reform politics." The Lord is on his side. He comes out as pure as white when he went in, and with such an idea I believe he will be sustained; but he is the exception. When such an upright, pure man does step into politics the first thing the newspapers take the job of blackening him all over, and they review all his past life and they distort everything that he has done, until, from thinking himself a highly respectable citizen, he begins to contemplate what a mercy it is that he has been so long out of Sing Sing. (Laughter.) Oh, what a bewitching thing is

POLITICAL LIFE

for many of our young men. They go in at the grog-shop caucus; they come out at the ballot box. To get nominations they must side up along the rum-soaked population. They must "treat;" they must go into the low saloon which is marked by a mug of beer on the sign; they must cross palms with the lecherous wretches; they must chuckle over their low jokes—yes, they must go down to the level of their constituency. What is the matter with that man who once moved in polite circles and often in Christian circles? What is the matter with his eye? It is not so clear. What is the matter with his cheek? It has an unnatural flush. What is the matter of his hat? It is a rowdy's hat. Why has his entire nature gone down seventy-five per cent in moral tone? He has gone into politics. The most hopeless, God-forsaken people in our cities are those who, not in a missionary spirit, but with the idea of sordid gain, have gone into political life. I pray for the prisoners in Raymond Street Jail and think they may be converted to God, but I never have any faith to pray for an old politician? (Laughter.) I suppose God could convert him, but I don't know of any case. For the last twenty-five years in our great cities the political history has been a history of fraud, of discovery of gouging and of swindling, until our sister city has a debt of $120,000,000. Park swindles, water board swindles, penitentiary swindles, city armory swindles; swindles black and white; swindles of all sizes. Fraudulent men applying for fraudulent contracts to fraudulent officers, who wrote out the contracts on stolen paper, and then went home over a pavement every stone of which was laid in dishonor; in a carriage every spoke and rivet of which were witnesses of their crime. Fraudulent election inspectors seated around fraudulent ballot boxes, taking fraudulent votes, giving in fraudulent returns and sending to the State Legislature men more fit for the idiot asylum or the penitentiary! Oh, what an appalling state of political life—the simple fact that this day

JOHN MORRISSEY CAN BE A SENATOR!

Ever and anon we get up a class of reformers and we send them into political life, and before we know it a great many of them are in the race of dishonesty, until we are in a state of bewilderment and don't know who are the worse, the men in the "ring" or those who are out of the "ring." New York Court House, costing more than the Parliament Houses of England—more, I am told, than the Capitol at Washington. But where went the money? Ask the Connollys and the Sweenys and the Tweeds of modern politics. Oh, how much bewilderment there is for our young men in politics! They say it is a quick road to fortune. They say, "I know men who, five years ago, were worth nothing who now are worth money." Of the one hundred who go into political life I bid an eternal farewell to ninety-nine of them. Their morals will be debauched, their families will be disgraced, their souls will be damned. For a little while they will lounge about the Court House in the winter and in the summer flash in and out at the Saratoga races, and then there will be a big funeral—a long line of carriages full of bloats, and that will be the end of the politician, starting in a grogshop, ending at Greenwood, the family doctor certifying to the Board of Health that the honorable So-and-so died of congestion—a soft way of putting delirium tremens! Oh, that is the pressure, the maelstrom, that is taking down hundreds of the best men of our city. The temptation is overmastering some to whom I am speaking this morning. They are going down for time and eternity. Beware! Beware!

Mr. Talmage closed by warning young men against all the temptations to which they are exposed.

FIFTH AVENUE BAPTIST CHURCH.

"TAKING SIDES"—SERMON BY REV. DR. ARMITAGE.

After the singing of the hymn yesterday morning commencing,

Lord, in the morning Thou shalt hear,

Dr. Armitage, the pastor of the Fifth avenue Baptist church, delivered a very impressive prayer, in the course of which he said that there was not a heart throbbing to-day that has not one week less of throbbing than last Sabbath; so many pulsations less before the judgment; one week less in which to perpetuate Christian graces. He then besought God to fill every heart with true repentance and for forgiveness to those who had inflicted wounds on the Spirit of Love.

The minister selected for his text Exodus, xxxii., 26—"Who is on the Lord's side, let him come unto me." From these words a most instructive and eloquent sermon was preached. The Israelites had scarcely been out of bondage six weeks before they made up their minds to rebel. They knew that Moses was with God on the mountain, but they became impatient, dissatisfied, and put a slight on his name when they said to Aaron, "Make us a god. We have nothing to worship. He brought us out of Egypt, but he has forsaken us." Aaron then told them to bring their earrings and golden ornaments, thinking their covetousness would prevent compliance; but they stripped themselves of their gold and jewels, supposing that the prophet's power would endow them with new blessings. Aaron made them a golden calf, and they fell down and worshipped it. God then said to Moses on the hill, "Get thee down, the people are becoming polluted!" Moses descended, and heard the hosannas of the people as they offered up sacrifices to the golden calf. The Lord was wroth; but Moses threw himself in the gap. Yet God said, "Let me alone. I will strip them from the face of the earth. Thou hast been faithful, I will make thee a greater people." But Moses pleaded again, saying, "Nay, slay me, O Lord, but spare my heritage." He prevailed and God forgave them. Then Moses said,

"WHO IS ON THE LORD'S SIDE?"

Now, continued the preacher, how many of you are penitent, obedient, on the side of the Lord? Every man who refuses to bend the knee, every one hard of heart and rebellious in will, is against the Lord. Draw the line, be one thing or the other; let the Lord know to-day on whom he can depend. In the familiar chapter of Matthew He said, "He that is not with me is against me." When you look at it face to face the religion of Christ allows of no indifference. When it comes to the great principles that concern men's consciences, when it comes to the proprietorship of God in man's existence, and man refuses what God has given him, there is no room for further liberality. In the American Revolution, 100 years ago, when the colonies demanded their rights of the mother country and finally had to revolt, the lines were drawn. Every man was a whig or tory, a patriot or a traitor—the man that would stab the hearts or stanch the wounds of his fellow men. So with Christ. We must take sides for or against Him.

CITY MISSIONS.

SERMON ON THE NEED OF EVANGELICAL WORK IN LARGE CITIES, BY REV. DR. STORRS.

The annual sermon on behalf of the New York City Mission was preached yesterday afternoon at the Rev. Dr. John Hall's church, corner of Fifty-fifth street and Fifth avenue, by Rev. Dr. Storrs, of Brooklyn. The text was selected from the eighth chapter and eighth verse of the Acts of the Apostles—"And there was great joy in that city."

This, said the preacher, was one of the great cities of Samaria, and it was a significant fact that it was also the first city outside of Judea in which, after Pentecost, the Gospel was preached. It was inhabited by a mixed race, totally antagonistic to the Jews and their civilization. The Samaritans would shelter escaped criminals from a Jewish city, and there was a similar hatred enduring among the Jews for all that was Samaritan. Yet there Philip, who was not an apostle but simply a deacon, preached the word of salvation. He was a man undoubtedly of broad faith and large sympathies, and told out of the fulness of his heart and with warm Christian zeal the story of Christ's sufferings and passion. He was listened to by the Samaritans, or rather the citizens of that city, with attention because, perhaps, they likewise expected a Messiah who should bring them glory and greatness. Philip, however, spoke the words of salvation and delivered the message of glad tidings, and his miraculous works, beside, aided him. The message and the miracles attested each other. This significant fact—the preaching of the Gospel to a heterogeneous people—suggested the general theme of the speaker's discourse, to make the Gospel heard, and to spread it throughout the cities of America. This duty, that devolved on the ministers and members of the Christian Church, was majestic and near to the interests of the people. It had two aspects, which, though widely distinct, were not inharmonious. In our own city of immense population, with its rapid tendency toward increase,

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the masses was one of magnitude for several reasons. Some of these Dr. Storrs characterized thus:—Vice, crime, intellect, weakness, wealth, enterprise, and progress tended toward cities which, therefore, exercise an influence over the country and the world vital to its welfare. Taking New York for an example, he observed that, like that city in Samaria, New York is inhabited by a vast mixed population of different religions, tendencies, superstitions and habits. There are no less than forty different nationalities in New York. As many languages are spoken on the streets, and over 80,000 people of foreign birth dwell therein. Its influence on the world is consequently great. The letters that leave its shores weekly reach every part of the world, and its piers, so to speak, overlooked the world. As a proof of the great influence wielded by this city—over this continent at least—Dr. Storrs said that the sound of the Doxology which was sung in Wall street after the war was heard, or reached, across the Rocky Mountains. In view of these facts he thought that the subject of

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presented itself in two aspects—first, its importance; second, its difficulty. The one had already been illustrated; the other might thus be defined:—The difficulties attending the evangelization of New York city are found in the character of the people. They are changeful, ever moving, and hard to reach. No current of influence could be powerful enough to control more than one of the many circles in this city. Vice is not only flourishing, but trained and fostered evils stimulate each other, and criminal intelligence expands. After elaborating by apt and cogent illustrations this portion of his sermon, Dr. Storrs referred to the lavish expenditure of money on foreign missions, and the really partial neglect of the home mission. In forty years, he observed, not more than $846,000 had been spent on the City Mission, while over $7,000,000 had been contributed last year by American Christians toward the work of evangelization abroad. He did not wish to be understood as speaking aught against such contributions. But he asked that more attention be given, practically, to the home mission. In conclusion, Dr. Storrs remarked that the welfare of the world depends on the moral life of the cities, and that nothing will bring about the evangelization of our country so quickly as the diffusing of the same throughout our great cities and towns.

ST. JAMES' M. E. CHURCH, HARLEM.

SERMON BY THE REV. CYRUS D. FOSS ON THE EPISTLE TO THE CHURCH OF EPHESUS.

There was a large attendance at the St. James' Methodist Episcopal church, corner of Madison avenue and 126th street, at the services yesterday morning. Attracting the large congregation was no doubt the fact that Rev. Dr. C. D. Foss, President of Wesleyan University, was announced to occupy the pulpit. He preached a clear, straightforward and most practical discourse, taking for his text the second chapter of Revelations, from the second to the twenty-fifth verse—"I know thy works and thy labor and thy patience, and how thou canst not bear them which are evil," &c.

St. John, he began, was directed to write the words of the text unto the angel of the Church of Ephesus. After Christ left the world He still loved the Church. The epistle to the Church of Ephesus was a manifestation of His love as revealed through His chosen evangelist. There were three points embodied in the words of the text—first, praise of the Church; second, blame of the Church, and, third, the prescription for the cure of its faults. The Church is

GOD'S PECULIAR TREASURE.

They shall be mine, saith the Lord, when I come to make up my jewels. On the great day of judgment He will say:—I was thirsty and ye gave me drink, I was hungry and ye fed me, I was sick and in prison and ye visited me. He never forgets anything. He remembers all the deeds of all our lives, our patience in struggling adversity, our endurance of hardships, our abstenance from evil. A man may not have eminent virtues; but if he holds on to what is good and true he will at least be commended by Jesus for this.

But while observing the words of praise in the text it was worth equal while to note the words of blame and how spoken. The art of censure some people never learn. They go at it the wrong way, and it does no good. In the text was shown a model of censure. Parents must censure their children and husbands their wives and wives their husbands and friends their friends, but there was a right way and a wrong way of doing it. After John Wesley had preached a very energetic discourse on the duty of chiding sinners and calling them to repentance, one of his hearers went out, and, seeing a drunken man, began a tirade of scathing censure upon the evils of intemperance and the ruin it brought upon its victim and family, and, how unless he stopped drinking, he was sure to go to hell. The result of the chiding was that the drunkard turned upon his censurer and gave him a sound drubbing. Smarting from his beating the man went to Wesley and told him about it. "I am not at all surprised," said the great preacher; "and what is more, I think you deserved it."

The members of the Church of Ephesus were told that they had lost their first love. Fathers and mothers could recall their first love. Touched by love they became one in every thought and endeavor. They could also recall their first love to Christ, and what a pleasure it was then to go to church. Ceremonials will not save. There must be love in the soul. The backslider forgets his conversion. But let one return to his first love,

LET ONE REPENT,

and there is joy in heaven. From along the shining ranks of the angels are sent up anthems of praise. Repentance is not to be sorry that you have sinned. Judas, though he confessed that he had shed innocent blood and cast away the pieces of silver given him for betraying Jesus Christ and went out and hanged himself, did not repent.

After repentance must follow the first works. In other words, repentance must be followed by deeds. They must be active Christians. They must not be satisfied with securing their own salvation, but they must strive for the salvation of others. In the text was laid down the whole programme of duty of the Church. Unless this programme was fully and faithfully carried out Christ might direct the candlestick to be removed out of its place. If they would continue as a church they must discharge the duties incumbent on them as a church.

ORDINATION OF PRIESTS.

Bishop Potter, of the Episcopal Church, held an ordination service yesterday morning in St. Chrysostom's chapel, Thirty-ninth street, corner of Seventh avenue. The sermon was preached by the Bishop, and described the work and office of a priest in the Church of God as a preacher and a teacher, not alone by sermons, but by his administration of the sacraments and by personal ministrations in the sick room, among the afflicted and the poor and the distressed.

The gentlemen who were advanced to the priesthood were the Rev. Ames Turner Ashton, of St. Thomas' church, Amenia, Dutchess county, N. Y.; the Rev. Spencer S. Rooke, of St. Mark's church, Brooklyn; the Rev. A. E. Johnson, of St. Peter's church, Stone Ridge; the Rev. Joseph H. Young, of St. Mark's, Mount Kisko; the Rev. Edward H. Van Winkle, of St. Matthew's church, Jersey City. The deacons were presented by the Rev. Thomas H. Sill, of St. Chrysostom's chapel, assisted by the Rev. S. Buel, of the Seminary. There were several other clergymen present and assisting in the service, among whom were the Rev. N. E. Cornwall, the Rev G. C. Houghton and the Rev. Messrs. Webb and Pierce. The ceremony was a very impressive one. The church was draped in white and there was a very fine floral display on the altar shelf. The young men ordained have been hard at work for over a year in missionary and other fields.

CHURCH DEDICATION.

THE ROMAN CATHOLIC CHURCH OF THE TRANSFIGURATION (BROOKLYN, E. D.) OPENED FOR SERVICE.

The Roman Catholic Church of the Transfiguration, at Hooper street and Marcy avenue, Williamsburg, was dedicated with appropriate ceremonies yesterday morning. The procession of priests and choir boys, headed by Bishop Loughlin, of the Brooklyn diocese, filed into the building at eleven o'clock, and, passing down the centre aisle, made a circuitt of the outer walls, chanting the "Miserere" and sprinkling holy water along the course. Again approaching the altar grand mass was sung, the Rev. Father Taff, of St. Patrick's Church, acting as celebrant; the Rev. Father Keegan, of the Church of the Assumption, as deacon; the Rev. Dr. Loughran, as sub-deacon; the Rev. Father Carroll, of St. Peter and St. Paul's Church, as master of Ceremonies. The Rev. Father Keegan made an opening congratulatory address, after which Bishop Corrigan, of Newark, delivered the dedicatory sermon. A mass in D, by Alois F. Lejeal, was rendered by a choir of twenty voices, assisted by the organ and a string quintet. The entire ceremonies lasted over two hours. Vesper service was held as usual at half-past three o'clock.

The society in connection with this church has been in existence but a year and a half. It was organized through the efforts of its present pastor, the Rev. Father Fagan, by direction of Bishop Loughlin, the pastor resigning a position as assistant in a neighboring church for the purpose. In May last sufficient funds had accumulated to warrant the commencement of work upon the site already purchased.

The corner stone was laid on June 4, and the building was completed about a week ago. The foundation is of stone; the superstructure of brick, with freestone trimmings. The dimensions of the church are 114x50 feet. The pews, altar and gallery are finished in hard wood; the walls are nearly plain. In architectural structure the building is Gothic. Its cost, including that of its site, is $43,000.

INSTALLATION OF A PASTOR.

The installation of Rev. F. H. Marling as pastor of the Fourteenth street Presbyterian church, located at the corner of Fourteenth street and Second avenue, took place last evening. The edifice was crowded from the doors to the pulpit. The Rev. R. R. Booth, D. D., presided. The music was especially fine, Mr. George Simpson and Mr. Adolph Sohst being assisted by Mrs. Panlitsch, Mrs. Ayres and the choir. The sermon was preached by the Rev. William Ormiston, D. D., of Toronto, Canada. The charge to the pastor was delivered by the Rev. Mr. Booth, the charge to the people by the venerable Thomas S. Hastings, D. D. The benediction was delivered by the new pastor.

SATURN AND "BIG SIX."

WILLIAM M. TWEED'S HOROSCOPE—THE STARS REVEALING HIS HIDING PLACE.

A short time ago we laid before our readers a horoscope or chart, showing the position of the various heavenly bodies that ruled in the sky when Ulysses S. Grant came into this world. That horoscope was cast and sent to us by Professor Lister, the astrologer of Sixth avenue, in this city. It had been cast many years before the President attained to any prominent position, yet it foretold his election to the chair of Chief Magistrate. That, with many other things which were predicted, has been proven true. It further stated, however, that after the 4th of March, 1877, this power and influence would wane. The belief that there will be no third term, therefore, is firmly held by those who believe in the potent influence of the stars, and there are probably several people to be found among those who look at the malign influence of Saturn, who confidently assert that Grant will not occupy the White House during the next five years. There are at least two people in this country, however, in favor of a third term. It is evident from the President's Message that he believeth not in the immutable fiat of the stars, neither doth he despise another term, and the action of Bishop Haven last week shows conclusively that he has no faith in any celestial "house," although he has a yearning for the White House and its present occupant. Many people declare that we needed no ghost to come back to earth, and no occ