PULPIT PREACHINGS.

The Power and Influence of the Holy Ghost.

THE NECESSITY OF GRACE.

Anglo-American Tribute to St. George the Martyr.

SHALL THE REVIVAL GO ON?

Infatuated Hearers and Pretty Preachers.

A FEMALE EVANGELIST'S SERMON.

CHURCH OF THE DISCIPLES.

THE HOLY GHOST—SERMON BY THE REV. GEORGE H. HEPWORTH.

The Church of the Disciples was crowded to overflowing yesterday morning. The revival which has commenced in this city is to continue in this church, and meetings are to be held every evening this week. Mr. L. P. Thatcher, who had charge of the choir at the Hippodrome, will lead the singing. Mr. Sankey attended the services at this church yesterday morning and joined very heartily in singing his hymns, which have become a prominent part of the services. Mr. Hepworth preached a very eloquent and earnest sermon, taking his text from Acts xix., 2—"He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost." There appears to be two very important steps to be taken in the Christian life, and they are suggested by the question which Paul asked and by the answer which was given. First, we are to believe in the Lord Jesus Christ, and then we are to look with such supplication and such consciousness of adaptation to God that His eye will be turned in our direction, and He will stretch His hands out and lay them on our heads, that we may receive therefrom the Holy Ghost. The whole doctrine of the presence of this Third Person of the Trinity and of His government in human affairs is to a great many persons a mystery. It is not understood by those who have never embraced religion, and I fear it is not thoroughly appreciated by a great many who seem to be very near to God in their actions, in their prayers and their aspirations. We have received pardon for our sins and iniquities from His hands with some trepidation and hesitancy, and with just a shade of doubt as to whether we have received it or not, but the full, free gift of the Holy Ghost is beyond our comprehension and apparently beyond our grasp. We are not only in great intellectual and spiritual error on this subject, but we fail to appreciate its practical value in our everyday work. I want, with your permission, to examine this subject very slightly this morning, and God help me that I may put this important matter before you who are Christians in such fashion that you will not be satisfied till you have entered into the fulness of this baptism. And may God help me to put it in such alluring fashion to you who are out of the ark of safety that you may be drawn into closer and sweeter relations with the Almighty Saviour, and your appreciation of his great sacrifice in your behalf be quickened and increased. Now, if you will turn with me for a few moments to John, xvi., 7, you will find these words:—"Nevertheless, I tell you the truth. It is expedient for you that I go away; for if I go not away the comforter will not come unto you, but if I depart I will send him unto you." To my mind that is

A MARVELLOUS SENTENCE

and contains a great many important truths. The disciples were walking beneath the shadow of the cross. They had failed to understand the fact that Jesus was to build a kingdom that was not of this world; that its corner stone was to be laid in the aspirations and faith and upward longings of the human heart. They had walked by His side for three years, and more unreliable men could not be found. They had lost even the self-reliance they had formerly possessed, and such was their confidence in Jesus and their love for Him that they had come to Him at once and never leaned on their own judgment; they had lost themselves utterly in Him; He was the sun, fixed, eternal, self-created, shedding His light far and wide into all hearts. They were but little insignificant satellites, each within its own circuit marked out by the hand of God; each revolving in its own orbit around the centre, and by a great law drawn and kept in place by Him. Of themselves they knew nothing; they were utterly helpless. Whatsoever He commanded they did, but when He withdrew Himself from their company for a short period they were the most despondent of men, and yet they were to be the preachers of the Word throughout the world. It must needs be that a great change came over them. They must be changed into men of self-reliance; into men who disdained expediency and dared to do what was right. They were to be heroes and demigods, and it was for this reason that, long before the Holy Ghost had descended, Jesus said:—"It is expedient for you that I go away. If I remain ye will rely on me; if I go I will send thee other comforter, of whom ye have scarcely heard, and ye shall form with him an intimate friendship, and he shall be to you for ever power of thought, power of will and power of speech." It seems a wonderful marvel does it not? I have a great deal of sympathy with the poor disciples. I know how strangely they must have felt and how bewildered they must have been. They had left all to follow Him, and they had been wandering three years, following in every footstep of the Masters, and all at once, when His affairs and theirs were inextricably entangled, He comes to them and says, "Now I am going to leave you." "What is this friendship?" said they to each other. "We had supposed that He was to found a kingdom and we were to be the rulers of the twelve divisions, and now when death stared every man in the face He comes and says, I must go away from you; you shall be all alone from this moment." It was a marvellous problem, and yet it was the enigma of human salvation. It was the darkness, like that of the tomb, which opens on the other side to the light of the perfect day; it is one of the paradoxes in the life of Christ. Why, friends, those disciples were like little children around the mother's feet; they take no responsibility; they play with their toys and are happy; but when the mother leaves the room their eyes are filled with tears. See how weak these disciples were. In a great emergency, when they ought to have stood by their Master, they forsook Him, every man. Well, dear friends, let us look back from this scene to another. Do you remember the Israelites in the olden time, when the presence of God was visible, as it was in Christ, lost their self-reliance for a time? People say we ought to walk by sight instead of faith; but faith is infinitely more valuable.

THE ONE DECEITFUL THING

is the thing that we see; the mighty thing is that which we believe. If we could see God we should doubt Him. We do not see Him and we believe Him. I have shown you how full of faults were the disciples. Now see how I can corroborate the statement by the Israelites. They had the pillar of cloud and the pillar of fire. They did not depend on themselves at all, but heard God speak from the top of Sinai, and when they received the Decalogue they received it as children receive the commands of a mother. God was too good to them, and they became so dependent that they lost their own character. But in these latter days it is better. In the larger development of the Almighty's plan we walk, not by sight, but by faith, and now He looks down into our hearts from on high and asks you with the eye of faith to follow Him, and, instead of the visible presence of God, we have the Spirit, the Holy Ghost, the Comforter to lead us. We have the Father in the Old Testament, we have the Son in the New Testament, but for 1800 years we have had the Holy Ghost. We can appropriate the love of the Father if we will and the love of the Son, and be guided by the Holy Spirit, and then the whole Trinity has become the property of the faithful heart. It was expedient that Christ should go, and when He went to heaven He prayed to God to send the Comforter among men, and what Christ asked was not denied, the Holy Ghost was sent. The Holy Ghost was the last gift, and I think the best one.

PILGRIM CHURCH.

SHALL THE REVIVAL WORK GO ON?—SERMON BY THE REV. J. SPENCER KENNARD.

The Pilgrim church, Thirty-third street, near Eighth avenue, was largely attended yesterday morning, the pastor, Rev. J. Spencer Kennard, selecting as the subject of his discourse the late revival work in this city. His text was Nehemiah, vi., 3—"I am doing a great work, so that I cannot come down; why should the work cease, whilst I leave it, and come down to you?" Nehemiah's brave and persistent spirit, said the minister, in restoring the city of Jerusalem, and how, resisting every temptation, he completed his work, and the happy results of his enterprise, you are all familiar with. I go, therefore, at once to that other and infinitely grander "work" which is illustrated thereby, and the spirit in which it should be prosecuted. God has been performing his wonderful work among us of late and we have been working with Him. It is pre-eminently God's work. Ours it is, by His condescending to accept us as His colaborers. Our's as sent forth to carry out His blessed plans and share in His joy at the successes.

IT IS A GREAT WORK,

indeed the one paramount and all important work for which the world is kept in being. To lay the foundation of it God gave His only and well beloved Son to carry it on. He lays under contribution the resources of the moral universe. On its success the redemption of human souls depends; on it He has concentrated the riches of His grace and the might of His omnipotence; to it He has pledged His word and oath, and on it is suspended His glory. It is a work of saving and restoring. It is designed to save men—all that is of real and earnest value, all that is lost and imperilled. It is destructive only of Satan's dark and dismal throne; only of sins that war against our peace. It is the work of saving God's jewels that have been cast into the mire, and making them sparkle again in His crown. It is the work of rescuing the perishing from eternal shipwreck, bringing back prodigal children, turning the tides of cleansing through the desert wastes of fallen human life, and making them blooming and fragrant as the garden of God.

Such work has been going on in our city of late with unwonted energy and untold successes. It has been genuine work. Few tongues have dared to deny its honesty or disparage its value. The mouths of scoffers have been for the time closed. It has not come about by magic, not accomplished by wishing for it. Much prayer and the labors of faith and zeal, of self-sacrificing love have been in it. Mr. Moody is no idler, but a self-forgetting toiler. It has been

A BLESSED WORK.

No tongue so eloquent as fitly to describe the real joy that has been in it. The eager crowds breathlessly listening to "the old, old story of Jesus and his love;" the grand swell of sacred song—simple melodies to simple words. But oh, how reviving and how thrilling! Never shall we forget them. The chief joy has been found in the inquiry rooms, where the "Christian workers" have labored day and night, with Bible in hand, among those seeking to know the way of life. And as they have pleaded with sinners what battles have been fought, what victories won, what holy surrendering to Christ, what glad discoveries of His power to save, what clear and wonderful conversions! None who worked in those inquiry rooms will ever forget the experiences there. The numbers saved by this means will only be known when we get to heaven. About 5,000 tickets were given out to attend the converts' meeting on the night before closing, and this probably represents the approximate number of those who profess to have experienced renewing grace. Whether the most of the converts will be gathered into the churches will depend largely on the churches themselves. There has been a great work in the infusing of new vitality into the hearts of multitudes of professing Christians and in rendering more real and substantial the unity among the members of different branches of the Church of God. Heretofore there has been some very excellent talk about unity; but the welding together of hearts in the work of the inquiry room has brought about an actual oneness and personal sympathy which never before existed.

SHALL THE WORK GO ON?

We say with all our energy, "Yes!" and shrivelled be the hand that would stay its progress. God's ear has not grown weary nor His hands weak. There is no exhaustion of the Divine energies, no declension of the Divine love. There is absolutely no reason why the work of conversion should cease. There has been no moment in the history of this work when the opportunities for the salvation of men were greater than now. Who wants the work to cease? All the powers of darkness, with Satan, the arch enemy of souls, at their head; the shallow-pated infidels, whose boasts have been shamed for a time into silence; the rumsellers, some of whom declare that the meetings were making a marked diminution of their trade, and they heartily wished they might be over; the whole mass of Pharisees, hypocrites and rationalists, who have the form of religion, but not the life; the proud religionists who have put the Church, as they call it, in the place of Christ, ceremonies in the place of life, and make confirmation stand for conversion, and who know nothing of godly sorrow and saving faith beyond the repetition of it in a liturgy. These have been troubled by the revival. All who are haters of God, all who despise Christ and who have a blind love for the service of the world and its dark master wish the work to cease. Grander multitudes want the work to go on.

WHO WANTS IT TO GO ON?

Every one who has been actively interested in it, who has felt the uplifting and impelling power of its inspiration. The tens of thousands who have not yet made sure of salvation, who have been listening and debating, and, perhaps, seeking, but who are still left out. They don't want the gracious shower of blessing to cease. They don't want the windows of heaven to be closed. The waiting angels want it to go on. Above all, the Father, Son and Holy Spirit want it to go on. By its continuance God is glorified. Can the work go on? People seem to think there is a natural limit to a work of revival conversion; like fire, that it will burn out and die; but this fire is kindled from the heavenly altar and fanned by the Divine breath. It will not die except it be on the altar of your heart, by your neglect. There is no natural end to such a work. Revivals cease when the workers allow their enthusiasm to cool, their faith to fail, their efforts to reach and restore men to stop. It will go on if you will go on as you have done.

ST. ANN'S ROMAN CATHOLIC CHURCH.

THE NECESSITY OF GRACE—SERMON BY REV. FATHER HAYES.

At St. Ann's Roman Catholic church, yesterday, Rev. Father Lynch celebrated high mass and Rev. Father James Hayes delivered the sermon. He read the Gospel of the day, John, xx., 9–31, and spoke on the necessity of relying on God alone to help us in the struggle against the temptations of the world. He said:—The sad experience of all who have struggled through the battle of life is the knowledge of their own inability to carry out the fight. If we want to be successful in gaining our eternal reward we must look beyond ourselves, and listen to the voice of God and to the teachings of His Church. Intercourse with this world makes us forget all our obligations to God, and without frequent recourse to the sacraments we forget our Creator altogether and become wrapped up in our own conceit and selfishness. Our virtue can only be secured by complete separation from this world. In this way we must set about obtaining all the graces possible, that we may be able to withstand the waves of temptation that are continually beating up against us through this weary life. "Peace be to you," Christ said to His disciples, as we read in the Gospel of to-day, and incredulous Thomas put his hand into His side and cried out, "My Lord and my God." But how can we expect that peace if we are not willing to make some sacrifice; if we will not pause for a moment from the pleasures and allurements of this world to ask that peace which God is willing to give if we throw ourselves on His grace and mercy? The greatest saints the world ever saw fled away from the world and its temptations, and yet the most of us live right on in fellowship with it, hardly willing to make the slightest sacrifice, and imagine that God will save us at the last moment and bring us to His home in heaven. The Church tells us man was lost beyond hope, and how Christ came on earth to save us of the suffering. He underwent the insults and contumely He bore for our sake, and His final death on the cross to redeem us from perdition, and yet, year after year, we gather at the sanctuary, hear the news of our redemption, and, still confiding in our own strength, refuse to change our mode of life or give up the pleasures and vanities of the world. Now that the holy season of Lent is brought to a close we ought to rejoice with an exceeding great joy; but let us examine ourselves and see if we have any reason to rejoice. Have we during this holy season made our peace with God? Have we purged ourselves of our iniquities and turned our hearts to God? If we have not availed ourselves of the opportunities afforded let us make no further delay in obtaining grace and forgiveness of our offences. There are many persons, unfortunately, who have been so long away from God that their hearts have become like adamant and their ears are deaf to all appeals. God permits many persons to go on in their career of wickedness and prosper in life while everything is smiling around them, but the day of wrath has to come, and then the change is terrible. Ah ye that prosper and whose souls know no affliction pause and reflect; examine deeply and pray earnestly to God to help you, for you are sorely in need of His grace and help. Do not delay a moment, for if evil habits become too deeply engrafted on your nature it is almost impossible to turn. Seek at once the peace of God, that you may be with Him forever in heaven.

CHURCH OF OUR SAVIOUR.

THE RECOLD OF A BEAUTIFUL LIFE—MEMORIAL SERMON BY REV. JAMES M. PULLMAN.

Yesterday morning in the Church of Our Saviour, Fifty-seventh street, near Eighth avenue, the pastor preached a memorial sermon of Mrs. Helen Russell Hopkins, who died on the 13th inst. In the opening prayer the congregation were besought to turn their thoughts toward God, as alone through God's mercy and power could they be turned from the lusts and vanities of the world. The preacher chose for his text, Isaiah, lv., 8—"For my thoughts are not your thoughts, neither are my ways your ways." He said:—We miss from our midst to-day, and we shall continue to miss, the presence of one whose character and life is worthy of commemoration. It is a good thing for all of us from time to time to look the facts of life and death in the face and familiarize ourselves with thoughts of another life and existence. In an age which glorifies obtrusive success, and which has a strong tendency to forget the modest and quiet expressions of beauty and worth, it is good from time to time to recall to our minds that which constitutes true human worth. I see

THE FEVER OF THIS LIFE

on you every Sunday, I feel it in my own veins, and without some counteracting influence we are in danger of being wholly absorbed in this world; to make false standards of life; to continue wearing out our hearts. In this state of fever and unrest it is good to contemplate a calm, unsullied spirit; it seems like coming out of the tumult of the warring streets into some fair garden where all is sweetness, serenity and quiet.

The life of the lady of whom I speak affords no theme for exciting theology. She graduated from the Sunday school into the church, was married in 1866 and died on the 13th day of this month. Yet how much can be comprised in so little! How lightly we can pass over the few years! But how they were filled with a real, true life! Some lives are turbulent as the mountain torrent; hers was as peaceful as the meadow brook. Her sphere was home and the household, and she imparted to it dignity and grace; she loved her church but was too deep hearted to be held by any narrow creeds. Well, her life is over now; all over; but the lesson of it should not be passed by. What nowadays attracts the eyes and fires the enthusiasm of our young men? Is it integrity, moral worth, or is it some conspicuous success? What dazzles and attracts our young women? Is it nobility of character or is it ostentation and the desire for a brilliant fashionable career? What attracts us in our riper and more experienced years? Is it uprightness and moral worth? I do not say it is not; but I ask you if it is. We whose faculties are racked and kept on the utmost stretch day after day, week after week and year after year, are we able to fix

OUR IDEAS ON THE HIGHEST MANHOOD?

No. But it is worth something to us among the every-day examples of wickedness to know that wickedness is not the sole rule.

When the member of a church is withdrawn from it by the hand of God he or she is often spoken of in such impious language as:—"Poor this or poor that, he or she is gone, cut off in the midst of usefulness, &c." Now, this is the utmost stretch of human impertinence to speak of one whom God has touched and raised in this way. Withhold your pity and amend your vocabulary until you know it is not a transition from a lower to a higher sphere. I understand that this body is but the imperfect instrument of a growing state and I dare not fling my pity in the face of that august power who holds human life and destiny in His hands. If there were no mysteries in this world there would be no prophecies. If every one lived to threescore years and ten there would be no need of churches, this life would be seen to be all and nothing beyond it, but the mystery begins with life and does not end with death, and when the last great door opens out to larger life we shall find that the loved ones who have entered before have made a pathway for us with their tears; therefore, "Blessed are they that mourn for they shall be comforted."

TRINITY CHURCH.

SHALL WE LIVE AGAIN?—SERMON BY REV. MORGAN DIX.

The services at this church were conducted yesterday by the Rev. Morgan Dix, D. D. The usual opening portions of the service were followed by the anthem, "Sing unto the Lord, who has given us the victory." This was very finely rendered by the choir.

The sermon was preached by the Rev. Morgan Dix, who took for his text the words:—"If a man die shall he live again? All the days of my appointed time will I wait till my change come."—Job, xiv., 14.

THE FUTURE STATE.

The reverend preacher began his discourse by adverting to the problem of a future existence, which occupied so large a share of the thoughts of all Christians. People were constantly asking themselves:—"Shall we live again? Shall we have any memory of the past? Shall we know and enjoy the society of those whom we knew and loved in this life?"

The questions touching the state beyond the grave had been answered by every kind of imaginative speculation. We could, in answering them, adopt one of two methods—either, assuming the fact of a future life, indulge in all the fancies to which such a problem would lend itself, or, taking such facts as were incontestably within our reach, confine ourselves to such deductions as appeared reasonable from them. Now the very best evidence which we could possibly have with regard to a future state would undoubtedly be from one who had passed away from this life and returned. Such evidence, as compared with all the speculations which had ever been made, would be as the splendor of the sun to the glimmer of a rushlight. Had we any such evidence?

THE EVIDENCE.

Yes, we had it in the person of Christ Himself, who went down into the world of spirits, "being made like to us in all things, with the exception of sin." His return thence, His resurrection, is the corner stone of the noblest and most beneficent faith the world has ever seen. In what guise, then, did He return? The answer to this question would be the answer to our own queries touching our future state. He came back—first, with a body. This He proved by telling His disciples that it was not a spirit they saw, and asking them to satisfy themselves by handling that body. Further He performed one of the functions of a body by eating before them. Second, it was His own identical body, as was evidenced by the holy stigmata, the imprint of the nails in His hands and feet and the mark of the lance in His side. If necessary numberless other proofs might be adduced, those peculiar ways which each individual has, the tone of the voice, &c. Third, it was a real and true body; not an airy shadow giving out a lying voice, but one possessing all the qualities and attributes of a real body, with the differences which immortality and incorruptibility would make in it. These points were dwelt upon briefly, but forcibly, by the reverend preacher, who thence concluded that, as we were to be made like unto Christ in all things, we too should in the future life have a body, our own identical individuality, a real and true body, but in a state of immortality and impassibility.

A short practical application of these truths closed the discourse.

BROOKLYN ACADEMY OF MUSIC.

INFATUATED HEARERS; OR, PRETTY PREACHING—SERMON BY REV. FRED BELL, THE SINGING PREACHER.

Yesterday forenoon the Academy of Music was about two-thirds full during the usual Sunday services, which were held by the singing preacher, Rev. Fred Bell. After the choir had sung several hymns to the accompaniment of a cornet and cabinet organ Mr. Bell came forward and gave out the hymn, "I need thee every hour," and the congregation, rising, gave full effect thereto. The lesson read was from Galatians, vi., in which the sinner is reproved for rebuking his fellow man, who has been overtaken in a fault. The Bible song, "Pure Gold," was then sung by Mr. Bell, after which he preached the sermon, taking for his text the words found in Isaiah, xxx., 10—"Speak unto us smooth things." He said it seemed to him unaccountable that so many intelligent people should become so foolishly infatuated as to desire such a line of advice in gospel preaching. It is true, however, that many people prefer deceit to sincerity. Experience and observation teach us that this is a painful fact. In reference to the soul and to the eternal world we do not always like to hear divine law. Yet to be deceived with regard to eternal life and welfare amounts to nothing less than moral insanity. It is this species of madness which we find men most guilty of. The text is addressed to the rebellious children who would not listen to the word which the Lord had sent them as His word. They preferred rather deceit than the truth. These classes of people, then, should have a name, and the speaker proposed to call them "infatuated hearers." We must not confound the disposition not to speak "smooth things" expressed in the text as meaning that kind and affectionate things should not be preached. St. Paul tells us to be kindly and affectionate to one another, and to forgive one another, even as we ask God to forgive us. We must forgive our enemies, for we are told that "charity suffereth long." It is wrong to impress a wild boy with the idea that he is a bad boy and cannot become good. Such a teaching often drives youth into the criminal classes. Rather take them by the hand, and with encouragement and good advice lead them to the paths of salvation and truth. Observation teaches us that life affords us but few opportunities to do a great service for our fellow men, but how often are not opportunities presented to us all to do some little act of kindness which, though unheeded, may fructify in great and glorious results? Mr. Bell then sang "We will scatter seeds of kindness," a pretty ballad, with excellent effect, the organ accompanying him on a low key. On resuming the thread of his discourse he said it was the duty of the minister in preaching to adapt himself to the condition and circumstances of his hearers if he desired to promote their salvation. St. Paul made himself servant unto all, that he might gain all to Christianity; that he might gain them that were without the law of Christ. These distinctions should be kept in view by the preacher. To speak smooth things it is not necessary to adulterate the truth. Yet are not some of us guilty of keeping back anything that would disturb or alarm our hearers? The covetous man does not like to be told that his passion is against the law of Christ. The pleasure taker does not want to be bridled in the pursuit of frivolities. The formalist does not want to be corrected. We must not disturb the selfish man, nor the hypocrite. Is it right to awaken the sleeping sinner? The sentiment of the people is "speak unto us smooth things." But the speaker's prayer was that the Lord may help him to strike at the hearts of the people. To be successful we must have close speaking, so that the sinner will get into the corner of his pew and imagine that the devil is following him. We must use the two edged sword in the fight. The Jews might have received our Saviour, the speaker believed, had not Christ rebuked them for their hypocrisy. When we find sinners going to perdition we must clothe our words in language that they will understand. Some people would have no objection to religion if it did not take up too much of their time. But to be a Christian we must work for our salvation, and we must be told how to gain Heaven. Preachers have to keep in view that they are bound to warn wicked men and women of their wickedness. It is better to suffer a little self-denial and inconvenience here on earth for Christ's sake than to undergo the pains of hell for all eternity. Mr. Bell, in concluding his discourse, urged his hearers to impress upon their children and their fellow men the necessity for meditating upon the truths of eternal salvation, as the Scripture tells us that unless we believe and repent we shall be damned. After the doxology the assemblage dispersed.

CHURCH OF ST. GEORGE THE MARTYR.

SERMON BY THE REV. JOSEPH H. RYLANCE, D. D.—ST. GEORGE'S DAY.

The congregation of the Anglo-American Free Church of St. George the Martyr, worshipping at the Church of St. Ambrose, at Thompson and Prince streets, held a special service yesterday morning in commemoration of St. George's Day. After the usual service, which was read by the Rev. Zina Doty, rector of St. Ambrose's, the name of "Victoria, the Queen of Great Britain and Ireland," being included in the prayer for rulers, the announcement was made that the Right. Rev. Bishop Potter will visit this church on Thursday evening, May 18, and administer the rite of confirmation. The Rev. Dr. Rylance then read from the 137th Psalm, the fifth and sixth verses—"If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." The reverend gentleman said that the congregation had met under circumstances of peculiar interest. It was the time set apart for the observance of St. George's Day. As it happened to fall upon one of the holydays of the Church it had been thought proper to give to it a religious recognition. The name of St. George is typical of the greatness and glory of Great Britain, and is dear to the hearts of Englishmen wherever they may be. Providence may have directed the footsteps of some of them so that they will never return to the land of their birth, but the feelings of pride and reverence for home and England can never leave them. If it was once an honor to be called a Roman citizen it may be allowed to a Briton to boast of his name and nation. Commerce, that is regarded by Englishmen as a divine institution, for it carries civilization wherever it goes, has led the sons of Great Britain to all parts of the earth. Many of them had settled in this land, bringing their love of the institutions of their old home with them. The parish of St. George the Martyr was one of the results of that love. Many years ago it was founded, with its own vestry and pastors, and has been doing its work faithfully. It was thought that immigrants arriving here would feel more at home if the first impressions of the new land were mingled with the memories of the old. So the church had been established, but affiliated with the Church of St. Ambrose. The object of making these statements, the speaker said, was to awaken more interest among the Englishmen in New York for the support of the parish. There must be some here who would like to see what would remind them of the Mother Church as they had seen it at home. In Jerusalem, at the beginning of the Christian era, there were distinct national synagogues. The speaker did not wish to be understood that the establishment of this church would in any way conflict with the other churches. It would have its own separate work among Englishmen. He then gave a brief history of the British Church, and closed with a sketch of the typical St. George as the representative of Christian manliness and integrity.

ST. GEORGE'S CHURCH.

THE WAYS OF GOD AND MAN—SERMON BY REV. DR. TYNG.

The services at this church yesterday were, as usual, solemn and impressive. There was a large congregation in attendance. At the termination of the preliminary devotions the Rev. Dr. Tyng preached a very eloquent sermon, taking his text from Jeremiah, vi., 16—"Stand ye in the way."

THE SERMON.

The reverend gentleman, in the course of an exhaustive discourse, pointed out the absolute necessity of following in the path of righteousness as shown by the Almighty, and not according to the judgment or ideas of man. The way set forth by divine authority was the only true method of obtaining everlasting happiness, despite all the arguments of modern scientists. The text which he had read plainly indicated what was desired by the Lord, and it was desirable, therefore, that He should be obeyed. His teachings, and not those of man, should be observed, however ingenious were the efforts of those who made extensive investigations. The way laid down by Him should be followed. It was clearly pointed out in the Bible by His divine inspiration, and earnest inquiry would readily show that the only true method by which the end of man's creation could be accomplished. The reverend preacher alluded to the fact that during his long ministerial career he had invariably advocated the ideas already suggested. God Himself pointed out the true way to salvation. He gave promise of reward and He also warned mankind that sin would be followed by death and destruction. There was no appeal from His final decision nor was there any compromise for sin. Excuses were in vain. The divine law was distinctly laid down and it must be obeyed. It was clear and precise. It proclaimed joy and happiness for the faithful and indignation and wrath on those who violated His mandates. The teaching of divine authority could not be mistaken. In conclusion the reverend gentleman urged upon his hearers the necessity of constantly bearing in mind the injunctions laid down in the Scriptures as to the methods to obtain grace and everlasting salvation.

FIFTH AVENUE BAPTIST CHURCH.

THE BEAUTIFUL GATE—DISCOURSE BY REV. DR. ARMITAGE.

A goodly number of devout worshippers assembled yesterday at the above church to hear a discourse by the pastor, Rev. Dr. Armitage, who took as his subject the miracle of Peter healing the lame man at the door of the Temple, as described in the third chapter of Acts. Thousands, tens of thousands and hundreds of thousands, he said, had within the last few weeks been moved by a man of God singing:—

Watching and waiting at the beautiful gate,
Who will be watching and waiting for me?

The words of the beautiful hymn had stirred the hearts of hundreds of thousands, and we naturally think that those who are watching and waiting may be those who have a brother or a sister, a husband, wife or child who had entered into the heavenly rest. If we looked at the construction of the lines we would see that this was not the intention of the hymn. The intention is to convey to the mind the love of Christ for His children. He is watching to see what He can do for them; how He can

LAVISH THE LOVE OF HIS HEART

upon them. There is a beautiful gate found at this end of the pilgrims' way as well as a beautiful gate above. So let us approach the beautiful gate below and it will be an introduction to that better gate of which John speaks in Revelation. The minister dwelt on the object of Peter and John's visit to the Temple, which was for prayer, described vividly the condition of the cripple who had been lame from his birth and carried to this gate, which Josephus tells us was called the Corinthian gate, because it was of Corinthian brass, and which required twenty men to open and close. The cripple was watching and waiting for alms, but Peter gave him something better than gold or silver. While he was watching and waiting for recognition the cripple was healed, and he passed with the apostles the garden threshold to the Temple, leaping and praising God. The pastor spoke of Christ's mode of spreading the truth by means of His apostles, who were sent out two by two to support each other by counsel and labor. You know, said he, that men use one diamond to polish another; so John polished Peter and Peter polished John as they entered the Temple together. They had just preached Christ at Pentecost and brought thousands to a knowledge of the truth. And now they passed the beautiful gate to the Temple, where the Jews were assembled to point every argument with Christ's name, pleading Christ's merit, and they felt while they stood there and prayed there that Christ was there with them. That beautiful gate indicated to them a fit time to commence their labors. After speaking of the knowledge of the apostles in the art of catching fishes, the minister stated that he believed they had chosen this time and place to cast their nets among the people that they might be fishers of men, as Christ had commissioned them. This suggested to him the thought that if Christians would save sinners they must not isolate themselves from society, but go where the fish are and

THROW THE NET

and gather sinners to the Master's service in the spirit of prayer. Such was the policy of the apostles when they entered the beautiful gate, and in the next chapter we are shown that the result of this moral was the salvation of 5,000 souls who came to Christ and were saved. The minister expressed the belief that Christ may have often passed this cripple at the gate, but He was in no hurry to work a miracle. He probably reserved that man to the future, and when He passed into the beautiful gate above He left him at the beautiful gate below, that the apostles might heal him, and in healing him show forth His glory. He believed that Christ kept him for a wonder and a miracle for the spread of the Gospel after He had fulfilled this mission. Peter gave to the cripple the same hand that Christ gave him when He walked upon the water, and said:—"In the name of Jesus, the Nazarene, rise up and walk." "Brethren," said the pastor, in conclusion, "do that with your fellow men. Give the sinner your hand; lift him up. The beautiful gate below and the beautiful gate above were united in Peter's grasp. Brethren, follow the example of the apostle. Do not isolate yourselves from the sinner. If you cannot work a miracle, you can give him your hand and lift him up. You can bring sinners to the beautiful gate, and may the Lord make you useful at the beautiful gate of the temple here, and then take you safely through the beautiful gate above."

THE PAULISTS' CHURCH.

GREGORIAN MUSIC—SERMON BY THE REV. FATHER STONE—THE GRACE OF GOD.

At the Church of the Paulist Fathers, in West Fifty-ninth street, yesterday morning, the high mass commenced at eleven o'clock and the service continued for three hours. The officiating priests were the Rev. Father Brown as celebrant, the Rev. Father Rosencranz as deacon, the Rev. Father Simmons as subdeacon and Mr. Woodman as master of ceremonies. The appearance of the sanctuary was very imposing. About thirty choristers, ten of whom were scholastics under the charge of the Fathers, with some fifty boys, all dressed in soutanes and surplices, occupied seats inside the altar rails. The Rev. Father Young, the pastor; Father Stone, Father Hill, Father Edward Brady and Father Augustine Brady were also in stalls on either side of the sanctuary. The ceremonies were conducted with great exactitude, acolytes, torchbearers, thurifer and crossbearer assisting.

The music sung in this church is always the Gregorian chant. Attached to the church is an association of young men and youths who are well trained in this style of singing. The chant is conducted by each side of the choir singing alternate verses. The effect is very impressive. There is a different mass sung for every Sunday, and even for every day of the year, if necessary, or rather certain changeable parts are sung to different music. The music is always appropriate to the words, the eight modes in which the music is composed being adapted to different expressions of feeling, and therefore susceptible of being applied to the degree of joy, gravity or sorrow expressed by the Church in the least of the day. Mr. Edmund G. Hurley is the organist.

After the first Gospel yesterday the pastor, Rev. Father Young, made the announcements, among which was a notice of the death of the late Orestes A. Brownson, for the repose of whose soul a mass is to be celebrated. The pastor alluded to the laborious efforts in the cause of Catholicity which Dr. Brownson made after his conversion from Protestantism, and to the gratitude Catholics in this country owed for his unswerving zeal in battling against the enemies of the Church. Dr. Brownson, said the speaker, was an eminent philosopher, well known among the scholars of Europe for his profound learning, and his works would be read with admiration for generations to come. The pastor then spoke of the erection of the new church, work on which he hoped the congregation would think fit to commence immediately, so that at least the basement would be completed this year. For the next few Sundays the Fathers will receive any subscriptions which members of the congregation feel disposed to make, and cards will be issued for the purpose of securing small contributions. Father Young urged upon the congregation to exert themselves to accomplish the designed enterprise.

A sermon was then preached by the Rev. Father Stone, who took his text from John, xx., 19–31. The Church, he said, calls this Sunday, the Sunday in white—*Dominica in albis*. In olden times it was the Sunday of laying aside the white garments which the catechumens put on when receiving baptism on Holy Saturday, and which they wore afterward during the week. On the evening of this Sunday the faithful flocked to the churches to congratulate the newly baptized, and the bishop usually made an address, in which he exhorted them to continue in a spotless life. The garments worn by the catechumens were lent by the Church for the special purpose, and on this Sunday evening were returned. The day was also called Low Sunday, but why it was so called he had never seen anywhere authoritatively stated. To his mind it was because it was the first Sunday after Easter. At Easter and during all Easter week the Church was rejoicing in unbounded triumph—a triumph so great that not even during the whole week was there a hymn contained in the daily office. To-day, for the first time since Easter, a hymn was sung, and this, therefore, was the returning to the ordinary mode of feeling after the inexpressible joy of the Easter festival. The preacher then went on to speak of how our Lord kept this day. It was to-day the Saviour said to the apostles, "Peace be to you; as the Father sent me so send I you; whose sins ye shall forgive shall be forgiven." It was thus He gave that peace which mankind had lost. How foolish it was to say that the power conferred upon the apostles was to end with them. The peace of God was brought back by the submission of the intellect and will and through sacrifice. There was a beautiful expression of faith at the Saviour's tomb when Mary, without seeing Jesus, but only hearing the voice call her name, answered, "Rabboni," an expression in which there was fulness of faith and love. How different it was with Thomas. He was absent when Christ appeared to the apostles, and when he heard that Christ was risen He refused to believe it until he had actual proof of the fact. For him it was necessary that he should put his hands into the wounds. Then only, fully satisfied, he cried out, "My Lord and my God!" Christ might easily not have pardoned Thomas for his incredulity, but for our sakes, as affording us an overwhelming proof, He forgave him. It was worthy of note, said the preacher, that not even Renan disputed this proof of Christ's resurrection as offered in Thomas' incredulity. Renan gave very plausible reasons why the women should have been deceived and their imaginations imposed upon, but when he came to the fact that Thomas saw and believed he merely stated the fact that Thomas was not with the apostles when Christ appeared among them, but that, "*on dit*," he saw Christ eight days afterward and believed. The preacher applied the incredulity of Thomas to the rationalists, scientists and theorists of our own time, who must actually feel and be tangibly sensible of the existence of anything they would believe in. The preacher closed with some eloquent illustrations on the sacrifices which were required in order to possess the peace the Redeemer brought on earth.

THE WIDOW VAN COTT.

A REMARKABLE SERMON AT THE WARREN STREET METHODIST CHURCH, BROOKLYN.

The Warren street Methodist church yesterday morning was filled by a miscellaneous congregation, attracted by a desire to hear the noted female preacher, Widow Van Cott. The lady has been preaching throughout the United States during the past ten years, and yesterday filled the pulpit again for Rev. John Parker, in whose classroom she began her more active Christian work. It may be said without offence that she owes nothing of her remarkable power over the audiences she addresses to what is usually credited to delicate and graceful form. Silent and away from the pulpit or platform she would be taken for a well rounded matron, whose only engrossing care had been the rearing of a family respectably. It was not until she had commenced to pray and read and speak that her hearers came to a full comprehension of the fact that they were in the presence of a woman of really extraordinary mental and physical power. While simply reading the chapter in Genesis describing the creation of the world, the sun, the moon and the stars, she, by interspersed remarks concerning the conditions then described and the conditions existing at the present day in the universe, advocated the truthfulness of the Bible against the scepticisms and scoffs of unbelievers in a manner which drew loud declarations of assent from the congregation. Then followed a forcible prayer, in which she called upon God to convince the Governor of this State and the President of the United States that the eye of the Omnipotent is upon them, searching their hearts and divining their motives in all that they do. Then, after singing by the choir and congregation, and a brief but impressive prayer that her words might prove effective for the saving of sinners, she selected as a text a portion of the ninth verse of the third chapter of John. The portion selected was the single word "How." On this brief, but in her hands remarkably suggestive text, she ran through the various forms of difficulties experienced by the unredeemed, even when seemingly desirous of arriving at the truth of the Bible and the saving power of Christ. In illustration of her point she referred to Nicodemus, who came to Jesus by night, and, after listening to him, asked, "How can these things be?" Jesus responded, "Verily I say unto thee, that except a man be born again he cannot enter into the kingdom of heaven." "But how can a man be born again when he is old and full grown?" queried Nicodemus. And Christ answered that unless he be born again of the Spirit he cannot enter into the kingdom of heaven. Christ, she held, did not enter into any exhaustive explanation with Nicodemus, who still inclined to ask, "How can these things be?" And she very strongly believed that the difficulty by which Nicodemus was troubled was still abroad in the land. It was, she felt, a great mystery among the unredeemed how the crucifixion of Christ, now nearly 1,900 years ago