THE DAY OF REST.

Yesterday's Sermons in New York and Brooklyn.

THE LILIES OF THE FIELD.

Mr. Hepworth Tells the Story of His Trials and Success.

GOSPEL TENT SERVICES.

CHURCH OF THE DISCIPLES.

FAREWELL SERMON BY REV. DR. HEPWORTH—A HISTORY OF THE CHURCH, ITS TRIALS, DIFFICULTIES AND FINAL SUCCESS—ITS PASTOR PAYS ITS DEBT.

Rev. Dr. Hepworth preached to a large congregation yesterday, it being the last of his sermons prior to his departure for Europe on Saturday next. The text selected for the occasion was from the Epistle of Paul to Titus, ii., 14—"Who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people zealous of good works." In the early part of his discourse the reverend gentleman dwelt upon two thoughts—first, the cross as a symbol of Christianity, of faith, love and sympathy with the Godhead, of obedience and the practices of a religious life; secondly, the Bible as the hand which points to heaven and tells us of our resting place there. The Church, with its thousands of preachers, is simply truth crystallized and finding expression among men who, but for its existence, might yield to the enticements of the world and to the enjoyments which the soul would fain lay aside when it leaves the body. Around the Church, therefore, clusters many tender associations. The children are brought to be baptized at its altar, the beloved dead are carried from its portals to be laid in the tomb; life, so to speak, is begun and ended within its shadow. The preacher utters words of encouragement and commiseration, points the way to the joys of heaven and teaches his people to look in their trouble through tears to the rainbow above their heads. In this connection Mr. Hepworth said:—

CHURCH TRIALS.

I am sure you will pardon me if I give you as succinctly as possible a history of our own church organization and of the edifice under whose roof we have worshipped for the last five years. When I went forth from the denomination which had sheltered me from my youth and severed associations that will remain among the dearest and sweetest of my life, I went under a stern conviction of duty. The future was uncertain. It was impossible to forecast even the morrow. I only knew that so far as this world is concerned I had personally lost everything. Not only that, but I had admirably succeeded in changing the friends of many years into the bitterest of foes. I think I would sooner have died than undergone the experience, for then I should have rested from my labors. My heart was wrung by the bitterness and coldness of those with whom I had been associated from the early years when I began the work of educating myself for the Christian ministry. Yet it was, perhaps, natural that they turned their backs on me, and scarcely one remained to say "God speed you;" for they could not understand that I was doing that which I believed to be right.

A GREAT GAIN.

When I say I lost everything I ought also to add that I gained everything. What I lost in connection with the goods of this world I gained concerning the world to come, and not only have I never regretted the step I have taken, but I have never ceased to thank God that He called me to walk in the thorny path which I have followed during the last five years of my life. He is nearer to me than ever before. He is the anchor to my ship, and, like a sheet anchor that is firmly buried, the vessel may rock, but it is held. I have come so near to the cross that I can believe it to be my own, and, looking up in the face of my Saviour, hear Him say that when the hour comes when I shall be called up higher my sins will be overlooked, my ten thousand shortcomings be forgiven, and I can sit among the redeemed and blessed. When I went out God in His providence raised up friends around me in the most unaccountable way. They stood by me with a loyalty for which I shall never cease to be grateful. There was hard work to be done and they did it faithfully and well.

THE BEGINNING.

We had no house of worship, but they engaged Steinway Hall, and determined to defray all expenses in order that the experiment might be fairly tried. After a while I saw what every one sees, that every family must have a home of its own, that it was impossible to do thorough Christian work without an organized church. I went around among strangers to ascertain whether they would give me money with which to build this church, and it was one of the severest trials of my life, but I soon found out that New York had a large and generous heart. How often I have wanted to thank the dear friends who so cheerfully gave me their God speed and backed their wishes with their money. After a while we found to our surprise that we had funds enough with which to begin our great enterprise. The society was formed, and trustees were chosen who took in hand the matter of purchasing land and beginning the construction of this edifice. The trustees were men of large experience, and entered with enthusiasm on their work. Suddenly, however, we found ourselves on the brink of a precipice. Then it was that the builder came to our rescue, and to him I would here publicly accord the praise that is his due. When we could pay no more he kept on building still. We had our services of dedication, but the church was almost crushed by the overwhelming debt. Circumstances over which we had no control made it necessary that we should do one of two things—either abandon our enterprise or compel our creditors to submit to a ruinous loss. Had the crisis of the panic passed we should have been in no trouble, for we could have carried the burden on our own shoulders, but the times were so terrible that every man was compelled to look after the individual interests of his own family. We offered to transfer to our creditors the entire property, but in a spirit of generosity they at first refused to receive it.

THE SALE OF THE PROPERTY.

The trustees, however, insisted that in order to show that we were honest we must reserve nothing, and give up everything to those whom we owed. The property was sold, yet purchased by men who are interested in us and in our cause. After the sale I made a proposition for a repurchase at a sum far below the value of the building and land. It was accepted, and the parties gave me a long time in which to raise the money. Again I went around among the merchants of New York, and again I have reason to thank God for their liberality. We raised the last dollar, and on Wednesday morning I went down to the lawyer's office and there had the great pleasure to receive the deeds of the church, which we were compelled to relinquish because we were honest. In this connection I desire to state that, because I have been thus engaged in what may be called the business affairs of our church organization, it has not been practicable for me to perform the pastoral duties belonging to my office to that extent which would have been my pleasure. Hereafter, when we assemble again in the autumn, I hope to have the opportunity of meeting with you all face to face in social and religious conference. I long to know you better, because if I know you more, your wants, your aspirations and your weaknesses, I can preach more directly to your hearts.

One word about the Church proper and I shall be done. Only a little more than four years ago twenty-three church members met at my residence and formed themselves into the Church of the Disciples. From that time until this we have never been idle, and our membership now shows the handsome number of between 700 and 800 names. And a more fraternal, a more loving church I have never known or heard of. We are united in heart because we love each other, and we are united in work because we love the Lord.

At the close of the sermon "Praise God from whom all blessings flow" was heartily sung by the congregation, after which Rev. Mr. Hepworth formally presented the title deeds of the church to the chairman of the Board of Trustees, Mr. Russell Sage.

The latter gentleman in accepting them paid a brief but eloquent tribute to his pastor, and thanked him, in the name of the congregation, for the industrious and successful effort he had made in building up the church and removing its debt.

Mr. Hepworth sails for Europe on Saturday, and a large number of his people will accompany him down the harbor in a steamer that has been chartered for the purpose.

PLYMOUTH CHURCH.

A SERMON ON THE LEADERSHIP OF A PERSONAL CHRIST—WHAT IS MEANT BY TRUSTING IN HIM.

Mr. Beecher preached to a full house yesterday on "The Leadership of a Personal Christ," taking for his text Heb., iv., 14, 15.

THE SERMON.

Mr. Beecher commenced by saying that there was not a greater respect for royalty than that which was offered in the Jewish idea of the priesthood. In our modern ideas priests and priesthood meant very little. We continued to use it just as we continue to use the word "blood," although it is repugnant and foreign to our modern ideas. But to the Jew the priest was the whole function of mercy. At the time this text was written the priest had degenerated very much; the priesthood had become a political power, and answered for purposes of that kind, but in the text attention is called to the fact that they had a high priest who had power into the heavens, and was no longer under the dominion of tyranny, and as if that were not sufficient they were told that he was Jesus, the Son of God." This identification of Christ with men is as if the lower link of the chain got fast hold of men, and then as if you lifted it and linked it as it were with God. It would seem that, in one sense, the New Testament gave to God a totally different idea of man to that which is sometimes taught. Man is the child of God in no figurative sense, though he may derive his childhood through all natural laws and through all instrumentalities. In doing this life is lifted up to a plane of inconceivable splendor. In living a Christian life in these modern times, when in books and newspapers there is pouring on to us a light and a great deal of information as to physical laws, it is well to remember this great truth, and to endeavor to cultivate the heroic and to strive after the supernal, and not to give undue attention to that which is merely physical. We are to be followers of Christ and to be heroic Christians, not on abstract principles, but by the nobler impulse that we are following our leader. The working force in the earlier period of childhood is the selection of some one, either father or mother, or nurse, or some other around it as its example. The attempt to reproduce in us that which is beautiful around us is the natural plan of life; it is God's plan. You remember Henry Clay, how he led men into political parties; how the soldiers of Napoleon made their commander into a demigod. Now, that is the genius of the New Testament, that was the Jewish plan, and this was the way that Christ was shown to men. We have, then, in this sense of active concern of God in the universe the assurance that it is possible for us to live on a higher plane of spiritual life than we usually do. I don't think a man can take upon himself this higher form of Christian life without this idea of a leader; he may take a lower walk, but not this.

TEMPTED AS WE ARE.

So then in the text it is declared that our High Priest, our Leader, was tempted on all points, as we are. It is quite possible for an army to be enthusiastic for its king; but then he is another sort of a king, and many a soldier may say, when he is tired out, "The King is another sort of a man. What does he care for a poor soldier?" But if the King has been a soldier, and sits down by the side of the soldier and eats with him and talks about the old days, it is then a soldier feels that his general is regarded as the best general in all the world. Now, Jesus Christ identifies Himself with every possible human experience, and it is by this that He gets hold of our real feelings. There is a double connection between men and their leader Jesus Christ. He is united to us by all that we need and lack. Let us see, then, how this works in practical life. Faith to live a spiritual life comes in the conviction that we have a personal Saviour as a leader, delivered and presented to us, and who is identified with us from reasons that are in Him, and not from reasons that are in us. Then consider, too, the experiences that men have to go through by the inequalities of condition. There are very few persons who are harnessed pleasantly to their circumstances, and whose occupation is in harmony with their ideal. There is not a single privation in human life that your leader has not experienced.

OUR TEMPTATIONS.

The same is true with regard to temptation. We say very little to one another of this airy world of conflict, of pride, temper and all that unrevealed part of a man's life that he never puts down in his journal. But our Master knows perfectly well every phase of this disease. We are not calling upon a young physician who has his knowledge to obtain by experience. It is that I know in whom I trust that He is able to keep that which I have committed to His trust. It is the fact that we are under the eye and heart throb of Jesus Christ who leads us, and whose compassion is infinite in our trials, sufferings and temptations.

CHURCH OF THE STRANGERS.

THE TWO GIVERS—SERMON BY THE REV. DR. DEEMS.

The subject of Dr. Deems' sermon yesterday morning was "The Two Givers." His text was taken from John xiv., 27—"Not as the world giveth, give I unto you."

In that saying, dear brethren, said Dr. Deems, we have instantly brought up before us two givers—the world and Jesus. It is not true that the world hath not many good and wonderful things to give. We are to make up our minds which giver we shall perpetually receive gifts from. The world offers occupations, riches, honors, exquisite pleasures and successes. Jesus offers us forgiveness, a new heart, a spiritual life, spiritual power, peace, holiness and heaven. The question is, which to take? I wish to occupy your attention, before deciding it, with certain characteristics of the givers.

In the first place, if you are going to take all that this world can give you can have nothing that Christ gives. You must make up your mind upon the question whether this world can satisfy the thirst of your soul. If so, then I should advise you to have nothing to do with Jesus. If the things of the world can really slake the thirst of your soul take them, but remember, then, that you give up Jesus. Conscience makes cowards of us all. It is a very inconvenient thing to have a conscience. You must put it one side and must forget Jesus if you are going to get the very best of the world. There will come up before you something that will stain the brightness of the pleasure if you will not give up to it soul and body, absolutely and uninterruptedly. But baptized in Christ and wedded to the devil, you know what a terrible life you are leading. On the other hand, if you will take all that Christ gives you will have all the best things there are in this world. There must be the supremacy of Christ in the heart. The Bible is written for common sense people. What does the passage mean—"If any man love the world the love of the Father is not in him?" If the love of this world gets hold of me and exercises such a tyranny over me that I obey it rather than God, then the love of God is not in me. If the Lord Jesus Christ be enthroned in your hearts then all good things will follow. In the world's gifts you can separate the gift from the giver. Some of our religious societies actually debated whether they should take the money left them by Miss Dancer, because her father earned it by gambling. I should have taken the whole of it and been glad. It is different as far as Christ is concerned. He must stay with His gifts. What does the great number of backsliders mean? Great evangelists come here, thousands are converted, but four-fifths of them go off again from the churches. They made a mistake on this very point. They could not have the gifts of Jesus separate from himself. Another difference is that the world is so long in giving. What a coquette is fortune! That is not so with Christ. He is always ready to give. It is a shame to be begging Him so much, as if He were so hard to move. Lastly, the world always takes away its gifts. Once it gave me youth. I have it no longer. When death comes all the world's gifts are taken away.

ST. STEPHEN'S CHURCH.

THE REDEEMER AS THE GOOD PASTOR SEEKING FOR THE LOST SHEEP—SERMON BY THE REV. DR. CURRAN.

At St. Stephen's Church yesterday morning the high mass was celebrated by the Rev. Father Byron and the sermon preached by the Rev. Dr. Curran. The preacher took his text from the Gospel of the day—Luke, xv., 1-10. The Pharisees, he said, murmured against Christ because He received sinners and eat with them, and Christ replied to them by saying, "If any of you had a hundred sheep and lost one of them, would he not leave the ninety-nine in the desert and go in search of the lost sheep? Would he not continue his search until he found it, and having found it, would he not carry it on his shoulders and rejoicing say to his friends and neighbors, 'Rejoice with me, because I have found my sheep that was lost.'" Finally, He said, "I say to you, there shall be joy in heaven upon one sinner that doth penance more than upon ninety-nine just that need not penance." Then we have an illustration of the mercy of God in calling sinners to repentance and receiving them when they return. Notwithstanding the refusal of sinners to come to God He does not cease to continue to call them by exterior inspirations, remorses of conscience and terrors of chastisements. God speaks to us, inviting us to make our peace with Him. It is not He that acts like an enemy, but those who refuse to be reconciled to Him. Confessors and preachers are His ambassadors, exhorting the erring to penance, and the misfortunes of life are sent us to lead us to recall us to a recollection of the real end of life. But instead of receiving God's warnings with the proper spirit and profiting by them for our souls' advantage we let them pass away without any heed, preferring to continue in sin and the danger of being eternally lost. The Gospel tells us now anxiously the Redeemer seeks after those unfortunate souls that thus wander away from the fold and of the joy in heaven when they return. The sinner banishes God from him every time he sins, but instead of God punishing these insults to His majesty He entreats the poor wanderer to return and promises him mercy and forgiveness. The Lord could have chastised for every offence committed, but instead of this He patiently waits, as it were, hoping that the love He is constantly showing the rebellious soul may soften it into an understanding of its own foolishness and guilt. "The Lord waiteth that he may have mercy on you." He watches that He may pardon and save.

GOD'S GREAT MERCY.

St. Augustine goes so far as to say that the Lord, if He were not God, should be unjust on account of His excessive patience towards sinners. By waiting for those who abuse His patience to multiply their sins God appears to do an injustice to the divine honor. We and God appear to be, as it were, engaged in a contest in which we labor to provoke Him to chastise our guilt and He invites us to pardon. But if in the end we are not saved then the greatest torments we shall suffer in hell will be the great mercies which God now shows us. The Redeemer has protested that He will not reject any one who returns to Him—"Him that cometh to me I will not cast out." With what tenderness does the Redeemer embrace a sinner who returns to Him! He declares Himself that He is the good pastor, who, as soon as He finds the lost sheep, embraces it and places it on His own shoulders. This tenderness also appears in the parable of the prodigal son, in which Christ tells us that He is the good father, who on his son's return runs to him and falling on his neck kisses him. God declares that when sinners repent He will forget their sins. He cannot despise an humble and contrite heart. The preacher went on to speak of the precious blood of Christ as flowing for the sins of men and of the efficacy of the Redeemer's sufferings in saving sinners. While the life of Christ was offered up for men and all His sorrows were borne to the end that we might be saved, we should remember that His teachings should not be forgotten; and herein we find the law laid down which we are to follow—the institution of sacraments which are necessary for us if we are to continue in His friendship and be reconciled to Him after we have fallen away. He has placed abundant means at our disposal by which we may respond to His invitations to return to Him; and if we do not hearken to His voice, as we hear it speaking to us in so many different ways, drawing us toward Him, then we are wilfully rejecting His grace and despising the offers of His infinite mercy which He holds out to us.

FOURTH UNIVERSALIST CHURCH.

SERMON BY REV. DR. CHAPIN ON THE LILIES OF THE FIELD.

It was what is called Flower Sunday at Dr. Chapin's church yesterday. All around the altar were stacks of potted flowers, the massing of them producing a very pleasing and striking effect. These were for the children of the Sunday school, who occupied the central portion of the church. Dr. Chapin, after announcing that the excursion of the Sunday school to Dudley's Grove would take place on Wednesday next, took for the text of his sermon Matthew, vi., 28—"Consider the lilies of the field."

THE SERMON.

Nature, he said, repeats the text in a marked way at this season of the year in these processions of loveliness and power. They should not pass without leading to a higher, truer conception of God and duty. There are those who believe only in natural religion, without rounding it out and completing it by the revelation which comes through Jesus Christ. There are those, on the other hand, who cannot in any way patiently consider what is called natural religion. There is such a thing as natural religion. It speaks out in these flowers around us, as in these buds of human hope, these children on this Flower Sunday, this children's Sunday as it is. Consider the lilies; consider. There is an entire sermon in that one word. The Doctor seemed to think that most men do not really consider, and drew a marked line between merely gloomy thinking and really serious thought. It has been said, he continued, that evil in this world comes more from lack of thought than from lack of heart. Consider the lilies. One of the lessons is that of Providence. The speaker gave a brief, clear, strong argument upon this point. In the deepest sense it is God who clothes the lily and sets it as a queen among the flowers, whether as those we now see or the gorgeous flowers upon which Jesus looked. Even the children may understand it. They can see Jesus taking His disciples and teaching them, through the lily of the field the lesson of trustfulness, of ceasing from worry. He drew a comparison between the children and the flowers. In a few words he sketched the procession of the flowers, their glory and tenderness, the very broidery on God's robe of mercy; thanked God for these symbols around us, in the hospitals, on the window sill of the poor widow or glowing along the path of the traveller. He considered the fact of the lily being "clothed," and then man's needs and the higher prerogative of man from this very fact—that he was not as the lily spontaneously provided for, but must reach the higher and better through strenuous endeavor. Other things were complete; man was not complete and never would be, but must go on, in his true destiny, adding to himself building up his higher, nobler spiritual being. He counselled the parents as to the true inheritance for their children. At the close of the sermon, several of the congregation were baptized. The children sang "Who are these in bright array?" and finally came the distribution of potted flowers, every child receiving one.

ST. PATRICK'S CATHEDRAL.

THE LOVE OF THE SHEPHERD FOR HIS FLOCK—SERMON BY REV. FATHER KEANE.

In St. Patrick's Cathedral yesterday morning Rev. Father Keane, after reading the Gospel appointed for the day, Luke xv., 1-10, said:—No more consoling words for sinners could be uttered nor encouragements to repentance held forth than those found in the Gospel of this day. The Pharisees and Scribes murmured because the Saviour received sinners and ate with them. But He spoke to them a parable, asking, What one of them if he had a hundred sheep, and lost one, would not leave the ninety-nine in the desert and go after the one which was lost until he found it, and bringing it back on his shoulders would not call his neighbors together to rejoice with him? He also reminded them of the diligent search a woman would make for a great which she had lost, and of her rejoicing at having found it, and said that even so there shall be more rejoicing in heaven over one sinner that does penance than upon ninety-nine just who need it not. How differently God looks upon His sinful creatures to what we look upon one another! He sees us as we really are, in all the deformity of sin, yet He compassionates our miseries and calls on us in various ways to return to Him by repentance. Some He tries to draw to Himself by means of sickness, others by loss of worldly goods, and others still by remorse of conscience. He is continually calling on us in one way or another to return, and it behooves us to heed His call in time. We should listen to His loving invitations and not spurn His graces, as we have some notable examples of those who came to a sorrowful end by being deaf to His call. Who was more favored than Judas? He was called from among thousands to be a disciple, heard every day spoken the words of divine wisdom and received all necessary graces; still he did not correspond to the promptings of grace in the end and died the most miserable of deaths—that of the suicide. Even at the last moment the Saviour tried to touch his heart, but it was obdurate. This should be a lesson to us not to presume too much, for there is a limit to mercy when justice steps in. The example of the penitent thief on the cross must not encourage us to live on in sin to the end and then hope for mercy. A deathbed repentance is a very doubtful one. Our repentance should be sincere. We must return to God by hating sin above all other evils that can befall us, and we must firmly resolve on never falling into it again, and to that end must avoid whatever was before to us the occasion of it. God has left to His ministers the power to forgive sins, but on condition only that the sinner is truly penitent and firmly resolved on amendment. All need to do penance. David was told his sin was forgiven, yet the temporal punishment remained and we have his lamentations in the Psalms he left us. Although the eternal punishment is remitted still the temporal satisfaction due remains and must be atoned for here or hereafter. We should constantly endeavor to correspond with heavenly inspirations and graces, and so be prepared for death when it comes. Every day's experience teaches us how many are cut off suddenly and when they least expect it, so we should take warning from them, and by a change of life and true repentance give cause for that joy which the Gospel says is in heaven on such an occasion.

THE GOSPEL TENT.

MORNING AND AFTERNOON SERVICES—URGING THE CAUSE OF TEMPERANCE.

There is little in the surroundings of West Thirty-fourth street and Sixth avenue to remind one of scenes in the Holy Land since the stately temples in that region are completely eclipsed by the overwhelming prominence of the Gospel Tent, which daily flings its blood red banner to the breeze.

On beholding it recollections of visits to the circus in juvenile days forcibly present themselves to the mind of the irreverent observer who in a city of brick and mortar, of iron and marble and splendid churches, where graceful steeples point heavenward, finds it hard to reconcile religion with a tent pole and canvas. But the absence of sawdust, peanuts and side shows indicates something more serious than equestrian skill or performances on the trapeze, which a conspicuous placard explains as follows:—

GOSPEL TENT.

Services every evening at eight o'clock. Noonday prayer meeting every day for one hour, except Sunday.

Over the main entrance to the tent is a passage from Exodus, xl., 34—"Then a cloud covered the tent of the congregation and the glory of the Lord filled the tabernacle." Owing to the wet weather there was more truth than poetry in the "cloud." The undertaker's store at the corner displayed its gloomy contents through a plate glass window, reminding the passerby that

Pallida mors,
Æquo pulsat pede pauperum tabernas,
Rejumque turres.

Precisely at eight o'clock yesterday morning service began with a hymn from page 130 of the "Hymnal of the Church of the Holy Trinity and Calvary Songs:"—

The morning light is breaking,
The darkness disappears;
The sons of earth are waking
To penitential tears.

The audience, though highly respectable, was very limited in numbers. Probably not more than fifty were present at the singing of the first hymn. After the sixteenth chapter of Acts had been read there was prayer by one of the lay members, and then followed another hymn. Rev. Mr. Humpstone spoke very eloquently for a short time and was listened to with evident attention. He encouraged the idea of women praying in church. None of those present, however, availed themselves of the privilege. He alluded to the receipt of an anonymous letter from some person asking to be prayed for. The person was represented as being miserable, unhappy, in fact in a state of mind bordering on frenzy. The eloquent divine stated this to be a delusion of the arch enemy the devil. Though there was a sign in the setting sun the previous evening that indicated rain, he said that God could overcome all signs and could give us a fair day if he wanted to. He stated that he never wanted to preach a sermon without converting somebody, and that he never failed to do so. All present were cordially invited to come forward and speak their minds, of which invitation one or two availed themselves, and the morning service ended with another hymn.

THE TEMPERANCE CAUSE.

At three o'clock in the afternoon, the sentinel cloud still continuing at its post, services were resumed, and the remainder of the day was devoted to the cause of temperance. There were present several practical illustrations of the effects of drunkenness, some of whom gave their melancholy experience when slaves to the demon rum. When the reporter left the Gospel Tent a former companion of Reddy the Blacksmith was giving his experience of the baneful effects of drink, which sent him to the Penitentiary for two terms. From the length of his hair his exit from prison might have occurred but a little while ago. He spoke well and was evidently, to all appearance, what he described himself to be—a thoroughly reformed drunkard.

JERRY M'AULEY'S MISSION.

PUSHING THE GOOD WORK IN WATER STREET.

Among the lowest and most disreputable neighborhoods in this city the upper portion of Water street can be counted. Here it is that Jerry McAuley has pitched his tent and labors night and day to do good Christian work. At the meeting yesterday afternoon the room was filled with men of all ages, nationalities and conditions. Well-dressed men sat side by side with ill-dressed men from the wharves, but all imbued with the same spirit. Mrs. McAuley sat at the organ and led the singing. Moody and Sankey's book was used, and it was noticed that many of those present did not refer to the hymns at all, but sang them from memory. The meeting was opened with prayer and singing, after which one read the 116th Psalm, interspersing it with frequent pungent remarks and personal allusions, both pointed and interesting. Then Mr. McAuley made a prayer, and, after another hymn, declared the meeting opened. He exhorted every one to speak. Said he:—"These meetings are just what we make them. If we are cold and dull and lifeless the meeting will be so too, but if we are warm and glow with God's love then we shall have a warm, glowing meeting. One minute of the time belongs to every one in this room. Tell all your troubles. If you have the blues tell us, and we will pray for you."

The meeting was surely neither cold nor lifeless, for one speaker followed another in such rapid succession that not a minute was lost. Often several arose to speak at the same time. The speeches were short, rarely lasting over the prescribed minute, but pointed and telling. One sick man, who was in the last stages of consumption and had to be supported by a man on each side while he spoke, said that he had been a gambler, but had been converted by attending these meetings, and although the doctor had assured him that he could not live beyond the first snowfall, he felt happy, having no fear of death. He exhorted others to follow his example, that they might have the same hope that he had. As he spoke his voice was low and faltering, and evidently the mark of death was on his forehead. A Mexican sailor told in quaint broken English of his hope and faith, a Pacific coast gambler and miner related his trouble and peace, and old men and young men added their testimony. It was evident that the one minute rule was wisely adopted, for it prevented the speeches from being wearisome or tedious, and made them pithy and brief.

Among those present were Rev. Mr. Rulifson, of New York; Rev. Dr. Van Cleve, of Jersey City; and Rev. Dr. Murray, a missionary from Cape Town, Africa, each of whom made a short address.

The speeches were interspersed with singing, and Mr. McAuley was about to close the meeting when a man arose and said that he arrived in New York on Saturday evening on his way from Baltimore to Massachusetts, but that he lost the connecting train and had to stay over in New York, so he came to the meeting to pass away time; but that he was so impressed with what he had heard that he had determined to become a Christian. Mr. McAuley said, "Wash't it a good thing that you lost your train, for now you've got on the right train and have got a through ticket? Come right up here. Now, who will follow this man's example?" And then Mr. McAuley went right into the midst of the people and personally spoke to a number, and soon five men were kneeling on the anxious bench. Before the meeting closed these five men declared that they had faith in the Lord Jesus that their sins were forgiven. In his work Mr. McAuley used the language and similies familiar to the men he addressed, and was helped in his prayers and exhortations by the three clergymen alluded to.

THE TOMBS MISSION.

REPORT OF ITS WORK AND APPEALS FOR SUPPORT.

The quarterly public meeting of the "Non-Denominational Gospel Mission to the Prisoners at the Tombs" was held last evening in the Twenty-third Street Presbyterian Church. Quite a large congregation were assembled, manifesting the interest that is taken in the workings of this mission. In the absence of the Rev. Dr. Crosby, the president of the committee, the chair was taken by the Rev. Dr. Rogers, the vice president. He made a short introductory address, in the course of which he stated that 33,000 persons were confined in the Tombs during the past year. "These are our brethren and sisters, children of the same Creator, and what is it," asked the Doctor, "but the grace of God that keeps us from prisons and punishments? This work is no new thing. For many a year it was prosecuted under the auspices of the City Mission, but, owing to the financial embarrassments, that society was compelled to relinquish this branch of its labor. Then this organization was formed to continue it." Dr. Rogers then introduced the Rev. Mr. Beltger, the chaplain of the Toombs, who made a very interesting address. He first described the interior of the Tombs, and said that preaching there was purely a work of faith, as the preacher could not see his auditors, who were all locked up in their cells. They had to be reached by the voice only. Mr. Beltger then paid a glowing tribute to the Warden and keepers, and especially Keeper Finley, whom, he said, was a remarkable man in his position. Mr. Beltger then described the manner of holding the services and the singing. He stated that he had had evidences that God had blessed the work there, both by the letters he had received from the prisoners and the knowledge he had gained by following the released prisoners to their homes. He said that the preaching had to be very practical, that there was no room for dogma or creed. The Rev. Joseph Kerr, of the Fourth Presbyterian Church, followed with a vigorous and emphatic address. He elaborated the two ideas contained in punishment, those of example and amendment and in the course of his remarks stated that Mr. Beltger had shown himself the right man in the right place. The Rev. Mr. Dooley, of the City Mission, was the next speaker. He often supplied Mr. Beltger's place when the latter gentleman was sick or otherwise unable to preach at the Tombs. Mr. Dooley related many interesting incidents of Tombs life that came under his notice. Mr. Wilson, a released prisoner, who was converted while in the Tombs, was the last speaker. He spoke very affectionately of Mr. Beltger, and paid especial attention to the service of song, saying that was what first awakened him—hearing an old familiar hymn that his mother had taught him in childhood. Mr. George E. Storry, the treasurer, then made a financial exhibit of the work, showing that it cost only $1,800 a year for the entire expenses, and asked that this amount be contributed by the different churches. He would be happy to receive contributions at No. 24 Cedar street.

AMERICAN TEMPERANCE UNION.

MEETING OF THE COLD WATER PHALANX—REV. JOHN BENNETT ANDERSON, THE ENGLISH SINGING EVANGELIST, ON THE STAND.

The Sunday exercises of the American Temperance Union at Science Hall, Eighth street, yesterday afternoon were unusually lively and interesting. The President, Walter Logan, occupied the chair.

THE ADDRESS.

Mr. Anderson said this was his third visit to America. He had been here so frequently that he almost considered himself an American. He had spoken at Cooper Institute six or seven years ago, also at Ward Beecher's Bethel, Rev. Dr. Deems' church and other places. He remembered with pride the enthusiastic meetings at the Institute. There was no place in America he would sooner visit than the city of New York, for it was here he had been converted to Christianity by an American gentleman and his lady. They were now, however, both gone through the golden gates to the realms of everlasting glory. He congratulated the American people on the tidal wave of temperance now sweeping over the land. He had been instrumental in bringing 2,000 people in New England to sign the temperance pledge within the last four months. The speaker proceeded to describe at length the work he had done in the cold water cause. He believed temperance to be the handmaid of the Gospel, and he was ready to ascend the pulpit with the white banner of temperance in one hand and the blood-stained standard of the Cross in the other and battle for both. He glanced at the progress of the cause in England, where, he said, they had captured General Grant a few days ago and would make him a citizen of Dublin next week.

Mr. Anderson believed that it would be best for the cause of temperance to obtain by degrees what they could not reach by wholesale means. If the liquor traffic on Sundays could be abonished it would be a great point gained. If an hour could be taken off of the morning opening of the dram shops and an hour off of their night closing it is so much good. It was the six o'clock morning dram that did great harm to the laborer on his way to his work. It had a pernicious effect, not only upon himself, but on his employers, and was setting a bad example to his fellow workmen. He gave pictures of intemperance as he had heard them portrayed at a merchant's house in Sligo. He had known whiskey, brandy, gin, beer and other liquors carried on trays at a funeral by the relatives of the body in the coffin, which had been brought there by the use of the very liquor his lamenting relatives were tendering to the mourners. Moderate drinking is bad. He declared that in his opinion the man who committed murder while drunk and was hanged for it literally put his head in the halter when he took his first glass. He wanted temperance men to read more. He would have them read the newspapers, temperance tracts and all literary works engaged in the labor of putting down the giant evil. In England it was a long time before the temperance people could get the leading papers to report their meetings. They were ignored altogether unless some nobleman was conspicuous, and then the reports were better calculated to pull down than to build up. Now all the leading papers report their proceedings. The London *Telegraph*, with its enormous daily circulation of 200,000, and others of similar character and influence, afford space to the temperance movement.

"STICK TO THE CAUSE."

"Publicans, as we term lankeepers in our country," said Mr. Anderson, "were in our Lord's day called collectors of taxes. But in our day they are the cause for the collection of taxes." (Applause.) He urged that all party ties should be abandoned for the sacred one of temperance. "Stick to the temperance cause," said he, "no matter whether the democrats go to the wall or the republicans go to the wall. It is idle to say that the temperance arguments are threadbare. There is abundance of fresh material, and it accumulates from day to day. Only stick to it and the monster rum would be annihilated amid the Glory hallilujahs' of nations redeemed from its thraldom." The meeting concluded with a "Temperance battle song," written by a "Bangor man," and sung by the temperance men in Maine to an old and familiar army tune, "We'll Rally Once Again, Boys."

ENFORCED TEMPERANCE.

Mrs. Parish, a resident of Fort Lee, some time since revived an old law, that had not been enforced for years, relating to the sale of liquors on Sunday. It is said that, organizing herself into a committee of one, she has successfully prosecuted a number of saloon keepers and succeeded in closing all the saloons on Sunday. She watched them personally, going from place to place and noting every one that sold. The effect has been to effectively stop the sale on Sunday, and the saloons are kept closed by one woman.

DEDICATED TO GOD.

CEREMONIES OF CONSECRATING THE NEW CATHOLIC CHURCH IN LOWELL, MASS.—DESCRIPTION OF THE EDIFICE.

[BY TELEGRAPH TO THE HERALD.]

LOWELL, June 10, 1877.

The new Catholic Church of the Immaculate Conception—one of the finest, as it is indeed the largest, in New England, except the Boston Cathedral—was dedicated with impressing ceremonies this forenoon. The attendance of Catholics from the immediate vicinity was more than sufficient to fill the edifice thrice over, and among those conspicuous in the gathering were many of other denominations, including such as General Butler, Mayor Stott and various others of distinction. The ceremonies of dedication were conducted by the Most Rev. Archbishop Williams, of Boston, assisted by Bishops O'Reilly, of Springfield; De Goesbriand, of Burlington, Vt., and a large number of clergymen from different sections of New England.

THE PROCESSION.

At ten o'clock a procession was formed in the sacristy which marched around the walls inside and outside the church, the priests chanting psalms and the Archbishop sprinkling the walls with holy water. High mass was commenced on the return of the procession; Rev. Joseph Antoine, of Canada, Provincial of the Oblate Fathers, by whom the church was built, being celebrant. Rev. Joseph Ponsardin, of Biddeford, Me., deacon, and Rev. Philip J. Garrigan, of Fitchburg, sub-deacon. Rev. D. O'Reardon, of Lowell, was master of ceremonies and Rev. William Riordan, of Lowell, was cross bearer.

THE SERMON.

During the mass Bishop O'Reilly, of Springfield, preached a forcible sermon on the unity of the Christian Church. The mass sung was Haydn's Imperial No. 3, under the direction of P. P. Haggerty. The singing was finely done by a large choir.

In the evening vespers was sung and Bishop De Goesbriand preached a sermon, the church being crowded on both occasions.

DESCRIPTION OF THE EDIFICE.

The beautiful temple of worship dedicated with such imposing ceremonies has been six years in the course of building. The chief material is black granite, the style of architecture early English Gothic, and the whole edifice cruciform in construction. The basement of the structure, which is reached by a wide and lengthy stairway, will seat nearly two thousand persons, and is to be used chiefly for Sunday school purposes and miscellaneous church meetings.

The entrance to the church proper is by an easy, wide and short flight of stone steps at the southerly end of the building. Two large double doorways open into the spacious vestibule, and there are three entrances to the auditorium from the vestibule, under the gallery. There is a double doorway leading directly to the auditorium, in the east transept, but it is the purpose not to use it except as a means of egress. Two winding stairways lead from the vestibule to the choir and organ gallery. All the doors swing outward.

THE INTERIOR.

The auditorium commands the admiration of the visitor, affording, as it does, one of the most attractive views of massive architectural design and brilliant conception to be seen in the country. Its length is 192 feet, breadth in the transept 109 feet, in the nave 96 feet, and the height from floor to ceiling is 70 feet. It has three aisles running lengthwise, and contains 322 pews of six seats each—a seating capacity of 1,932 persons, aside from the large choir gallery. In the auditorium a clear story and aisle roof are supported on sixteen massive wooden cluster columns resting on iron columns in the basement. The capitals of these columns are richly ornamented with stucco work of modern detail, representing ecclesiastical and floral symbols, together with pure Gothic scroll work and foliage. Groined arches are finished with stucco mouldings, having corbels and ornaments of stucco in keeping with the capitals. Richly ornamented stucco work, forming pilasters and arches in Gothic detail, are laid out on the outside wall of each transept, under the transept tracery window, which are richly glazed with stained glass. Extending around the entire church between the windows, on a level with the spring of the arches to the windows, is a richly ornamented corbel or belt course representing modern foliage, consisting principally of calla lilies, passion flowers, roses and cereals, with native birds. Altogether, this feature is exceedingly attractive and finely wrought. Beneath the clear story windows, extending along the side into the transepts, niches are formed by projecting stucco in circles of pointed Gothic design, embellished with ornamental stucco at the spring of the arches. At the spring of the ground arches above the aisle pendants are projected with ornamental corbels of leaf and flower work and stucco, and capitals of flower and lily work, representing principally roses and calla lilies, with foliage in keeping. These pendants project from the face of the plastering six or eight inches and present a striking feature. The clear story windows are set in small Gothic arches. The wood finish of the auditorium is cherry and ash, tastefully worked out of Gothic design. The pews are substantially made, with panelled backs, the ends being of simple but neat design. The wainscoting is four feet high, and consists of ash sheathing set vertically and capped with cherry moulding, with panels above, formed by ornamental arches around the entire auditorium. The organ gallery has an ornamental front of wood in Gothic detail representing pointed arches. The wood work is tinted to match with the stucco. Ample space is provided for the organ and a choir of two hundred voices.

THE LIGHT ARRANGEMENTS.

The gas fixtures are of rich gold plated metal, and project from the cluster columns, each burner containing five jets. The auditorium is lighted by 430 gas jets. The ornamental work of the chancel is very elaborate. Upon the walls is richly ornamented stucco in profusion, in unconventional gothic detail, representing foliage and floral ornaments. Brackets are