FAITH AND WORKS.

Sermon Delivered Last Evening by the Rev. Newman Hal', at the Church of the Epiphan, Fifteenth and Chesnut

[BP_clal REPORT FOR THE EVERING TELEGRAPH.] Last evening, according to announcemant, Rev. Newman Hall, D.D., of Surrey Chapel, London, preached at the Church of the Epipheny, Fifteeth and Chesnut streets. The desire to hear an Euglish clergyman-and especially the Rev. Dr. Hall, whose mission to this country is fraught with such Christian motives -auracted a great assemblage at the church. Shortly after 8 o'clock the people began to assemble, and long before the services commenced the house contained one of the largest congregations, if not the largest, that ever assembled within its walls. The upper galleries were alled; the steps to the altar were crowded, and the chancel was filled. Hundreds came who could gain no entrance, and went away disappointed. At quarter past 8 o'clock the services commenced, conducted by Rev. Dr. New ton and assistants. After the introductory worship, Bev. Dr. Hall occupied the pulpit, and preached a sermon which curapt the congregation with its impressiveness. The language was simple, and went direct to the hearts of his hearers. The arguments were so clear and the Illustrations so perfect, that none could fail to comprehend them in all their phases. The whole audience gave the most profound atten-Mon, and drank in the words of truth as they fell from the speaker's lips. Rev. Dr. Hall chose for his subject "Faith

and Works," We give an abstract of his able

"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him?"-James 11, 14. Does not this passage, as first read, seem at variance with others? Yet this is a passage of Scripture having a fundamental truth of Evan-gelical religion. Saved otherwise than by simple faith! saved otherwise than by grace! Is it indeed so—"What can it prout if a man say he hath faith, and have not works?" How is it that we hope to be saved? But says many a guilty one in this church to-night-"It is by grace-grace alone I hope to be saved. I was so guilty and polluted that I could have had no

hope whatever to deliver myself from these guilty stains. I was such a somer that I sould only be saved by grace. Wnatever others may think, I was not only so guilty, but so wicked and helpless, so unable to resist temptation, so unable to get free from the bonds of death, that if I am saved at all it must be by grace. If another declares that he can be saved by his works, or his prayers, or his own reformation, it is not I. It is only by grace I hope to be saved. By the grace of God 'I am what I am; for my best obedience falls short of want God requires. My holiest action, my very best day which I have experienced, has faults in it; and therefore If I am saved, it must be by grace. And even if I would obey perfectly from the present time, this would not obliterate the past debt;

this would not absolve me from the large debt I have been contracting in former times; and therefore, if saved, it must be by grace. And the salvation is so great, the tavor of God, to be accounted His child, to be received in His glorious abode, I could never dare to merit Even if I should dream of escaping punshment, I never could expect to deserve such a leaven as is promised in the Bible; and there-

fore I must be saved by grace."
Another again: -- 'All works of obedience that are worth anything, are works of trust, that proceed from the Lord. If the works are good works, and are works of trust, therefore trust must precede the works in faith. And so it must be by grace that I am saved." Another:—"I'nis disposition to do good works; this desire to be holy; and this ability to be holy; that must come from Him; and thus it saved at all it is to be by His grace." It is grace throughout! God's grace gave me Jesus, and without Jesus I could never be saved, and therefore it must be by grace. Christ's death on the cross obtains for me redemption and eternal life; and what was that death of Christ but a marvellous act of grace? and therefore it must be by grace that I am saved. Then the heart is influenced by the truth. What truth? The truth respecting Jesus. The truth of God's grace. The very truth that impresses the man as the truth of God's love; therefore it must be by grace. I can do nothing without the help of the Holy Spirit, and the Holy Spirit is given; and therefore it must be by grace. It is the gracious influence of God's Spirit. By grace I must be saved, if at all. And then let me think of the actual result. What a change has taken place in my condition! I was guilty-condemned and an outcast-driven away from God. I was pardoned! I returned! I was taken home! A friend -a child, God my Father-heaven my home! What a change of condition! Surely this is such a change of con-dition as can be attributed to nothing but grace. What a character I once had! No love for God! Now I love Him-not as I ought, but as I God! Now I love Him—not as I ought, but as I would; and there is love as there was not once. I was blind, but now I see—not as clearly as I ought, but as clearly as I can. I see human deprayity, utterly unworthy. I see the loveliness of Jesus, the beauty of holiness. What a change! It must be by grace that this change has taken place. What a change! I once had no expectation, no hope. I looked forward to dreariness and darkness; the future was terrible. But now I am looking to heaven as my future But now I am looking to heaven as my future home, and death has lost its sting. What a wonderful change of expectation! Such a change as this must have been caused only by

Each one surely has a right to say:-"Amazing grace, how sweet the sound.
That saved a wretch like me.
I once was lost, but now am lound,
So blind, but now I see."

It may have been a command that impressed my mind, yet it was grace that caused me to be impressed by it. It may have been some startling event in Divine Providence that first aroused me, but it was grace by which I was aroused, through that providence. Every good resolution that I treasure, I treasure by the help of Divine grace. Under those early advantages of parents and home, yet they were early advan-tages given me under which I could improve only by grace:-

"Grace first inscribed my name
In God's elernal book,
"Twas grace that gave me to the Lamb,
Who all my sorrows took.

"Grace led my roving feet
To tread the heavenly road;
And new supplies each hour I meet,
While pressing on to God. "Gra:e taught my soul to pray, And made my eyes o'erflow, Twas grace that kept me to this day, And will not let me go."

I have hope, because I can be saved by grace.
I 'should be in despair if I believed that I could
be thave grace. The mountain I have to climb
it is so slippery; the mountain is so steep, and
I at we wicked. I shall never be able to climb
it ut dess the Almighty's hand holds me; then I
shall not slip. And if His hand holds me it is
by grave. Then I shall never perish!

"G. Yace shall complete what grace begins, To wave from sorrows and from sins; The work that wisdom undertakes." Etters, el Mercy ne'er forances."

"By grac v are ye saved," says the apostle, "it is the gift o," God, but not of works lest any man should be ast." The text says:—"What doth it profit if a ma, v say he hath faith and have not works?" Shall faith save him? How shall we reconcile this?

Once I was at Ge was, that beautiful city on that beautiful lake, with the Jura mountains on the one side and the "Blanc" range on the other, and the deep blace water of the Rhine rushing under those far vy-like bridges, and the lake fringed with a beat tiful row of villages and sowns! That city reminds us of the Puri-

tans who took refuge there from persecution, before your Pilgrim fathers came over here. That city, which is connected so much with the name of Calvin and the Refermation—Chalvin who so carnestly thought the doctrine that "by faith we are saved!"

I remember well on one occasion visiting that city, of going to his tomb, going to his church, enting his pulpit—the pulpit where Knor many a time preached—and of entering into conversation with some English visitors, and especially with one gentleman—a ekeptical man—in which we touched upon the doctrine of salvation by faith "Well," said he, "it is easy if we are all to be saved by faith! Men may de just as they like, and then come and have faith and are saved." I picked up the argun ent, and we were having a sharp discussion, standing upon Calvin's pulp t. Soon after a person con-nected with the courch, hearing the conversation, said, "Works are the thermometer of fath. The thermometer does not make the heat, but shows i. A Christian always does good works. But he does not good works to purchase salvation; he does good works because be has got sateation. Because God is his father, he loves his Father; he trusts his Father; and because he loves and trusts his Father he obeys Him. Good works are the fruit of being Faith is a life, and the Christian obeys the new instinct that is given him. Faith is the inward power which shows itself in cotward works. There must be faith before there can be works, and if there is faith there will certainly be the works. Works are the thermometer of faith." And so we can understand the text—"What doth it profit, if a man say be bath faith and have not works." Can faith save him? Let us look at the argument in this passage. There is no contradiction! Is it such faith as is spoken of in the text that can save him? If a man say he the text that can save him? If a man say he has he laith and have not the works—will that secure his inture salvation? The Apostle does not say, "Can faith save a man?" Of course; but such faith when the man says "he bath faith but not works!" As an illustration:—If a brother or sister be naked or destitute of daily food, and when ye turn outo them, do ye interfood, and when ye turn buto them, do ye inter-fere and sny, "be ye warmed and ied?" notwith-standing that, you give them no things which are needful to the body—what doth it profit? What doin charity profit on such a theory as that? Real charity profitch you daily; but what does that profit?—not empty words! Charity in words and charity in deeds are two things. These it halo, that you words! Charity in words and charity in deeds are two things. Does it help that man if you give him no food or clothes? If it had been real charity it would have nelped them—pretended charity won't. Real latth will save us, but pretended faith won't. If he saith he hath faith and hath not works he is dead. They have no faith without works! The true man will show his faith by his deeds. The other will trust to emoty words. How can you tell of trust to empty words. How can you tell of your faith, my hearers, if ye have not works? You have no works to show any purity, gene-rosity, or loveliness of character or conformity with Christ, who exhibits to all His godliness by His words. You exhibit your fall by your deeds. The existence of isoth is seen by the works that have been done. We are saved by works and by faith; but the works are the result of faith, and both the faith and the works are the result of Divine grace. True faith is that which pro-duces good works, and no works are good but the works that come from faith. Faith is reliance, and reliance will always bring works. ance, and reliance will always bring works. If you are ill, and are attended by a physician, and recover, are you not saved by faith? and are you not saved by works also? Both are true. Works, by taking the physician's medicine, and submitting to the surgeon's operation—attending to his directions—saved by works! Faith, in that you rely upon his statements, you believe in him. It you had not taken heed to his directions, you had not relied; you are cured by faith and by works.

cured by faith and by works.

Rely upon this guide-that your works show your faith, and that your faith will always result in works. What is the explanation of the clause, "Faith worketh love?" The natural result of the one is a practical manifestation, and that manifestation is in itself the symbol of a true faith; and fauth is a work of God's grave. By faith, if saved at all; but true faith, faith that manifests itself in our dally lives; faith that shows itself in works. No pretended faith, because that is false, and can have no virtue. By works we live: not by bad works, but by good, for such cometh from true faith, and true faith cometh from God. If you have a prodigal son, who has left his father's house and gone astray into the world, you seek to regain that son through the instrumentality of faith. You send him letters of tenderest regard; you tell him of your deep and abiding love; you urge him to return, giving him assurance that he is lovedand he returns. Now that was true faith, which resulted in good works. The works were dependent upon the faith; the faith could not have resulted but in good works. And thus we live by faith, which cometh of the grace of God, and by works, which are the necessary concomitants of faith. We cannot separate the two-they are inseparable. They work together, and through God's grace accomplish good. Are there any here who have the true faith? If there are, they can be picked out. Their daily works will show their laith. And if they have the one and

do the other they are Caristians—for God worketh through their faith good things.

Let it not be said of you, dear brother, as it was in the text, "What doth it profit, if a man say he bath faith, and have not works." Why live in mere capty form? God should work in you to will and to do-for His holy cause. But the true works are not those which come from impure thoughts—the giving to the poor that your neighbors may know that you do! Not giving your money to philanthropic enterprises, that it may be spread abroad! Not going to church, and going through the formality faith! No. its works manifest themselves in the simplest works you do. If you are engaged in business, your integrity will be increased. If it is at home, your love will be increased. If it is through the world—anywhere—your Christianity will surely manifest itself in good works.

Remember that Faith worketh love.

At the close of the sermon Rev. Newman Hall offered a brief and fervent prayer, and pro-nounced the benediction, when the vast audience dispersed.

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expenses, but be profitable to the Company, 4. The Union Pacific Railroad Bonds can be issued only as the road progresses, and therefore can never be in the market unless they represent a bona fide pro-

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7. Although t is not claimed that there can be any better securities than Governments, there are parties who consider a first mortgage upon such a property as this the very best security in the world, and who sell their Governments to re-myest in these bondsthus securing a greater interest.

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