THE PULPIT.

Sermon on the Resurrection.

[Reported for The Press.]

In a large number of our churches the subject of Christ's resurrection from the dead was last Sabbath—being Easter—appropriately made the theme of the day. The sermon, of which the following is a brief synopsis, was delivered in the morning of that day, in the Second Reformed Dutch Church, Seventh street, above Brown, by its pastor, Rev. Dr. Berg. The text selected for the occasion is contained in the 16th verse of the Seventeenth Psalm, as follows:—"As for me, I will behold thy face in righteousness; I shall be satisfied, when I awake with thy likeness."

The scriptural exercises were introduced with the singing of the "Easter Anthem," by the choir—which, by the way, is one of the best conducted we have ever heard.

The speaker opened with a clear Scriptural reference to the defacing effects of sin, upon the soul, and the provision brought to light in the Gospel for the restoration of the divine likeness in the soul. In his natural state, suggested to holiness was the universal characteristic of man, and so until he was made a new creature in Christ Jesus, it remained. However, as men were to sin, they were satisfied in the pleasures of it. Substantial enjoyments were sought in vain in the pleasures of sin; even the most coveted enjoyments of all, who had them, from no higher source than the pleasures of the world, so that man's experience added to the testimony of Revelation that "man walketh in a vain show." The life of the ungodly, then, was an empty dream; his choicest realities were but phantoms; his very life itself was a vapor; his glory was dependent upon the popular breath, and the power which gave it takes it away; this was the honest testimony of those who know whereof they affirm. Even when through grace the heart is made the temple of the Holy Ghost, we know that the soul remained in a comparatively dreamy, drowsy state, and so because it dwelt in a body of infirmity, encompassed with temptations from within and from without. The soul of such was not unfrequently manifested even in the Christian's devotions. And so it comes that our life on earth is but a vision of the night. A man was said to be really only awake in so far as he apprehended that the present life is but a dream. This body was rather the dormitory of the soul than its mansion, and from which death, to the Christian, will be a happy deliverance, as the soul might be said only to awake when this earthly tabernacle of the flesh crumbled into the grave. The soul, said the speaker, could never sleep, were it not for its presence in the body; naturally it had no proclivity to slumber; and when it was "forgetful," it was a thing impossible. The weakness of the soul's faculties was the fruit of its habitation in a body of sin and death; but from the moment it escaped from its prison it regained its liberty, and all tendency to slumber was at an end. The soul then was wide awake forever, and it came before God with the character stamped upon it while in the body; thus, "he that is filthy, let him be filthy still; he that is holy, let him be holy still," became an irreversible decree.

The arguments here introduced by the speaker concerning the intermediate state of the soul between death and the resurrection of the body, and resurrection, favored the blissful activity of the departed, during that interval, on the one hand, and the conscious suffering of the lost, upon the other, instead of as is held by some, that the intermediate state—this "sleep in Jesus"—is a period of utter inactivity and unconsciousness, both for the saved and the lost