

# FATHER LAMBERT WELCOMED

## REMARKABLE SCENE AT COOPER UNION REVIVAL MEETING.

**Spontaneous Outburst of Enthusiasm Caused by the Priest Who Has Renounced the Roman Catholic Church—His Public Renunciation Listened to by a Vast Audience—Success of the Movement Increasing—Large Attendance at All the Meetings.**

A most extraordinary sight was witnessed at the evangelistic revival meeting in Cooper Union yesterday afternoon. All but a few seats in the large hall were occupied. The Rev. Henry M. Wharton, Ferdinand Schiverea, and the Rev. James O'Connor had finished speaking, when the Rev. Father A. Lambert, the Redemptorist priest whose renunciation of the Roman Catholic priesthood and the Church of Rome was announced in The New-York Times yesterday morning, was introduced. As he stepped to the front of the platform, and the audience recognized him, they rose and sang with fervor, "Praise God, from Whom All Blessings Flow."

After the singing, Father Lambert, who was until last Thursday night one of the most eminent missionary priests in the Redemptorist Order, made a public renunciation of his priestly offices and the Church in which he had been reared and for which he had labored twenty-one years. If there were any in the audience who had come to hear a denunciation of Rome they were disappointed, as Father Lambert uttered none.

After his address the vast audience again rose and sang, "All Hail! the Power of Jesus's Name; Let Angels Prostrate Fall!"

The Cooper Union meeting began promptly at 3 P. M. with a song service, led by Composer George C. Stebbins, assisted by the Park sisters, cornetists. The audience sang "I Will Sing of My Redeemer," "Alas! and Did My Saviour Bleed?" and other hymns, after which the Rev. Henry M. Wharton offered prayer. Mrs. Clark Willson and Miss Olive Willson sang the duet, "Lovest Thou Me?" and the Rev. Charles W. Millard of the Washington Square Methodist Episcopal Church offered prayer. The audience sang "Joy to the World, the Lord is Come! Let Earth Receive Her King," and the Rev. Henry M. Wharton read the First Psalm, which begins:

Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"That means a good man should not take the advice of a bad man on the subject of religion," he said. "There is nothing but religion in this old Bible, and when you read things like that in it, that is what it means.

"It's wonderful, isn't it, how such people—those who do not know anything about religion—are always ready to tell you all about it and give advice about it. It is most remarkable that people who never know anything about a matter are always ready to volunteer advice upon the subject. If you want to get advice how to raise children, go to an old maid, and she will tell you all about it. It is that way with a scornful and irreligious man. He always knows more about religion than a godly man, and is always ready to give his advice unasked, but I tell you, my friends, that the man who scoffs at preachers, at revival meetings, and at Jesus Christ is pretty near hell."

The Rev. A. C. Dixon made an earnest appeal for money to carry on the work and extend it, announcing that there were meetings to be held at 4 P. M. on Sunday in four theatres—the Thalia, Niblo's Garden, the Academy of Music, and the Standard Theatre. He also announced that on Monday and Tuesday the 3:30 P. M. meetings would be held in Niblo's Garden. Dr. Dixon introduced Ferdinand Schiverea, who said: "I read in the second chapter of Titus, a portion of the eleventh verse: 'For the Grace of God hath appeared, bringing salvation to all men.' I want to talk to-day for a little while about the greatest power that came to this world. It is not the power of politics, money, morals, or education, as they all have their limits.

"And right here, my friends, I want to say that I do not know but what education has about as many disadvantages as it has advantages.

"I heard a story once about a highly-educated young man, who was crossing a stream in a boat with a negro ferryman.

"Do you know anything about etymology, Sam?" he asked.

"No, Sah, nebber heard of it," replied Sam.

"Then," said this highly-educated young man, "one-quarter of your life has been wasted."

"Do you know anything about astronomy, Sam?" he asked next.

"No, Sah, nebber heard of it," replied Sam again.

"Then another quarter of your life has been wasted," remarked the highly-educated young man.

"Just at that moment the boat struck a rock and the two men were thrown into the water. Black Sam struck out for shore, and when he got there he looked back at the young man, who had sunk twice and was drowning.

"Why, don't you know how to swim?" asked Sam.

"No," was the reply.

"Then," called Sam, "your whole life is wasted."

"Now I want to say that I would rather be a fool all my days than to believe that this blessed Bible is the product of an uninspired human mind and is a fable. I would rather be a fool all my life than to be so educated as to believe that man has evolved from a tadpole. My observation teaches me that man evolves from a man down to a tadpole. I say I would rather be a fool all my days than be so educated that I would believe this Book was not inspired.

"What does the grace of God mean?"

"It means unmerited favor. It means that we are receiving as a gift something which we do not deserve.

"What does the grace of God do for sinful men?"

"It means that there is a salvation that he can have. I look at Calvary, and on that middle cross, on that pierced side, those hands through which the cruel nails have been driven, and I see there God's love for a sinful man.

"A man whom I met in the cars not long ago took out his checkbook and said: 'Schiverea, I would write out a check for \$10,000 now and give it, if I only had what my old father and mother, whom I have been to see to-day, have.'

"What is it?" I asked.

"Well, mother has always had it since I can remember, and father has had it since I was a boy. It is sweet peace and contentment. They call it salvation."

"Put up your checkbook. Ten thousand dollars, indeed! Why ten, no, a hundred millions of dollars would not buy that," I said.

"God will give this boon, however, to all who ask it. He so loved man that He gave His only begotten Son that those who believed on Him might have everlasting life. These men who are getting a corner on grain, flour, provisions, the poor man's bread, thank God, cannot get a corner on God's grace and the poor man's salvation."

At this point the audience was visibly moved and fervent "Amen" and "Thank Gods" arose from various parts of the house. Mr. Schiverea continued:

"When I was preaching in Boston recently, a lady came to me, and said:

"Mr. Schiverea, I want to tell you something that will make your heart joyous. My skeptical husband has become a Christian."

"I, in my weakness, began to think which of my sermons had brought him to Christ, but she said:

"Oh, it wasn't any of the sermons."

"What was it?" I asked.

"Well," she said, "you kept fring that John 3:16, 'For God so loved the world that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life,' at him, and at last he felt compelled to yield. He is now a Christian."

"Yes, you, down there, you poor fellow, nearly crazed with drink, if you will take the Lord Jesus Christ, you can be saved, too," said the speaker, as he pointed to an individual in the audience who was talking incoherently to himself.

"Now, some people say to me: 'Schiverea, go slow. You know the Bible teaches predestination and the elect.' I know it does, and I believe in them, too, but I believe the elect are those 'Whosoever will,' and that it is predestinated that they will be saved, and that the 'Whosoever won'ts' are the rejected, and that it is predestinated that they shall be lost."

"Amen! Amen! Amen!" again came from the audience.

"Some say that they would like to live

Christian lives, but they are afraid they wouldn't stick," the speaker continued. "Why, bless you, my friends, there is no stick to it, when once you give yourself to Jesus. He just keeps you."

"I have often been asked what I do when the devil tempts me. Why, I just turn him over to the Lord, and then I stand back and enjoy the Lord's victory.

"I've had people say to me: 'Schiverea, you are insane. Well, all I've got to say is, that, if this love of Jesus is insanity, I want more of it right away. If it is insanity, what was I before I found Jesus? Since then I've kept a good suit of clothes, kept myself clean in every way, have a good wife and three children, money in my pocket, lots of friends, and love everybody. I'm all the while that now I sing 'The Sweet Bye and Bye,' but Jesus is so close to me all the while that now I sing 'In the Sweet Now and Now.'"

Mr. and Mrs. George C. Stebbins sang "Saved by Grace," and the Rev. Dr. Dixon introduced the Rev. James O'Connor of Christ Mission, who was formerly a Jesuit and a Roman Catholic Priest, but who for twenty years has been a Protestant minister of the Gospel. Mr. O'Connor said:

"On a memorable occasion certain Greeks said to Philip: 'We would see Jesus.' Philip told Andrew and Andrew told Peter and Peter told Jesus Christ. 'We would see Jesus.' That has been the cry of all people. To follow Christianity in this generation is comparatively easy. You have not to-day, my friends, to wade through blood for the cause of your faith, yet you must not forget that your forefathers waded through blood for religious liberty.

"There are many within the hearing of my voice to-day from among whom I came out. I believed I was divinely appointed, but when my people, whom I loved, said to me, 'We would see Jesus,' I was not able to lead them. I did not know the way, as you evangelical Christians know it, and I did not know of any of my associates who did know it. I came out, and I am now following the Jesus whom I know as the only mediator between mankind and the Father, and who I know can save us from sin.

"We are often asked, 'Can any good come out of Nazareth?' and I say, 'Aye.' We have here with us to-day a brother who sought this same Jesus I have found. He was until a few days ago one of the most eminent missionary priests of the Redemptorist Fathers of the Church of Rome. He came, with his doubts and his desires, to me, and I advised him to follow his conscience. He has done so, and, like me, has come out, and is now for Jesus. I present to you Father Lambert."

As Dr. O'Connor uttered these words, Father Lambert came forward, and was greeted as already told.

Father Lambert was clad in the simple clerical black of a clergyman. As he looked over the audience tears filled his eyes. He said:

"My dear Christian friends, if I were to follow my own inclinations now I would rather be silent. In the step which I have taken I find myself but as a child, but in the words of Holy Writ, which says, 'There is a time to be silent and a time to speak,' I feel I would be ungrateful to God if I did not stand here before you and thank Him for what He has done for me to show me the way. I believe in justification by faith, and in the grace of God, and I now stand here publicly and declare that I believe in and will stand by this holy book, the Bible, as the only rule of faith, and in Jesus Christ, our Saviour, as the only High Priest and mediator between God and man for the forgiveness of our sins."

Father Lambert then in a most eloquent and touching manner spoke of the kindness of the Christian friends whom God had raised up around him in the time of his doubt and mental anguish.

The Rev. Henry M. Wharton offered prayer, in which he said rich blessings had been expected and received during the revival, but none greater than the coming of Brother Lambert out of the darkness into the light. The meeting was then dismissed, and the evangelical ministers, fully half a hundred of them, swarmed about Father Lambert, and welcomed him, and gave him the hand of brotherly love and fellowship.

It is understood that he will for the present remain a member of the Rev. Dr. O'Connor's family, and that he will fit himself for ordination as a Protestant minister.

The outdoor meeting in Madison Square yesterday was the largest yet held. Trucks were hauled up at the outskirts of the crowd, and carriages stopped and the windows were let down by the occupants, who listened eagerly. The meeting was opened with prayer by the Rev. Dr. Payne and the hymn "Jesus Saves" was sung, the crowd joining in the chorus. The Rev. Granville Hunt of the Antioch Baptist Church delivered an earnest exhortation to those who had not accepted Christ. He was followed by Chaplain Frederick Rotzler of the First Battery of the National Guard, who spoke briefly about what the love of Jesus Christ had done for him. The hymns "All Hail the Power of Jesus' Name" and "Just As I Am Without One Plea" were sung. Dr. Payne and Evangelist Clark Willson spoke briefly, and Evangelist Arthur Crane spoke of the power of God's spirit to deliver from sin. When he gave the invitation to raise the hand for prayer a man stepped out of the crowd and said:

"I accept this Jesus you tell about now. May He deliver me!"

The meeting in Association Hall began promptly at noon. The Rev. William J. Harsha of the Second Collegiate Reformed Church of Harlem presided, and George C. Stebbins led the singing. A song service preceded the prayer by the Rev. Dr. Sample. The Rev. George J. Mings of the Union Tabernacle Presbyterian Church made an address.

"I know God has a cause in this world, and you know it, too," he said. "God loves this world more than you do, and if there is anything in God's love, this is the time it will be brought out. The world is watching you, my friends, and is looking for any evidence of true religion in you. The evidence of true religion is when a man gives up self. When he gives up self he becomes a Christian."

Dr. Mings then said people spent hours on their knees praying for the Holy Ghost, when in fact the Holy Ghost was never absent from the heart of a godly man, it being to him the very vitality of life.

Holy inactivity, Dr. Mings said, was the curse of the Church. When a minister protested against his congregation's inactivity they would get rid of him in many cases.

"They haven't got rid of me, though," he said. "I am one of the few ministers who have preached thirty-one years in this city, and I don't frighten. I am a Scotchman, and my wife says she thinks I am the most wooden-headed man she knows of."

The meeting was dismissed after requests for prayer had been made and prayer offered by several in the audience. No after meeting was held.

The Rev. Thomas Dixon and Col. Evans will speak at the noon meeting in Association Hall to-day. The usual outdoor noon and evening meetings will be held. The meeting in Cooper Union will be at 3:30 P. M. The programme for Sunday and next week will be published to-morrow.