

The Living Church.

Vol. I.]

CHICAGO, APRIL 19, 1879.

[No. 25.

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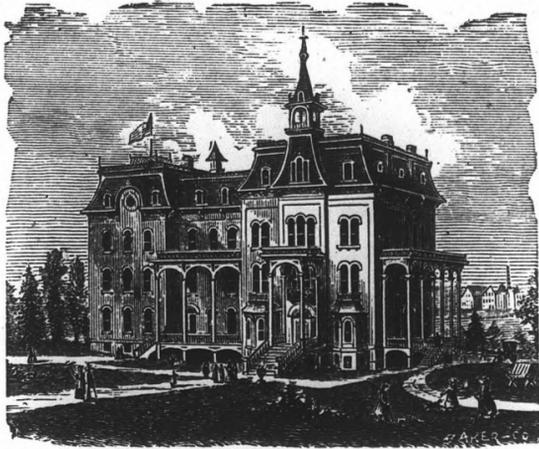
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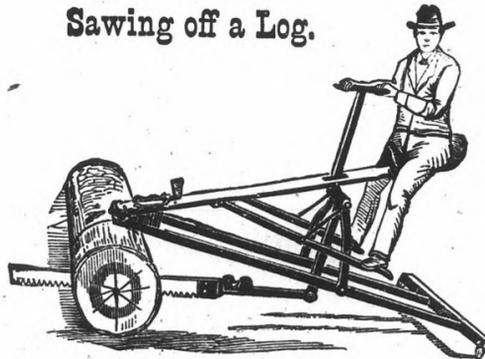
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The Living Church.

CHICAGO, APRIL 19, 1879.

News and Notes.

ABROAD.

THE re-actionary policy inaugurated by the Viceroy of Egypt is likely to issue in disastrous consequences. That he is quite determined to carry out his programme is evident from the fact that he is rapidly collecting troops at Cairo, and that his agents are enforcing the payment of arrears of taxes, using every means of compulsion. It is understood that the Sultan, who is the Viceroy's suzerain, is so sensible of his obligation to England that he will require the Viceroy to do whatever that power shall wish, on pain of deposition; but it is felt in official circles, both in London and in Paris, that recourse should not be had to the Sultan's authority to solve the Egyptian difficulty, except after very careful deliberation. Meantime, the Viceroy has shown his sense of the situation by sending a special envoy to Constantinople with a large sum of money for the Sultan. It is highly probable that Italy, which has been jealous for some time of Austrian aggrandizement, and of England's growing influence in the Levant, has been the instigator of the Khedive's revolutionary action. The Egyptian complication is probably the appearance of Italian interests as a new factor in the Eastern question. The situation of affairs is sufficiently delicate to require the utmost caution. No step will be taken, and no word will be spoken by England and France, it is said, till they have had full opportunity of concerting a common course.

—MEANTIME, the Roumelian difficulty has assumed a more serious phase, the Sultan insisting on the strict performance of the Berlin treaty, which does not provide for mixed occupation. The plan, therefore, which it was hoped would secure the pacification of the Province, and satisfy all the powers, has been abandoned, the Turks preparing to occupy the positions to be evacuated by the Russians, and the Bulgarians arming to resist them. Count Schouvaloff has therefore gone to London again to urge another congress or conference, to which the condition of affairs in Roumelia and other like questions might be referred. Other pretexts for the postponement of the Russian evacuation of the territory south of the Balkans can easily be found in the delay that has attended the work of the various boundary commissions. It is hardly likely that Russia will take her finger out of the pie while England has so many and perplexing quarrels on her hands.

—THE fate of Col. Pearson's command in South Africa is still involved in distressing uncertainty. Ekowe, where they have been intrenched, is an abandoned missionary station in Zululand, well provided with buildings, situated about thirty-five miles from the Tugela River, in an open country not favorable to the tactics ordinarily pursued by the Zulus. It happened that Col. Pearson was at this point, bringing up the train, when he heard of the massacre at Isandlana, and had instantly to change his plans. Fearing that if he retreated, the victorious troops which had massacred a part of Lord Chelmsford's column, would re-enforce those which were hovering around him, and crush him, and hoping that by remaining where he was, he might keep a large portion of Cetewayo's forces occupied and save Natal from invasion, he determined to intrench himself at Ekowe and wait till re-enforcements from England should enable Lord Chelmsford to relieve him. He immediately sent away all the native contingent, together with the sick, and all non-combatants, under escort of the cavalry, retaining only about twelve hundred picked troops, who could hold the intrenchments, and whom he could easily feed. He then made Ekowe quite impregnable, throwing up earthworks seven feet high and surrounded by a ditch seven feet deep and ten feet wide. He has four field-pieces and one Gatling gun, together with an abundance of ammunition for all arms. The Zulu forces immediately in his front are nine thousand strong, though the whole country swarms with them ready to join in the siege at a moment's warning. Col. Pearson's position is so strong, however, that they are not likely to assault it. Their plan is to delay Lord Chelmsford's advance till the besieged garrison is starved out. To this end they have not only destroyed the roads, so that a relieving column must needs advance very slowly, but they have also contrived to make Lord Chelmsford's movements dilatory and uncertain by the circulation of all kinds of rumors. They have exhibited great cleverness as well as conspicuous courage.

—ON Monday the 14th, a desperate attempt was made to assassinate the Czar of Russia in the grounds of the palace at St. Petersburg, which happily failed of success. There seems to be little doubt that the attack was deliberately planned, and that it is simply the culmination of the revolutionary purposes of the Nihilists. For some time past, the Czar has received letters after each attempt, whether successful or not, on the lives of his subordinates, warning him that his time would come next, unless he at once

redressed the alleged wrongs under which the Russian people were declared to be suffering. Some of the letters were written in a delicate female hand, and bore the London postmark. It is said that the receipt of these letters gave the Czar no uneasiness, possessed, as he is, of great physical and moral courage, and imbued with a spirit of fatalism which leads him to believe that he cannot be killed until his destiny is accomplished. His escape on Monday was certainly remarkable. He was walking, a little before 8 o'clock in the morning in the garden of the palace, followed, at a little distance, by his attendants. The assassin, who had made his way into the grounds by a private entrance, stepped from behind some shrubs, which concealed him, and began firing when the Emperor was only a few feet distant. He fired four or five shots in rapid succession, none of them taking effect. After the first shot, the Emperor is said to have approached the assassin, who presently turned and ran. He was pursued, however, and was captured at once. He gave the name of Skoloff, and is said to be a retired functionary of the ministry of finance, and only 30 years old. He had probably taken poison before he fired at the Czar, as he began almost at once to show symptoms of poisoning, and poison was found under his finger nails. The Emperor was immediately surrounded by an excited crowd, who enthusiastically cheered and congratulated him on his wonderful escape. Subsequently, he drove to the palace without escort, and, a little later, to the Cathedral, also without escort, to return thanks for the preservation of his life. All the sovereigns of Europe, including the Sultan, telegraphed their congratulations.

—GARIBALDI went to Rome the other day, from his island home at Caprera. So feeble was the venerable "Liberator" that he was carried on a litter, and it was supposed that he had merely gone up to the Eternal City to die. Not so, however. The old patriot conceives that his mission remains unfulfilled, and he has gone to make one more effort in behalf of what he believes to be the well-being of Italy. A few days ago, it was announced that he had gone to the Quirinal Palace to see the King, and that, being too ill to leave his carriage, the King had seated himself beside him, and granted him a long audience. Two days afterward, Garibaldi published an energetic letter in favor of universal suffrage, and called a meeting of Republicans for the 21st, to take measures for the agitation of the subject. In his letter, he says he considers it the duty of the Republican party to rally all its forces

and make use of all lawful means to secure a larger measure of liberty, and the complete enfranchisement of all the people. Universal suffrage, he says, is the basis of reform. The people were considered capable of founding Italy with their arms. They are entitled to rule Italy by their ballots. Such language is certainly ominous of coming change or trouble. It is believed that King Humbert is much more despotic in temper than his father. It is certain that the present Ministry is bitterly opposed to the Republicans, and unwilling to make any further concessions to the people. Within a short time the Government has interrupted popular processions that were never interfered with in Victor Emmanuel's time, and on one occasion recently, a collision occurred between such a procession and the military. It now seems that Gen. Garibaldi's visit to Rome is of great significance, and is likely to inaugurate another of those great movements which he has the gift of inspiring. It is believed that he is greatly dissatisfied with certain re-actionary tendencies exhibited by the King or his Ministers, and that he has chosen this method of rebuking and neutralizing them. It is certainly perfectly evident that he did not go up to Rome to die.

—SIR MOSES MONTEFIORE and other Jews of the old school, are quietly but persistently pushing their long-cherished scheme of rebuilding Jerusalem. Sir Moses, especially, is both persevering and hopeful. He has repeatedly visited Palestine, has wisely and prudently inaugurated many plans for improving the condition of the resident Jews, on whom he has lavished large sums, and he has now actually begun the rebuilding of the Holy City. He has recently given orders to prepare for cultivation all the land in front of the Judah Torah houses in Jerusalem, removing the rocks, and building terraces as it used to be in the days of Solomon. He has also caused a large cistern to be constructed near by, which will secure a full supply of water. The Jews in Jerusalem continue to be the very poorest in all the world. It is therefore a laudable thing for their wealthy brother to help them. But one thing is very certain: the Jews will never regain Jerusalem till they acknowledge the Crucified. Nothing but the Cross shall reestablish power at Jerusalem and recall the scattered tribes of Israel.

—DR. VAUGHAN, the Master of the Temple, was appointed Dean of Llandaff, early in March. After a careful consideration of the compatibility of the preferment with his present position, he decided to accept the place offered him. Thereupon, a large number of the clergy assembled at Bangor and unanimously resolved to address a remonstrance to the Bishop of Llandaff upon "the serious injury done to the Welsh churches by his recent appointments of Dr.

Vaughan and others, inexperienced in the peculiar condition of Wales, and unable to minister in Welsh." Seeing this, Dr. Vaughan immediately resigned the Deanery into the Bishop's hands. Then the Bishop sent him an "earnest assurance that there was a unanimous feeling within the Diocese itself in favor of the appointment, and that Dr. Vaughan's resignation would inflict a severe blow on the Church in Wales." This assurance seems to have had the desired effect, and the installation of the Master of the Temple as Dean of Llandaff was announced for the 1st instant.

—ARCHDEACON GARBETT, who was an eminent and representative Evangelical of the old-fashioned kind now nearly extinct, died at his residence at Hurstpierpoint on the 26th ult., at the age of 77. He was educated at Brasenose College, Oxford, and was afterward elected a fellow of his College. He was Bampton Lecturer in 1842, and Professor of Poetry at Oxford from 1842 to 1852. He was appointed Archdeacon of Chichester in 1851. He is not to be confounded with the Rev. Edward Garbett, who preached the Bampton Lectures of 1867, on "The Dogmatic Faith."

The Church at Work.

ILLINOIS.

Easter has come and gone, and in the city churches it was a high day. A genial sun shone—the air was balmy and bland, and the churches were thronged with rejoicing worshippers.

At St. James', the day was ushered in by a peal from the Carter Chimes, which discoursed their most joyous music. At 7 o'clock A. M., there were 75 participants in the early communion. At 11:45 o'clock, the Church was filled from chancel to door, and many were obliged to stand through the services, large numbers not being able to gain admission. The floral decorations were profuse and in exquisite taste. The retable was a solid bed of cut-flowers of the choicest varieties. From it rose a large cross composed of calla lilies, thrown out into strong relief by the dark reredos. The altar was vested in white, as were the prayer-desks, lectern and pulpit. The font was also elegantly decorated; the windows, the DeKoven, Dunlap and Winslow memorial windows, were especial points of attraction, and seemed to rise out of solid beds of flowers.

The service was the regular Easter service; the music by a chorus choir was exceptionally fine. The sermon was preached by the Rector. The offering amounted to \$4,400, and will be applied upon the debt inherited from former days. There was no special appeal; the Rector simply announced that he wanted \$4,000, and he received it with something to spare. At the Holy Communion about three hundred received.

In the afternoon, the Sunday schools of the parish had their annual festival, and presented their offerings, which amounted to \$535. The two Sunday schools, the Home school and the Mission, are in charge of W. F. Whitehouse and W. C. Larned,

respectively. There are 900 children in actual attendance. St. James' was filled to its utmost capacity, it was said there were 1,600 in the church. Each class as it brought up the offering, brought also a large bouquet, and these bouquets together, when the classes were all called, made a beautiful floral cross eight feet high. The last class called was a class named for Dr. DeKoven, and, instead of a bouquet, they brought a large crown of flowers, a memorial of Dr. DeKoven. The crown surmounted the large floral cross, and gave a finish to its beauty. All the classes had silken banners; the DeKoven banner had a picture of the Good Shepherd upon it, and the name of the distinguished presbyter. At St. James', this Easter was a joyous festival, and the signs of the growing prosperity of the parish are visible on every side.

At the cathedral, there were four services during the day, and they were especially noteworthy for the elaborate music by the cathedral choir. The floral decorations were simple and tasteful, but not as elaborate as in former years. At the regular morning service, Bishop McLaren preached, taking for his theme the words of the Creed, "The third day He rose from the dead." The offertory was nearly \$1,000. At the close of the sermon the annual confirmation was held, and thirty-nine received that rite presented by Canon Knowles. Two were confirmed on Good Friday, making the class forty-one. In the afternoon, the Sunday school had their festival, and the cathedral was filled to the full again.

At Grace Church, the Easter decorations were tasteful and elaborate, and wherever there was a place for flowers there they were sure to be found. Many of the floral offerings were memorials of the dead, yea, rather, of those who live again. The Bishop's chair, a memorial of J. F. Carter, was surmounted by a dove, with outstretched wings, and was otherwise beautifully decorated. At the head of the main aisle was a large floral cross, a tribute to M. S. Kingsland, late the Superintendent of the Sunday school. In front of the pulpit was a Knight Templar's shield in memory of T. Nicoles. Beneath it was a large pillow of white and tea roses, and across was the word "mother" in violets, in memory of the mother of Mrs. L. Z. Leiter. The base of the Hibbard memorial window was made a bed of choice cut-flowers, and other floral souvenirs were scattered here and there through the church. A brass tablet to the memory of the late Hon. J. B. Rice, on which is a blazoned cross, and the letters I. H. S., was also found in position on this Easter Day. The services throughout the day were impressive, and some 350 persons received the Holy Communion. The sermon was by Dr. Locke, and his theme was, "Death Abolished and Light and Immortality Brought to Light by the Gospel." The Sunday school festival was held in the afternoon, and the large school with its banners and bouquets formed an attractive pageant. A brass altar-cross was presented by the school in memory of Mr. Kingsland, their late Superintendent.

At Trinity, there was a very large congregation, called out not only by the day, but by the fact that Dr. Sullivan was going to preach his farewell sermon. The decorations were mostly confined to the altar, pulpit and font, and they called out many expressions of admiration. Some of them were tributes to the departing Rector. One

of them was a tablet in white, with red flowers, containing the words, "Acts, xx, 28." Upon reference to it, it reads, "Sorrowing most of all for the words which he spake that they should see his face no more." It came from the family of J. W. Doane. An anchor and crown were a memorial of the father and mother of E. T. Hale. A very handsome cross was from the family of Chauncey Blair. There were many other beautiful symbols which we have not space to name. Dr. Sullivan's theme was "The Resurrection and the Life," and at the close he entered upon a review of his eleven years' pastorate of Trinity. Dr. Sullivan has gone to Montreal, and becomes Rector of St. George's Church there, and many regrets are expressed at his departure from the city.

Easter at the Epiphany was, as elsewhere, a high day. The decorations were elaborate and in good taste, and the congregation overflowed the house. The sermon was by the Rector, Rev. T. N. Morrison, Jr., from the words, "He is Risen." He was assisted in the services by his father, the Rev. Dr. Morrison. The Epiphany is a quiet parish, but is doing a good work, and the Rector announced that it was in a flourishing financial condition, and had no floating debt.

St. Andrew's celebrated its first Easter with its new Rector, Rev. Mr. Knowlton. The decorations and the music were in harmony, and the house was too small for the congregation. The subject of the Rector's sermon was, "Why seek ye the living among the dead?"

At St. Mark's, at the Ascension, at St. Stephen's, at many of the suburban parishes, there were joyous celebrations of the great feast, and we regret that we have no space in which to do them justice.

St. Thomas' Church, Amboy, was opened for the first time for service on Easter Day.

The services at St. Luke's Dixon, are spoken of as having been unusually impressive on Easter Day, with elaborate decorations in flowers and ivy. The sermon was by the Rector, Rev. W. W. Steele.

The Easter-Monday elections in the city parishes were harmonious, and the annual reports indicate in nearly all of them a high degree of prosperity.

Trinity has reduced its debt, some \$15,000, and the remainder draws but 6 per cent interest.

The income of St. James' for the year was something over \$18,000, sufficient to meet all current expenses. The \$4,400 collected on Easter Day was not a part of the ordinary income, and had, on Easter-Monday, Mr. John DeKoven announced, been applied to the payment of outstanding bonds.

Epiphany had, during the year, paid all of its floating debt, and \$1,500 of its bonded debt, and the parish had in hand funds sufficient to pay all salaries up to the 1st of May. The Easter offering was \$725.50.

The income of Calvary for the year was \$2,325.01, and there was a balance in hand of \$148. To meet pressing claims, the parish must raise by the 21st of this month, \$1,450, and of that sum \$1,379 is in the treasury. The remainder of its debt, \$5,000, will be favorably placed, and the parish begins to see a rift in the cloud. The Easter offering was \$1,177.86, of which \$700 represented the earnings of the parish guild.

St. Andrew's, the new parish, entered upon its Easter free from debt, and with a balance

in the treasury. Since its organization, in October last, its receipts had been \$1,740. The Easter offering was \$475.

At St. Mark's, there was no floating debt. The Easter offering was \$868, and the Sunday school offering was \$96.

The financial showing is favorable, and the parishes are learning an important lesson that they must serve God at their own cost and charges.

The Bishop visited Emmanuel Church, La Grange, on the evening of the 4th inst. The weather being favorable, a large congregation was in attendance, filling the church. The services were rendered all the more impressive, first, by the whole congregation joining in silent prayer with the Bishop and Rector before the service commenced, and next, by an adult baptism at the font by the door. A class of eleven was presented, eight from La Grange, one from the mission at Riverside, and two from the mission at Palos, a place some thirteen miles distant. It is thus that this parish, only five years old, is already shooting out its branches, and becoming a mother church.

Easter, in this parish, was celebrated with more than ordinary rejoicing on account of the blessing that had been given to the combined labors of its Rector and laity. Another class of ten will be ready for the Bishop's visit in June.

The Rector of Emanuel, La Grange, has also charge of the mission at Riverside. Here the Easter service and communion was at 2:30. The floral decoration of the mission-room was superb, equal to that of any city church, as was also the music. The attendance was very large, there being not seats enough; and the offertory of \$60 was presented to the minister in charge.

From Riverside the Rev. F. N. Luson, went to Austin and had another Easter service there, in the town-hall. Here the whole town seemed to have gathered. The floral decorations were many and in good taste; the music was excellent and appropriate; the responses were hearty; and the attention given to an extemporaneous sermon on the resurrection of Christ, was all that could be desired. The Holy Communion then followed. This mission is growing, and prospering under the care of Messrs. Pott and Nettercott and others.

For several months last past, the Rev. A. T. Sharpe has been in charge of Christ Church, Oak Park; when he took charge of it, the parish had been sometime vacant, and was very much run down. The Sunday school numbered, perhaps, twenty; there were four teachers left, and the parish financially made no better presentation. Parishes in the West are often created, as the world was, out of nothing, and to its best friends it looked as if Christ Church was on the way to be resolved into its original elements. Mr. Sharpe came, and it was soon found that he was "the right man in the right place." He was active—a zealous worker—churchly in his methods. A change soon began to appear; the dry bones lived. The Sunday school went on increasing until the actual attendance of scholars was seventy-two. The treasury, instead of being a hundred or two dollars short, had a surplus. The congregations were larger, the worship was heartier. Mr. Sharpe not only preached Christ unto them, but the Church—the body of Christ, and the people, they scarce knew how, became well instructed

Churchmen. At Easter, the Church was decorated most abundantly and tastefully, and the people speak of their "glorious" service. The offering was \$124. At night, when the children had their festival, the church would not hold the people—pews, aisles, everywhere any one could stand, were all occupied. The children's offering was \$24. The people at Oak Park are very much encouraged, and feel that their struggling parish is at last placed upon a good foundation. Besides his labors at Oak Park, Mr. Sharpe often gives service to Austin, which is near by. He is himself a working man, and knows how to call out the sympathy and the work of his people. He is their leader—they hold up his hands.

Trinity Church, Highland Park, has paid its floating debt, and is in a good financial condition. This Church is and has long been without a clerical head, but it seems to make but little difference to its prosperity. There are 24 scholars in the Sunday school, and the offering of the scholars was \$77.60.

Grace Church, Hinsdale, Rev. D. F. Smith, had three crowded services on Easter, with most tasteful and abundant floral decorations. Besides the three services at home, Mr. Smith had a service at Lawndale, where Easter was joyously observed.

The Rev. Dr. Gallaudet and Rev. Mr. Mann expect to hold a special service in the interest of the Church Mission to Deaf-Mutes, in Chicago, Sunday, May 11.

QUINCY.

When Dr. Lloyd took charge of the parish at Warsaw, it had been six years without a Rector. A few energetic and devoted lay people had kept up the Sunday school, and there was a lively interest manifested in it. It was realized that it was the seed corn of the Church in Warsaw, and at last it is coming to the earing, not to say the full corn in the ear. Dr. Lloyd has baptized four adults, and, on the 2d of the month, the Bishop confirmed eleven. There are other candidates for baptism, and a new class has been formed for confirmation.

Zion Church, Mendon, where Dr. Lloyd officiates in connection with Warsaw, has been without a Rector eleven years. It still lives, and the little church, built forty years ago, will not hold the people who wish to attend the services. An effort is making to raise \$500, with which to enlarge the church. The Lenten services, both at Mendon and Warsaw, have been well attended.

Special services in the interest of missionary work among deaf-mutes, will be held in St. Paul's Church, Peoria, Monday evening, May 12, by Rev. Dr. Gallaudet and Rev. Mr. Mann, and at Trinity Church, Rock Island, on May 13. From thence Dr. Gallaudet and Mr. Mann will visit Davenport, Des Moines, Council Bluffs and Omaha.

SPRINGFIELD.

The following resolutions were offered by Hon. Mr. Chase, of Peoria, and adopted by the House of Representatives of Illinois, on the 21st day of March, A. D. 1879:

WHEREAS: The House of Representatives of the State of Illinois has learned with regret of the sudden death of the Rev. James DeKoven, D. D., Warden of Racine College; therefore, be it

Resolved, That, in the death of Dr. DeKoven, educational interests have sustained a great loss, society is bereaved of a valued citizen, and the Church of one of its brightest ornaments.

Resolved, That, as a token of our regard, and as an expression of our sympathy at this irrep-

arable loss, the Clerk of the House transmit a copy of these resolutions to the officers of Racine College.

WISCONSIN.

Rev. Dr. Stevens Parker has resigned the rectorship of his parish at Elizabeth, N. J., and will become the agent of the Trustees of Racine College to raise the De Koven Memorial Fund. His resignation takes effect on the 1st of May.

St. Paul's, Milwaukee, was the scene of a brilliant pageant on Easter Day. The Knights Templar in their uniform, kept Easter with the parish, and the church could not hold the congregation. Telegrams in the secular papers speak of it as immense. The service was held in the afternoon.

OHIO.

Bishop Bedell, who has been some months detained in New York by sickness in his family, is at home again, and has entered upon his spring visitation.

Rev. Dr. Bolles has been delivering in Trinity Church, Cleveland, a series of lectures upon the theology of Shakespeare. They have been printed in the local papers, and ought to be collected and published in a more permanent form. They will endear the great dramatist to the student in theology and Divines, and will go far to prove that with a Bible, Prayer Book, Concordance and Shakespeare, a man's library may be considered as thoroughly furnished.

The Missionary Conference, which was to have been held in Columbus, has owing to engagements of Bishop Jagger been transferred to Cleveland, and will be held May 15 and 16. Bishop Bedell will preside.

MISSOURI.

The *Church News* of St. Louis comes to us in a new dress, enlarged and improved. It is what all diocesan papers should be—a newspaper.

The secular papers of St. Louis are giving a series of letters by Rev. Dr. Holland and a Romish priest of the name of Walsh, on the subject of the marriage of Protestants, as viewed by the Roman Catholic Church. The main question is, Does the Roman Catholic Church hold that all marriages not blessed by its priests are concubinages? To that question Dr. Holland strictly holds the priest, and with authority upon authority, quoted from their own standards, he gives an answer which none can gainsay.

TENNESSEE.

The Rev. A. B. Russell, late of the Diocese of Springfield, has taken charge of St. James' Mission, Cumberland Furnace, Dixon Co., Tenn., and all communications should be addressed to him at that place.

ALABAMA.

We have received a copy of the *Selma Times*, and find in it an elaborate history of the city, and of its churches. St. Paul's Church was organized in 1838, and the first edifice was consecrated by Bishop Polk in 1843, he then having provisional charge of Alabama. The parish lived along with varying fortunes until 1865, when the church was destroyed in the burning of the city during "the unpleasantness." It was rebuilt upon a larger scale upon the same lot and was occupied for some years by the parish. But in the progress of the city a new location was necessary. The old church and lot were sold to the Jews, and is now occupied by them as a synagogue. Mean-

while, a larger and finer church was erected, and the congregation has grown largely in members and in means. The new church was first occupied for service Easter, 1875, the Bishop of the Diocese officiating. It is of brick and stone, cruciform, with towers and pointed roof. It will seat about 800 people. The windows are of stained glass, and one of them is a memorial of the late Gen. Wm. J. Hardee. Of the vestrymen of 1838, but one survives, Mr. Ashley W. Spaight. The present Wardens are N. H. R. Dawson, a Deputy in the General Convention, and Capt. R. M. Nelson. The parish has 200 communicants, and is at the present time vacant.

SOUTH CAROLINA.

The Rev. Joseph R. Walker, D. D., the late venerable Rector of the Church in Beaufort, S. C., died in Baltimore on the 2d of April, at the residence of his son, Dr. E. R. Walker. The deceased was born at Uniontown, Penn., on the 17th of May, 1796. He studied under the late Dr. Muhlenberg, in Philadelphia, and was ordained by Bishop White. He began his pastoral life at Chestertown, Md., from which charge he was called to the rectorship of the Church in Beaufort, in the year 1823. His relations with this influential parish continued until, disabled by the infirmities of age, he retired after a rectorship of fifty-five years. In December last he went to Baltimore to spend the balance of his days. He leaves a wife and three children. His remains have been carried to Beaufort for interment.

NORTH CAROLINA.

The church in this Diocese has met a great loss in the death of Judge Battle, who died at Chapel Hill. He was for many years Judge of the Supreme Court, and had occupied many distinguished positions. He was for a quarter of a century or more a Deputy in the General Convention, and, when he died, was perhaps the Father of the House, the Deputy who had seen longest continuous service. The papers of the State pay a high tribute to his character. He was born in 1802, and had nearly reached his three score and ten.

VIRGINIA.

The *Southern Churchman*, one of the ablest of our cotemporaries, has been removed from Alexandria to Richmond. Dr. Spriggs, the editor, has taken a parish in that city, and the paper has naturally followed him. At Richmond, a commercial center, it will have increased facilities, and will doubtless soon show the fruits of them. Not the least of the advantages growing out of its removal will be that it will no longer be shadowed by the Alexandrine theology, and in due time it will come to realize that the Church is suffering from greater evils than the beauty and fragrance of flowers, or the drapery of altars and prayer-desks.

The Vestry of Monumental Church, Richmond, Va., has authorized the publication of the correspondence with the Rt. Rev. Dr. Whittle, on the subject of decorations. From this correspondence it appears that three members of the Vestry refused to sign the letter of their associates, assenting to the Bishop's wishes, and have sent a separate letter with their reasons for declining. The Rector, Rev. J. G. Armstrong, signed the letter, but at the same time protested against the Bishop's authority to forbid the custom

and usages in controversy. A correspondent of the *Southern Churchman* states that while the custom of decorating our Churches with flowers may be a new thing in some of the parishes of Virginia, the Church in Jamestown was thus decorated as early as the year 1610.

PENNSYLVANIA.

On the first Sunday in April, Bishop Stevens visited St. Peter's Church, Philadelphia, Rev. Dr. Davies, Rector, and confirmed fifty-seven, the largest class confirmed by him this spring. St. Peter's is old in years, but in good works it shows the signs of youth. The same day at St. Andrew's Church the Bishop confirmed twenty-seven, Rev. Dr. W. F. Paddock is Rector. At night at the Church of the Resurrection, he confirmed eleven.

April 1, at the Church of the Saviour, Rev. Dr. Farr, Rector, there was a class of twenty-four confirmed, and the next day, at the Church of the Holy Apostles, there were forty-seven confirmed, Rev. C. D. Cooper is Rector. St. Thomas' Church in Philadelphia has lifted its last mortgage, and had a glad Easter.

The will of the late Mary A. Harding has been admitted to probate, and by it \$2,000 goes to the Sunday school of St. Peter's, \$1,000 to rectory fund, \$2,000 to the Home for Aged and Infirm Women, and after some private bequests, the residue of the estate is to go for the support of the daily service in the interest of the schools, and the poor of St. Peter's Church and parish.

NEW YORK.

On Maunday Thursday, Bishop Potter confirmed a class of seventy-five at St. Paul's Chapel, which is in charge of Rev. Dr. Mulchahey. On Good Friday, the large chapel was filled with a congregation two-thirds of which were men. St. Paul's Chapel goes back to the days before the Revolution, and the wisdom of retaining it in the lower part of the city, near the post office and the Astor House, is exemplified year by year. On Easter Day, it was not only filled but packed, and scores upon scores stood in the aisles during the protracted services.

RHODE ISLAND.

St. Paul's Church, Pawtucket, by the will of the late David Lefavour, receives \$2,500 in money, and the homestead estate, which was formerly occupied by the Rev. Dr. Taft, who, for fifty years, was Rector of the parish. The homestead, if we remember aright, was given to the wife of Dr. Taft by Gov. Baldwin, of Michigan, her brother. It afterward came into the hands of Mr. Lefavour, a brother-in-law of Gov. Baldwin, and now reverts to St. Paul's Church. The parish has a fine old church, which has never been spoiled by being modernized, and a handsome rectory.

MASSACHUSETTS.

The Episcopal Theological School, at Cambridge, is in a very prosperous condition, and is rapidly rising to a position of the first-class. Important additions are to be made immediately to its already beautiful group of buildings. By the gift of John A. Burnham, Esq., of Boston, a refectory is to be built with accommodations for a hundred students. Mr. Lawrence will shortly enlarge the dormitory so as nearly to double its capacity, and work has been begun on a new and picturesque house for

the Dean, the Rev. Dr. G. Z. Gray, within the seminary grounds. It is probable that an outside building will have to be hired for temporary use next year. The school has just received a bequest of \$25,000 from the late Robert M. Mason, of Boston, as was noted in our last Boston letter.

NEW HAMPSHIRE.

The discussion by the Rev. Hall Harrison, of St. Paul's School, Concord, of the validity of the Constitution of the Diocese, is attracting wide attention. He does not seem to have left any place for arguments. Granting his facts, his logic is invincible. Mr. Harrison has received many letters from our learned canonists, who realize the importance of the question. We find in the *Independent Statesman*, of Concord, the following quotation from Richard H. Dana, of Boston: "To me, as a lawyer, the position seems strong and well stated. Charitable and church societies of all degrees and sorts ought to be very careful to proceed regularly, for so alone can they preserve the rights of all, and gain the respect of honorable and thinking outsiders." An eminent clergyman of the Church, and an authority on Church laws, proceedings of conventions, etc., writes, says the *Statesman*, "If your facts are correctly stated, you are right, and the Convention is *mad wrong*, so utterly wrong, that not one word can be said in their defense. I write to the Bishop to-day myself, and in the strongest terms. The new constitution is no more the constitution of New Hampshire, than it is the constitution of New Zealand." We need not give the writer's name. It is a case of *ex pede Herculem. Aut Erasmus aut diabolus.*

DAKOTA.

A week or two since, we gave a Sioux inscription on a bell, sent by Meneely & Kimberly to an Indian Church. The sentence was, "Eyanpaha, tuwe nah' on kinhan kuwa eye kta." For the benefit of any of our readers who are not well read in Sioux, we would say that the sentence reads in our own tongue, "Herald, let him that heareth say, come."

Public Opinion.

[THE LIVING CHURCH desire to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editor or not.]

THE ASSERTED PRESENCE OF "THE SACRED HUMANITY OF OUR LORD" IN THE BLESSED EUCHARIST.

TO THE LIVING CHURCH:

Bishop Brechin is reported to maintain such presence and the consequent propriety of its adoration by the following argument:

1. The sacred humanity of our Lord is inseparable from His divine personality; that is, from Himself, so that where it is present, He is present, the one Christ, both God and man.
2. The one Christ, both God and man, where-soever He is present, is adorable.
3. He is present by virtue of the supernatural presence of the sacred humanity in the blessed eucharist.
4. Therefore, in the blessed eucharist, He being present, is adorable.

As Bishop Brechin advances this view of the Saviour's presence in the holy eucharist as a personal opinion merely, and not as the

acknowledged doctrine of the Church of England or of our own church, we take the liberty of questioning its soundness.

We admit his premises, so far as they are embraced in his first two propositions. The third, however, which logically should assert nothing unproved or debatable, in reality *assumes*, without proof, the main question at issue. Therefore, the *fourth* is not a logical or just sequence. The assertion of the presence of the sacred humanity of Jesus in the blessed sacrament, and without proof, is the begging of the essential question. There is such a thing as the presence of the Saviour with His church through the Spirit, or as represented by the Holy Spirit. The Saviour says (John, xiv, 18): "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever. . . . I will not leave you comfortless, I will come to you;" and again (John, xvi, 7): "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;" and again, "When He, the Spirit of Truth is come, He will guide you into all truth." "He shall receive of mine and shall show it unto you." These declarations of the Saviour would seem to lead to the conclusion that His presence with the Church, after His ascension, was to be in the person of the Holy Ghost, the Comforter. If He was ever to remain present with His Church, through His own sacred *humanity*, the presence of the Comforter would apparently be rendered less essential.

The Comforter was not to come until Jesus departed. But if the sacred humanity of Jesus still remained here below, and is localized upon thousands of altars, or shut up in multiplied cabinets, under the light of overhanging lamps, how can He be said to have departed or gone away? The disciples saw that sacred humanity ascend to heaven and found comfort for their bereavement in the presence of the Holy Ghost, the Comforter. And we had supposed that our profession in the Creed, He "ascended into heaven and sitteth on the right hand of the Father, and He shall come again with glory to judge the quick and the dead," was based on the reality of that departure.

To say the least, it can hardly be logical to *assume* the continued presence of the sacred humanity of Jesus upon earth, and without any proof of such presence, to build upon such assumption a plea for eucharistic adoration.

But the Bishop in his third proposition not only *assumes* unproved the presence of the sacred humanity of Jesus at or during the administration and reception of the blessed sacrament, but also that it is present in the blessed eucharist. Now it is certain that the sacred humanity was not present in the eucharist, at which Jesus Himself officiated as priest. At that first celebration of the Lord's Supper, to which every other must conform in all essentials, the sacred humanity of the Saviour was standing or reclining, living and *apart* from the consecrated bread and wine. That sacred humanity was as utterly distinct from the consecrated bread and wine as the senses of men could make any variant things to be. A Saviour yet uncrucified administers the first eucharist as a living priest, and He makes no promise either then or afterward in reference to the character of His presence in that sacrament. Upon what possible

authority, then, can men *assume* a kind of presence in the eucharist now, which did not, and could not, exist then?

The words "this is My Body given for you," do not define the character of such presence when regarded as pronounced by the Saviour Himself as a living priest, and while Himself administering the sacrament. His presence of any kind in the consecrated bread and wine instead of at the administration of the eucharist, is at most but an inference. It is nowhere pledged or promised. For aught we know to the contrary, Jesus may be present by the Spirit only, and through the officiating priest may distribute to the devout recipients the consecrated bread and wine as He did at the first celebration of the sacrament. He may thus make the Holy Communion, to each devout soul, a veritable communion of the body and blood offered for the sins of the world. In the absence of any promise or divine definition, no man has a right to *assume*, without proof, a particular character of presence. The words "This is My Body," are not, under the circumstances, connected with their utterance, any more positive than the declaration of the Spirit that "the lamb, slain from the foundation of the world," was Jesus. The adoration of the lambs who thus represented the Saviour would therefore have been as justifiable as the adoration of the consecrated bread and wine.

Our conclusion, then, is that Bishop Brechin's argument utterly fails, because his third proposition is an *assumption* all the way through, and because it is an assumption of the essential question at issue. If I be asked "Am I not willing then to worship God under whatever form He manifests Himself?" I answer, yes—under any form *created by Himself*, and under which He chooses to manifest Himself, but under no form *manufactured by man*, and under which man only *assumes* that God manifests Himself. This last would be idolatry.

WM. ALLEN FISKE,
Rector St. John's Church,
Nawerville, Ill.

TO THE LIVING CHURCH:

A venerable lady of Bloomington gives you a touching account of the Church of her forefathers, and says that she was confirmed by Bishop Stewart, Lord Bishop of Quebec, in 1822 or 1823. Having myself been confirmed by the same Bishop, and acquainted with him for many years, and having the correct statistics in my possession, I wish to correct a mistake made by the venerable lady in reference to the date of her confirmation. The Rt. Rev. Charles James Stewart was consecrated Bishop of Quebec at Lambeth on the 1st of January, 1826, and died in London on the 10th of July, 1837, in the 63d year of his age. The writer of this was for many years a member of a Church in Canada, the Rector of which was an *eleve* of Dr. Stewart—the Rev. Micajah Townsend. The predecessor of Bishop Stewart was the Rt. Rev. Jacob Mountain. He was the first Protestant Bishop in the Canadas, and was consecrated Bishop of Quebec in the year 1793, at which time there were six clergymen in Lower Canada and three in the Upper Province. The country was then thinly settled, and his visitations very extensive, and he was sometimes helped on his way by Indians in their canoes. He was energetic and laborious in

his work, and to give you a full account of what I have of his work would be more than you would be willing to print. He died near Quebec in June, 1825.

REUBEN TAYLOR.

CHICAGO, Easter, 1879.

I LIKE TO HELP PEOPLE.

A woman was walking along a street one windy day, when the rain began to come down. She had an umbrella, but her hands were full of parcels, and it was difficult for her to raise it in that wind.

"Let me, ma'am; let me, please," said a bright-faced boy, taking the umbrella in his hands. The astonished woman looked on with satisfaction, while he managed to raise the rather obstinate umbrella. Then taking out one of those ever-handly strings which boys carry, he tied all the parcels snugly into one bundle, and politely handed it back to her.

"Thank you very much," she said. "You are very polite to do so much for a stranger."

"Oh, it is no trouble, ma'am," he said, with a smile; "I like to help people."

Both went their ways with a happy feeling in the heart, for such little deeds of kindness are like fragrant roses blossoming along the path of life.

We all have our chances day by day, and shall one day be asked how we have improved them. Almost any one likes to be helped in any difficulty. Are we all as fond of helping others over the hard places? If we take the golden rule for our guide, we shall not only make a great many people glad they have ever known us, but we shall ourselves be glad in heart.—*Child's World*.

A BIRD'S WING.

Did you ever look at a bird's wing carefully, and try to find out from it the way in which it is used? People usually suppose, either that a bird flies because it is lighter than the air, like a balloon, or that it rows itself along as a boat is rowed through the water. Neither of these suppositions is true. A bird is not lighter than the air, and does not float; for when a bird is shot on the wing it falls to the ground just as quickly as a squirrel. On the contrary, a bird flies by its own weight, and could not fly at all if it were not heavier than the air. * * *

Look at a quill-feather, and you will see that, on each side of the central shaft or quill, there is a broad, thin portion, which is called the *vane*. The vane on one side of the shaft is quite broad and flexible, while that on the other side is narrow and stiff; and by looking at a wing with the feathers in their places, you will find that they are placed so that they overlap a little, like the slats on a window-blind. Each broad vane runs under the narrow vane of the feather beside it, so that, when the wing is moved downward, each feather is pressed up against the stiff narrow vane of the one beside it, and the whole wing forms a solid sheet like a blind with the slats closed. After the down-stroke is finished, and the up-stroke begins, the pressure is taken off from the lower surface of the wing, and begins to act on the upper surface and to press the feathers downward instead of upward. The broad vanes now have nothing to support them, and they bend down and allow the air to pass through the wing, which is now like a blind with the slats open. By these two contrivances—the shape of the

wing, and the shape and arrangement of the feathers—the wing resists the air on its down-stroke and raises the bird a little at each flap, but at each up-stroke allows the air to slide off at the sides, and to pass through between the feathers, so that nothing is lost.—*St. Nicholas*.

WHERE OUR FORESTS GO.

To make shoe-pegs enough for American use consumes annually 100,000 cords of timber, and to make our lucifer matches 300,000 cubic feet of the best pine are required every year. Lasts and boot-trees take 500,000 cords of birch, beech and maple, and the handles of tools 500,000 more. The baking of our bricks consumes 2,000,000 cords of wood, or what would cover with forest about 50,000 acres of land. Telegraph poles already up represent 800,000 trees, and their annual repairs consume 300,000 more. The ties of our railroads consume annually thirty years' growth of 75,000 acres, and to fence all our railroads would cost \$45,000,000, with a yearly expenditure of \$15,000,000 for repairs. These are some of the ways in which American forests are going. There are others; our packing boxes for instance, cost, in 1874, \$12,000,000, while the timber used each year in making wagons and agricultural implements is valued at more than \$100,000,000.

TRUST A BOY.

During the session of our General Convention in Boston, the Bishop of Louisiana, in crossing the common, met a boy whose face he fancied, and, calling to him, asked him if he had anything to do just then, to which he replied, "No." "Are you a good boy?" The little fellow scratched his head and replied: "I am not a very good boy; I cuss a little sometimes." That candid answer inspired the Bishop with confidence, and he then said, after giving his name and address, "I want you to go to a certain place and get a bundle for me, and bring it to my hotel. There will be a charge of \$8; here is the money to pay it, and half a dollar which you will keep for doing the errand." On his return to the hotel, the Bishop's friends laughed at him for his credulity, telling him that he would never see the boy or the bundle or the money again; but in half an hour, the young chap returned, bringing the bundle and receipted bill for \$8.50, the Bishop having made a slight mistake as to the amount due. "How did you manage to pay the extra half dollar?" he inquired. "I took the money you gave me for the job. I knew you would make it all right." And "all right" it was made, and I have no doubt that the confidence that was reposed in that boy because of his truthfulness, will do him good as long as he lives.—*Bishop Clarke*.

THEIR OWN CHILD.

Bishop Griswold, it is said, was a great wit, as well as a great mathematician, and was accustomed to use his wit for good purpose. He was once preaching before a large and promiscuous audience upon the Divine origin of Episcopacy. His congregation were, of course, wholly Presbyterians and Congregationalists. As he drew near the most critical point in his argument, he paused a moment as if to gather up his forces, left his paper, and launched the fol-

lowing most characteristic illustration. It would be well for our readers to remember it:

"My brethren, we are told very confidently that the primary and apostolic Church was Presbyterian or Congregational through all its borders—not an Episcopalian known there. But those who tell us this, are candid enough to admit that, by the beginning of the fourth century—in the times of the Council of Nice, which sat A. D. 325, the face of Christendom had changed entirely. Now there was not a Presbyterian or Congregationalist remaining. Episcopalians, and Episcopalians only, were to be found in the Church's fold. These things being so, and for argument's sake, we are willing to admit them, it inevitably follows that Presbyterians and Congregationalists are the authors of Episcopacy, and it certainly does not become them to repudiate a child of their own begetting!"

HOW A CHURCH WAS FILLED ON SUNDAY EVENINGS.

The second service on Sunday in a certain parish was poorly attended. People thought they could not come out twice.

The Vestrymen talked the matter over. Their talk resulted in a pledge to each other that they would never absent themselves, willingly, from the evening service, and they would urge every one they saw to plan for a second attendance.

The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they determined to set them the example of an earnest devotion to spiritual concerns. They began going twice a day the Sunday after.

The young men talked it over. They concluded that it was their duty to attend both services, and to bring at least one young man with them.

The young ladies talked it over. They thought that if they could go to a concert or a party at night, it could not do them any harm to be at Church after sunset. They decided that they would all go regularly, and take each a young man with them.

The minister did not know what to make of it. He began to flatter himself that he was a latent Spurgeon. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular Church in the city.

MR. PUNCH described some of the Ritualists of the lower order after this fashion: High Church Housemaid to Low Church Cook—"Lor, Cook, how can you sit an' listen to a man as wears nothin' but black alpaca! You should have seen our young priest this morning! He had on a black silk skirt with a white cambrie tunic trimmed with real Walansheens lace as missis give him; a narrer 'igh-art green scarf round his neck; and when he folded his arms across his buzzum, with his 'air parted down the middle, oh, he looked puffedly lov-e-ly!"

THE late Mr. McNab, curator of the Edinburgh Botanic Garden, was once taken to see Dubufe's painting of Adam and Eve, and was asked for his opinion. "I think no great things of the paint," said the great gardener. "Why, man, Eve's temptin' Adam wi' a pippin of a variety that wasna known until about twenty years ago!"

The Living Church.

CHICAGO, APRIL 19, 1879.

SAMUEL S. HARRIS, D. D., } - - Editors.
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THE LIVING CHURCH.

A WEEKLY NEWSPAPER, published at Chicago, in the interest of the Protestant Episcopal Church in the United States.

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IT IS OUTSPOKEN.

IT IS NON-PARTISAN.

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WHAT IS THE CHRISTIAN FAITH?

I. (1). By many devout men of the sixteenth century it was taken for granted that the Reformation, if successful, would be destructive of Christianity. It is not to be supposed that men like Sir Thomas More, for example, confounded the *doctrina Romanensium*, or the vulgar Romanism of their day (including its sham miracles, and lying legends, its half-idolatrous masses, its doctrine of purgatory, pardons, and indulgences, and its pretenses of papal prerogative), with the Christian Faith in which they lived and died. Some of these things they would have gladly seen removed by competent authority. But, taken as a whole, the Christian faith and the popular version of it had become so blended that they dared not boldly discriminate the Christianity of Christ from the current popular theology. When the Reformers did so, most of their work was necessarily destructive, and to many worthy men the issue seemed to be: Either, on the one hand, to abandon Christianity; or, on the other hand, to abide by and maintain the actual system which they found to be in fact prevailing.

(2). A very similar experience was that of earnest-minded, pious Puritans when the re-action against Puritanism set in. Trained to regard the facts of Christianity as part of the stern philosophy of Calvin, it seemed to them that Christianity and Calvinism were so united with each other, and dependent on each other that, if one fell, both must fall. Hence, many who otherwise would very gladly have surrendered Calvinistic theology, felt bound to stand by it, or else abandon Christianity along with it. Many more boldly accepted the alternative, and gave up Calvinism and Christianity together.

(3). It is in much the same way that thousands of persons have been repelled from the Christian religion by the vulgar, materialistic and merciless doctrines of death, hell, and eternal judgment which have been so vehemently asserted by self-constituted

expositors of Christianity. These doctrines have been repudiated with a shudder of abhorrence by many gentle souls, who had been trained to look upon them as essential elements of Christian faith. Hence, they have recoiled from Christianity itself, and gone into the ranks of its opponents; seldom pausing to inquire whether the popular *doctrina damni* was, in fact, a part of Christianity.

(4). To much the same cause we must refer the alienation of so many scientific men from sympathy with Christianity. It has been assumed by Christian teachers and expositors that the Bible was meant to be an authority in matters of science; and, furthermore, that their own interpretations of biblical science were infallibly correct. Hence, at every step made by the scientist, he has found himself opposed, denounced, and condemned as an infidel by recognized representatives of Christianity. So it was with the fathers of modern astronomy three centuries ago; so it has been with the investigators of geology in the nineteenth century; so, to far too great an extent, it still is in the investigation of the theory of evolution, where the question is not necessarily *whether* God creates, but *how*. Over and over again the representatives of Christianity have said to men of science: If you hold or teach such and such things, you deny the Christian religion. *E pur si muove!* The scientific men have gone calmly on and proved the obnoxious facts. Can it be wondered if, in proving them, they, too, believed that they had disproved Christianity?

(5). We have heard very much of the general defection from the Christian faith which has taken place among the Protestants of Germany under the influence of the rationalistic critics of the Holy Scriptures. But how did this thing begin? The simple fact is that, throughout all Germany and by all Protestants, a certain theory of a divine verbal dictation of the very words of Holy Scripture, or of a mechanical guidance of its human penmen, and of a miraculous preservation of the sacred text, was universally accepted as an elementary doctrine of Christian faith. The progress of science last century seemed to have made it impossible to reconcile certain parts of the Bible, literally understood, with the existing state of knowledge; and the devout purpose of the first "rationalists" was to reconcile the Bible with scientific fact and "rational" deductions therefrom. Partly in connection with these laudable efforts, and partly as their consequence, critical investigation of the Books of Scripture, begun with intense interest, were continued with enormous industry and wonderful ability. What was the result? Why, this: that almost the entire body of German Protestant theologians have long ago abandoned the mechan-

ical and dictation theories of inspiration which they had been trained to regard as an elementary idea of Christianity. Once again we ask, Is it to be wondered if many of them and their people, too, proceeded to abandon the divine authority of Christianity itself, bound up, as they believed it to have been, with theories of inspiration which they could not possibly believe?

II. Referring now to the question, What is the Christian faith? we are ready to glance at the foregoing observations, and to reach at least some negative conclusions:

(1). Christianity must be something very different from the *doctrina Romanensium* of the sixteenth century and the popular (or the scholastic) theology of the middle age. Christianity existed many ages before mediævalism of any kind had been evolved by the peculiar intellectual conditions of its time.

(2). For a similar reason it is that Christianity is not to be confounded with the Calvinistic system of philosophy which was held, to some extent, by St. Augustine as a private opinion, but which no one ever dreamed of making an integral part of Christianity itself before the sixteenth century.

(3). There is nothing concerning which the early Christian Church was more solemnly and reverently silent than "the doctrine of the last things." Deep as were the views of sin, and its inevitable penalties, and the eternal judgments of the Judge "Who cometh," that were entertained by individual fathers of the Church, the Church itself never thought to put these awful thoughts into the rigid form of dogmas of the Christian faith. Unless, then, we are ready to assume that primitive Christianity was not true and sufficient Christianity, we must conclude that the atrocious and presumptuous utterances of a later date are no true part of Christianity, however they may have been used by Romanists or Protestants.

(4). With equal promptness we may banish from our minds the thought that Christianity is pledged to any theories of physical science predicated upon any *a priori* theories of Holy Writ. This only it declares, that there is One God Almighty, and that He alone is "Maker of heaven and earth, and of all things visible and invisible." Of the question *how* he made the physical world—whether by mechanical impulse or according to the method of an orderly divine growth, such as we see proceeding now in this world and in all worlds—this the primitive Church of Christ never decided, never considered. It is a fact, nevertheless, that St. Augustine of Hippo suggested the idea of continual creation by continuous evolution long before the days of Mr. Darwin; but the opinions even of an Augustine are not Christianity; and, whether right or

wrong, Christianity has never made itself responsible for any scientific doctrine further than as we have stated it above.

(5). In a recent article we showed how little Christianity depends for its support on theories of Scripture inspiration, and how little the research of modern critics has affected its authority or really impugned its truth. If men, therefore, have been led to give up Christianity because they have been forced to give up certain theories concerning Holy Scripture, their apostasy has been occasioned by a sad misapprehension. No such formal theories ever formed a part of the authoritative utterances of the primitive Church of Christ. They have been merely individual opinions, or, at most, provincial doctrines. They have never been, in any sense, essential parts of Christianity; and Christianity as such is not, and never has been responsible for any of them.

III. (1). In view of what has just been said it seems to follow that the cause of Christianity has suffered grievously from the misunderstandings and misrepresentations of its own expositors. In every age they have been crying "Lo, here is Christ, and lo, he is there," and yet the true Christ has been hidden from their eyes. Now the low, superstitious vanities of mediæval Romanism, anon the grim philosophy of Calvin, or again unauthorized and fearful notions of the world to come, or theories of physical science erroneously derived from Holy Scripture, or the unreasoning bibliolatry which made the Word of God a sort of magical fetich, have been set forth in turn as necessary and essential parts of Christianity; men who did not hold these things have been denounced as heretics or infidels: and hence, when men could hold these things no longer, they have thought themselves compelled to part with Christianity. And all the while true Christianity was none of these things and was responsible for none of them!

(2). We have taken it for granted that primitive Christianity was true and sufficient Christianity. Now, we need not enter into any laborious examination of primitive Christianity. It is not needful to examine the voluminous writings of the ancient Fathers. The process is an infinitely simpler one than that. After the age of persecution had gone by and Christianity was openly acknowledged as the faith of civilized mankind, it became necessary that its fundamental and essential articles should be set forth, so that conditions of communion might be everywhere alike; and this was done at the great Council of Nicæa. No one there pretended to tell what Christianity *ought* to be; the Council asked for nobody's opinions, and concerned itself with nobody's philosophy of Christianity. The question asked of the 318 Fathers gathered from all provinces of Christendom was simply this: What is

the Christianity maintained in your respective churches as delivered to them from the apostles and the apostolic men who have preceded you? Their answer was expressed in a brief Creed or "Symbol"; and unless "the gates of hell had prevailed against" the Church of Christ contrary to His promise, this consentient answer of the universal Church of Christ, so given by its chosen representatives, must have been the truth. Within a few years more, however, new necessities arose, and once again the testimony of the Universal Church was asked and given at the Council of Constantinople, which appended two or three lines only to the Nicene Creed. This addition was at once adopted everywhere throughout the Church, not as a new thing, but because it testified to the acknowledged Christianity of universal Christendom. Thus Christianity, so far as doctrine is concerned, was plainly defined by the only competent authority; that is to say, by Councils representing every part of Christendom, and whose decrees were afterward received by the universal body as the very "faith once delivered" to the apostolic churches and preserved by all. The Creed thus set forth and maintained by the Universal Church of Christ is to be found in every prayer-book, in the formula commonly called the Nicene Creed. This, beyond all question, is the Christian Faith of the primitive Church of Christ, and unless Christianity can change its doctrines, it remains the Christian Faith to this day.

(3). But is it the whole of doctrinal Christianity? Does it contain the whole essential fundamental doctrines of the Christian faith? Of this there can be no doubt. When heresies arose subsequent to its publication, there was never one of them, however subtle, that could not be detected by its variation from the Creed. The only chance for heresies to be admitted under it was to add to it, and so deprave its articles, and this the Council of Chalcedon peremptorily forbade. The Creed, having been read before the Council, it was decreed "that it shall be unlawful for any one to produce, or write, or compose, or devise, or teach any different faith; but that those who shall presume to concoct a different faith, or to offer or teach, or propound a different creed, shall be deposed." Thus, then, in the most emphatic manner, did the primitive Church declare not only that the Christianity of Nicæa and Constantinople was verily true, but that the creed adopted there was so sufficient and complete an exposition of the Christian faith that any additions to it would be dangerous to Christianity itself. Would that the representatives of Christianity in later ages had been as wise as the Fathers of Chalcedon!

(4). This act of the Council of Chalcedon was the last act of the undivided Church

of Christ, touching matters of doctrine. Not long afterward began the great schism between the churches of the East and West, and since that time the acknowledged representatives of the whole Church of Christ have never met in council. The providence of God which kept his church united till the whole faith had been declared and guarded from corruption, has since then kept its parts asunder, and thereby, perhaps, prevented depravation of the very Creed itself.

(4). It was to primitive Christianity as held in the primitive Church, and set forth by primitive councils that the Church of England professed to have returned in faith and practice in her glorious Reformation. She solemnly repudiated Romish novelties. She never authorized the manufacture of a brand-new Christianity (?) like that of Calvin. She has no responsibility for the irrational or cruel theories of popular religion on any subject. She holds the saving faith once delivered to the Saints. She holds the Christianity of Nicæa, Constantinople and Chalcedon to be true. She regards their Creed as the authorized and sufficient statement of essential doctrine. She adds nothing to it. She takes nothing from it. She tells her children this is Christianity—this is the Christian faith!

(5). So says our own Church in America, thank God, and so, with all our hearts, say we. And now, if our readers will glance back at the ingenious travesties of Christianity which Christian teachers have set forth, and if they will consider how unauthorized additions to the Christian faith have drawn myriads of men into antagonism with Christianity, and if they will reflect on the security and peace of mind amidst the questions of the day with which the children of the Church can rest in the simplicity of catholic faith; they will, perhaps, appreciate more than before, the privilege of their inheritance as members of a catholic church of Christ. Look over the whole range of the attacks now made upon religion. Which of them affects us? Not one! The storm may rage all round us, but the citadel of faith stands firm; nay, unassailed, for it is founded on the rock of ages, not upon the shifting sands of individual opinion.

And yet, and yet, is it quite certain that the members of our Church in general would give an instant and intelligible answer to the question, What is the Christian Faith?

NOTHING can be more painful to the feelings of a minister when he comes to water his flock than to find that many of them are not at the well.—*William Jay.*

If the way to heaven is narrow, it is not long; and if the gate be strait, it opens into endless life.—*Bishop Beveridge.*

Our Book Table.

[The figures appended to each notice under this head are used to indicate the number of subscriptions to THE LIVING CHURCH, fully paid, for which the book will be sent gratuitously to the canvasser.]

A CURIOUS AMERICAN MYTH.*

This large and handsome volume will be a permanent monument of the unwearied diligence, the indefatigable patience, and the conscientious accuracy of the reverend compiler of its contents. From old Colonial records, from minutes of Quaker-meetings, from the records and correspondence of the S. P. G., from old sermons, letters, deeds, wills, accounts and memorandums, from the minutes and other documents of St. Mary's Parish, Burlington, and from the biographical, historical, and ecclesiastical monuments of the Bishops, Conventions and Committees of the Diocese of New Jersey, everything appears to have been gathered that could cast light on the "History of the Church in Burlington." The arrangement of this vast amount of matter has been well done. As an editor, Dr. Hills deserves as much praise as he has earned as a compiler; and his book is thoroughly readable and enjoyable. The reader finds at the beginning much curious and interesting information, while the latter portion of the volume brings "him to the deeply earnest and exciting memories of the episcopate of that "great-hearted shepherd," Bishop Doane. Though every page of Bishop W. C. Doane's "Life" of his father is familiar to us, we have lingered long over the extracts borrowed from it by Dr. Hills to describe the "Holy Dying" of that noblest of our mitred line. Any Churchman will be well repaid for a perusal of this volume. No one who pretends to accurate knowledge of the history of the American Church can afford to be without it.

But while we thus do ample justice to Dr. Hills as a compiler and as an editor, we are obliged to think that as an antiquary, he is not free from the fatal fondness of his class for the discovery of an ancient mare's-nest. To the genuine antiquary it is impossible to see in the cabalistic letters

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nothing more extraordinary than "Bill Stumps, His Mark;" and it is always at his own peril if any unbelieving Edie Ochiltree interrupts the discourse of an antiquarian Monkbaron, when pointing out the vallum of an imaginary Roman Prætorium, with the rude remark "Prætorium here, prætorium there, *I mind the biggin' o't!*" But seriously, it seems to us that Dr. Hills has committed himself to one of the idlest of antiquarian myths, and that not only on the flimsiest possible evidence, but in spite of the clearest evidence to the contrary, which he has himself supplied in his own book.

*HISTORY OF THE CHURCH IN BURLINGTON, NEW JERSEY; comprising the Facts and Incidents of nearly Two Hundred Years, from original, contemporaneous sources. By the REV. GEORGE MORGAN HILLS, D. D., Rector of St. Mary's Parish, and Dean at the Convocation of Burlington. 8vo, pp. 750. Trenton, N. J.: William Sharp, Printer. And for sale by the Author. (5.)

The myth in question is thus ostentatiously set forth in the dedication of the work.

This Volume
Is inscribed to the Memory of
The REV. JOHN TALBOT, M. A.;
Founder and first Rector of the Church in
Burlington.

Who, after twenty years of missionary toil
With ceaseless but ineffectual entreaties
That a Bishop might be given to America,
Was, induced to receive consecration
From a line of Non-Jurors in England;
And returned to Burlington,
Where, after three years more of Ministration,
Followed by two of Inhibition,
He died, and was Buried
Within the Walls of the Church which he built,
November, A. D., 1727.

The reader will observe the positiveness with which the consecration of Talbot as a Non-Juring Bishop is asserted in this dedication, and the same assertion is everywhere made with equal positiveness in the work itself. Will it then be credited that the evidence for the statement is such as no court in the world could admit if it were made the ground of any legal claim; and, furthermore, that its truth can only be conceded on condition of our holding Talbot to have been a hypocrite, a dissembler, and a direct prevaricator during all the latter years of his life?

I. It is a little singular to observe that Dr. Hills does not cite in full the statement of Percival concerning the supposed consecration of Talbot, on which his whole case turns; and it is no less singular to find that he himself admits it to be erroneous in two capital points. Percival says that there had been a greivous quarrel among the non-jurors, certain of them demanding changes in the liturgy to which the others would not consent. Thereupon, Taylor *alone* proceeded to consecrate Dr. Robert Welton, the deprived Rector of Whitechapel; after which, "in 1723-4," Taylor and Welton together consecrated John Talbot.

Now, in the first place, the testimony of Percival on the consecrations of the Non-Jurors cannot be rated very high. He himself speaks of his details as mere "memoranda" "drawn partly from some curious printed documents in his own possession, and partly from information furnished by "two clergyman who were not adherents of the Non-Jurors. The evidence of pamphlets published at a time of eager controversy, by persons whose very names are now unknown, may have been great or small in Percival's time; but in ours it is worthless. The same may be said of the indiscriminate "information" of the two clergymen of whose means of knowledge we are not advised.

Secondly, if we allow the consecration of any John Talbot to have taken place at all, there is nothing whatever to identify him with the Rector of Burlington.

Thirdly, it is absolutely certain that John Talbot of Burlington was not consecrated "in 1723-4," since *he was not at that time in England*, but at home in America, where he had been continuously for a year before.

Fourthly, neither John Talbot nor anybody else was consecrated by Taylor "in 1723-4," since *Taylor died in December, 1722.*

Fifthly, there is not one particle of direct or documentary evidence besides the above to show that John Talbot, of Burlington, was ever consecrated by anybody!

II. Of indirect evidence there is but one particular. The will of Mrs. Talbot, widow of John Talbot, is signed

Her
ANNE a TALBOT.
Mark;

and is sealed with a seal bearing in script letters, the name *J. Talbot* surmounted by a miter. It is assumed, as a matter of course, that this is an episcopal seal, and that it was the official seal of John Talbot of Burlington.

Now, in the first place, there is not a particle of evidence that John Talbot, of Burlington, ever used or ever saw this seal; the only seal he is known to have used on any occasion being a very different one.

Secondly, the seal used by Mrs. Talbot might possibly have been an episcopal seal belonging to some deceased Bishop of her husband's family.

The episcopal seal of J. C. Talbot, the present Bishop of Indiana, may be expected to become an heirloom in his brother's family. But if, a century hence, the widow of some great-grandnephew of Bishop Talbot were to seal her will with his episcopal seal, that act would hardly prove that her husband had been consecrated as a Bishop by some of the spiritual progeny of Bishop Cummins!

Thirdly, it is by no means certain that the seal is an episcopal seal at all. The miter which it bears may have been regarded merely as a Church device which an earnest man, and, particularly, a clergyman surrounded by dissenters, might well be pleased to put upon his seal as a token of his loyalty to the Church's divine order.

Fourthly, to say the least, the use of a seal after his death, and which there is no evidence that he ever saw, is a rather flimsy proof of his previous consecration by the Non-Jurors.

III. The evidence to the contrary is simply overwhelming.

(1.) *Talbot's enemies, and they alone, and only through enmity*, sought, from the first, to fasten on him the imputation of disloyalty to the government, and of sympathy with the Jacobites and Non-Jurors; but nothing could be more unequivocal than his asseverations to the contrary. In October, 1715, writing to the Bishop of London, he declares himself to have been "a Williamite from the beginning;" refers to the records of the admiralty for evidence that he has taken "all the oaths that were necessary to qualify" him for service as an English Rector, and a Colonial missionary; and he prays the Lord to rebuke "the evil spirit of lying and slander" by which the Church has been assailed in his person. (p. 142.)

(2.) In the same year he repels an accusation of Jacobitism in a letter to the S. P. G., with all the solemnity of an oath, thus: "To be an accuser is bad, to be a false accuser is worse, but a false accuser of the brethren is literally a devil. I make no difference, for I call God to witness, I know no soul in the Church of Burlington nor in any other Church I have planted; but is well affected to the Protestant Church of England and present government in the house of Hanover; therefore, he that accused us all of being Jacobites hath the greater sin." (p. 144.)

(3.) In 1717 he was again accused of disloyalty and of refusing to take the oath to King George, but he must evidently have once more satisfied the S. P. G. on this

head, since he continued in their employ as a missionary till 1720 when he went to England. He then received a signal proof of high esteem. Archbishop Tenison had left a legacy for the settlement of Bishops in America, of which the interest, in the mean time, was to be given to missionaries who had "taken true pains in the plans committed to their care by the S. P. G." The interest on this legacy was given to Mr. Talbot.

(4.) During more than two years that he passed in England, there is not a single sign that he had any communication with any of the Non-Jurors, while it is abundantly proved that he remained entirely in harmony with the S. P. G., and canonically subject to the Bishop of London. Moreover, his pension from the Tenison legacy could only have been obtained, and it actually was obtained, on his sworn statement that he was "of the Province of Canterbury," a statement which would have been a treason and a perjury if he had been actually in communion with (and, much more, if he had received episcopal consecration from) a party which denied the rightful jurisdiction both of the Bishop of London and of the Archbishop of Canterbury.

(5.) He returned to his mission, still in the service of the S. P. G., and professing canonical submission to the See of London. After his return he corresponded both with the Society and with the Bishop precisely as before, and *he never, by any word or act of which there is a shadow of evidence, either claimed the rank or performed a single function of the episcopal office.*

(6.) Three years after his return he was again *accused by his enemies* of being a Jacobite, with the addition now of the charge that he pretended to episcopal authority and jurisdiction (as Welton undoubtedly did), and at length the malice of his enemies, some of whom were despicable enough, prevailed against him so far as to secure his discharge from the employment of the S. P. G. Shortly afterward, he was commanded by the Governor of the Province to "surcease officiating in" the church at Burlington. Dr. Hill's technical statement that he was "inhibited," that is forbidden by *ecclesiastical* authority to officiate, is entirely without foundation. Misled by the slanderous reports of his disloyalty to church and realm, etc., the S. P. G. withdrew his stipend, and the Governor of the Province forbade his officiating at Burlington, but he was never "inhibited" by any ecclesiastical authority whatever. It was in vain that poor Talbot denied the accusations against him in an appeal to the Bishop of London: "I understand by letters from some friends in England, that I am discharged the Society for exercising acts of jurisdiction over my brethren, the missionaries, etc. This is very strange to me, *for I knew nothing about it, nor anybody else, in all the world.* . . . So I hope you will do me the right to let me be *in statu quo*, for indeed I have suffered great wrong for no offense or fault at all that I know of; a long, long penance I have done for crimes, alas! to me unknown." If John Talbot was capable of using language such as this by way of evading the charges against him, he richly deserved all that had happened to him; for, in that case, he had been a traitor to his Church and a hypocrite to his Bishop

for years past, and he was now a conscious and deliberate prevaricator. We believe him, on the contrary, to have been a true and worthy man, who was generally and deservedly beloved, and who was equally incapable of hypocrisy in conduct and of duplicity in speech. Hence we cannot believe the charges trumped up by his enemies and always in act and word denied by himself. In other words, we utterly disbelieve the charge trumped up against him by his enemies that he was a Non-Juring Bishop. There are other points of this curious ecclesiastical myth to which our space forbids us even to allude. We have said enough, perhaps, to lead others to make a more complete examination of the subject, and to make further acquaintance with Dr. Hills' excellent book.

THE STUDENT'S COMMENTARY ON THE HOLY BIBLE. Founded on the "Speaker's Commentary." Abridged and edited by J. M. Fuller, M. A., Vicar of Bexley Kent; formerly Fellow of St. John's College, Cambridge. in six volumes. Vol. I, 800 pp. 462, New York: E. P. Dutton & Co., Chicago: W. G. Holmes, Publisher and Bookseller

It has been frequently objected to the "Speaker's Commentary," that it is unnecessarily critical for the ordinary reader, and not sufficiently so for the advanced student. There is a large and growing class of readers for whom these very objections prove the work in question to be peculiarly adapted, and for that class of persons the "Speaker's Commentary" is unquestionably recognized as one of the foremost works before the English speaking public. But to say nothing of professional students, whom no one work can ever be expected to satisfy, it is certainly true that, for the average Bible reader, and the Bible class and Sunday-school teacher, a smaller and less costly work than the "Speaker's Commentary," and one which should give facts, rather than disquisitions, results, rather than processes, is still a desideratum. For such a work we are told the demand has become so urgent as to call for the publication of "The Student's Commentary," of which the first volume (containing the Pentateuch), is before us. It is an *abridgment of the "Speaker's Commentary"*; and after a careful examination of it, we can conscientiously commend it. It contains all the matter of the larger work which is really valuable to the persons we have indicated. The introductions to the several books are masterpieces of lucid condensation. The text is clearly printed, and well arranged by paragraphs. The poetical parts are printed so as to represent the parallelisms of the original. The commentaries, brief as they are, include a vast amount of information, and cannot but be very useful. In short, the publishers and the laborious compiler have done a good thing, which we trust the public will appreciate.

Communications.

NEW TESTAMENT WORDS RESPECTING THE LORD'S SUPPER.

II.

At the institution. The words our Lord used at the institution of His Supper are the following:

"Jesus took bread, and blessed, and brake, and gave to the disciples, and said, Take,

eat; this is my body, which is broken for you: this do in remembrance of me. And he took the cup, and gave thanks, and gave to them, saying, Drink all ye of it; for this is my blood of the new covenant, which is shed for the many for the remission of sins." Matt., xxvi, 26-28; 1 Cor., xi, 24.

(a) At Capernaum, our Lord calls Himself "flesh and blood." In Jerusalem, He calls himself "body and blood." How do the names differ? Flesh and blood is our Lord's *human nature*. Body and blood is His human nature slain as *an atoning sacrifice for sin*. Under the old covenant, each "heart brought into the sanctuary for sin" was "body and blood." (Heb., xiii, 11.) In the new covenant, Jesus, "the one sacrifice for sins" (Heb., x, 12), takes the place of the sacrificed hearts (verse 13). Because he is this substituted sacrifice, He calls Himself "body and blood," when he thus says, "This is my *body*, which is *broken* for you. This is my *blood*, which is *shed* for the many, for the remission of sins."

(b) "Is broken, is shed." Does the present tense decide that the breaking and the shedding were *at that very instant*? Our Lord answers this question. Foretelling His crucifixion "*two days*" before the event, he says, "The Son of man is delivered." (Matt., xxvi, 2.) He uses the present tense for the certain future. (1.) The breaking and the shedding, our Lord decides, *did not occur* at the instant He said "Is broken, is shed," but *two days* after!

(c) When the Lord affirms of the bread, "This is my body," and of the wine, "This is my blood," does the word *is* denote *representation* or describe *identity*? We refer the decision of the question to our Lord Himself.

"The manna is the bread which cometh down from heaven. (John vi, 49, 50.)

The manna was "a small round thing, as coriander seed." (Ex., xvi, 14; Num., xi, 7.) "The bread which cometh down from heaven" is our Lord Himself. "*I myself am* the bread which came down from heaven." (John, vi, 51.) Between manna and our Lord *identity* is impossible. *Representation* is the only possible relation the manna can bear to our Lord. The manna *represents* Him "the bread which cometh down from heaven." The word "*is*" in John, vi, 51, can have no other meaning than *represents*.

Our Lord's own definition of "*is*," in John vi, 51, the laws of interpretation require us to apply to the word "*is*" in Matt., xxvi, 26-28. A word, when defined carries its definition into every other place where the word occurs, unless the context refuses to receive the definition. In Matt., xxvi, 26-28, the context does not refuse to accept *represents* as the meaning of "*is*" "This *is* my body." This *represents* my body. "This *is* my blood." This *represents* my blood.

Instead of refusal in the context to accept *represents* as the meaning of "*is*" in Matt., xxvi, 26-28, the *identity* of "manna" (John, vi, 49), and "bread" (Matt., xxvi, 26), and the *identity* of the *person*, "This which cometh down from heaven" (John, vi, 50), and the *person*, "My body, my blood" (Matt., xxvi, 26-28), *demand*s for "*is*," Matt., xxvi, 26-28, *identity of meaning* with "*is*" of John, vi, 50.

This, then, is a demonstration. The word

"is" in Matt., xxvi, 26-28, cannot possibly have any other meaning than represents.

Panem, quo ipsum corpus suum representat.
The bread, by which He represents His own body.
—Tertullian, Second Century.

Vinum, quo Christi sanguis ostenditur.
The wine, by which the blood of Christ is represented.—Cyprian, Third Century.

WHAT OF IT?

TO THE LIVING CHURCH:

A Roman Catholic Bishop and a clergyman of the Protestant Episcopal Church have recently been trying to settle their religious differences by determining, in newspaper articles, which communion is receiving the larger accession from the other. The former seems to think few, either priest or people, are leaving his Church, while large numbers are coming thereto from the Church of England. Be it so, what of it? On the other hand, his opponent is confident of the very reverse—is sure that few are leaving the Anglican Communion for Rome, and that many are traveling, theologically, in the opposite direction. Again, I ask, if so, what of it? Is it mere matter of "ayes and noes" that divides the two communions? Is any "majority" vote going to settle the questions which for three centuries have separated the two churches? Suppose a score of lords and ladies "of high degree"—a half-dozen of poets, and a few hundred clergymen, more or less—it matters not how many—have, in a few years past, left the English Church and gone to the Church of Rome. Will such change blot out the remembrance of Smithfield and St. Bartholomew? Will it eventuate in showing us that Ridley and Latimer and Cranmer, with the whole "noble army" of Reformation Martyrs were but heretics, fanatics or fools? We trow not. Were two-thirds of England's Bishops and Priests to enter the Roman fold to-morrow, would the imagined exodus settle the truth of the infallibility dogma, or that of the immaculate conception? Certainly not. This talk of numbers and majorities in religious matters is an impertinence. We all know when—before there was, theologically, any Rome, or Geneva or Lambeth—"the number of the names was about an hundred and twenty" of those adhering to the truth of the Gospel. Millions upon millions, Jews and gentiles, were against them. But that opposition majority did not affect one whit the truth or legitimacy of that Gospel for the defense and spread whereof that little band were set. Had all but five or six or but one of that "hundred and twenty" gone over to Judaism or to heathenism, such truth would have stood just as impregnable and equally bound to ultimately prevail. At a later date, Arianism bid fair, at one time, to overwhelm the orthodox faith. It was "Athanasius against the world, and the world against Athanasius." But Athanasius was right—all the world wrong. No "show of hands," no might of names, or dignity, or station could make false the true or true the false. It cannot now. Any polling-test would to-day put both these reverend gentlemen in the minority, and if numbers be the test of truth, both in the position of advocates of that which is false. Buddhism to-day outnumbers Christianity in adherents, and Mahometanism lags not far behind. Of course, both these gentlemen, the Roman and the Anglican, know that the position of their communions as regards

legitimacy and truth cannot be settled by any species of ballot or enumeration. Both know that were it so, all truth would be "brought to nothing;" that the heresy of one age would poison the orthodoxy of the next; that truth in one country would be made the falsehood of another.

Why, then, throw dust in the eyes of the public?

The Fireside.

EASTER CAROL.*

Hail! Day of Days!
Day of which prophets have spoken;
Day on which death's night is broken;
Welcome to thy healing rays—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Sun of Peace, radiant and glorious,
Rising o'er darkness victorious,
Shine on our sin-clouded ways—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Hoping and trusting, believing,
Unto the dust no more cleaving,
Into the tomb do we gaze—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
He is not here—He is risen,
Bursting the bonds of Death's prison,
Freeing our hearts in his praise—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Born in the dew of thy morning,
Hope is the soul's life adorning,
E'en while the body decays—
Hail, Day of Light, Day of Days!

Hail, Day of Days!
Now to the Father in Heaven,
Son and the Spirit be given,
As from the earliest days—
Evermore, evermore praise!

H. HASTINGS WELD.

A STORY FOR LENT.

(Concluded.)

CHAPTER VII.

"The day of life is dawning, the gate of Glory stands
Opened wide for the Conqueror, thronged by
his angel bands;
And all creation's anthems join the chorus from
above—
'Christ has risen! He is risen!' 'tis the festal
song of love."

"Christ is risen!" "He is risen indeed,"
were the ancient salutation and reply on this
"day of days." Very early in the morning,
the Marys visited the tomb of their crucified
Lord. They found Him not. He had risen.

"He had burst His three-days prison,
Conqueror of death and hell."

An angel stood in the open door to declare the wondrous tidings. He Who broke the bands of death was very God.

The springing grass, the bursting flower, the glorious sunshine, all did honor to this returning festival. The warbling of the birds, the swelling buds showed the gladness of nature at this time. The hearts of those who had so strictly kept the fast were beating high with happiness, that the Queen of Feasts was come.

The church in which we have been interested the last few weeks was beautifully decorated by skillful hands, not so much with costly flowers from the greenhouses, although there were some of these, as with the natural offerings of the earth. Wild

*Adapted to music of "Wonderful Night."

flowers, fruit blossoms and flowering shrubs were brought together by loving hands to make the place where His honor dwelleth glorious.

The service was grand and uplifting. The joyous Easter Anthem, the grand Alleluia, the triumphant shout of victory over death, filled every heart with thankfulness and praise.

The parish made a large offering for missions within the Diocese, and Mrs. Andrews' class in Sunday school made theirs for the purpose of building a church in Wyoming.

Mr. Badge and his wife were present at the feast of the Lord for the first time in years. In the old country, they both had been confirmed, as a matter of course, when of suitable age, and had taken their first communion, but had since grown careless. They had, however, claimed the Church's nursing care for their children, and they all had received the washing of regeneration in baptism. The kindness of the Church people to them in their trouble had won them back to their spiritual mother far more effectually than arguments would have done.

Although Ada had not had the care of Tom since his steamboat expedition, she had not lost her interest in him, and provided him with many a pleasure; and Easter morning, she had told him to come up early to see what she had for him.

Eager and expectant, he arrived duly, and Ada sent him into the hall to see what he could find. In a few minutes, he returned, bringing a wicker basket, lined with moss, and tied with white ribbons. Imbedded in the moss, were eggs of blue, and gold, and scarlet and silver. Fragrant flowers filled the spaces between, and a brilliant butterfly rested upon a cluster in the center. "O how beautiful!" he exclaimed. "Where is the hen that lays such eggs?"

Ada tried to show how all these things were types of the resurrection, and after referring to the butterfly as having come out of his prison, the caterpillar's skin, as the body will, at the last day, from the grave, he cried out: "I see; Maud is a butterfly, and, next summer, when she flies down, I'll catch her, you'd better believe." Ada concluded that the subject of symbolism was too deep for him at present, so pinned a button-hole bouquet on his jacket, and promised him the honor of escorting her to Church.

This was Tom's first experience of a Church service. He was a regular attendant at Sunday school, but its exercises were held in an adjoining chapel. He was delighted with the flowers, the bright windows, the organ-pipes, gorgeous with blue and gold, and the great brass lectern, with the eagle bearing the Bible in its broad pinions. He was a little startled by the low rumble of the organ's bass at first, but soon listened entranced to its grand music. The choir-boys in their snow-white robes excited his curiosity and interest. "They must be angels," he thought at first, but after watching their motions he concluded they were veritable humans.

In St. Mark's, there are no pews. The Chester bench is provided as the most comfortable seat for worshipers. So the whole space under the seats is open excepting where the supports touch the floor.

Kneeling, or rather squatting, on the floor during prayers, Tom grew uneasy, and, spying a friend as restless as he, rolled a penny from his scanty savings toward him. It was returned; and the game went on till the

other boy, in reaching forward to catch it, as it turned its course to the register, and rattled down the furnace pipe, hit his head against the bench in front, and, not daring to cry, made such a fearful grimace, Tom laughed aloud. Ada thus disturbed, gave him a warning glance, which sobered him at once, and he spent the rest of the morning in devising ways and means for recovering the lost money.

Tom was not a saint at home, but in St. Mark's Sunday school, he held the post of honor in the infant class. To-day, he grasped the banner of the Lambs of the Fold, with a firm hand, and marched sturdily forward shouting: "Let the merry church bells ring," at the top of his voice, regardless both of time and tune. But, in the grand volume of sound, this was not observed. He had his offering, too—fifty-nine cents.

Ah, the lost penny! He had been errand-boy to Mrs. Robinson at ten cents a week all through Lent. The children's earnings were to be devoted toward purchasing a font for a mission within the Diocese, and it was wonderful how the pennies counted up. Not quite enough, it is true, but a beginning worthy of building upon.

Easter Monday arrived duly; and many expectant hearts hailed the bright sunshine as a happy omen. The hour for service arrived, and the church was thronged.

Evening Prayer having been read, Mr. Andrews said: "The candidates for confirmation may now present themselves." Among the member who now came forward, were the four young girls, whose efforts during the past few weeks we have been chronicling. Ada was accompanied by her mother, who could not be separated from her only child in this sweetest of all communions. Susy, by both father and mother; Fanny and Alice advanced together.

Kneeling at the chancel rail, the Bishop laid his hands on the head of each, uttering the familiar words: "Defend, O Lord, this Thy child with Thy heavenly grace; that he may continue Thine forever; and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom. Amen."

The response was clear and full. Many a person in the congregation was filled with gratitude, as some dearly-loved relative received the holy rite.

The Bishop gave them earnest; loving words of counsel and encouragement to take with them on their journey, but now begun, to their heavenly home, telling them, if they would only use aright the sevenfold gifts of the Spirit, now received by them through his agency, they would pass safely through the troublesome waves of this sea of life, and finally land upon the Heavenly shore, where their Captain waited to receive them.

With earnest thankfulness Fanny bade Mrs. Andrews good-by, assuring her that the meetings at the rectory had first kindled the flame of zeal and devotion in her heart, which she trusted might never die out.

School broke-up the next day, but she expected to return next term, and hoped to receive further instructions in Christian living. This hope was not realized. She was to prove, elsewhere, the strength of her new resolves.

Mrs. Andrews herself thankfully received the visible results of her labors, and trusted there might be far more accomplished than was seen by mortal eyes.

Mrs. Whiting has learned that there is something more valuable than social eminence, and has contented herself with that middle place for which she is fitted, and, in deeds of kindness toward her fellowmen, finds her happiness.

Alice remained at the Hall, patiently striving to do her duty. In the course of time she will probably be added to the corps of teachers, and thus find her life-work.

Mr. and Mrs. Andrews are working steadily on in the hope of seeing the harvest gathered in and the garner full of ripened grain. FINIS.

How MUCH is "my mite," of which we sometimes speak and sing, when upon the subject of giving? A certain wealthy man once had this matter closely brought home to his conscience. When asked by a friend for a contribution he answered, "Yes, I must give my mite." "You mean the widow's mite, I suppose?" "To be sure I do," said the rich man. "I shall be satisfied with half as much as she gave," continued his friend. "How much are you worth?" "Seventy thousand dollars." "Give me, then, a check for thirty-five thousand; that will be just half as much as the widow gave, for she gave all she had." It was a new idea to the merchant.

THERE are some faults which we are pretty sure to overcome at last. When Jeremy Taylor applied to take orders in the Church the Bishop objected that he was too young. "If I live, my lord, I shall hope to overcome that fault," said the witty candidate.

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The *Alliance* of March 29, says:

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If we have not already, we desire to call attention to the Carpet warehouse of Judson & Co., corner of State and Washington streets. Persons about replenishing their carpets, and it is what everybody does the first of May, cannot fail to be suited at Judson & Co.'s, both in quality and price.

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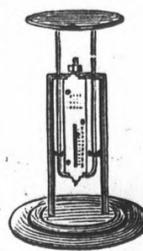
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(See editorial notice in issue of March 15.)

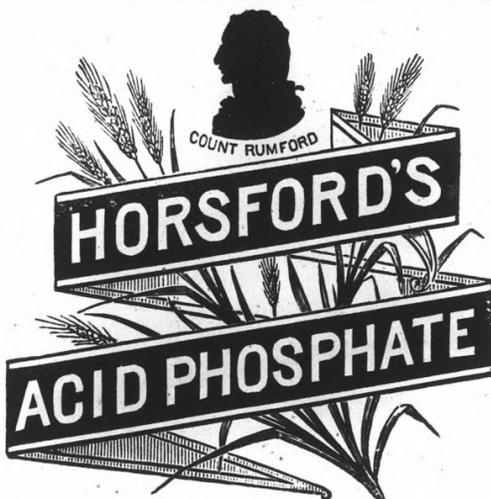
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