

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

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WHOLE No. 244.

"SIMPLY TO THY CROSS I CLING."

BY CALLIE L. BONNEY.

Little girl with sunny face,
Bright with childhood's happy grace,
Lifting eyes of azure blue,
Sang the words so sweet and true,
"In my hand no price I bring,
Simply to Thy Cross I cling."

Wanderer by the wayside drear,
With no heart of pity near,
List! from heavenly gates ajar,
Comes a sweet voice from afar—
He is near, thy Lord and King,
To His Cross thy tribute bring.

Mourner by the loved one's tomb,
Mid the bush of cypress gloom,
Hear a promise still and sweet—
"You and yours in Heaven shall meet,"
Lift your tearful eyes, and sing
"Simply to Thy Cross I cling."

In the weary toll of life,
With the turmoil, sin, and strife,
Strong men look where discords cease,
Hearts are filled with rest and peace,
Spite of all earth's trials bring,
While unto His Cross they cling.

In the world of cloud or light,
Joyous morn or starless night,
On child-lips a glad refrain—
Heard in all earth's weary pain—
O'er these sweetest accents ring,
"Simply to Thy Cross I cling."

News and Notes.

The Count de Chambord was seized with a sudden and serious illness on Saturday or Sunday last; but the latest accounts give some hope of his recovery.

On its third reading, the House of Lords has rejected the bill legalizing marriage with a deceased wife's sister, reversing by 145 nays to 140 yeas the vote of 165 to 158, by which the bill passed its second reading.

The anniversary service of the Girls' Friendly Society for England was held at St. Paul's Cathedral (by permission of the Dean and Chapter) on Thursday, June 14th, at 11:30 A. M. The sermon was preached by the Right Rev. the Bishop of Bedford.

St. George's Church, New York, Dr. Tyng's old church, has introduced the choral service, with a surplised choir, and this by a pronounced Low Church rector; and with the approval of the vestry there is a Celebration of the Holy Communion every Sunday.

The poor-law guardians in Ireland are at their wit's end to know what to do with the "assisted" emigrants from the green isle, who have been once more thrown upon their hands by the action of the American Government in shipping them back to their native land.

Each week as it comes and goes, this year, appears to bring with it its peculiar horror, or horrors. On the 29th of June, at Winnipeg, Manitoba, a building in which powder was stored took fire—it is supposed by the spontaneous combustion of some hay—and an explosion occurred, causing the almost immediate death of one young man, and very seriously injuring a large number of other persons.

Once more; early on Sunday morning last, a coal train, while going up a steep grade on the Rochester and Pittsburgh railroad, broke in two; and the rear portion, consisting of seven heavily laden coal cars and a passenger coach, plunged down the grade at the rate of eighty miles an hour, and collided with the engine of an approaching coal train. Six persons were killed on the spot, and several others very seriously injured, of whom some are hardly likely to recover.

Last Sunday night, shortly before 10 o'clock, a frightful accident occurred near the Union Stock Yards, Chicago, by a collision between the Kansas City Express train, and a street car. The car was dashed to pieces, and a dozen people were seriously injured, of whom three will probably die.

We had hoped that, with the spring and early summer months, the cyclone season would have passed away for the present year; but we are doomed to disappointment; since last Monday morning, a tornado visited Fond du Lac County, Wisconsin, wrecking a large number of buildings, and prostrating the growing crops. We see no record of fatal accidents resulting from the storm although several persons were seriously injured.

The French Canadians, it appears, are anxious to have the honor of canonization conferred upon the first Roman Catholic Bishop of Quebec. For several months past, an ecclesiastical commission has been sitting at Quebec, collecting and examining evidence respecting the claims of the dead Bishop. A favorable decision having been arrived at, the question will be referred to Rome, for final action one way or the other.

Not long since, it is said, the Pope had an unaccustomed reminder of the decline of the Papal power. His Holiness had omitted to pay his taxes, and was served with a notice drawn in the usual form: "To citizen Joachim Pecci, by trade or profession, Pope; conducting business at the Vatican Palace, Rome." The Pope paid his taxes like a good citizen, and no doubt was as highly amused at this incident as any of ourselves.

All Europe is alarmed over the threatened invasion of cholera, which appears to be spreading rapidly. As usual, it comes from the East; and, in spite of the international quarantine, it appears to have reached the northern entrance of the Suez Canal, and to have already secured a foothold at Port Said, Damietta, Mansurah,

and Rosetta, in Egypt. Travelling westward it has also reached Alexandria; but it is denied that it has extended to Cairo, where there are five thousand British troops in camp. At Damietta, a place of about 29,000 inhabitants, there were 109 deaths from cholera, last Saturday. The doctors, it is said, have succumbed to the panic, and fled from the town. No little alarm is said to be felt in London, as shipping now comes direct from the Suez Canal to the Thames; so that we are liable to hear any day of cases of cholera in Wapping. The impression seems to prevail that the transit through the Canal will be kept open, whatever may happen.

The Very Rev. Alexander Chinnery-Haldane, Dean of Argyll and the Isles, has been elected to the vacant see of that Diocese. The new Bishop, who assumed the name of Chinnery on his marriage with the only daughter and heiress of the last Baronet of the name, is the son of a well-known "Evangelical," but is himself a very pronounced Churchman. He is a comparatively young man, and possesses great wealth which he has hitherto dispensed in the most exemplary manner. We congratulate our sister-Church on the happy choice of the widowed Diocese.

The term "Protestant" was authoritatively introduced for the first time into the Canons of the Scottish Episcopal Church as applied to that Body, in 1828. It is a significant fact, and one that is worthy of being noted, that, ten years afterwards, the term was carefully eliminated from the Canons. An entirely new move has recently been made in the Kirk of Scotland in the way of free seats. It has been decided that the parish church of Fullerton shall be free and open for six months; and, if it should result favorably, the system will be continued. This move among the Presbyterians will be watched with much interest.

Risen from its Ashes.

Address delivered by the Bishop of Texas, at the Laying of the Corner-Stone of the New St. Mary's School, Knoxville, Ill.

Rt. Rev. Fathers and Brethren, Ladies and Gentlemen: I cannot stand without deep emotion amid these ruins, which are yet not so much the waste of good things that were, as the seed of better things to come. We lay this corner-stone as a testimony to our faith in the ability of religion to overcome all disasters. The calamity which St. Mary's here to-day remembers and surmounts, has already proved a "Blessing in disguise." By it have sympathies been awakened and interest aroused in the welfare of this Institution, which else had slept for ever. Generous hearts have been stirred to their depths, liberal gifts have followed in consequence, and statelier buildings will arise, to carry on the work so well begun in the humble structure that has fallen. On this stone, I see, are "Ripple Marks," both those formed in bygone periods in nature's mighty laboratory, and those carved but yesterday by the hand of skill. Whence we learn that the busy workmen will shape these materials at their will, and work out in lines of symmetry the beautiful ideal sketched in outline in these plans. Within the walls, in due time, will gather some of nature's fairest wonders. From these, "Pictures and pictures" will be formed, yet all of superlative excellence; the fairest and the faintest being alike perfect in its kind, and affording manifest evidence of refined, aesthetic taste. "Two readings" there will be of many a character here designed to mold with grace then fill with sense, that "Oblivion" may remove the useless, and memory store the precious.

Within the cavity, I observe, the Book of Common Prayer has been fitly placed. It contains the Ancient Creed and Liturgy in which the Undivided Church expressed its Faith and Worship. We believe Religion, as the Catholic Church has ever taught it from the first, to be the true basis of Education. Hence, while the intellect and physical frame shall here receive the highest training of which they are capable, it is the purpose also to shape the young and plastic heart on the noble principles of religion, not in sectarian narrowness, but in the generous breadth of Catholic Truth.

To you, Rt. Rev. Fathers—the founders of this Province—we here return our thanks for the sympathy and interest you have so conspicuously shown in the resurrection of St. Mary's. The work to-day so auspiciously begun will hand your honored names to posterity with a glory which they must otherwise have lacked; and will bind together the dioceses composing your Province with bonds stronger than Resolutions of Councils. Yet, though founded here within your Province, the tone and purpose of this School is not Provincial; but will spread to the regions beyond, and to the limits of the Continent. This "pebble" which we cast to-day into the sea of current events will send its widening waves abroad, until they break—not only upon the distant shores of our country but—at the base of eternity.

To the loving memory inscribed upon this stone it would not be fitting that I a stranger should speak, when every heart already thrills with grateful feelings.

But it would be a serious failure of fitting appreciation of the occasion, if I should omit to mention him who originated this enterprise,

years ago, and who has carried it through "the day of small things" to the splendid success which this triumph of faith exemplifies. I see him here before us standing unweary, and limping a little as he walks; but still, thank God, able both to stand and move. A man greatly beloved, whom not only this place but this Continent and the civilized world admire and esteem, because of his heroic faith, wonderful fortitude, noble meekness, and gentle patience, under all the terrible trial of this crushing disaster. We both honor and reverence you, sir, because of the grand example you have set the Church and the world.

And now, I grasp this banner lying accidentally at my feet; and, unfurling the stars and stripes over these foundations, give you this sentiment as my closing sentence: Education based upon Religion as the same is taught by the Catholic Church of all the Ages, the foundation of the Nation's greatness, and the guarantee of its perseverance.

Canadian Church Affairs.

From our Special Correspondent.

The Synod of Huron held a short but interesting session. On Tuesday, the 19th, thirteen persons were ordained, and the Bishop of Toronto preached a thoughtful sermon from the text "Content earnestly for the faith once delivered to the Saints." His lordship spoke of the necessity—in these days—of holding fast to the great essentials of the Faith, and of the folly of wrangling about trifles. He counselled the fullest liberality and catholicity compatible with a loyal adherence to the great fundamentals of religion. In the afternoon, the Bishop of Huron delivered his Charge, which was a lengthy review of his episcopate and a complete resumé of the rise and progress of the Western University. From this document we gather the fact that the University is flourishing, and already almost an assured success. The number of the clergy is now 140, making Huron the first diocese in the Dominion in this respect. The invested diocesan funds now amount to considerably over \$700,000. The Charge concluded with an affectionate and appropriate allusion to his approaching departure. The volume of business transacted was not very great. A motion for drawing more tightly the bonds of lay-discipline and more rigidly defining the terms of Church membership was lost. The proposal to introduce into the diocese the system of parochial Missionary Associations was referred to the Standing Committee. Some miscellaneous business being disposed of, the Bishop prorogued the Synod with a few words of final farewell, which were received in solemn silence. On Thursday a missionary meeting was held, when speeches were delivered by the Bishop of Toronto and others, including a very able address from the Rev. Principal Grant—a Presbyterian.

This new departure of Bishop Hellmuth's, in visiting the General Assembly of the Presbyterian Church, which held its Annual Session this year in London, and his inviting a Presbyterian divine to take part in a Church of England Missionary meeting, has of course aroused a good deal of varied comment. Huron being a pronouncedly "Low-Church" diocese, the action of the Bishop has been generally applauded by our own people, and has of course met with the enthusiastic approval of dissenters. I do not intend to express any opinion on this particular act of Bishop Hellmuth's. The question of unity is rapidly becoming the great burning problem of the day; and it seems impossible to confine, within the old boundaries of jealous isolation, the rising tide of brotherly love and affectionate fellowship, which promises ere long to submerge and obliterate our unhappy and unhalloved animosities. After all, it was only a neighborly act of the Bishop, and nothing essential was sacrificed, in allowing a Presbyterian minister to speak in one of our churches. We permit laymen to do it every day of the week.

I cannot but think that a wise and judicious liberality on the part of the Church would have the effect of drawing many into an intelligent admiration of our system. Men will not be "bulldozed" into Catholicity; and they cannot be drawn without kindness and conciliation any more than vinegar will catch flies. There are so many ways of meeting and fraternizing with those whom, though differing from us, we love and esteem, without sacrificing any vital principle, that it seems almost wrong, in view of the great tendency and necessity of the age, to stand rigidly and religiously aloof from those who more from necessity than choice differ from us. And surely, if any Church can afford to be liberal, we of the Anglo-Catholic can; embracing, as we do, the good points of both Rome and Geneva, and buttressed with the eternal and unchangeable teachings of Apostolic Catholic Truth.

The Montreal Synod, of which I will speak more particularly in my next letter, has met and dissolved. The financial report of this diocese is decidedly cheering, and indicates a surplus for the year ending May 31st, of \$4,000. The various funds of the diocese are reported to be in an excellent condition.

The Presbyterians in General Assembly have

been bemoaning the smallness of ministerial salaries, and the consequent scarcity of ministers. On this subject an able letter (presumably from the pen of a Presbyterian minister) has since appeared in the Toronto Mail, signed "June," in which the system of "calling" in vogue in that Church is trenchantly denounced, as also the abomination known as "trial" sermons. The writer is justly indignant at the system which makes the handling of the sacred verities and the exercise of what at best is to them the ministerial office, a mere business-display and a bid for hire.

By the way, is the American Church altogether clean-handed in this respect? I see the word "call" a little too often for my satisfaction in your Church-papers; though you apparently haven't got down to the "trial" sermon business yet. Of course, as regards "calling" by a congregation, we have it in practice in many cases in Canada; only we don't call it "calling." Perhaps, after all, it is all in the name, which seems to grate upon the ears of those who are unaccustomed to it.

The Home-wood School at Jubilee Ill.

One of the finest opportunities offered to the Church for the training of her children in Christian and useful knowledge, at the *smallest possible cost*, and in exceptional cases at no expense whatever to the parents, is now to be found at Robin's Nest, Illinois, the beautiful home of Bishop Chase, and where he founded and successfully carried on the well-remembered Jubilee College. All the buildings and lands belonging to the domain of that College have been leased to the Jubilee Industrial Company for Educational and Industrial purposes. The advantages are so great and so many, that an eminent Christian teacher and leader, who has been on the ground, and knows the entire field thoroughly, says it seems utterly impossible that this brilliant undertaking should fail to succeed. The locality is unsurpassed in a faultless combination of all that is desirable for a work such as the Home-Wood School purposes to do. This valuable property of 400 acres, with its improved grounds, residences, stone college, buildings, valuable library, and Chapel, all in complete repair, lies in Peoria County, one of the richest agricultural regions in the world. It is but 150 miles from Chicago, and only 15 miles from the rapidly-growing City of Peoria, which is already, in population and commercial importance, the second city of the Empire State of the West. It is entered by 10 connecting railways, and will furnish a quick and ready market for supplies of all kinds forwarded by the School. The soil produces fine crops; and of timber, brick-clays, building stone, and coal, there is an unlimited supply; so that industries of many kinds can be carried on. Trades will be introduced as they are needed.

This noble work is to be conducted under the auspices of the Church, and in strict accordance with her teachings. Of the Bishops of the Province of Illinois, two or more have given their hearty endorsement, and the Bishop of Quincy asks the good people everywhere, and especially those of his own Diocese to give to Mr. Haskins their unshaking confidence, extending sympathy and aid in filling up the School, and in other ways advancing its interests. The Bishop says—"Mr. Haskins's success in the organization and erection of St. Mark's School, Salt Lake City, Utah, was very marked. From 16 scholars, it went up, during his administration of seven years, to more than three hundred. Letters from Bishop Tuttle and others, give to Mr. Haskins unmixed commendation. They attribute to his original genius, business capacity, moral courage, and hopeful patience, very much of the permanence and growth and eminent usefulness, which have characterized this school along its whole career."

It may be further stated that a distinguished teacher of large experience, on going through the schools at Salt Lake City long after Mr. Haskins left there, was repeatedly struck with the remarkable judgment and executive ability manifested in the introduction of certain plans, conspicuous for their excellence; and on making enquiries always received the same reply: "Oh! this was Mr. Haskins' idea;—Mr. Haskins did this, the credit all belongs to him."

"One of Mr. Haskins' most striking traits of character," says one who has known him from childhood, "is his uncompromising conscientiousness in the discharge of every Christian duty." He is eminently fitted to be an educator, and in this he excels. In some respects he resembles his illustrious kinsman Ralph Waldo Emerson, who was closely related to his father on both sides of the house. His published work in the interests of children received warm and wide spread commendation. He is a good scholar, having graduated with honors from both College and Seminary; and the higher departments of the School will be well conducted, where Latin, Greek, and vocal music will be taught, and the usual English studies, including Scripture History.

Pupils will be received from ten years old and upwards, at the exceedingly low rate of about 150 dollars a year. In special cases, for less, or without any charge at all. From 2 to 4 hours a day will be spent in the garden, work shop, or some useful occupation, always under competent instructors. School session is to be from early Spring to the middle of November, with a short recess at midsummer.

A physician will take charge of the physical and hygienic regime of the School. In fact, everything which careful parents could desire seems to have been anticipated and provided for. Many persons are already investing in this enterprise. A limited amount of stock in shares at \$10 each, is offered to pupils, and to those who wish to co-operate in the objects and profits of the company. It is believed that there is *no risk whatever* in making the investments.

Leases of land in large or small quantities can be secured for the season or longer, on which to erect summer houses or tents, accompanied by all the religious and school privileges. With St. Mary's at Knoxville, and the Home-Wood School at Robin's Nest, what more, it has been asked, can Bishop Burgess desire for his favored Diocese, in the way of training the children of the Church?

Commencement at Racine.

The Commencement Exercises at Racine College passed off with all the old time enthusiasm; there were many visitors, Bishops and Clergy in goodly numbers, and the ever interesting happy crowd of students.

On Sunday morning, the 24th inst., the Baccalaureate Sermon was preached by Bishop McLaren, taking for his theme: "Scepticism in Student Life." It was listened to with marked attention. The services were held in the parish church at Racine, and the music was given by the College choir, Mr. Griswold, of the class of '84, ably presiding at the organ. Mr. McDowell led the singing with his accustomed power, and gave at the Offertory a beautiful *aria* from the Messiah.

On Monday the usual Examination for Prizes took place; also for admission to the College. It is a pleasure to know that the Freshman Class will receive numerous accessions, and that the increase in the Grammar School also promises well.

Tuesday was the day of special interest to the "Old Boys" of Racine, it being Re-union Day. On such an occasion the real sentiment which rules Racine shows its presence; it is the sentiment of love and loyal affection for the College Home. On such a day, one may see the old Student returning as the Clergyman well on in years, to look once more on the old haunts, and the old loved place. On such a day, one may see the young Alumnus coming back to the familiar place, and with conscious pride introducing to his old mates his young wife. On such a day, Racine looks its best in all the beauty of its well-kept grounds, bright with shrubs and flowers; its graceful Chapel and spacious Halls; its wide Campus dotted over with joyous cricketers and interested spectators. All presents a picture charming in its combined effect. Surely it is not too much to expect that years to come will add to the number of Racine's loving sons, returning thus yearly to Alma Mater, for re-union and renewed expression of increasing love. On this Re-union Day, there is always an Early Celebration, and a Memorial Service, with Addresses at the later hour. The Address at the Re-union Service, this year, was made by the Rev. Mr. Greenleaf; it was a sweet, modest and heartfelt appeal to the "Old Boys," to be true and loyal to Racine by their noble lives and manly bearing, day by day, wherever they might be.

From the Chapel all adjourned to luncheon in the great Dining Hall; where, in due time, the results of the College games for the past year were announced by the Warden. The perennial friendly contests of the "Badgers" and the "Clarksons" here had their reward, in cups presented, and speeches made, and shrill cheers from enraptured boys, glorying in "scores" and "innings," and records of brave victory.

The healthy enthusiasm of such a scene, gathering up in itself all the inestimable good of open air games and brave manly exercise, was of itself, inspiring. The cheers, the hand clapping, the shouted welcome to honored visitors, the eager interest in the contest of Cricket, Base Ball, and Rope Pull, all give earnest of the power here developed, to take a like real interest in what we call the real things of the maturer life.

On Tuesday night it was our good fortune to happen in on a gathering of the boys of the Grammar School in Taylor Hall, where Mrs. Gray was happy in giving happiness to all. There was music and conversation, and some dancing; and the occasion was made further enjoyable by a surprise to Mr. McDowell, in the shape of a handsome gold watch, presented to him by the Grammar School boys.

On Wednesday, the Grammar School Exhibition and awarding of Prizes took place, in the attractive Study Hall. The Declarations were above the average; indeed, the oratorical ease of the young men, and their graceful gentlemanly bearing whenever called upon to speak has always been a feature of Racine. It was delightful also to notice the spontaneous enthusiasm of the boys, as the various favorites of the School were called forward for their Prizes. We give below a complete list of all the Honors this year; and it is evident that from the extreme accuracy of the marks, the contest to attain them must have been keen and continued.

The Commencement Exercises, Wednesday afternoon, were preluded by the presentation of a splendid full length portrait of Dr. De Koven, painted in oil by Mr. Alfred Payne, of Chicago. The presentation speech was eloquently made by the Bishop of Springfield, who, at some length, gave a vivid recapitulation of the noble life and influence of the sainted "dead." He touched upon his boyhood's days, his college life, his early years in the ministry, his splendid success as a teacher, and the wonderful magnetism of his matchless career.

The portrait was received on behalf of the College by the Rev. Clinton Locke, D. D., in a most graceful speech. It would indeed be a rare tribute to De Koven were *verbalim* reports had of Bishop Seymour's splendid and comprehensive oration, and the beautiful reply of Dr. Locke.

The portrait is a work of art, representing Dr.

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Why?

The Rev. Charles F. Thwing, who is evidently a Congregational minister, discusses, in the *Independent*, the question—"Is Congregationalism Going Toward the Wall?" It would seem so. Mr. Thwing says: "In the last decade the population of the United States increased nearly one-third, or thirty-one per cent. The membership of three churches gained even more rapidly. The Baptist and the Episcopal Churches gained twice as rapidly as the population. The former's increase was sixty-three per cent., and the latter's sixty-two per cent. The Methodist Church added forty-three per cent., and the Presbyterian thirty-one, to its list of members. But the Congregational Church increased only twenty-three per cent., forty per cent. less than the Baptist, and thirty-nine per cent. less than the Episcopal." * * * "It is not pleasant," says Mr. Thwing "to contemplate these facts. Lament them, explain them, philosophize about them as we will, they yet do represent the truth that the Congregational Church not only is steadily falling behind the other great Churches in point of numbers, but is also steadily falling behind the population. They prove that two churches, the Baptist and Episcopal, one of which has not usually been distinguished for its aggressive propagandism, have increased nearly three times as fast as the Congregational. They prove that, in New England, with the right of prior possession and prestige, and strong equipment, she is losing ground." He then asks: "Is Congregationalism Going Toward the Wall?" and seems to conclude that it certainly is. He suggests various reasons for it, as it seems to him. As it seems to us, they are all minor and unimportant reasons. The real reason for the decay of Congregationalism is, that it has long since ceased to have any real *raison d'être*. The first Congregationalists justified their denomination, or at least tried to do so, on the ground of right and of Holy Scripture. They claimed that it was not only a Scriptural Church, but the only Scriptural Church. As they held, it was *jure divino*, and any and every other polity was wrong, unscriptural, and in fact heretical. As they claimed, the Congregational Church, or rather churches, were the only, and exclusively true, Scriptural Churches.

Neal says that the "Independents in the Westminster Assembly, opposed the proposition of the divine right of Presbytery, by advancing a counter divine right of their own scheme." That was their claim then, and for long afterward. Samuel Mather, in his Apology, says that the rejecting of Congregationalism, is simply the rejecting of the kingly authority of Christ—and so, is apostasy. Increase Mather holds stoutly that Congregationalism is *jure divino*. Henry Jacob, in his "Reasons for Reforming the Churches in England," says that "Every particular, ordinary congregation of faithful people in England, is a true and proper visible Church, *jure divino*—by right from God."

That this was the uniform position of all the early Independents, might be still further shown from the writings of the former generation of Congregationalists. It is hardly necessary to say that it is a position now utterly abandoned. No Congregationalist now holds it. In other words, Congregationalism is not now defended on principle, but on preference. It

is not claimed that it is the plan or polity of right and of Scripture, but a polity held simply on the ground of preference or of prejudice; and it is a position which—as appears from the United States Census—is not commending itself to men. This, according to Mr. Thwing, is an undoubted fact.

And here is another: The Baptist denomination is rapidly increasing, and so is our Church. And yet they are utterly unlike, and possibly antagonize each other more than any other two Christian bodies. And yet these—it is a significant fact—are flourishing more than any other. Why? As we believe, because both plant themselves on principle, not preference. The Baptist is a Baptist, because he thinks he thinks he ought to be and cannot be anything else. The Churchman is a Churchman, because he thinks that he ought to be and cannot be anything else. In this, at least, the Baptist and Churchman are alike. According to the United States Census reports, that cause wins which stands on principle, and that is losing which plants itself on preference.

"The Doom of the Majority."

It seems that the Rev. Samuel J. Barrows, editor of the *Christian Register*, has been writing a series of articles for his paper, which now appear in book form, entitled "The Doom of the Majority." A prominent preacher has lately made it the subject of a sermon which has created no little comment. He says "If, of the 27,000,000 who die each year, 20,000,000 pass into eternal torments, the moral world must be in the hands of a monster, and atheism becomes a desirable doctrine. And yet the horrid thought survives the mention, and stands in the Church today; and, as though some sweet flower of faith, it is woven by some magic art and black, into the glory of God. Mr. Barrows has gathered up the careful utterances of almost scores of eminent clergymen and pastors in our country, and from their declarations it is evident that the Church still teaches that eternal pain is the doom of the majority. Such names as Pond, Park, Hodge, Kirke, Patton, Goodwin, Shedd, Fairchild and Withrow—all which leaders have spoken carefully on the subject—assure us that the doctrine is pushing onward into the present." These men mentioned are all, we believe, either Congregational or Presbyterian preachers. It is said that they all teach that eternal pain is the doom of the majority, or rather that the Church does because they do. By "the Church," however, this preacher means, he tells us, the evangelical denominations. The amount of the matter is that Mr. Barrows, of the *Register*, and Prof. Swing, Sunday lecturer at Music Hall, are both fighting Calvinism and the Calvinistic sects. By "The Church" they mean—as indeed they say—the Evangelical Denominations; that is, those who are actually or nominally Calvinists. Let them fight their own battle. It is nothing to us. If however it be asked, "Does the Church, does Christianity, teach the doom of the majority?" we answer most emphatically that it certainly does not. What does the Catholic Church teach as to the doom of the majority? Nothing whatever. Absolutely nothing. The Creed of Christendom, the Christian Faith, says nothing about the "majority" or the minority either. It simply declares certain facts—"I believe in God, the Father Almighty," etc. It says nothing as to the condition of Pagans alive or dead. It says nothing about the doom of the majority. Not in the Creeds or anywhere else has the Church made any pronouncements as to Pagan peoples, alive or dead. Nor is there one single verse or text, one single saying of our Lord or of His Apostles, that asserts or implies that the Pagan millions are "pouring into hell." Furthermore, Mr. Barrows, of the *Christian Register*, and Prof. Swing as well, must be aware of the fact that the Church does not and never did teach anything of the sort.

Presbyterianism.

Will not somebody write a book on "The Failure of Presbyterianism?" Not that this "ism" is dead, considered in its corporate capacity. There are, it is said, more Presbyterians in the world to-day, than there were a year ago. Three hundred years or so ago there were no Presbyterians. Such a body had never been heard of. Still, with a creditable record for activity and respectability, and

general good influence, and with an outward appearance of growth, the real spirit of Presbyterianism scarcely survives, except as a tradition. The Calvinism which galvanized the body into life at first, departed long ago as a practical element of influence. Few of the laity know anything about it, or care anything about it. Few of the preachers ever meddle with it. Presbyterianism is a failure, in so far as its chief doctrinal distinction is lost and utterly passed out of practical relations to the religious teaching and life of Presbyterians.

If there is any one thing more than another, which indicates that Presbyterianism is moribund as to its essentials, it is that its preachers and people are no longer violently opposed to symbolism in religion. Two things chiefly characterized this energetic body in its early days; enthusiasm for the philosophy of John Calvin, and hatred towards all the symbols of the Church. As these no longer exist, there would seem to be no reason for keeping up the organization known as the Presbyterian Church. It is true, there is the point of Orders still to be maintained, but in this the Presbyterians are not singular. We also believe in and maintain the Ordination of Presbyters, by the laying on of the hands of the presbytery. We hold and practice all that they do, in this respect. There, is, from our point of view, no reason why they may not come into the Church, receive Episcopal Ordination, and be good Churchmen. We have, in the ranks of our clergy, some notable men who were once good Presbyterians.

The following is from the *Oil City Derrick* of June 18th. Its perusal will, we hope, convince our Presbyterian brethren, that what we have said about symbolism among them, is true:

The afternoon service yesterday, at the second Presbyterian Church, was extremely interesting. The pastor preached to the children, illustrating his subject, "The Crucifixion," with blackboard exercises and object lessons. Three wooden crosses had been erected on the platform; and, during the progress of the sermon, that of the impenitent thief was draped in black, representing despair, the penitent thief's cross was covered with white, typifying hope, and the service closed with decorating the centre cross with flowers. The lesson intended to be taught was thus strongly impressed upon the youthful mind.

One Baptism.

To the Editor of the Living Church:

The pastor of the "Disciples" Denomination in this city, has put forth a tract on Christian Union, in which he most ably argues against sectarianism. No stronger words could come from the pen of a Churchman, than these:

"To-day we witness scores of the sections of the one body. And what is most astonishing, and the saddest of all, is the fact that Christians, and Christian ministers, are apologizing for this condition of things. Unlike Paul, who besought and commanded that 'there be no divisions among you, they tell us that divisions are needful and right. The different sects, or denominations, are called the 'branches' of the Church; as though Jesus, in the parable of the Vine, referred to these bodies not then in existence. He addressed His disciples, declaring that each of them was a branch. Besides, the branches of the vine look alike, are alike in every respect, wear the same name, and bear the same fruit, and are in perfect harmony with each other; and altogether, strikingly illustrate the necessity of union. Sometimes these sects are termed so many different 'ways to heaven,' as though the Scriptures knew more than one way. Then, again, we are told that these divisions are like so many regiments of an army, each under its Colonel, and all under the great Commander—Christ; all fighting for the same end, each answering to his regimental roll-call; but each belonging to the whole. But it seems to have been overlooked, that regiments never fight each other. Their interests are all common; they wear the same uniform, are known by the same name, are embraced in one organization, follow the same teacher, and subsist on a common treasury. This might illustrate the one Church, composed of different congregations in different places; but not the warring, and competing sects of divided Christendom."

I think you will agree with me, that these are grand words; and you will say, no doubt, that a man who can write them ought to be in the Church, and not at the head of one of those very sects, the principle of whose existence he so strenuously opposes.

But he asserts that the denomination which he represents came into being for

this one purpose, the union of Christendom. These are his words: "But the question of how a union may be effected, has hardly been raised, much less answered, except as it has been raised in the plea of the Disciples. The effort to solve this problem gave rise to this people. The Campbells, while members of a section of the Presbyterian body, deploring their divided state, began an effort for union in that Church, and finally among all Protestant bodies. Their aim, so far from being the establishment of another sect, was to unite, on some common ground, all the contending bodies of the Protestant faith. With this purpose, they began searching for the ground of that union, and in these efforts was developed the necessity for the present body of Disciples."

We have no reason to doubt the truth of this, and we can only deplore the fact that the Historic Church, while possessing that "ground of union," was, at that time, as Bishop Vail shows in his "Comprehensive Church"—too much possessed with the sectarian spirit herself, to be of any practical service.

In apparent ignorance, therefore, of the great scriptural doctrine of the Apostolical Succession, the writer finds his ground of union merely in the Apostolical precept: "One Lord, one faith, one baptism." In the first two particulars, he strikes common ground with the Churchman, in proclaiming the sovereignty of Christ, and in rejecting from the *credenda* of believers the opinions of men. Upon the third particular, however, he goes astray. His arguments are no less powerful; but his premises are not all true. He argues, in the first place, thus: "Baptism is a matter to be considered, in searching for a basis of union; we cannot shun it if we would. There must be practised the one baptism, whatever that is, as an act of faith and loyalty respecting the one Lord. Baptism means immersion. Therefore, 'Immersion is the universal act, which has in it the possibility of uniting the people of God.'"

It is upon his second premise that his argument breaks. To support that premise, he goes on to say: "We find in our English Bibles an untranslated Greek word—*baptizo*; we want that word translated. We ask what it means, and when the meaning is found, we insist that it shall be obeyed. * * * The word has in it the divine command, which, when revealed by the translator, as it presented itself to the Greek, is the thing to be done. What is that thing? We propose union on one Lord, one faith and one baptism, not a mode of baptism, but on baptism itself."

His question is reasonable, but his method of answering it is strange and inconclusive. At the same time it shows the absolute necessity of a belief in the Holy Catholic Church as the keeper, witness, and interpreter of Holy Writ.

"Now," he says, "as this word in our Scriptures remains untranslated, we propose to call competent witnesses to testify on this matter of fact, as to the meaning of the word. These witnesses are the authors of the Greek Lexicons. We propose to submit the question as to what the Saviour said in the use of that word, to them. We ask, them—the only tribunal—what that word means." It is true that Liddell and Scott say that baptism means immersion; but every student, not of Greek, but of the Greek authors, knows that baptism does not and cannot mean immersion in every case. It is a generic term, and its specific meanings vary with its different uses. In the words of Hiram Carleton: "As there is no one word which adequately defines or translates the root BAPH in its various usages, the translators of the English Bible were doubtless wise in transferring. But a rendering may be given in a specific use, as, to dye, to temper, to poison, to stain. If we attempt to define or translate the words which refer to Christian Baptism, our definition must, of course, be specific, and must designate the effect of baptism upon the baptized. The primitive fathers did define *baptizein* 'to regenerate;' and, by this word, baptism was designated 'by them. And they were warranted by Holy Scripture, so to define the word, for our Lord says 'born of water,' and St. Paul says, 'saved by the washing of regeneration.'"

In the doctrine of Baptismal Regeneration as taught in the Prayer Book, and only in that doctrine, can be found the correct answer to the writer's question,

"what is baptism?" Surely, it must be clear that any departure from that doctrine, and any neglect in holding it continually before the people, is only placing farther from the reach of Christendom, the only true ground of Christian Union. The writer is correct in saying that we must unite upon the thing; but he is wrong in his estimate of what the thing is. They who deny Baptismal Regeneration, and yet admit different modes of baptism, have nothing upon which to unite.

There are but two alternatives. Either baptism means immersion, or it means regeneration. Which of these meanings is the more consistent with the specific uses of the generic word by the Greek classic authors; with its use in the New Testament; and with the definition of the Early Church, I would leave to the thoughtful consideration of your readers. And, if the second meaning is the true one, it is evident that Christian Union cannot be attained, until the position of the Church upon the subject is vindicated in the eyes of "all who profess and call themselves Christians." J. D. HERRON.

New Castle, Penn., June 7, 1883.

"Manners Makyth Man."

To the Editor of the Living Church:

William, of Wykeham, the great and the good Bishop of Winchester, had for his motto, "Manners makyth man." It is a very striking text—it is not who his father was, nor what his scholarship may be, nor what he is in worldly goods, for these are all accidents. It is the way he bears himself—with truthfulness, integrity and manliness, and all that goes to make up a well-rounded and symmetrical character. Such a man, first of all, will live, and act, and speak the truth; he will be very cautious how he trifles with his neighbor's good name. These thoughts were suggested, by reading an account of the recent Convention of the Diocese of Tennessee, as published in the *Southern Churchman*. The Reverend Correspondent informs the readers of that paper, that the clergy of Tennessee, when vested in "cassocks, looked like slim kukluxes;" that over the "cassocks the clergy wore surplices, cottas, and sundry linen and lawn vestments, that looked very clean and nice over the white, sundry stoles." As a clergyman of the diocese, and one of the "slim kukluxes" present on the occasion, I beg to state what will be apparent to any reader of the article, that this statement is very much mixed, and that the "sundry linen" was not worn over the "white sundry stoles." The breezy Correspondent informs the readers of the *Churchman*, in a very jolly way, that the stoles were the "strong cards." Having already told them that the clergy wore "white sundry stoles," he goes on to say the stoles were the "strong cards, black stoles, white stoles, red and green; stoles with gilt crosses and gold tassels." All this, he thinks, was very funny "and fine," like a "St. Patrick Celebration." He goes on to state that the procession "marched, singing a battle song into the Church." The battle song happened to be a well known hymn, beginning, "Onward Christian Soldiers." He informs his readers that on the second day, two of the most "ultra priests" gave a spectacular performance, of what they call the "most Blessed Eucharist." How a minister of religion can thus speak of any Celebration of the Holy Communion, is beyond our comprehension; but "manners makyth man." He confesses that he has "no phraseology to relate the prostration, hand-claspings, stole-kissings, cup-elevations, crossings, and the like." And one cannot but be impressed with the thought, that the correspondent of the *Churchman* was present at this service as a spectator, and not as a worshipper. Certainly, he saw things which were not done, and has plainly borne false witness; but "manners makyth man." He was writing for an "Evangelical" journal, and has evidently taken "Evangelical" liberties. He goes on to say, "they washed the vessels before the altar, drank the dish water and marched out, masters of the situation." Another correspondent of the *Southern Churchman*, not a Tennessean—under date of June 1st, makes a fitting protest to this atrocious language, as follows: "Dear brother, you have your opinion of the proper mode of cleansing the Sacramental Cup, after its use in the Holy Communion; and it is not to be doubted that

