

# The Living Church.

Vol. I.]

CHICAGO, APRIL 26, 1879.

[No. 26.]

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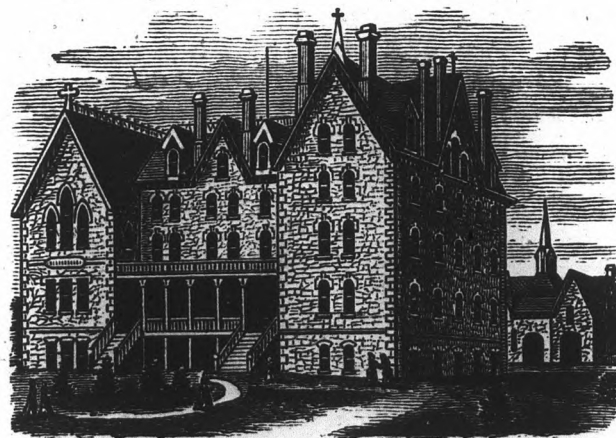
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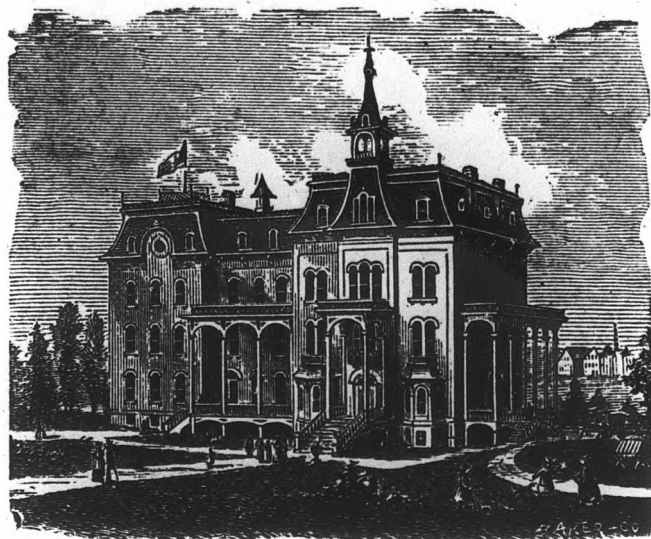
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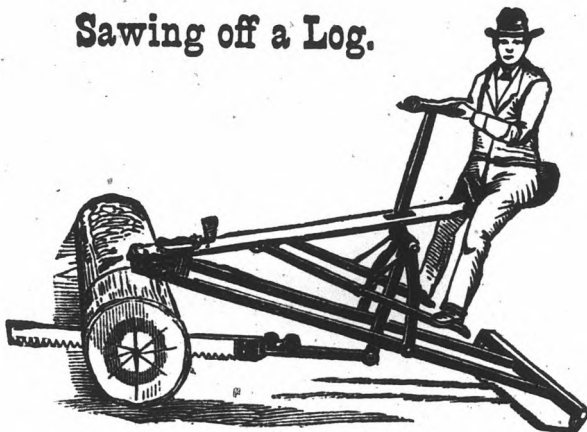
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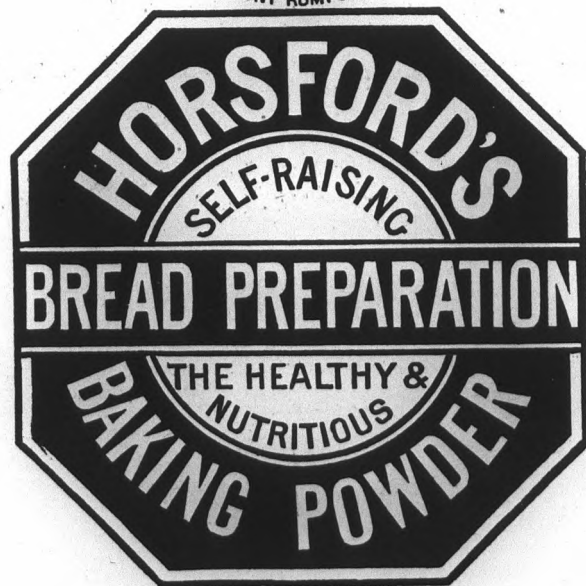
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# The Living Church.

CHICAGO, APRIL 26, 1879.

## News and Notes.

### ABROAD.

IN consequence of the alarming spread of Nihilism, the Czar of Russia has issued a ukase, which virtually abrogates civil government in the most important parts of the empire. The imperial decree orders the appointment of military governors for six of the most populous districts, assigning Gen. Gourko to the charge of the District of St. Petersburg, Gen. Todleben to the charge of the District of Odessa, and Gen. Melikoff to the charge of the District of Charkoff. The ukase begins by stating that recent events have shown the existence in Russia of a determined band of criminals who aim at undermining the State. After referring to the recent murderous attacks on high officials and the attempted assassination of the Emperor, the ukase declares that the adoption of extraordinary measures of repression is necessary, and proceeds to announce the appointment of the military governors and to clothe them with perfectly despotic power. Not only do these powers extend to the suppression and punishment of Nihilism, but they absorb all the functions of civil government, which, for the time being, is suspended. The control of all educational institutions is vested in the military governors. They are empowered to send before the military tribunals all civilians in the districts over which they preside. They are further authorized to summarily remove from their respective districts all persons whose continued residence may be considered dangerous; to order the arrest of any persons whatsoever on their own judgment and responsibility; to suppress temporarily or permanently all newspapers and periodicals that may be thought to follow subversive tendencies, and generally to do whatsoever shall seem to said military despots to be best for the preservation of the public peace.

—THE adoption of the measures mentioned above means the return of Russia to barbarism. For more than a generation the house of Romanoff has professed to desire the establishment of constitutional government, and has persistently claimed that Russia should be considered as one of the great family of civilized nations. This re-actionary movement, however, destroys all such pretensions, and requires that Russia shall be classed among barbarous and despotic States. It is difficult to overstate the supreme folly of such a course. Not only is the confidence of all loyal subjects shaken, but nothing

could more fully justify the revolutionary purposes of the Nihilists. It is no matter of surprise, therefore, that while the Czar's ukase giving power of life and death to the military governor without trial or appeal, has created a panic throughout the Empire, the Nihilists are greatly emboldened and encouraged. Their answer is the assassination of two more police officials. Certain it is, that the despotic attempt that is now inaugurated to stamp out Nihilism, will identify it with the cause of popular liberty, and win a hundred adherents for it where it destroys one. The enlightened press of Europe outside of Russia is unanimous in denouncing the ukase, and in deploring the folly of the Czar in not giving his people some constitutional reform before placing the lives of all his subjects, the innocent and the guilty alike, in the hands of irresponsible officials. What adds to the gravity of the situation is the fact that Nihilism seems to have affected all classes. The police are not to be trusted. Two regiments of Cossacks had to be withdrawn from an expedition against some insurgents, because they could not be relied on; and it is whispered that even the Czarowitz is opposed to his father's programme, if not in secret sympathy with the revolutionists.

—THE text of the correspondence which passed between the Khedive of Egypt, the English and French Commissioners and their respective governments, and the Khedive and Sultan, has been received at London from which a fuller and clearer view of the Egyptian crisis is obtainable. It appears that the Viceroy has been sustained from the first by an almost undivided public opinion within his own dominions. No sooner was his purpose understood than manifestations of approval came from all parts of the kingdom. The great land-owners, members of the native Parliament, the Coptic Patriarch, the Chief Rabbi, besides many pashas and ulemas, sent up a petition heartily approving the viceregal plan for the adjustment of the finances. In fact, the measure assumes the importance of a national movement, and no more thorough Egyptian alliance against foreign interference is imaginable. The Sultan is also said to be in hearty sympathy with the Khedive's programme. Altogether, the situation is extremely embarrassing to England and France, especially to the former; for France has very considerably retired to second place in the matter, declaring that the Egyptian protectorate was a measure for which England is entitled to all the honor and of which England must assume the responsibility. No doubt, the financial administration of Mr. Rivers Wilson was the best, but the Egyptians did not want the

best. They prefer the "good old rule," "the simple plan;" and England may adopt it also after a while, when other complications shall allow her to assemble some of her home-returning legions in Egypt.

—THE "other complications," however, show small signs of allowing England to recall her legions for the present. Yakoob Khan seems as little disposed to negotiate as was his illustrious father, and an advance on Cabul is ordered as soon as the snow disappears from the mountain passes of Afghanistan. Of news from the Zulu war there is absolutely none. At last accounts, Col. Pearson was still shut up at Ekowe, one attempt to relieve him having failed, and a second expedition for the same purpose was moving painfully and slowly over obstructed roads and through a country literally swarming with hostile savages. It is reported from London that an additional brigade is to be dispatched to South Africa at once, which looks as though unexpected difficulties had been encountered in the Zulu war. The complications hitherto reported as existing between the King of Burmah and the English authorities continue without solution; and now, to fill up the measure of Lord Beaconsfield's perplexity, serious troubles are reported as imminent in the waters of Peru. The actual situation is far less serious and perplexing for England, however, than at any time during the last two years. Russia is practically *hors de combat*. The return to a vigorous policy is possible in Afghanistan and the further East with the certainty of speedy results. The Zulu war can end in only one way, no matter how long the end may be delayed; and the timidity of France, together with the pre-occupation of Italy, will eventually leave England free to annex Egypt, which is a consummation which Lord Beaconsfield is said to earnestly desire.

—As predicted in these columns, General Garibaldi "meant business," when he went up on his litter from Caprera to Rome. He does not mean to die without attempting to complete the liberation of his countrymen, and the recovery of "*Italia Irredenta*." A vast colonization scheme had been projected by his nephew, Menotti Garibaldi, the object of which was to plant a large colony of Italians in Guinea, Africa. But the old Liberator would not listen to such a plan. In opposing the project of his nephew, he declared that Italy still had need of her sons, and that none could be spared till the wrongs of their own race had been redressed. The great meeting of Republicans which he called, met at Rome on the 21st, at which he presided. It was resolved to agitate for



universal suffrage, and for the abolition of the Deputies' oath of allegiance. Greeting was also sent to their brethren who lived beyond the present boundaries of the nation, and General Garibaldi declared that Italy must be armed and ready to claim her unredeemed provinces.

—As we go to press, intelligence is received of the relief of Col. Pearson at Ekowe in Zululand. The relief column was commanded by Lord Chelmsford in person, and reached Ekowe on the 4th instant. It was found that Col. Pearson had abundance of food and ammunition, and that his position was really impregnable; but his command had been seriously weakened by sickness, there being one hundred sick and thirty dead. The resistance which the Zulus opposed to the relief of the force at Ekowe seems to have been most determined. On the day after Lord Chelmsford left the Tugela a large force of savages commanded by the brother of King Cetewayo, who was the hero of Isandlana, surrounded him and attacked him with characteristic valor; but, after, a desperate engagement, they were repulsed with great slaughter. This action was fought in sight of the beleaguered garrison at Ekowe, and Col. Pearson signaled his congratulations after the victory. The next day Lord Chelmsford relieved him. The same dispatches bring intelligence of another desperate battle between a large force of Zulus and a column of Lord Chelmsford's expeditionary army which was commanded by Col. Wood. Conflicting reports leave some doubt as to the result, though it seems pretty certain that the Zulus were repulsed with heavy loss, but not until the British had suffered severely. The same account says that the Transvaal is still disturbed, the Boers threatening armed resistance to British authority.

—THE English Registrar General has published certain religious statistics which show that there are now in England, outside of the Established Church, 163 religious sects. During the past year, no less than nine new sects have been added to their number. Each of these bodies has registered places of worship of its own. The new bodies which have been licensed during the year to have places of worship are "Advent Christians," "Believers Meeting in the Name of the Lord," "Christian Disciples," "Free Evangelical Christians," "Open Baptists," "Protestant Trinitarians," "Reformed Episcopal Church," "Reformed Presbyterians" and "The Order of St. Austin."

—THE Bishop of Lichfield has recently issued a Pastoral Letter to the clergy of his Diocese, in which he intimates that he will be compelled to diminish the frequency of confirmations, a change which was meditated by his predecessor, Bishop Selwyn. During the year preceding his death, the latter, with the assistance of his two Coadjutor Bishops,

was able to hold two hundred confirmations. Bishop Maclagan, having only one Coadjutor, will be unable to do so much. He promises, however, that each parish shall have a confirmation "in its own immediate neighborhood once each year." The Letter also contains much wise counsel as to making the most of this great crisis in the spiritual life, in which advice the extended pastoral experience of the Bishop is easily discernible.

## The Church at Work.

### ILLINOIS.

Bishop McLaren made a second visitation to St. John's Church, Naperville, March 27th, and confirmed a class of ten, making twenty in the conventional year. Most of the persons confirmed were heads of families and recruits from without. The church accommodations have been doubled since Dr. Fiske's rectorship, and the congregation has been nearly doubled. The parish is entirely harmonious, and full of hope and courage for the future.

Christ Church Mission at Harvard had a very enjoyable Easter, with full and attentive congregations, beautiful floral decorations and music,—the latter in charge of Prof. Titcomb, at Janesville, Wis. The Easter offering was \$31.47. The Mission is in charge of Rev. A. A. Fiske, a brother of Dr. Fiske, of Naperville.

At St. Mark's, in Chicago, Easter was a most eventful day. The church was beautifully decorated; the congregation filled the church, and the Sunday school numbering 231 scholars, made the walls echo and re-echo with their glad alleluias. The offering of the congregation was \$900, and from the Sunday school, \$96. On the evening of the 17th, the ladies of the parish held an Apron Fair, at the residence of the Rector, Rev. B. F. Fleetwood, and besides the enjoyable evening, realized \$125 for the Carpet Fund.

At St. Paul's Kankakee, the chancel was tastefully decorated, and the flowers woven together displayed a great variety of hues. In the chancel window was the simple motto, "Risen," and in the center of the chancel rose a pyramid of flowers surmounted by a cross and crown in cut flowers, a tribute from the Knights Templar. There were four services; the afternoon service being for the Sir Knights, the Rector, Rev. Mr. Phillips preaching the sermon. At night, the children had their festival, and the aggregate of the savings in their Lent boxes was \$81.15. The Knights Templar have since made Mr. Phillips a present of a set of silver-plated cutlery.

On the evening of the 17th, Bishop McLaren visited the Church of the Ascension, in Chicago, Rev. Mr. Ritchie, Rector, and confirmed a class of 29. The subject of the Bishop's sermon was the necessity, safety and dignity of law—it is the anchor and safeguard of the Church.

At a meeting of the Wardens and Vestry of St. Luke's Church, Dixon, held April 14, 1879, the following resolution was adopted: "That we place upon record an expression of our appreciation of the generous gift made to the parish, by the late Cynthia Hine, of the house and lot in this city, long occupied as their residence by herself and her father's

family, whose names are identified with the earliest history of the parish; and that, inasmuch as the deed of gift of this property was the execution and carrying into effect of a long-cherished purpose of Miss Hine and her brother, the late John K. Hine, who, from his earliest years was connected with the parish, either as Sunday school scholar, teacher, or as an exemplary communicant, the fund thus created, the proceeds of which are to be applied to aid in the payment of the Rector's salary, ought ever be maintained and regarded as a sacred trust and memorial to the names of Cynthia and John K. Hine.

"Resolved, That the same be spread on the parish record and published in the papers of the city and diocese."

Thursday evening, the 17th, a reception was given at the residence of C. H. Jordan, to the Rev. W. H. Knowlton, the new rector of St. Andrews. It was largely attended, and was a most enjoyable affair. It was entirely informal, but we think Mr. Knowlton must have been highly pleased with the warmth and number of the congratulations which he received. It was a hearty welcome to his new home.

A farewell reception was given to Dr. Sullivan on the evening of the 15th at the residence of Mr. C. L. Raymond. There was a throng of friends present to bid the late Rector a sorrowing farewell. The next day, Dr. Sullivan left for his new charge at Montreal.

The Mission at Austin celebrated its Easter Sunday-school festival in the afternoon of Easter Day in the Town Hall, which was fittingly decorated. The Sunday school numbers ninety, and is in a very flourishing condition. Its Easter offering was \$11.28, and is to be appropriated to the erection of a chancel-rail. At night, Rev. Mr. Luson preached and administered the Holy Communion. There were twenty-two communicants. The offering was \$11.63. The singing at this Mission is exceptionally fine. To the other offerings should be added \$2.84, the Bishop's penny, making \$25.75 for the day. This Mission with its working laymen is bound to succeed.

### QUINCY.

Easter was a notable day at Quincy, both at the cathedral and at the Good Shepherd. The large number of communicants at the early and mid-day celebrations; the beautiful floral decorations; the liberal offerings, about \$1,600, were very satisfactory to the Church people, and made an enduring impression upon the city.

The Knights Templar attended the evening service, and Bishop Burgess, taking for his text the words, "We shall not all sleep, but we shall all be changed," addressed the Templars with great power and eloquence. He alluded to the origin of the Knights shortly after the Holy Sepulcher had been taken from the Saracens in the early part of the twelfth century, to their vigorous life for two hundred years and their unhappy persecutions. The office and duty of the Templars, under their vow, was to keep the way to the sepulcher open and safe to travel, and to defend pilgrim bands going thither from Europe.

They were chivalrous heroes, God-fearing men; this Commandery, succeeding to their name, should perpetuate their spirit and office. The Holy Sepulcher is a witness of the resurrection of the Lord, a fact upon which society, politics, domestic life and all



hopes worthy of the soul are founded. This fact is a reality in our day. The Lord is incarnate in His Church and in the world. The Templars have still their part to do in keeping the way open to a clear and full possession of this fact by every seeker after happiness and everlasting life. The notions of infidels, no less dangerous now, no less powerful than in the earlier times, looseness which casts all the facts of the Gospel adrift, indifference to them, are in the way. Many feeble pilgrims, many easily doubting, many misguided, need the strong, positive and clear assistance of Christians like Knights Templar of history.

The Bishop closed with an eloquent appeal to the modern Knights to defend the faith in which they were anciently organized.

The Bishop officiated at four separate services at the cathedral during the day and evening. The congregation of the cathedral has fulfilled, to the last dollar, the pledges made at the time of the election of the Bishop, and enters upon a new year in a hopeful condition.

At Galesburg, Easter evening, Rev. Mr. Higgins, assisted by Dr. Leffingwell, baptized thirteen children. The parish is in a healthy and prosperous condition.

The Anniversary of St. Mary's School, Knoxville, was celebrated on Wednesday after Easter, and was a notable occasion. Besides Bishop Burgess, there were present, the Rev. Messrs. Martin, of Lincoln; Holcombe, of Rock Island; Benedict, of Ke-wanee; Higgins, of Galesburg; Dr. Leffingwell, the Rector of the School, and Mr. Rudd, the Chaplain. There were the usual religious exercises, and the School recited the Catechism with great distinctness and in unison. The calisthenic exercise, which might be called a manual of arms, called out much admiration on the part of the many visitors. It is quite astonishing, the energy and force with which the young ladies go through the complicated evolutions. The birthday cake was illuminated with eleven tapers, for St. Mary's is approaching its teens, and it was brought in and borne around in triumphal procession. Meanwhile a poem was read, and, but for modesty, THE LIVING CHURCH would quote the stanza in which it was kindly remembered; though absent not forgotten. Addresses were made by Rev. Mr. Martin, Holcombe and others; and it was a merry time. Eight of the pupils had been confirmed the evening before. The School has had a happy and prosperous year. It needs now a small endowment to aid in educating the daughters of the clergy, and about \$20,000 to pay off the debt, and again enlarge the building. The \$10,000 conditionally bequeathed by Mr. Knox is in bank, ready to be paid over when an equal amount shall be raised. The younger scholars sent in a petition for a holiday, and promised, if it was granted, never to petition for another. The Rector declined to grant it on the ground that he could not encourage the bartering away the sacred right of petition!

In his address in the morning, and it was a very happy one, Bishop Burgess said, in his judgment, St. Mary's School was the best girls' school west of the Alleghany Mountains. Its name was well-known to him long before he ever thought of coming to the West to live, and it was held in high repute in the East.

## SPRINGFIELD.

The committee on the Provincial System will meet in Springfield, on the 29th of April. The Convention of the Diocese will assemble at the Cathedral on the 6th of May. A committee has already been appointed to make the necessary preparations to give the Bishop and visiting brethren a hearty welcome.

Christ Church made an Easter offering of \$1,433.33, to be applied on the church debt, and the offering of the Sunday school, \$76, is to be presented to the Bishop for missionary work. The annual parish meeting was harmonious and pleasant. The Vestry consists of ten, Judge Treat and Hon. R. P. Johnston being the Wardens.

Rev. Mr. Martin is doing a good work in Lincoln. His Sunday evening congregations are largely made up of men.

## WISCONSIN.

Easter services were held for the first time in Darlington, on Easter Day. The Court House was adorned with flowers and plants, and the walls were decorated with appropriate emblems, and the motto, "Christ has risen from the dead, and become the first fruits of them that slept." The work at this Mission is encouraging, and the Easter service and the festival of the Sunday school will be long remembered by the Pastor and people.

At Janesville, on Easter Day, both Christ and Trinity Churches were elaborately decorated. At the former, the Rector, Rev. A. L. Royce, preached in the morning, and in the evening the children's festival was held. A Jacob's ladder was made a very effective object lesson. The golden rounds told of the way God's love brightens the pathway of life. The first round supported an elegant floral cross, life starting out with faith. The next round bore an anchor, the emblem of hope. Then came a golden heart inscribed with the word Love. Seven golden radii proceeding from the heart denoted completeness, and over it was an arc bearing the words, "The Lord is risen," and in the center of the arc was a cross formed of dazzling gas-jets. The sides of the ladder were lighted by candles, grouped by threes, indicating that the light of the Gospel came from the Triune God. The service was very effective. At Trinity Church a striking feature of the decorations was a fine floral cross, five feet high, composed of calla lilies, roses and scarlet geraniums, which stood upon the super-altar, and was thrown into relief by a white reredos. The choir seats, the font, the lectern, the windows, were all fittingly adorned. The services were very impressive, and the house was filled to overflowing. The Rev. T. W. McLean is Rector.

## MINNESOTA.

The Lenten and Easter services at Memorial Chapel, Shattuck School, have this year been unusually interesting and impressive. All voluntary services have been attended by a very large proportion of the members of the school, and the solemnities of Holy Week and Good Friday seemed to reach every heart. Some of the fruits of these services and of the instruction of the sacred season appeared on Easter Even, when the Commandant and twelve boys and young men were baptized by the Rector, Rev. Mr. Dobbin. A well-observed Lent makes a joyful Easter. At the early service nearly every communicant of the school received

the Holy Communion. The day was pleasant; the floral decorations were the finest ever seen in Faribault, and the singing was excellent.

Morning prayer was attended as usual, by the school at the Cathedral, but at 3 o'clock the Chapel was crowded to its utmost capacity by an interested congregation. The sermon was by the Rev. Geo. L. Chase, of Seabury Divinity School. The offering at the service for Domestic and Foreign Missions, amounted to \$108.13. The Bishop was necessarily absent, being still detained in the South, it is the first Easter celebration in the Chapel in which he has not participated.

## IOWA.

The parish at Burlington, is reviving under the ministrations of Rev. Mr. Gregg. The income of the parish has risen from almost nothing to \$3,000, and Mr. Gregg is hoping soon to build a church.

## WESTERN MICHIGAN.

The eighth semi-annual missionary meeting of this Diocese was held at Kalamazoo, on the 22d, 23d and 24th. We go to press too early to give an account of its proceedings, but we append the programme. The meetings on Tuesday and Wednesday were at St. Luke's, and on Thursday at St. John's.

St. Luke's Church, Tuesday, April 22. Opening service at 7:30 P. M. An address of welcome, by the Rector of St. Luke's Church, Rev. J. F. Conover. Papers and Sunday-school work from teachers, with discussions. Wednesday, April 23. Prayer, Litany, Holy Communion and Sermon *ad clerum*, at 10:30 A. M., by the Rev. Alford A. Butler, of the Diocese of Michigan. Papers and discussions, at 2 P. M. The Homilies, the Rev. Sidney Beckwith. "The Prayer of Faith," as applied to Church work, the Rev. Herbert J. Cook. Miscellaneous business. The Missionary Service, at 7: P. M. Papers and discussions. "Bishop Berkeley," Moses Coit Tyler, LL. D. "The Use of Illustration in Preaching," the Rev. George D. E. Mortimer.

St. John's Church, Thursday, April 23. The high school visited at 9 A. M. Morning Prayer at 9:30 A. M. Papers and discussions, at 10:15 A. M. "The Elements of Ministerial Efficiency," the Rev. William W. Fellows. "Removal of Communicants," the Bishop. Reports of the Local Secretaries for Missions. At 2:30 P. M., papers on Sunday-school work, from teachers, with discussions. At 4 P. M., a children's service. Address to Parents, the Rev. H. B. Whittemore. Exercises with the children, the Rectors of St. Luke's and St. John's Church. Address to children, the Rev. S. H. Woodford. At 7 P. M., the Missionary Service. Papers and discussions. "A Miracle in Stone," with illustrations, the Rev. J. W. Bancroft. "The Law of Salaries and Subscriptions," Mr. J. W. Champlin. Closing Address, the Rector of St. John's Church, Rev. C. F. Stout.

## INDIANA.

The offering of St. Thomas' Church, Plymouth, on Easter Day, was \$113.62, and is to be appropriated to missions. In the afternoon, there were twenty-two baptisms, of which nine were adults. The ladies of the parish have cushioned the seats, and the furnishing of nave and chapel is now complete. During Lent there was daily service and sermon.

Easter was joyously celebrated at St. Paul's, La Porte. The Church was deco-



rated with rare flowers, conspicuous being a rich cross offered by Mrs. Truesdell and Vail as a memorial of Rev. Andrew Mackie. The choral service was very fine, and Rev. Mr. Boxer preached eloquently upon the "Risen Lord." In the evening the Sunday-school festival was held. The one hundred and seventy or more children, each bearing a bouquet, marched into church singing "Onward, Christian Soldiers," which was changed to "Fill the Easter Cross with Care," as the head of the column reached the chancel, each child handing the bouquet to one of four young ladies who formed the Easter Cross. The enthusiasm of the children and the large audience was very marked. The evening was occupied by the singing of carols and an address by the Rector.

The Industrial School closed for the summer with a festival, at which liberal gifts were distributed among the attendants. The good accomplished by the ladies of St. Paul's in this school has been great, and their reward is being received even in this life by a flourishing church and an overflowing Sunday school. Election Easter Monday. Wardens, H. C. Noe and Frederick West; Vestrymen, H. Truesdell, R. O. Crandall, J. H. Smith, J. Ludlow, K. W. Kerr, W. Clark and J. H. Early.

## KANSAS.

Bishop Vail officiated at Grace Church, Topeka, on Easter Day. The services, both morning and evening, were well attended, and the communion was very large. The Church was tastefully decorated. Bishop Vail preached upon the great themes of the day in an earnest and impressive manner.

Special services were held in Emmanuel Church, Monmouth, by the Rev. Mr. Brown, of Topeka.

## VIRGINIA.

Sixty years ago, the Presiding Bishop of the Church was Rector of St. George's Church, Pungoteague, and he has recently addressed a letter to its present Rector, which is full of interesting reminiscences. His rectorship began in November, 1819, and terminated May 6, 1821. A Record-Book still survives, which contains the text and subject of all the sermons preached at St. George's by Bishop Smith. Two generations have passed away, and there are but two persons living in the vicinity of the church who remember the young Rector, Mr. Edward J. Poulson and Mrs. Sallie H. Bagwell. The latter was sometime a pupil of the Bishop, and the former still freshly remembers a sermon preached by him from the words, "Can any good thing come out of Nazareth? Come and see." The Bishop proposes in the letter to give to the parish some memorial of his rectorship.

## WEST VIRGINIA.

The Rev. R. R. Swope has been in charge of St. Matthews, Wheeling, some four months, and has infused something of his own energy into that venerable parish. It was burdened with a debt of some \$20,000, and was in the slough of despair, with but little hope of getting out. Services were multiplied, stirring appeals were made, and a well-kept Lent brought a glorious Easter. There were services at 7 and 10:30 A. M., and at 3 and 7:30 P. M. Bishop Peterkin preached the Easter sermon, and at its close confirmed a class of twenty-five. At the offertory there were collected \$5,217.02 in money and bonds, and the debt is reduced

to about \$14,000. Of the offering, \$354 were given by the children, and it was the result of much sacrifice on their part. At 3 P. M. the children had their festival, and sung their jubilant carols. They seemed to believe that alms must accompany prayer and praise, and made another offering, this time for missions, and it reached the sum of \$57. At evening, the service was at the Mission Chapel, and addresses were made by the Rector and the Bishop. The Rev. Mr. Granger was in the chancel at these services. For St. Matthews, "that day was an high day."

## NEW YORK.

The New York secular papers are filled with long and glowing accounts of Easter in the churches. The display of flowers in them all was very fine, but at somewhat less cost than in former years; there was a greater mingling of simplicity with beauty. The music in all the churches was exceptionally elaborate and fine, the congregations were very large and the offerings liberal. Trinity, St. Paul's, Grace, St. Bartholomew's, St. George's, Holy Trinity and Christ Churches are especially selected out for description. The denominations vied with the Church in their celebration of the great feast of the Christian world. It is one of the signs of the times, the attention that is paid by all religious bodies to the great feasts and fasts of the Church. They are ceasing to be a peculiarity of the Episcopalians and Roman Catholics, and it is more and more clear that the little leaven of Church principles is leavening the whole lump.

## LONG ISLAND.

The Brooklyn Eagle gives two or three of its long columns to the score of the Easter music in the churches in that "City of Churches," and as many more to the description of the decorations and services. At Grace, Holy Trinity, Christ, St. Peter's, St. Luke's and Emmanuel it was a high day, and large multitudes thronged the house of God. At St. Luke's, the venerable Dr. Diller, Rector, the day was made notable by the first appearance of the boy choir in surplices. At Emmanuel, two memorial windows, given by Mr. Yenie, in memory of a son and daughter, were found in place. At St. Peter's the great event of the day was the construction of a missionary ship by the children of the Sunday school. Dr. Paddock, the Rector, explained the meaning and moral of the work. The ship, he said, was meant to be the emblem of the Church. The hull, which was first placed in a conspicuous position, in full view of the audience, just within the chancel-railing, was about 12 feet long and 3 feet wide. It was painted white, with a gilded water-line, and was devoid of any sign of mast or rigging. On the side were the words, in gilt letters, "Ark of Christ." The first addition was a rudder with the name of "Faith." The bowsprit was next handed in and attached by Mr. Wood. It was called the "Apostles' Creed." The foremast, with the name "Temperance" was then fixed in position, after which came the foretopmast, called "Meekness." "Goodness" was the title of the foretopgallantmast, the mainmast being known as "Long Suffering," the maintopmast as "Joy" and the maintopgallantmast as "Peace." The mizzenmast, mizzen-top and mizzen-topgallantmast were known severally as "Faith," "Honesty" and "Fidelity." The rigging, the sails and spars then

succeeded, the same order being followed in their titles as was observed with the masts. The first piece of canvas unfurled was the flying-jib, which was known as "Love." The jib was called "Patience," and the foretopmast-staysail "Perseverance." On all the sails, the name gleamed in golden letters against the snowy background. The title of the foresail was "Purity," of the foretopsail, "Holiness," the foretopgallantsail, "Humility." "Charity" crowned the foremast as the title of the foretoproyalsail. The builders then deserted the fore-castle and retired amidships, where they carried forward the work of splicing ropes, running up yards and unfurling sail on the mainmast. The mainsail was first run up with "Zeal" as its ensign, the maintopsail mounted up higher, bearing the motto "Endurance," and the mainroyalsail had "Obedience" emblazoned upon it. Having reached a point nearer the stern, the busy artisans proceeded to rig up the mizzenmast. The first sail run up was the mizzen-topgallantsail, with the word "Righteousness" inscribed upon it. The mizzen-topgallantsail followed with "Grace" as its motto, "Piety" being traced in enormous letters upon the white surface of the mizzen-royalsail. The other various appurtenances of the vessel went together like magic, until the final touches being added, the capstan set in, and the compass and chart put aboard, a most perfect and symmetrical ship was the result. It was a model of ingenuity and artistic arrangement, and reflected a great deal of credit on the projectors of the enterprise. In describing it, Dr. Paddock said it represented the Church of Christ sailing over the waters of life. The white hull indicated the purity of the Church, while the golden characters with which it was profusely ornamented were designed to illustrate the rich fruits of precious treasures to be derived from an observance of the commands of the Great Captain.

## MEXICAN MISSION.

We have received an advance proof-sheet of the recent proceedings of the Mexican Commission, and give them below.

*Minute of Proceedings of the Mexican Commission of the House of Bishops, of the Protestant Episcopal Church.*

The Mexican Commission held an adjourned meeting in the city of New York, on the 15th, 16th, 17th and 18th of April. All the members were present except the Bishop of Maryland, confined to his house by illness, and the Bishop of Western New York, who was prevented from attending on account of arrangements made previous to a change of the place of meeting. The Rev. H. C. Riley, D. D., and the Rev. Tomas Valdespino, delegated by the General Synod of the Mexican Church, appeared before the Commission and presented the documents for which the Commission has asked, and which were enumerated in the resolution passed at their session in January last, viz.: Offices for the administration of the Lord's Supper and Holy Baptism; certificates of election and designation of Bishops-elect duly authenticated; and also a certified copy of the Constitution and Canons adopted by the General Synod.

The Commission were occupied with the examination of the official documents and with very careful consideration of the Offices laid before them. The delegates from the Mexican Church were empowered to make such changes and emendations therein as



might be proposed and advised by the Commission; and such changes were agreed upon and mutually approved, and results arrived at as rendered the said Offices satisfactory to both parties. The Offices thus amended will be submitted without delay to the inspection of the absent members, it being resolved that the action of the Commission at this time, as has always been the case hitherto, shall be unanimous. These Offices are not by any means copies of those in our Prayer-book, but are largely drawn from the ancient Mosarabic Liturgy, from which source also many of the Collects of the Christian year are taken, while the Epistles and Gospels are the same that are in use in our own and other branches of the Church.

The certificates and testimonials in favor of the Rev. Henry C. Riley, D.D., Bishop-elect of the Diocese of the Valley of Mexico, canonically and legally certified, were examined and approved. The same papers were laid before us in behalf of the Rev. Tomas Valdespino, Bishop-elect of the City of Mexico, but, inasmuch as that clergyman lacks the requisite canonical age for consecration, no action was taken on this case. The papers relating to the election of the Rev. Prudencio Hernandez, Bishop-elect of the Diocese of Cuernavaca, were not before the Commission at this time, but will soon be presented for consideration.

An important notice of the Mexican branch of the Church Catholic was shown us, published in the *Diario Oficial*, organ of the General Government of Mexico, March 13, 1869, containing an exposition from the Secretary of the Treasury, giving an account of the internal affairs of the Republic. This exposition enumerates such religious bodies or missions as are outside of the Roman Church. It states that "the first, called 'The Mexican Branch of the Catholic Church of Jesus,' of which the existence commenced in 1861, has for its cathedral the old church of St. Francis, and also possesses in the capital the churches of St. Joseph and San Antonio Abad. It comprehends, also, some fifty congregations scattered throughout the country, orphanages and schools, in which more than five hundred children are educated, and a seminary for training young men for the ministry. It publishes a weekly journal, called *The Truth*, as its organ, and reckons more than three thousand active members. It is to be borne in mind that this church is one of those that labor in this direction, but on account of its distinct Mexican character, has not had such decided protection and pecuniary aid from abroad as the other churches, which, belonging to foreign Protestant communions, receive a measure of expenditure and exertion from their zeal in propagating their own faith, such as would not be extended to a young Christian church bearing the character of Mexican."

Published by order of the Commission.

ALFRED LEE.

G. T. BEDELL.

W. BACON STEVENS.

J. B. KERFOOT.

A. N. LITTLEJOHN.

NEW YORK, April 18, 1879.

#### MISCELLANY.

Some two or three years since, St. Paul's Church was organized in Chicago, in the interest of the Cheney schism. It has had as Rectors, Bishop Fallows, Dr. Hunter, Mr. Morgan and Mr. Collison, and is now vacant.

At Easter, the financial showing of the parish was such, that it was decided to keep it from the public, and to postpone the election of Wardens and Vestrymen until August. It may, on the whole, be fairly inferred that the parish is in a moribund state.

On the other hand, Christ Church is financially prosperous; the man who stole his brooms ready made, was able to sell them cheap, and did a large, if not an honest, business.

#### SPECIAL CORRESPONDENCE OF THE LIVING CHURCH.

NEW YORK, EASTER, 1879.

Formerly, it could be said that one Easter was very much like another, but of late, the season has developed a cumulative power, so that you may hear as well as see it grow. Those who remember Easter as it was in New York a dozen or fifteen years ago, cannot help remarking upon the vast improvement made in its observance. In the Church, and outside of the Church, there is seen the same growth. This year, Easter very sensibly affected the trades, and, more than ever, will the season be looked to in the future by those who make an allowable merchandise of Easter wants.

At no time since Christmas have the streets of New York presented such scenes of life and animation as on Easter Even, when preparations were being hastened for the coming day. One might almost feel afraid of Easter becoming a fashion, as he observed the zeal with which all sorts and conditions of men crowded the shops to buy souvenirs of the season; yet it is to be apprehended that there were few, upon the whole, who acted in the spirit of mere imitation. In spite of the skeptical philosophy of the day, the people, were doubtless animated by the Hope each Easter memento implied. The city press, which affords a very fair index to current thought, was not without deeply appreciative articles relating both to Easter and Good Friday. This, among other reasons, leads us to infer, that the gay throng entertained more serious thoughts than many of those which are usually expressed.

Lent seemed to end on the afternoon of Saturday; and one was reminded by what was seen in many places, of its termination at Rome, as described by Madam de Stael in "Corinne." The relaxation, however, should not come until the canonical hour! But if some were overprompt in greeting Easter, its advent was certainly hailed in a large number of our parishes, by the celebration of early communions. The services throughout the day were generally well attended, and the customary floral display added much to the interest. The decorations at Trinity were nevertheless not so profuse as in some former years, and one was not well pleased to see cart-loads of flowers being taken away instead of being distributed on the spot to the poor. The flowers at Ascension Church, however, proved, like the miser's donation, "nothing to nobody." There are few churches nevertheless, that stand out against the beautiful custom of decorating the churches at Easter. This custom is one, we believe, which, in this country, was inaugurated by the late Dr. Muhlenberg, at the Church of the Holy Communion, where he introduced a number of observances, which took so much more

strongly than he anticipated or wished, that he withdrew his own example. This year Trinity economized in the matter of an orchestra, which was wanting. Anneke Jans feels the hard times.

Some very able sermons were preached; there was comparatively little disposition to argue the truth of the proposition that Christ rose from the dead. It was treated, and very properly, too, more as an accepted fact, from which a certain inference was to be drawn, not arguing "If Christ be risen," but "If ye being risen with Christ," etc. This leads to a reflection concerning the probable effect produced upon a skeptical community by the celebration of the Resurrection as a fact about which there is no controversy. This, indeed, is the spirit in which it should ever be observed, holding that the existence of Christianity to-day is an irrefragable proof of the truth of the Creed; for while a whole community is engaged in celebrating something historical, it will be difficult for unbelief to make much progress in propagating doubt. The Christian preacher should never forget wherein lies the strength of the argument.

This week, apart from Easter, which is followed by a continuance of confirmations, there is nothing in particular of which to discourse. There is, however, many a new publication on the stocks though there may not be room to mention them now. It may still be observed that Mr. Whittaker will issue immediately an elegant reprint of Sabine Baring-Gould's "Life of Hawker," the eccentric Vicar of Morwenstow. It is curious that no one has undertaken it in this country until now, though it forms the most interesting and the most remarkable biography of the nineteenth century. This may appear excessive, considering that Carlyle's "Frederic the Great" belongs to our own times, not to mention Spedding's recent "Life of Bacon;" yet, whoever examines this volume will feel that our judgment is correct.

### Communications.

#### NEW TESTAMENT WORDS RESPECTING THE LORD'S SUPPER AFTER THE INSTITUTION.

III

St. Paul, in two passages, refers to the Lord's Supper.

1. The first passage is a part of his argument against idolatry. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor., x, 16.)

(a) "The cup of blessing." The cup representing blessing.

(b) "Which we bless;" by invoking God's blessing. (1 Sam., ix, 13; Luke, ix, 16.)

(c) "The communion." Not *communication*, but the *partaking*. The Greek word translated "communion," never in the New Testament means communication. *Partaking* is the sense the context gives the word "communion." "Partakers of the Lord's table." (1 Cor., x, 21.)

(d) "The blood of Christ." His blood "shed for the remission of sins." (Matt., xxvi, 28.)

(e) "The bread we break." "We break." We Apostles break. "The Apostles' breaking of bread." (Acts, ii, 42.) The Greek of Acts, ii, 42; Heb., vi, 10; 1 Thess., i, 3;



2 Tim., iii, 10, 11, proves that "the breaking of bread," Acts, ii, 42, was *by the Apostles*." Not an instance is there in the New Testament, where the laity "break the bread" in the Lord's Supper.

(f) "The body of Christ." "My body which is broken for you." (1 Cor., xi, 24.) "Broken" fulfills Isaiah's prediction, "Wounded for our transgressions; bruised for our iniquities." (liii, 5.)

2. St. Paul's second passage is an exhortation to reverence the Lord's Supper. (1 Cor., xi, 20-32.)

In this passage, these subjects require explanation; unworthy communing, and its punishment.

(a) Unworthy eating and drinking. Unworthy reception of the Lord's Supper is both negative and positive.

(aa) "Not discerning the Lord's body." The Lord's body is His crucified, broken body. Non-discernment of the Lord's body is not non-perception of Christ's presence in His Supper, but is blindness to the nature of Christ's crucified body, as an atoning sacrifice for our sins.

(bb) Reception of the Lord's Supper is also unworthy, when the recipient actually rejects the atoning sacrifice of Christ's death. "Whoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord." "The body and blood of the Lord" is His dead body and his shed blood. His body and blood is thus, in sense, the same as "the Lord's death." The communicant who rejects Christ's atoning sacrifice is "guilty of his death," because such a person "counts the blood of the covenant an unholy thing." Heb., x, 39; and thus "crucifies to himself the Son of God afresh." (vi, 6.)

(b) The punishment of unworthy eating and drinking is

(aa) The loss of the blessings given in the Lord's Supper.

(bb) Condemnation (not "damnation" eternal) and punishment by God.

The New Testament words we have now examined.

1. Define the *nature of the Lord's Supper*. Its nature is twofold: The seen and the unseen. The seen is the cup and the bread. The unseen is the body and blood of Christ, in their power, rendered effectual by the Holy Spirit. This is St. Paul's own explanation of our Lord's impartation, "Christ Jesus is of God made unto us wisdom and righteousness, and sanctification, and redemption." (1 Cor., i, 30.)

2. Our New Testament words also show the *Administrator in the Lord's Supper*. The Administrator is the Holy Spirit. The Gospel is "the *ministration* of the Spirit." (2 Cor., iii, 8.) The Holy Spirit is the Administrator in baptism. "By one Spirit are we all baptized into one body." (1 Cor., xii, 13.) From these words of our Lord, "It is the Spirit that quickeneth; My flesh profiteth nothing" (John, vi, 63), we conclude, that the Holy Spirit is also the Administrator in the Lord's Supper.

Although our Lord is both God and man, He did not baptize Himself. The Holy Spirit baptized Him. This fact exhibits a distinction in the Trinity between presence of *nature* and presence of *office*. The same distinction exists in the Lord's Supper. The bread and the wine represent *merely* Christ's *human nature*. The Holy Spirit is the Administrator. The Deity of our Lord is no more in His Supper than in the

Sacrament of Baptism. In neither, is He *officially* present. In neither, is adoration of His *official* presence demanded of us.

"Christ's very human nature is in the sacrament." (Bp. Edmund Gheast, framer of Article xxviii, sixteenth century.)

"Not affixing a Deity upon the elements." (Bp. Joseph Hall, seventeenth century.)

## 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 RESURRECTION.

Much has been said, and is said, in a variety of ways, about the Incarnation, and the Crucifixion; but it strikes us as somewhat strange that so little is said about the resurrection of Christ. If more were said, preached and taught upon it, as much at least as did the primitive Church, as witnessed by the Scriptures, much of the effort of man, out of Christ, to please God would cease; because, by a proper understanding of His resurrection, it would be seen how impossible it is for man without the resurrection-life of Christ, who is God and man united in one person, to do that which can be well-pleasing to the Father. It is the resurrection-life of Christ which is the life of each member of His Church. The Incarnation was necessary to this. This was the formation of the seed, or the germ of a new life. But before this seed or germ could be reproductive, it had to die; hence, Christ must needs die. Why by the Cross? We need not explain now. Just as all seeds, to produce their own kind, must rot or die in the earth, before the life in them can be multiplied; so Christ Himself explained it, in reference to the imparting of His life unto others, when He said, "Except a corn of wheat fall into the ground it *abideth alone*; but, if it die it bringeth forth much fruit." And this He said in connection with certain Greeks desiring to see Him. He was desirous to impart Himself to *all* men, that they might have His mind, His heart, and His will. This He could not do until He became a quickening spirit, which was what He became by the transformation of His body at His resurrection. That is to say, His body became then possessed of a power which it had not before, and that power was the being able to reproduce its own kind in others; in their souls first, and afterward in their bodies. This is the life that is given in baptism (see 1 Peter, iii, 21), in which the emphasis is laid upon the resurrection of Jesus Christ, as also in 1 Peter, i, 3. The preposition in both these places is "by the resurrection of Jesus Christ;" and "by" is the translation of "dia," a preposition signifying causation or instrumentality. The resurrection of Jesus Christ was not only to be the proof that His death had been accepted of the Father as an atonement for the sins of the world, but it was also that He might put a new principle of life into our humanity, and so raise it from its death-spiritual, and make it capable of living the life of holiness. Hence, St. Paul says of himself, as he is in possession of this life, "I am crucified with Christ; nevertheless, I live; yet not I, but *Christ liveth* in me." (Gal., ii, 20.) How this life is planted in the soul is by the operation of the Holy

Ghost. As the humanity and divinity of Jesus Christ are made one by the Holy Ghost, so the same Third Person in the ever blessed Trinity unites the souls of men to Christ in baptism, and makes them partakers of His resurrection-life. The after-part in the plan of salvation is the preserving, fostering and increasing this resurrection-life in the soul. This, also, is the work of the Holy Ghost, in and by the means of grace which must be employed, and is man's part in working out his own salvation.

For the proof of the resurrection of Jesus Christ, therefore, we need not dwell upon the testimony of eye-witnesses to the fact, but to the change in the Apostles themselves, in mind, in heart, and will; and in the change that has been effected in millions of human beings since. The difference between the Apostles in their dullness before the resurrection of Jesus Christ, and their quick understanding after; in their worldliness before, and their heavenly mindedness after, is found in their having had imparted to them, on Pentecost, and by the Holy Ghost, the resurrection-life of Christ. So the difference of man before that event and since which is very great, is to be accounted for on the same ground. That Christ is risen from the dead, and is now alive, is proven by every one in whom His life is made manifest. The seed has multiplied, and has proved an immense harvest of His own kind. The result, so far, is only in the souls of men who possess this life. But this is our pledge that the bodies of such souls shall also have that life, and that they shall be changed like unto the glorious body of Christ; like unto His resurrection-body, and by the power which has been given it of God. Let any one realize that Christ's resurrection-life is in his soul, and he then has the proper ground of hope that his body will be raised to an immortality like that of Christ's. Such is the teaching of the New Testament, and such is the teaching of our Prayer-Book. "WHEN thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." "Who, by his death, hath destroyed death; and, by his rising to life again, hath restored to us everlasting life." See Proper Preface for Easter-Day. It is the resurrection-life of Christ's resurrection-body, called a quickening spirit, which is given us in the Holy Communion. Spiritual as that body now is, it is spiritually given, and spiritually taken and received.

If this teaching was given more than it is, and understood more than it is, baptism, confirmation, and Holy Communion would be thankfully employed in order to secure the Christ-life, by thousands who are now trying to come to God and please Him by, in, and of themselves, and who abandon the effort in despair. Only by the resurrection-life of Christ planted in their souls by the Holy Ghost, *can* any man live so as to please God; but with that life in him, he is all that God requires, "Ye are complete in Him." Age can make no difference. Therefore, children can have this life given them, and have it developed in them, in mind, heart, and will, as their animal and rational being develops. Without the resurrection-life of Christ in soul and body, the perfect consummation and bliss can never be realized. Christ is the way, the truth, and the life. Christ is the author and finisher of salvation. Christ is the all in all.

F. N. LUSON.



# The Living Church.

CHICAGO, APRIL 26, 1879.

SAMUEL S. HARRIS, D. D., } - - Editors.  
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GEO. F. CUSHMAN, D. D., Associate Editor.

## THE LIVING CHURCH.

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## CHRISTIAN UNITY.

The best men of all religious bodies professing Christianity are weary of the divided and distracted state of Christendom. It is no wonder that they should be so, for the divisions of Christendom are thoroughly anti-Christian, and every man in whom Christ's spirit dwells must regard them with the same aversion with which Christ regards them. How that must be we cannot doubt. Over and over again, on the night in which He was betrayed, He prayed for the unity of all His disciples, whether those who had been with Him in His earthly pilgrimage or those who should be given Him afterward. Again and again He repeated the burden of His prayer, "That they all may be one;" that, as the Father is in Him and He in the Father, so "they also may be one in Us;" that they might partake of the eternal glory of the oneness of the Father and the Son by being "one even as We are one;" and that their perfect unity might be assured by a divine communication of indwelling life—"I in them and thou in Me, that they may be made perfect in one." Such was the prayer of Christ, and such is still His will. No Christian man can fail to mourn the miserable schisms by which that will of Christ is countervailed. There is nothing that calls itself a church of Christ that does not offer some terms for the reconciliation of the Christian world. Unhappily, there is a strange, incongruous similarity in their several schemes. Let us glance at some of them.

"Submit to Rome," cries one imperious voice. "Acknowledge Rome (of which Christ never spoke) as mother and mistress of all His churches. Receive the utterances of the Roman pontiff as the indubitable Word of God. Believe the novel doctrine of the immaculate conception of the Blessed Virgin set forth by Pio Nono in 1854, though it contradicts the tradition of the Catholic Church. Become partisans of the Syllabus which he published in 1865, though

it requires the overthrow of every constitutional government now existing in the nineteenth century, and would put the 'Holy Office' of the Inquisition next door to the post office of every city and village of the civilized world. Submit to the Vatican Council of 1870, and confess the personal infallibility of the Pope of Rome. If you find facts of history (such as the heresy of Pope Honorius) to be inconsistent with the Vatican decree, face the difficulty boldly, and, like Cardinal Manning, say *so much the worse for history and its stupid facts!* In one word, let the world submit to us; let conscience, reason, understanding, will and conduct be prostrated before us by all individual men, and by all societies of men, and by all nations of men; and then, but not till then, we shall have Christian unity."

"Away with your Popes, and your Cardinals, and your councils, and your dogmas of immaculate conception," cries another loud voice. "The Bible alone is the religion of Protestants. That is the only possible basis of Christian unity. It teaches——" Thus far the orthodox Protestant voice, in spite of a certain tremulousness at the close, is fairly united; but the moment we have reached the words "It teaches," the whole air is filled with contradictory cries, such as "Calvinism, Arminianism; Limited Redemption, Universal Atonement; Eternal Damnation, Universal Salvation; Infant Baptism, No Such Thing; Sacramental Grace, No, no, Nothing but the Inward Light; Prelacy Parity;" and so on, till this, at least, is clear from the very turbulence—that, until Protestants are better agreed than now as to what "the Bible alone" teaches as indispensable truth, they are certainly not prepared to offer the world any practical basis of Christian unity that sensible men can afford to waste time in considering.

"Nonsense," cries another cheerful protestant voice, at which the former Babel is suppressed, and in which many of its former tones seem to be singularly blended. "Nonsense, we tell you; most of our Protestant differences are not worth contending about. As one of our shining lights has elegantly said, 'They are of no more importance than the particular kink in a dog's tail, which satisfies the dog and needn't bother other dogs.'" Let us have an Evangelical Alliance once in a while, and agree to keep mum on our individual kinks. Of course, we shan't admit anybody who isn't *evangelical*, but we shall take care not to say what "evangelical" means. We can talk against time for some days, in the Rev. John Horner's happy style, and that will do us all good. We can denounce the Rationalists and Ritualists and Romanists, and that will do us more good still. Then we can sing, "Blest be the tie that binds," and go to the ordinance of the Lord's Supper together—well, not exactly *together*, for, of course,

there will be a good many who can't conscientiously "commune" with the rest, and some who don't believe in communion at all. But never mind that—we can have a grand, "good time" any how; and if we go back again to our denominational *kinks* and wrangle and snarl at each other, and steal each other's sheep when we can, and break down each other's congregations, and act as irreconcilable rivals, and divide the Christian people of every village in the land, why, once again, no matter! The Evangelical Alliance will have demonstrated our unity, and all that other (evangelical) people have to do is to join the Alliance! What better sort of Christian unity does anybody want?"

Alas, the echoes of these voices are too truly sounded in the previous paragraphs, and sounded, God knows, in no spirit either of levity or of uncharitableness. Let us reflect a little.

There was once a time when the Church of Christ was one, and one wherever Christ's name was adored. From the sunny plains of Babylon to the eternal fogs of Britain, from the torrid heats of Africa to the cold and arid steppes of Scythia, any Christian man might go, bearing a mere certificate of Christianity, and find himself at home within the bosom of the Church of Christ. All might be strange to him without; and even within, the language, ritual and ceremony might be strange to him; but the essential things were not strange. In the worship of "one Lord" there was the profession of "one faith," there was the laver of "one baptism," and there was the "one bread" of eternal life. Such everywhere was Christianity when Christendom was really one, and Christian unity, for which Christ prayed, was actually realized. There was no Romanism; for pretensions of Roman supremacy in doctrine, ritual, or administration had not then been thought of. Anything like modern Protestantism with its notion that every man, wise or unwise, must become the manufacturer of his own religion by digging it out of "the Bible alone" had just as little existence as Romanism. Very few indeed could read the Bible; of those who could read, there were few to whom it was accessible; and the startling fact is that the system of Christian unity then prevailing had been built up long before the canon of the New Testament had been settled by any authority whatever; nay, long before the entire New Testament had come into the possession of any Church in Christendom. "The Bible alone," and that "interpreted by private judgment" was the religion of nobody in those days. Evangelical Alliances and other such flimsy imitations of a unity that has been long lost, had no place in the undivided Church of Christ. Either men were within the pale of Christian unity—and that they were while they maintained the Christian verity—or they were aliens from it. In the



former case, their unity was testified by their communion. In the latter case, there was no unity to testify.

What first led to the breach of Christian unity that has gone on multiplying now for centuries? Well, first of all, the quarrels of Bishops about petty matters of precedence and jurisdiction which showed, not how great their office was, but how little the men in office were—a contrast which is sometimes seen even in the nineteenth century! Then they began to call each other names, and that did very little to heal the breach. For a superabundance of well-rounded, sonorous, polysyllabic anathemas commend us to the official correspondence of Metropolitans and Patriarchs quarreling about a point of jurisdiction! Then, when the great schism between Eastern and Western Christendom, begun in petty wrangles, had become a permanent chasm dividing them asunder, the Western Patriarchate of Rome, having no longer an equal on this side of the chasm, grew into undue importance, and affected a new arrogance. Gradually the theory of papal supremacy was built up; and as arbitrary power is always fond of exercise, the See of Rome began not only to pretend to jurisdiction it had never claimed before the schism, but also to authority in controversies that the undivided Church of Christ had never dreamed of meddling. The solemn prohibition of the Council of Chalcedon which forbade men to change the faith or to add one syllable to the *ipsissima verba* of the Nicæno-Constantinopolitan Creed was utterly disregarded; and, as the ages passed, the subtle speculations of the schoolmen were adopted by Rome, and were crystallized, at last, by the Council of Trent in that form of modern Romanism which was thought to be final until the vagaries of Pius the Ninth were formulated in the dogma of the Immaculate Conception, the astounding declaration of the Syllabus of 1865, and the crowning enormity of the declaration of Papal Infallibility by the Council of the Vatican. In all these things there is in reality but one crime against Christian unity, but it is no other than the crime of murder. By the primitive Church the Christian Faith and the terms of Christian communion had been finally determined. Rome, by adding to the Faith of the Catholic Church and by adding to the terms of her Communion, in effect, cut herself off from the Catholic Church, separated from all truly Catholic Christians, and destroyed the reality and possibility of Christian unity.

Even in Western Christendom, however, the enormities of Roman usurpation, the immoralities of Roman practice, and the superstitions of Roman doctrine at length compelled the re-actionary movement called the Reformation. Mixed as it was, and moved as it was by the new spirit of modern progress, the Continental Reformation was a

re-action nevertheless; and, like all re-actions, it tended to extremes. Unhappily its leaders had been trained in the Roman School, and had learned its methods. Their first grasp was for an authority that should enable them to cope with Roman theologians, and for this purpose the Bible was the handiest. So, with the Bible in their hands, they calmly assumed a right to do the very thing that Rome had done! That is to say, they set forth their confessions of Faith, one after another, in which, like Rome, they, too, added to the Catholic Faith of the undivided Church, and set forth new terms of communion! And, as Rome had added the new order of the Papacy to the ministry of the Catholic Church, so, when they found it convenient, the Continental Reformers, on their part, abolished the old order of the Episcopate! The Continental Bishops did not favor the Reformation; and the reformed churches, instead of seeking Bishops elsewhere, and waiting till they could get them, as they very shortly might have done, dispensed with Bishops altogether, and, in this respect, departed, more than Rome itself, from primitive Catholic Order. So it came to pass that, on the Continent and in Scotland, Christian unity received an additional three-fold wound. The Reformers separated themselves from Rome, whose additions and corruptions they rejected; they themselves made new additions to the Catholic Faith which no Christian was bound to receive; and, by their change of the entire ministry, they made it impossible for any Catholic Church to recognize them as duly organized churches, such as churches were when Christendom was one. That they should forthwith proceed still further to disintegrate themselves, was just what might have been expected; and the bickering of Calvinists, Lutherans, Arminians, Zwinglians and Anabaptists (to say nothing at all about later sects in England and America), were very soon as acrimonious as their common hostility to Romanism. What wonder? Forgetting that the Christian Faith had been once, and once for all, defined, and assuming an infallibility and an authority that they denied to Rome, every small company pretended to lay down new Articles of Faith and to impose new terms of Communion for the Christian world, denouncing all who differed from them. Thus, the very notion of a Catholic Faith and of a Catholic Church, was lost by Continental Protestants, and left to be appropriated by the Roman Church, which had no better right to it than they.

To-day we are inheriting the sad results of all these complicated wounds of Christian Unity and Christian Charity; and Christian men of every name are asking, Is there no way out of it? There is a way, as we believe, and we believe that it will one day—not in ours, alas!—be found and followed.

That way, as we believe, is simply to return to where we were when "Christendom's divisions" were begun; accepting primitive faith as true and sufficient; applying the examples of primitive order in a spirit of reason and common sense; imposing no terms of communion but such as were then imposed; and thus restoring and maintaining at once Catholic authority, Catholic liberty, and Christian Unity. To this subject we shall shortly return; and if the reader has observed that in this article we have said nothing about the Anglican Church, he will understand that it is because we purpose to speak of it in this connection more fully hereafter.

### 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.]

ST. PAUL AT ATHENS. Spiritual Christianity in Relation to some Aspects of Human Thought. *Nine Sermons* preached in St. Stephen's Church, Westbourne Park. By CHARLES SHAKSPERE, B. A., Assistant Curate. With a Preface by the Rev. Canon Farrar, D. D. New York: Charles Scribner's Sons. Chicago: W. G. Holmes, Publisher and Bookseller.

Any one who bears the name of *Shakspeare*, must of necessity attract attention; but a Shakspeare who is careful to advertise you of his modest academic rank as a simple bachelor, and likewise of his undistinguished station in the ranks of "the inferior clergy" as a mere "Assistant Curate," such a man one feels, must be as humble as the "queen's poor player" of the days of good Queen Bess, or, perhaps, as proud as he, or possibly both proud and humble as a true man and a Christian ought to be. When we find how gratefully he accepts the generous though guarded commendation of Canon Farrar; when we gather from a few brief words of the Introduction the confidential kindness existing between the "Assistant Curate" and the "dear friend and Vicar" who is his parochial superior; when we glance at the Dedication of the book to a "dear and beloved friend of youth," to whom the author confesses "a boundless debt of gratitude and affection," we say, here are moral qualities, at least, to fit the preacher for his task. We look into the admirable page of apt quotations from the worthiest writers of all ages which the author has prefixed to every sermon, and we recognize him as a man of reading such as Matthew Arnold would commend. But when we come to the Sermons themselves we know not which most to admire—the calm serenity, the depth of sympathy, the far outreaching grasp of thought which mark the preacher's intellectual and spiritual character, or the masterly arrangement of his topics of discourse which sometimes gives the reader an impression of surprise as sweetly solemn as it is unusual; or the marvellous simplicity and dignity of language such as one who bears the name of Shakspeare need not blush to use. One need not at all agree with much that Mr. Shakspeare says and thinks in order to be profited by what he says. Companionship with such a mind and soul as his, while reading and re-reading



his discourses, is a spiritual blessing to thank God for.

Deeply and sincerely as we have enjoyed this volume of discourses, there are few books which it would be harder to epitomize; and there are fewer still from which it would be harder to select specimen passages. Every discourse is a unit, and of a unity too perfect to be rudely broken into fragments. St. Paul at Athens is made the theme of a comparison between the ancient intellectual world and the agnostic tendencies prevailing in the present day. Our author shows the preparation of the man to meet his audience, studies the audience itself, and then analyzes the Apostle's method of address. In the epicureans and stoics who were there, he finds the prototypes of modern skeptics, and establishes strange points of similarity between the two. In the meeting of St. Paul with those philosophers, he sees that face-to-face conference of Faith with Culture, which is needed now as it was then—a conference in which not bigotry but infinite charity is needed on the part of faith if it would win our nineteenth century Culture to a nineteenth (or twentieth) century service of Jesus Christ. So "St. Paul strove to understand Athenian idolatry before he condemned it!" Following this example, the preacher, by a study of the philosophical phenomena of that age strives to understand, and make his hearers understand, the philosophical phenomena of this, and shows what he believes to be the work of Christianity in meeting it. Mr. Shakspeare is "broad," to use the slang term of our day. He does not look to see "our common Christianity" survive the siftings of the present time in any of the modern dresses in which it has been clothed by sects or parties; but, in spite of every change, he looks for it to be "the power of God and the wisdom of God." His *broadness*, to coin a word, is altogether constructive. Not a sentence in his sermons is destructive in its purpose. He has nothing of the jaunty levity of Mr. Haweis. In his moral purpose he would sympathize, no doubt, in part with Llewellyn Davies, though he stands upon a higher intellectual plane. In spirit he reminds us of two great men not long gone from us, and utterly unlike each other in everything except in spirit—John Keble and the saintly Ewing, Bishop of Argyle and the Isles.

We feel it to be most unjust to the preacher to dismember any one of his discourses by way of giving an extract from it in our limited space; but something is due to our readers, too, and, with great reluctance, we subjoin the following. After speaking of the higher tendencies of philosophy at the time of St. Paul's visit to Athens, the preacher continues:

"Nor let us suppose that all this higher and better feeling in the hearts of Pagan saints and sages was wholly devoid of some measure of the spirit of Him who 'was moved with compassion on the multitudes because they fainted and were scattered abroad as sheep having no shepherd.' A lesser portion of that spirit had fallen on philosophy.

As soon as philosophy became devout it sought to reach the hearts and consciences of men. The school and the lecture-room fulfilled the function, and were, in fact, the prototype of the later Christian pulpit. The doors, like the doors of our churches, were, for the most part, open to all who chose to enter; and many a slave like Epictetus, many an artisan or

petty tradesman must have heard within the walls discourses addressed, like the Christian sermon, to the spiritual part of man, and resulting in the conversion from evil to good.

"Noble lives were lived as the spirit of this new teaching and preaching power. Martyrs died for philosophy, or rather for the virtue which it inspired. Under its influence a humanizing spirit breathed itself into the foremost minds, and, toward the close of the century, made itself felt in the palaces of the Cæsars. Seneca, who, like St. Paul, does not condemn slavery, yet, like St. Paul, pleads for the slave. Juvenal lashes with the keenest sting of his satire the heartless Roman lady for maltreatment of her slaves. . . . The gladiatorial games, the shambles, where men were 'butchered to make a Roman holiday,' . . . are vehemently condemned by Seneca; and it was a philosopher who, when a proposal was made to introduce the Roman amphitheater into Athens, said, 'First, then, Athenians, you must cast down the altar erected to Mercy!' It was under the same influence that, in the early part of the second century, Hadrian and the Antonines established orphan asylums, and strove in various ways to mitigate the cruel practices which had come down to them from antiquity.

"Such was the religious tone and bent of much that was called philosophy in the first century after Christ. The lovers of wisdom were seekers after God. And, my brethren, we shall miss, I believe, the real lesson of these facts if we assume, as too often is assumed in a polemical interest, that such philosophy was, in this earlier stage, a plagiarism either of Judaism or of Christianity. . . . As for Christianity, it had not yet had time to make its message heard among the educated. No doubt, at a much later period, when Christianity had already become a potent influence in the Greek and Latin world, the new Platonism was largely a plagiarism of the rising faith; just as the paganism of Julian was an imitation of the Church. But it was not so in the year 51, nor for a long time afterward. No. "God fulfills Himself in many ways." What we see here is the Spirit of God blowing when He listeth—human speculation touched with a divine inspiration. Christianity was in the air, waiting only the moment when the gathered streaks of vapor, radiant with the glory of her sun, should break and come down in rain from heaven. The Divine Reason, whose highest revelation was in the word and life of the Beloved Son, was also in the deep night of Paganism a light shining in the darkness, and a light which was the life of men.

"Yes! Philosophy and Christianity too often misunderstood each other, were too often arrayed against each other. . . . Not the less true is it that philosophy, like John the Baptist, was the forerunner of Christ, preparing the way of the Lord, and making His paths straight."

THE BARQUE FUTURE; or, Life in the Far North. By JONAS LIE. Translated by MRS. OLE BULL. 12mo., pp. 254. Chicago: S. C. Griggs & Co., 1879.

The former translation by Mrs. Bull of "The Pilot and His Wife," from the original by Jonas Lie was so favorably received, and its reception manifested so general an interest in Norwegian life, manners and customs, that the translator has felt encouraged to present another work by the same author. We cannot think that she has erred in looking

for a warm reception for this story, or rather for the three or four stories which are so curiously interwoven by the author. We confess our incompetence to criticise the structure of this composition as a literary work of art. It is strangely dissimilar to anything in English, French or German fiction, and yet the unities of dramatic composition are by no means violated, so that, to the critical reader, there is a real interest in the peculiarity of the author's method over and above the interest of his tales. The characters again, are exceedingly simple, and yet the evolution of the plot is sometimes startling by its element of unforeseen and strange surprise. Nothing, for example, could be more natural and, at the same time, more truly tragic than the episode of "Silver Sara," if that can be called an episode which really belongs to the whole structure of the plot. But, to the intelligent reader, the great value of this little book will lie in its graphic representations of Norse life and of the various peoples, Norwegians, Finns and Koens with which it abounds, and which, when once displayed to the imagination, are imprinted on the memory almost as distinctly as one's personal recollections. It is needless to say that the author owes much to the translator for her admirable rendering of his work. In spite of the clearly foreign structure of the story, so perfect is the English dress in which it is presented, that one almost wonders whether it can be a translation at all. To the lover of fiction, to the literary student, and to the rapidly increasing class of persons who take interest in ethnical studies, we can equally commend this peculiar and, at the same time, interesting and instructive book.

VOICES FROM BABYLON; Or the Records of Daniel the Prophet. By JOSEPH A. SEISS, D. D., Pastor of the Church of the Holy Communion, Philadelphia, Author of "A Miracle in Stone," "Last Times," "Lectures on the Gospels," etc. Philadelphia: Porter & Coates

THE DESTINY OF RUSSIA, as Foretold by God's Prophets. Together with an Outline of the Future Movements and Destiny of England, Germany, Persia, Africa, and the Jews. By THETA. Chicago: Thomas Wilson, 188 East Monroe street.

OUR REST: A Monthly Periodical, devoted to the exposition of the recent discoveries, scientific and religious, in the Great Pyramid, and also the great truths connected with the Second Coming of Our Lord. Chicago: Thomas Wilson, 188 East Monroe Street.

Dr. Seiss's book upon Daniel, contains much that is useful and suggestive, and much more that we regard as chimerical chaff. "The Destiny of Russia" is unmitigated nonsense. Both of these books pretend to foretell the course of great future events by the interpretation of biblical prophecy. We avow our utter disbelief in all such "private interpretations" of prophecy; and as we had the misfortune to be dosed with such things in the days of our defenseless youth, we now plead guilty to an almost intolerant aversion to the pretensions of self-constituted interpreters of prophecy. We do not doubt their sincerity, nor their ingenuity, nor their industry. The books before us give evidence of all three. But we are not prepared to entertain the question of squaring circles, either in mathematics or in prophecy. The periodical entitled "Our Rest," little as we sympathize with its aims, commands at least our respect for part of its contents. We have read the strange book of Piazzi Smith on "Our Inheritance in the Great Pyramid," and though it seemed



to us that some of the writer's speculations were exceedingly trivial, and though we could not for the life of us see that any religious purpose of the Pyramid was at all proved, yet we confess that we have seldom read a more deeply interesting work. The numbers of "Our Rest" that we have seen were marked by much ability that might, in our opinion, be more profitably spent.

STEPS TO CHRISTIAN MANHOOD. By ROSALIND MARRYAT, with an Introductory Note by Rev. H. C. Potter, D. D. E. P. Dutton & Co.: New York.

Dr. Potter deserves the thanks of all Christian people for introducing to the American public this little book. It would be profitable reading for all, but especially for young men. It contains twenty-eight meditations upon some of the dangers and some of the virtues of Christian manhood, accompanied by suitable prayers and hymns. It is plain and simple in style, treating in an outspoken way of just those subjects most important to one just entering into manhood. As Dr. Potter says: "Daily words like these . . . seem to meet a real want in a helpful way." "The Two Roads," "The Best Guide," "The Snares of the Devil," "Work," "Purity," "Temperance," "Honesty," "Church Bells," "Truth," "Honor," "The Favorite Corner; or The Evening Resort," and "Reverence," are some of the topics discussed. It should be put into the hands of all young men and young women, too, who would learn from it how far a true Christian manhood is from their ideal. We give it our cordial commendation.

WORDS FOR THE FAITHFUL. By REV. CHAS. F. HOFFMAN, M. A. American Church Press: New York.

The old custom of having children memorize parts of Scripture and sacred hymns has mostly died away, and, as we think, to the children's loss. Religion and religious instruction such as we have must be acquired without effort. We forget the proverb, "easy come, easy go," and our children, when they have reached their teens leave the Sunday school in stolid ignorance of the Church and of the word of God. We trust Mr. Hoffman's little manual will do something to remedy the evil. It contains for every Sunday in the year, and some of its chief festivals, the Collect for the day, with a reference to the Epistle and Gospel, and a reference to a word or text for each day and night. It is not intended for lazy children or people, for the text is not printed, only referred to, and must therefore be looked after. No one can use it faithfully for a year without acquiring a good knowledge of Holy Scriptures, and of the cardinal doctrines of Christianity. It is very handsomely printed on stiff paper, and makes a handy pocket volume. Mr. Hoffman is Rector of All Angels' Church, New York, and the manual is the fruit of pleasant and profitable experience in the parochial school.

SIGNS OF LOVING CHRIST.—If we love a person,

- We like to *think* about him.
- We like to *hear* about him.
- We like to *read* about him.
- We like to *please* him.
- We like his *friends*.
- We are jealous about his *name and honor*.
- We like to *talk* to him.
- We like to be *always with him*.—Ryle.

## The Fireside.

EVENING.

"Evening and morning and noonday will I pray."  
 "When even was come, He sat down with the twelve."  
 "Watch ye therefore, for ye know not when the Master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning."  
 "Let your devout prayers be made also in the evening, with thanksgiving unto God."—Apostolic Constitutions.

Lord, at this evening hour,  
 To Thee we pray;  
 Brought by Thy hand to see  
 The closing day.

Here, in our weariness,  
 We seek Thy rest;  
 Reposing still in Thee,  
 We shall be blest.

Our "Evensong" we lift!  
 We pray Thee keep  
 Our souls and bodies pure,  
 While safe we sleep.

Fold us beneath Thy wing!  
 Watch o'er our slumbers;  
 Grant us the Guard and Song  
 Of angel-numbers.

Unveil the realm of Light;  
 Thy radiance pour  
 On our dark spirits, Lord!  
 Forever more.

Wean us from things below,  
 To joys above;  
 Till we are filled with Thee—  
 The God of Love.

Lord! at this evening hour  
 Thy Feast was made;  
 And, we, with all Thy saints,  
 To taste were bade.

So feed us till we sleep—  
 Bone of Thy Bone;  
 Prepare us Lord, to stand  
 Before Thy throne.

Full quickly Thou wilt come!  
 We watch for Thee,  
 Till o'er the guilty world  
 Thy sign we see:

As once Thy sacred form  
 In death was laid;  
 Repose each night with us,  
 And in *that shade*

Where, with Thy staff within,  
 We shall not fear,  
 Since Thou, who conqueredst death  
 Art always near.

Along the vale of Time  
 Lie shadows deep;  
 The night of sin steals on  
 The World's black sleep.

Let not Thy servants, Lord,  
 Weighed down by slumbers,  
 E'er seek that dark repose  
 Which bad men cumber.

Fill full our souls with light  
 That we may wait,  
 To hear Thy silent step,  
 Before the Gate.

To Thee, Great Father, Son,  
 And Spirit blest,  
 All glory, honor, praise,  
 Be still addressed.

Till the dark night of Time  
 Be o'er; and we,  
 Filled full with love Divine,  
 Shall dwell with Thee.

NEW YORK, EASTER EVEN. G.

### MY COLLIER FRIEND.

Hidden away among the sheltering woods and hills of one of the northern counties of England lies a little village, known to few, but by those few loved well. So fair and peaceful is its look that strangers, on seeing it for the first time, have exclaimed, "Surely, here, at least, it must be easy to be good!" In an outlying hamlet of this village, there lived, not many years ago, Thomas J.,

a collier. My father (the clergyman of the parish) had known him long, but my sister and I only became intimately acquainted with him about eighteen months before he died, his illness then giving us more frequent opportunities of meeting than we had ever had before.

Our visits to his sickroom soon convinced us that we had found in him no common friend; for great were his refinement and intelligence, and most earnest and loving was his spirit. He spoke the dialect of the county, using many words which to southern ears would be utterly incomprehensible, but never did we hear one really vulgar or coarse expression from his lips. Nor was there the slightest awkwardness in his manner, which was gentle, easy and unaffected.

And yet his education had been but the usual reading, writing and arithmetic one; his life-associates were the colliers and small farmers of the neighborhood; and his employment was the hard labor of the coalmine.

Certainly, Thomas had many natural gifts, which, no doubt, partly accounted for this triumph over surrounding circumstances; but the purifying, elevating power of Christianity could alone have made him altogether what he was.

I have admired many pictured saints and angels in the art-galleries of Italy, but, to my thinking, not one face among them all exceeded in the highest kind of beauty that of our poor collier-friend. He had a well-shaped forehead and finely-cut features, and was therefore what would be called a handsome man; but his expression was so attractive that it hardly gave you leisure to observe the exact shape of nose or mouth. His eyes shone with intelligence, and had in them a look of womanly tenderness and sympathy; and his smile was frank and sweet, like that of a happy little child. We were not the only friends who had been struck by the peculiar radiance, the almost glorified look, often noticeable upon his face.

After his death, one of his collier-companions said to us, with tears in his eyes, "We shall never see his like in this place again. When I looked at him, I used to think of what the Bible says about Moses' face shining when he came down from the Mount." We, too, had thought of those words when with Thomas, and also of these: "They saw his face as it had been the face of an angel." Nor was the heavenliness of his expression entirely owing to the refining, beautifying effect of a fiery trial borne with sweet patience.

Before his illness began, his smile was no ordinary one. "I liked to meet Thomas on the road," said one who had been his neighbor, "for his face looked like a sunbeam when he was ever so far off."

But we could scarcely wonder at the light in our friend's face, knowing that it came from the love, joy and peace which reigned in his heart. He loved God as his perfectly wise, righteous and merciful Heavenly Father, "the Giver of all good gifts," the Maker of all things wonderful and beautiful; and trusted Him, on dark days as on bright days, with his whole heart.

He loved Christ as his Saviour from the guilt and power of sin, and as his ever-present, ever-helpful Master and Friend. Am I saying only what might be said of the religion of thousands of Christians? It may be so, but it seemed to us that this



love, this trust, colored the thoughts, words and actions of our friend in a manner which is, unhappily, not very common.

I never understood the exact nature of his long illness, but believe that he suffered from a dreadful complication of diseases, of which heart-complaint was perhaps the chief. His blood became entirely colorless, so that for months his face was of quite a death-like hue, though little wasted. He sometimes said that his sufferings were greater than he could possibly describe, but I never heard that he had uttered one impatient or murmuring word. Upon calling at his house one morning, my sister was told that he was worse than usual, having had a night of terrible pain, but she went up-stairs to see him when pressed to do so. To her surprise, he greeted her with a radiant smile, and said, "My heart seems so full of joy and gratitude, I don't think it would hold any more." And he was delighted when my sister chose Psalm ciii to read to him, as being more suited to his state of feeling than anything else she could think of. During one part of his illness, he became very deaf, and we then found that the singing of hymns was the greatest pleasure we could give him, as he could hear the words more distinctly than when spoken, and his love of music was strong. Lyte's "Abide with me" was a hymn he never tired of, but he always asked also for some of the older favorites, such as "Rock of Ages" and "How sweet the name of Jesus sounds!"

We sang together, my sister taking an alto part, and, strangely enough, the notes seemed to awaken for him an almost celestial concert, to which he listened in a sort of rapture. It was not without a feeling of awe that we looked at him as we sang, for it seemed as if his spirit were carried far away from us, and all that belonged to earth. His head would be slightly thrown back, his hands clasped, his eyes closed, while a wonderful smile played about his lips. When we had finished a hymn, he would open his eyes after a moment or two, and say, "One more, please—just one. It seems to take me up to the very gates of heaven, and I'm loath to come down." He once asked us if we would promise to come and sing for him when he was dying, saying, "I think I couldn't feel the pains of death if you did." But that was not to be.

It seemed easy for Thomas to obey the Apostolical injunctions, "Be kindly affectioned one to another;" "Bear ye one another's burdens;" "Speak evil of no man;" "Live peaceably with all men;" for one who loves God as he did must needs "love his brother also." In health, he visited the sick, and was indeed ready for any work of love and mercy; and in sickness the same thoughtfulness for and longing to help others showed itself. When he lay awake at night, and his pain was not too great to prevent him from thinking, he often spent some of the long hours in praying for his neighbors, visiting in spirit each little group of cottages, each solitary farm, until he had passed through the whole parish. It may seem fanciful, but I always thought of the good man's prayer as a kind of light, speeding softly through the darkness, and touching, without disturbing, each unconscious sleeper in its progress.

Entirely free from all narrowness, bigotry and party-feeling himself, Thomas seemed to regard the divisions, jealousies and angry disputings, not uncommon among Christian

brethren, with a sort of wondering sadness. I well remember the earnestness with which he repeated the words, "Little children, love one another," adding, "Why canna we get into that spirit, and keep in it?"

He was a most affectionate husband and father; and the thought of leaving his family in the very prime of his life (he was only about thirty-six when he died, I believe) seemed at times almost more than he could bear. "I think the struggle is over," he once said to us; "and then, p'r'aps, little John runs past the end of my bed, and I have to begin all over again." He liked to talk of his children; and I can recall at this moment the comical smile with which he hid behind his pillow some fruit we had brought, saying that when a neighbor had lately given him an apple, little John eyed it steadily, and then said, "Fayther, if any one gave me a happle, I'd give you th' biggest half."

I have not yet mentioned our friend's humility, which was great indeed. That we could be looking up to and learning from him never seemed to occur to him as possible. "I think you can't understand how I feel sometimes, because you're so much better than me," he said once to a friend, little knowing that his words seemed more humbling than the severest rebuke would have done.

Thomas had that intense love of beauty only to be found in the true artist-nature.

One of his sons told us that if there happened to be a fine sunrise as they went to their early coal-pit work, his father would fall on his knees and thank God for the glorious sight. He loved, too, the grandeur of a thunder-storm. As it rose, his spirits rose also, and he used to stand in the field before his house, watching the lightning's play on the noble expanse of open country which our hills (I must always call them *our* hills) border.

In the spring of the year in which he died, there was a temporary improvement in his health, so that he was able to come down-stairs, and even got out a little; and once we ventured to bring him to the parsonage in a pony carriage, thinking the change would be a pleasure to him. It was a bright May-day, and the steep wooded hill behind the old gray church was always at that season carpeted with wild hyacinths, which grew so thickly and were so brilliant in color that they might have inspired the poet's words—

"—sheets of hyacinth  
That seem'd the heavens upbreking thro' the  
earth."

"O, ma'am!" said Thomas to my sister, as they drove past the wood, "it's the beautifullest sight I ever saw in my life!" And the great blue flower-bed seemed to haunt him afterward, as the "dancing daffodils" haunted Wordsworth, for he often spoke of it, and one day said to his wife, "When spring comes again, and you see those blue-bells, you'll think of me, but don't fret; I shall be blooming in a better Paradise." And so he was—

"Fast in that Paradise, where no flower can wither."

Thomas brought a present in his hand for us on the day of his visit, carefully wrapped in a white muslin handkerchief. It was a great bunch of flowers from his own cottage garden. They were old-fashioned flowers, and the polyanthus, daisies, white and red, and bits of southernwood, were, I remember, among them. He had risen early to gather

them, and had arranged and re-arranged them many times, his wife told us, but could not please himself at last.

In the afternoon we sat with him in our garden. Before us lay "the happy valley," as we used to call the lovely peaceful spot which our windows looked out upon. From a wooden bank close to us the birds sang joyfully, and the little brook which watered the valley chattered and sparkled, but there seemed more sunshine in our dear friend's face than anywhere else. After gazing all around him for some time in silence, he at last exclaimed, "Oh, my heart does burn with love to our Heavenly Father who has made all things so beautiful."

When sitting up in bed (his breathing seldom enabled him to lie down) he could just see from his window a corner of green field and a strip of sky above it, and very thankful he was for this little bit of prospect. Had he ever had opportunities for cultivating his tastes, I feel sure he would quickly have learned to appreciate beautiful works of art. One day we took some original sketches, done by my brother, to show him, and his delight was great.

"What I think most of is, that Mr. G. did them out of his own head," said Thomas, seeing at once the difference between the genius which creates, and the talent which merely enables a man to imitate the works of others.

Ah! those summer walks to the cottage of our friend! How pleasant they were! Our way lay straight through the little white village, past the "Bluebell wood," the "Echo wood," and the "Dove wood," after which, for a long distance, we had a glorious view over the great plain I have already mentioned, to feast our eyes upon. So quiet was the road that we often sang duets half the way, unheard save by innumerable birds, which were much too wise to cease their own songs to listen to our inferior ones. On gloomy days, the two-mile walk certainly appeared longer and more lonely, and I used to fancy there was a peculiar darkness about a fourth wood we had to pass, a wood in which, within our memories, a murderous pistol-shot had been fired. But we had always Thomas' smile to look forward to as we went, and to look back upon as we returned.

What perhaps most impressed us during the time of these happy visits, was the atmosphere of entire calm which pervaded the sick-room.

Again and again we might have asked the old question, "When He giveth quietness, who then can make trouble?" Owing to his unreserve and the great simplicity of his character, Thomas' face was as easy to read as that of a child, and though we occasionally saw a shadow, caused by distress of some kind, rest upon it for a moment, the abiding look spoke unmistakably of peace—that peace "which passeth all understanding," that "perfect peace" possessed by the man whose "mind is stayed" upon God.

I had always imagined that Thomas would be gradually so much weakened by long-continued suffering that the end would approach like a slow sinking into sleep. But it was not so. There had to come a terrible, final struggle between the incurable disease and the wonderfully strong constitution, before his weary spirit could be released and taken home. Oh, "the mystery of pain!" With what a torturing persistence it forces itself upon you when the last days of a good and



dearly-loved friend are being miserably darkened by overmastering physical agony!

My sister was ill, and I was away from home, when the change for the worse suddenly came, and it went to our hearts to hear, afterward, that, when conscious, our poor friend often asked for us, and seemed to wonder why we did not come. Perhaps he thought of our promise to sing to him when death came near.

His sufferings were intense. He writhed upon his bed as if tormented, and sometimes his body became strangely arched by the violence of the spasms.

"Will nobody shoot me?" he once called out in the extremity of his pain. He was frequently delirious, but when consciousness returned, with an abatement of the agony, and he could be said to be *himself*, his words always showed that the old peace, trust, and love still triumphed in his heart. Some servants who were leaving the neighborhood, came to see him on one of these last sad days, but he did not recognize them. "We're come to say good-by," said they, trying to make themselves known; "we're going to another place." A gleam of consciousness came. "Heaven's *my* next place," he just said, and then relapsed into delirium again. The last hymn he quoted from was one which begins,

"Forever with the Lord!  
Amen! So let it be;  
Life from the dead is in that word,  
'Tis immortality!"

The first line reminds me that Thomas never spoke to us of Heaven as many do. "With Christ, which is far better." That one thought seemed enough for him. Bunyan's description of the two pilgrim-friends crossing the river of death, evidently haunted his thoughts at the last, for not long before he died, he repeated Christian's very words, "Be of good cheer, my brother; I feel the bottom, and it is good."

Thomas was buried on a Sunday. My sister, on leaving the gallery of the church at the end of the afternoon service, saw the little procession approach, and stayed to watch the funeral from the belfry window. A violent hail-shower came on, and the dark group of mourners (fair-haired little John among them) looked dismal through the whitening storm. But, before they left the grave-side the hail ceased, a black cloud opened, and a bright gleam of sunshine suddenly illumined the resting-place of our friend. The change seemed to speak of another "stillness after storm," another light after darkness, and

"When the shore is won at last,  
Who will count the billows past?"

More than seven years have passed away since that autumnal day. But we shall never forget our collier-friend.

M. S. SUMNER.

ONLY two years before his death, John Wesley preached as follows at Bath: "The Methodists are still members of the Church—such they desire to live and die—and, I believe one reason why God is pleased to prolong my life so long is, to confirm them in their present purpose not to separate from the Church.

"I hold all the doctrines of the Church of England; I love her liturgy; I approve her plan of discipline. I do not knowingly depart from the rule of the Church, unless

in those few cases where I judge, and as far as I judge, there is an absolute necessity.

Observe my two principles: (1) That I dare not separate from the Church; that I believe it would be a sin so to do. (2) That I believe it would be a sin not to vary from it in points above mentioned. . . . I have been true to my profession from 1730 to this day." Sermon cxv, vol. iii, p. 167.

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D. C. DIMACK,  
J. O. ANTHONY,  
JONATHAN HUNTOON,  
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Cairo & New Orleans Express.....	* 8:30 a m	* 6:20 p m
αCairo & Texas Express.....	‡ 9:10 p m	‡ 6:30 a m
Springfield Express.....	* 8:30 a m	* 6:20 p m
Springfield Night Express.....	‡ 9:10 p m	‡ 6:30 a m
Peoria, Burlington & Keokuk.....	* 8:30 a m	* 6:20 p m
βPeoria, Burlington & Keokuk.....	‡ 9:10 p m	‡ 6:30 a m
Dubuque & Sioux City Express.....	* 10:00 a m	* 3:20 p m
Dubuque & Sioux City Express.....	* 9:30 p m	* 6:35 a m
Gilman Passenger.....	* 5:25 p m	* 9:25 a m

α On Saturday night runs to Centralia only.  
β On Saturday night runs to Peoria only.

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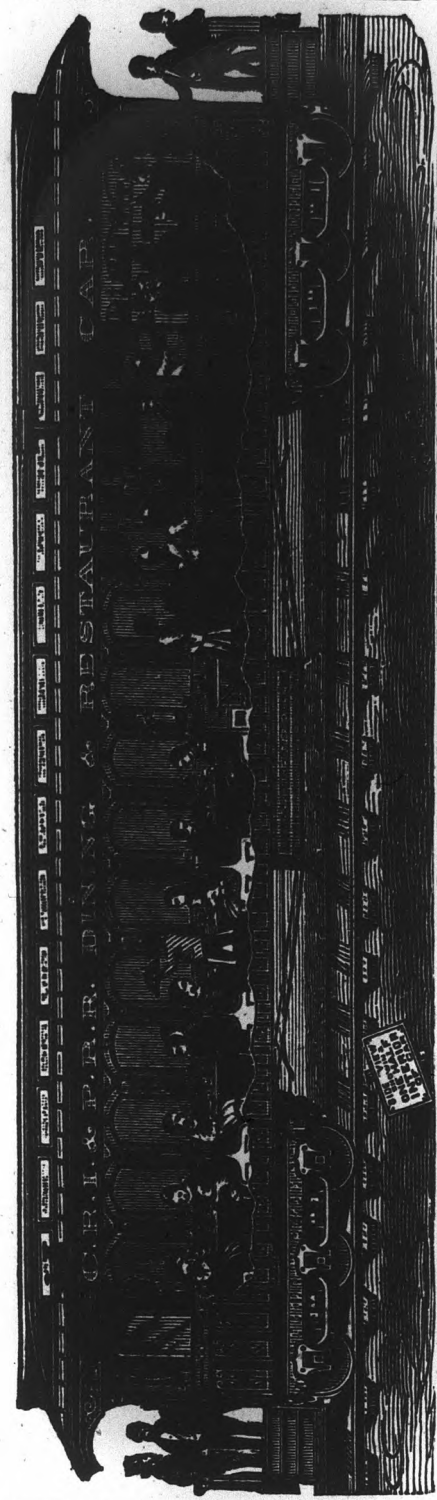
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