

the river rolls its muddy torrent through a rich country, abounding with fine farms, and gently sloping hills enclosing it on either side. At 7.30 p. m. Council Bluffs is reached, 500 miles from Chicago, and directly opposite the City of Omaha. We are just congratulating ourselves that our journey is at an end when we are told we will have to wait an hour before there is a train across the bridge to Omaha, three miles distant; not a sign of the latter city is to be seen as we look over the fast darkening river, impatiently we wait, the hour becomes an hour and a quarter before our transfer train, as it is called, draws up, and another fifteen minutes elapses before it is off. We are soon on the great bridge which here spans the Missouri, the lights of the city are beginning to twinkle one by one, rockets and Roman candles are going up all over it, and when we reach our hotel it is 9 p. m., and the thermometer marks 85 degrees (it is not necessary to say in the shade.) This is emphatically a new city, and everything is new to our unaccustomed eyes; beautifully situated on a sloping hill, commanding a fine view of the Missouri River and Valley, and with broad and handsome streets, Omaha is now a place of 30,000 inhabitants, the name is an Indian one, and literally translated, means "above all others on a stream." It was here the Mormons crossed the river in 1846, and settled over 15,000 people, six miles north of Omaha, but the Indians owning the land at that time complained to the Government, and they were ordered off, eighty wagons started to hunt up a home, and finally settled at Salt Lake, which, as we all know, has ever since been the head quarters of the sect.

The pioneer of the city was a ferryman named Brown, who originally started his boat in 1852, and had a small inn or hotel on the banks of the river. He took out a claim in 1853, covering a good part of the town site. The first steam ferry was in the same year, when the staking out of claims commenced. In 1854 Nebraska was first called Nebraska Territory, and a treaty being concluded with the Indians, the town was laid out the same year on a generous scale, as all Western towns of any pretensions are, the streets being nearly all 100 feet wide, and Capitol Avenue, which runs through the centre of the city, 120 feet in width, with the high school at the top of the hill, there are also two squares of 600 feet square. The fine position of Omaha soon began to attract settlers. In the year 1856 speculation ran wild, the town grew rapidly, money was made easily and quickly. In 1857 the population was 1800; in 1861 it was 4,000—immigrants began finding their way into Nebraska at that time; but the greatest impetus was given by the Chicago and North-Western Railway, which was the first railway to reach Omaha in the year 1867. The magnificent bridge which here spans the Missouri was finished in March, 1873; it is 2,750 feet long, 50 feet above high water, cost over two millions of dollars, and is composed wholly of iron. The building of this bridge contributed greatly to the advancement of the city; its growth has been gradual and substantial, it has also become a great railroad centre, no less than eight roads converging at this point. The principal manufactures are the Smelting and Refining Works, which employ 2,000 men, and do an annual business of between \$5,000,000 and \$6,000,000; there are several breweries, a linseed oil and soap, also carriage, brush and safe factories. The Union Pacific Machine Shops are here, employing 1,000 men; the headquarters of this Railroad, occupy an immense building, filled with offices. The Post Office is also a fine stone building, costing \$450,000. There are a Roman Catholic College and large schools, as well as Brownell Hall, a school for young ladies under the care of the Episcopal Church. Standing in St. Mary's Avenue, on the hill, one can count over 50 dwellings in course of erection in the almost immediate neighbourhood, and many more are under contract to be erected further on in the season. A three-acre field was pointed out to us in this section that was bought for \$4,000 three years ago and was lately sold for \$15,000. A splendid new hotel is also building; it will be five stories in height, and have all the appointments of a first-class house. The new opera house, also a fine building of pressed brick, with stone facings, will be finished this fall.

You would like to hear something of what our Church is doing in this far distant place, and I will endeavour to give you a slight sketch. Bishop Clarkson, who resides in Omaha, was formerly Rector of St. James' Church, Chicago, but has now been for some years Bishop of Nebraska and Dakota, a country rapidly increasing in population, and demanding untiring energy in order that the Church may keep pace with the rapid inflow of emigration spreading over it in every direction. There are at present three Churches and two Missions of the Episcopal Church in the city, the Cathedral, in the building of which the Bishop has shewn great energy, is now rapidly going up; it is of light-coloured stone, and will seat about 900 people; there are 57 windows in all, of these the clerestory will have 23, the chancel, which is to be apsidal in form, 13, the remainder in the aisles and transepts. Those in the chancel will represent in the middle one, our Lord bearing His cross, the others the Twelve Apostles, six of these are already given, the other seven are yet to be provided for. Three of the transept windows represent three great Missionary Bishops—Selwyn, of New Zealand, Patteson, of Melanesia, and Kemper, of the North-West. Most of the aisle windows have been given as memorials of departed friends, and the gifts of all

kind to the building so far amount to about \$10,000, this is exclusive of subscriptions or donations to the building itself, which, when finished, is expected to cost about \$160,000. St. Barnabas Church is a plain frame building, but very neatly fitted up in the interior, accommodating about 300 people; this Church has about one hundred Communicants, the Cathedral 300. The parishioners are now building a handsome Rectory at the corner adjoining the Church, at a cost of \$5,000, and under the energetic lead of the Rector and his amiable wife, who is from one of our well known Nova Scotian families, this parish is eminently prosperous. The remaining Church and Missions are, as far as we could learn, doing well in this growing city, which is of course inhabited by people of every name and nearly every sect, the number and variety of the latter being a source of astonishment to a stranger, who sees a little frame Church on the corner of nearly every street in some quarters of the city.

I am glad to see, from the GUARDIAN, that St. Mark's, Halifax, is marching forward in this age of improvement, and am sure the recent alterations will conduce to the prosperity of the new parish.

Yours, Fraternally,

S.

UPSTAIRS IN WESTMINSTER ABBEY.

(Concluded.)

In another recess is a ghastly cast in white plaster of the leaden coffin of Henry, Prince of Wales, the eldest son of James I. In a third are the remains of the old pulpit which used to stand in the nave, with its sounding-board and some exquisite carving. Further on are the very similar panels of carving which adorned the organ pipes, and some portions of marble statues and tablets. One of these last seems never to have been put up. Perhaps the fees were refused. On the beams above are two long rows the helmets used at various times in the heraldic decoration of funerals. There are probably as many as seventy of them but not one of any great value or beauty.

Among other relics are two marble slabs long packed up in a box. They are beautifully carved in the late Italian style which Horace Walpole admired so much, and are clearly of his time or a very little earlier. On one is the head of St. Mary the Virgin, and on the other that of the Saviour. There are many points about them unsuitable for the decoration of a Protestant Church, and so tradition or some wisacre assigns them to a destroyed or unfinished monument of Anne of Cleves. But a glance at what does remain of her tomb in the choir below is sufficient to set that part of the question at rest. Near the marbles is a relic both of more interest and of less doubtful antecedents. Bundled up in two or three fagots are the venerable railings of the tomb of Edward I. How it comes to pass that in this "restoring" age they are not set up again in their proper place it would hard to say. But Architects are fond of a kind of restoration which consists of a evolution from their own inner consciousness of a conception of what a thing ought to have been, and are apt to neglect such a piece of evidence as this as to what it was. With regard to these railings, however, there is not any manner of doubt whatsoever, for they are figured by Dart in their proper place. Dean Stanley tells us that in 1764 the mob broke in during the funeral of Pitt, Earl of Bath, and that the gentlemen who attended his body to the tomb in the Islop Chapel, opposite, tore down the canopy of Edward's tomb, and defended themselves with "the broken railers." It may be so; but these iron spears, each tipped with the fleur-de-lis, would form more obviously appropriate weapons on such an occasion. The "wooden hatch put up by Peckham at the head of the stairs" has been restored, but not the beautiful rails. From the northern side of the triforium a fine view is obtained into the Poet's Corner and the muniment room, with its great chests and coffers, erroneously described by Scott as being in the triforium itself. But in the upper story is a quadrant-shaped cope-chest and other vast chests for vestments, interesting in themselves, but not so splendidly locked and barred and clasped as the boxes in the muniment room below.

Another interesting place upstairs is the chantry or Chapel of Henry V. It is a kind of gallery over the headless effigy so familiar at the end of the Confessor's Chapel. We are accustomed to admire the swans and antelopes and the curious scenes from the King's life, which are carved on the high screen under which we pass on the way into the Chapel of Henry VIII., without remembering that it conceals one of the most elaborate little buildings of that age now remaining. It is raised so high that people far down in the nave must have been able to see the daily elevation of the host, and with a certain felicity, leading as it does to the Lady Chapel, was dedicated to the Annunciation. Some ingenious person has discovered that the western side of the screen, with its tall stair-case towers, forms the letter H, the initial of Henry's name, and unfortunately some still more ingenious person has discovered that the helmet on the cross-beam is not that in which the King fought at Agincourt, but one specially ordered by the undertakers for the funeral. It is more solid, but scarcely more important, in truth, than the threescore and ten we saw in the triforium. When we climb into a neighboring chantry, that of Abbot Islip, we find it filled with still more singular funeral monuments. The

waxworks are no longer shown to the public, yet they are worth seeing, and are probably the most vivid likenesses remaining of the few personages they represent. Dean Stanley strangely observes "that they were even highly esteemed as works of art." No doubt they were. It is unquestionable that the figure of Chatham, with his keen eyes, his bushy eyebrows—features both lost in ordinary sculpture—his great nose, his commanding attitude, is brought more distinctly before the mind by a sight of his wonderfully-speaking effigy. Did Macaulay ever see Little William of Orange standing on a cushion beside his tall stout wife, and observe the intensely real look of the stout figure, and the worn yet vivacious face? Certainly these figures were the work of no mean master, and if the Duchess of Richmond and her dead son, lying in state, are not so good, it is rather because the subjects were not equal to the art than because the art failed to do them justice. Even the comparatively faded figure of Charles II., which faces the spectator as he enters the chantry, is starting with its appearance of reality.—*Episcopal Register.*

THE CHURCH THAT IS NOT A SECT.

By REV. W. T. WHITMARSH, CLEVELAND, OHIO.

The Church more Baptist than the Baptists.

Sectarianism is founded either on negation or on selection. It either affirms "I do not believe ——" or it takes some one truth out of the system of revealed verities, and exalts it to undue prominence, thus presenting to the world a distorted creed.

The latter is the more general course and the more striking characteristic of the the sectarianism of this age. Nearly every denomination regards itself as being set chiefly for the defence of some special truth; not that it is the intention of its members to depreciate other portions of the Divine economy, or other commands of God; this is but the inevitable result, not the motive and purpose, of their action.

And yet it will generally be found on careful examination, that the Church of Christ, "the pillar and ground of the truth," in its Catholic conservatism of the entire system of Christian doctrines, renders a truer allegiance even to that individual truth, for the special defence and promulgation of which, any given denomination may regard itself as set.

Take for instance, the large, increasing, and earnest body of men who take to themselves as their distinctive appellation the honored name of Baptists. Take the various bodies, Armenian and Calvinistic, Open and Strict Communion, which are bound together by the common tie of restricting church-membership to those immersed on a profession of faith, and ask which is most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ?

(1) Which baptizes the greater number? A clergyman of my acquaintance, after spending more than 20 years as a Baptist minister, and enjoying a prominent position as such, entered the Church, and within 18 months of his Ordination as Deacon baptized nearly as many as he had during his whole service in the Baptist denomination; and, although his experience was doubtless an extreme illustration of the fact, there can be no doubt that in any part of the world, even where the Baptists are strongest and most influential, each clergyman of the Church baptizes a far larger number than each Baptist minister does, taking in each case the average of the whole number baptized by either body in the district in which they labor.

Which best deserves the name of Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ? Which places the greater restriction on the administration of the sacred rite?

(2) Which opens the door the wider? The Baptists admit to it none but those who are able to satisfy the pastors and the congregation at large that they are already saved from the consequences of their sins, through appropriating faith in Christ, and possess the witness of the Spirit that they have "passed from death unto life."

The Church admits to Baptism (as did the Apostles on the day of Pentecost) all of adult years who acknowledge Jesus as the Christ, the Saviour of the world, and are seeking salvation through Him, as His disciples, as well as those little ones of whom the Saviour said, "of such is the Kingdom of Heaven," whose friends engage to train them, as disciples of the Lord.

Or (3): Which body renders the administration of the ordinance the more practicable? The Baptists insist, as the one only possible mode of its administration, on immersion; claiming, as indispensable, compliance with the primary meaning of the word.

The Church, recognizing that a secondary meaning had been attached to the word when Christian Baptism was instituted by the Lord, acknowledged as valid any mode in which water is applied as a religious act "in the name of the Father, and of the Son, and of the Holy Ghost." She is thus able to baptize in the sandy-desert, or the polar-regions, nor is compelled to deny the sacred rite to those deserving it, even in the very article of death.

Which is the most truly Baptist, the Baptist denomination, or the "Catholic and Apostolic Church" of Christ?

(4) By which is Baptism regarded the more as sacred and important? Baptists regard it as a sac-

bollic profession of faith, an avowal in action of Grace received, and of solemn vows taken.

The Church regards it as all this and more beside. She is taught by her Divine Lord and His inspired apostles, to look upon it as the "mystical washing away of sin," and as accompanied by "the gift of the Holy Ghost" that they "may be born again and made heirs of everlasting salvation." To her it is, Sacrament, to the others a rite; to them Baptism is only a human act; to her, in it the greater work is God!

The schism intended to defend and exalt Christian Baptism fails then in its purpose, and is profane, as well as a sin, for in every sense the "Catholic and Apostolic Church" of Christ is preeminently THE Baptist Church, the Baptizing Church, the Church of the Baptized. God grant that on her members may fall in fullest and most copious measure the sanctifying influence of the Holy Spirit without whose presence Baptism is no Sacrament but merely an empty form, a human rite, a profitless ceremony; and wherever Baptism is administered in the name of the Triune Jehovah, may His blessed influence descend to lead the Baptized into the fullness of His truth, and to redeem them from iniquity.—*Living Church.*

Correspondence.

SUNDAY SCHOOL LESSONS.

(To the Editors of the Church Guardian.)

SIRS,—For several years, it has been my custom to prepare questions on certain works for my own class in Sunday School. A certain number of these are given out each week, and the answers are examined, and corrected the following Sunday. Our Diocesan having recommended the publications of the C. E. S. S. Institute, I, at the beginning of the year, procured *Gladius Ecclesie* and *FROM BETHANY TO OLIVET*. The latter is an admirable little text-book, but how some parts of the former could be written by any man in the Anglican Episcopate passes ordinary comprehension. However, I determined, having bought it to make some good use of it; and, so, keeping it in my own hands, I, each week, prepare questions suggested by it; some of them, indeed, taken from the work itself, but most of them, as I have said, suggested by it, and that, too, in many cases *per contra*. These questions I write on a black board, and the pupils copy them (for private use) into their blank-books. This being done, I give an explanatory lecture of a conversational character, and thus the members of my class manage to learn something useful every Sunday. Enclosed, you will find the first seventeen of the questions referred to above, and I shall be happy to furnish the whole series if you think they will be of any advantage to the readers of the CHURCH GUARDIAN. Occasionally, a hint as to the answer is given at the end of a question. In the Scripture citations, verses are separated by commas, chapters from verses by periods, and different texts by semi-colons.

W. WHEATLEY BATES.

The Parsonage, Ivy, Ont., Aug. 13th, 1881.

QUESTIONS TAKEN FROM OR SUGGESTED BY BISHOP TITCOMB'S *GLADIUS ECCLESIE*.

1. How does God make known His Will to man? (Church and Word.)
2. Name three principal phases of God's Church? (Patriarchal, Jewish, Catholic.)
3. How do you know the Bible to be the Word of God?
4. When did schism, false teaching, and irregular services begin in the Christian Church? (1 Cor. xii. 13; Gal. i. 7; ii. 4; v. 12; Rev. ii. 15; 1 Cor. xi. 20-22.)
5. Are there many schisms now?
6. Show that sincerity is no proof that people are right? (Acts xxvi. 9; Rom. x. 2.)
7. Show that dissatisfaction with God's Church does not justify separation? (Rev. ii. 20; 1 John ii. 10; St. Jude 19; Rom. xiv. 1-6.)
8. What spirit did St. Paul counsel to those dissatisfied? What the Lord Jesus? (Eph. iv. 3; St. John xvii. 21.)
9. Though schism cannot be justified, yet how should Churchmen treat schismatics?
10. What is the distinctive trait of Congregationalism?
11. What tendency has this as to Christian Unity?
12. Show from the case of Antioch that Congregationalism is unscriptural? (Acts x. 19-26; xiv. 23, 26, 27; xv. 1, 4, 6, 13, 19, 22-31.)
13. Show the same thing from the case of Crete? (Titus i. 5, 10, 11; ii. 15.)
14. Show the same thing from the case of Ephesus? (Acts xx. 31; xix. 19, 24, 26, 27; xx. 17, 36, 37; 1 Tim. i. 3; iv. 11, 12; v. 1, 20; 2 Tim. ii. 2; Rev. ii. 1.)
15. What three things particularly are thus proved in each of these three cases? ("What the Church had many congregations and was governed by Church Councils.")
16. Distinguish between Orders in the Church's Ministry, and offices for discipline and government?
17. How many orders have there been in the Ministry from the time of Aaron up to the present?

[We should be very glad, indeed to have Mr. Bates continue his papers.—*Eds.*]