

Written for the Journal.  
**THE OLD MAN IS GONE AWAY.**  
BY MARION GRAY.  
Neath leaden skies,  
With downcast eyes,  
The mourners weep their way;  
There's a coffin and a bier,  
There's a grave and a tear  
For the "old man" gone away.  
Since the wife was gone  
He has been so lone,  
Mourning his loss each day;  
Neath the falling snow  
Where she lieth low,  
Sleeping, they lay him away.  
By the river wide  
Whose murmuring tide  
Low music wakes all day;  
How sweet their sleep  
While we vainly weep  
For the "old man" gone away.

Written for the Journal.  
**Claims of the Episcopal Church—A Few Strictures.**  
Several weeks ago a sort of a home missionary meeting of the Prot. Episcopal Church was held in this city. The statements there made, the claims and arguments advanced, revived in my mind some mental conflicts of long ago, and I deem it well to pass under review some of these claims. Similar conflicts will ever be going on in serious minds, and it is the duty of those who have "been there" to clear up the matter as much as possible.

At the said meeting two gentlemen appeared in the recess of the building, clad in peculiar garments. Now, if I speak of priestly robes and vestments in a tone bordering on satire, let it be remembered, that in my own denomination this practice prevails in some parts, and that, therefore, I cannot be understood as censuring the Episcopal Church particularly.

But, in all candor, can you blame very severely that individual in Texas, who, when for the first time beholding the Episcopal missionary in his robe at the altar, ventured the opinion, that "that must be the great grand father of all undergarments?" (Freely translated out of the vernacular.) St. Paul makes the remark in one of his letters that "when he became a man, he put away childish things." To pass a very mild judgment on official robes of any kind (priestly, judicial), it must be said that they certainly belong to the period of childish immaturity, and that it should be beneath the dignity of mature manhood to indulge in such practices. (The same remark applies to the childish paraphernalia of the secret societies; full grown men ought to be ashamed of them.) I defy any person in mature manhood to contemplate these vestments, robes, draperies and official uniforms, without experiencing a feeling of inward revolt against them. The tendency of priestly robes in the church is, to leave the impression, that religion consists in forms and draperies, rather than in the state of the heart.

After a brief liturgical service, a gentleman arose and spoke. "Let us suppose a person," he said, "a devout person, to be sincerely seeking the right way to worship God. He passes from one so-called church to another, but finds nowhere that for which his soul longs—a place where he can really worship God—until he enters the Episcopal church. There he finds that he can say amen."  
Now evidently the fundamental error, under which this very amiable gentleman labors, is, that worshiping God consists in passing through certain forms, genuflections, uprisings, downittings, in connection with certain forms of words. I say, if a man cannot worship God when he is plowing the field, or driving a nail, or passing goods over the counter, or making a bargain, or pleading a case, etc., by the manner and the purpose and the spirit in which he does these things, then worship is impossible. I for my part dislike the phrase "divine worship" or "divine service" as applied to a religious meeting. If the life and teachings of Jesus Christ mean anything, they certainly mean this, that true religion is a Principle of Life, and not a form passed through at stated times and places. Certainly, if the speaker's conception of worship and religion were correct, then it would be possible for the most wicked person to worship, for evidently we can conceive such a one as saying amen as loudly as any one.

The speaker then went on to state, that one "so-called" church required a certain mode of baptism as essential; another, a certain form of conversion; still another, adherence to a certain doctrine of Decrees; but the Episcopal was the only church which rested on the broad foundation of the Apostles' Creed, and requires belief only in that as essential.  
This statement needs modification. The German Reformed Church occupies the same broad and Catholic position, as compared with the particularizations found in other communions. The gentleman should posit himself better on ecclesiastical matters.

After him arose another gentleman, who, I venture to say, would have spoken with much greater ease, if he had been less loaded with lace curtains, and his sleeves had been of more modest magnitude. But no matter. He began by saying, that this was not a question of vital piety, people could be pious in other communions" (It would not do for him to get caught in saying "other churches") "but it was

a question of ecclesiastical legitimacy, legitimate descent from the church founded by Christ." He then labored to prove that the Church of England was directly and legitimately connected with the early church, and when the rupture with Rome came, "The English Church went in a body, priests, bishops, cathedrals, seminaries, (and he might have added King "Harry") and all. This was the case," he claimed, with no other church.

This again needs modification. The charge of ecclesiastical illegitimacy, or schismatical sectarianism, may perhaps be justly made against the Methodist bodies (although the Wesleyans were regularly ordained priests of the established church) and against the Congregationalists; this is not the case, however, with the Protestant churches of the European Continent—the Reformed and Lutheran. When Zwingle and Calvin and Luther preached the pure gospel, it was the heads of the European Continent—the Reformed and Lutheran. When Zwingle and Calvin and Luther preached the pure gospel, it was the heads of the European Continent—the Reformed and Lutheran. When Zwingle and Calvin and Luther preached the pure gospel, it was the heads of the European Continent—the Reformed and Lutheran.

Then the speaker mentioned as an evidence of the progress of Episcopal ideas in America the fact, that the great church festivals—Christmas, Easter, Pentecost, are now universally known and observed, whilst this was not the case formerly. Here again is the same presumption. The German Reformed and Lutheran churches always observed these festivals, and may justly claim a large share in the influence producing said change.

There are many admirable things in the Episcopal Church. The "Book of Common Prayer" evinces fine literary taste and correct spiritual sentiment in the selection of ancient liturgical forms; forms, which I love to use even in family prayers, and which I vain would see introduced more largely. Moreover, years ago, as a member of the Episcopal Church, I came into personal contact with some of the best Christian people I ever met or expect to know on earth (Rev. S. R. Weldon, Rev. Charles Cheney of Chicago, now Bishop of the Reformed Episcopal Church, Mr. Jay Cooke, the lamented General Fisher of Washington, and a host of others, whom I personally knew). But all these views I can entertain, without falling into the errors above alluded to, in regard to apostolic succession or priestly authority. These ancient liturgical forms are not the exclusive property of any branch of Christ's Church, and I can use them without attaching to them any priestly notions or *opus operatum* theories, or arrogating to myself any particular ecclesiastical legitimacy, as compared with those who have different, or even perhaps less correct, tastes in these matters. And the fact is, that the truly evangelical portion of the Episcopal Church in America and in England are taking more and more precisely this view of the matter. Queen Victoria does not hesitate to partake of the Lord's supper with the Presbyterians when in Scotland, and scruples not about legitimacy. Dean Stanley together with many others of the Broad church party in England admire more highly the Christianity of a Baxter, or a Bunyan, or a Spurgeon, than that of the ritualistic Puseyites. This is the view of the matter represented by such men as Bishop McIlvaine, and which has now found definite expression in the formation of the Reformed Episcopal church. These truly Evangelical Episcopalians fraternize readily with Christians of other names in the general work of christianizing the world; whilst such ritualists and exclusivists as Bishop Whitehouse and his followers stand loftily aloof, spending their energies mainly in everlastingly prating about Episcopal succession. This is the class of men in the Episcopal Church, who have laid their denomination open to the not entirely unjust taunt, that "that church meddles with their politics nor religion." C. O. A. B.

Every one cannot be beautiful, but every one can be sweet tempered; and a sweet temper gives a loveliness to the face more attractive, in the long run, than even beauty. Have a smile and kind word for all, and you will be soon more admired—say, loved—than any mere beauty. A sweet temper is to the household what sunshine is to trees and flowers.

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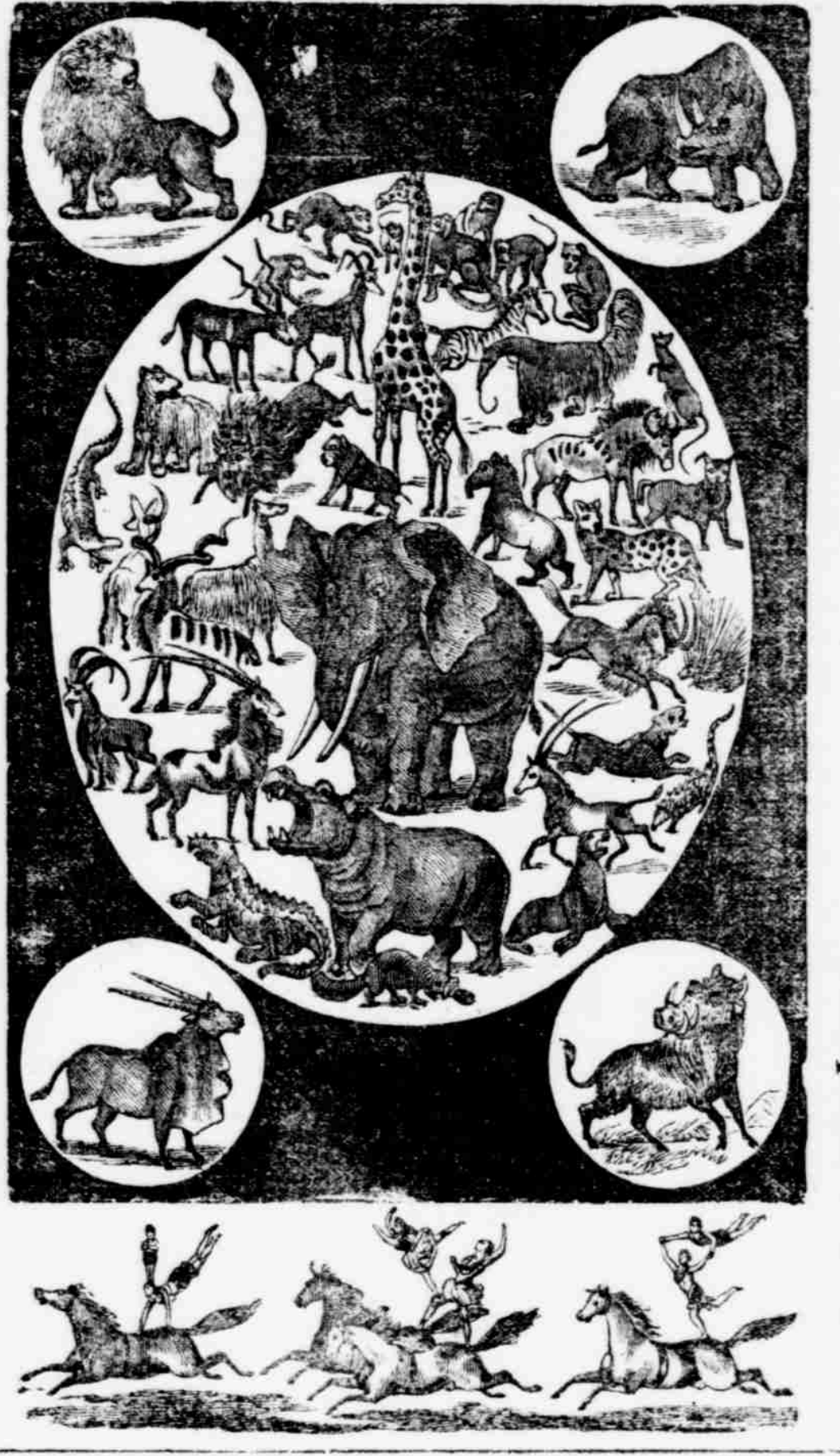
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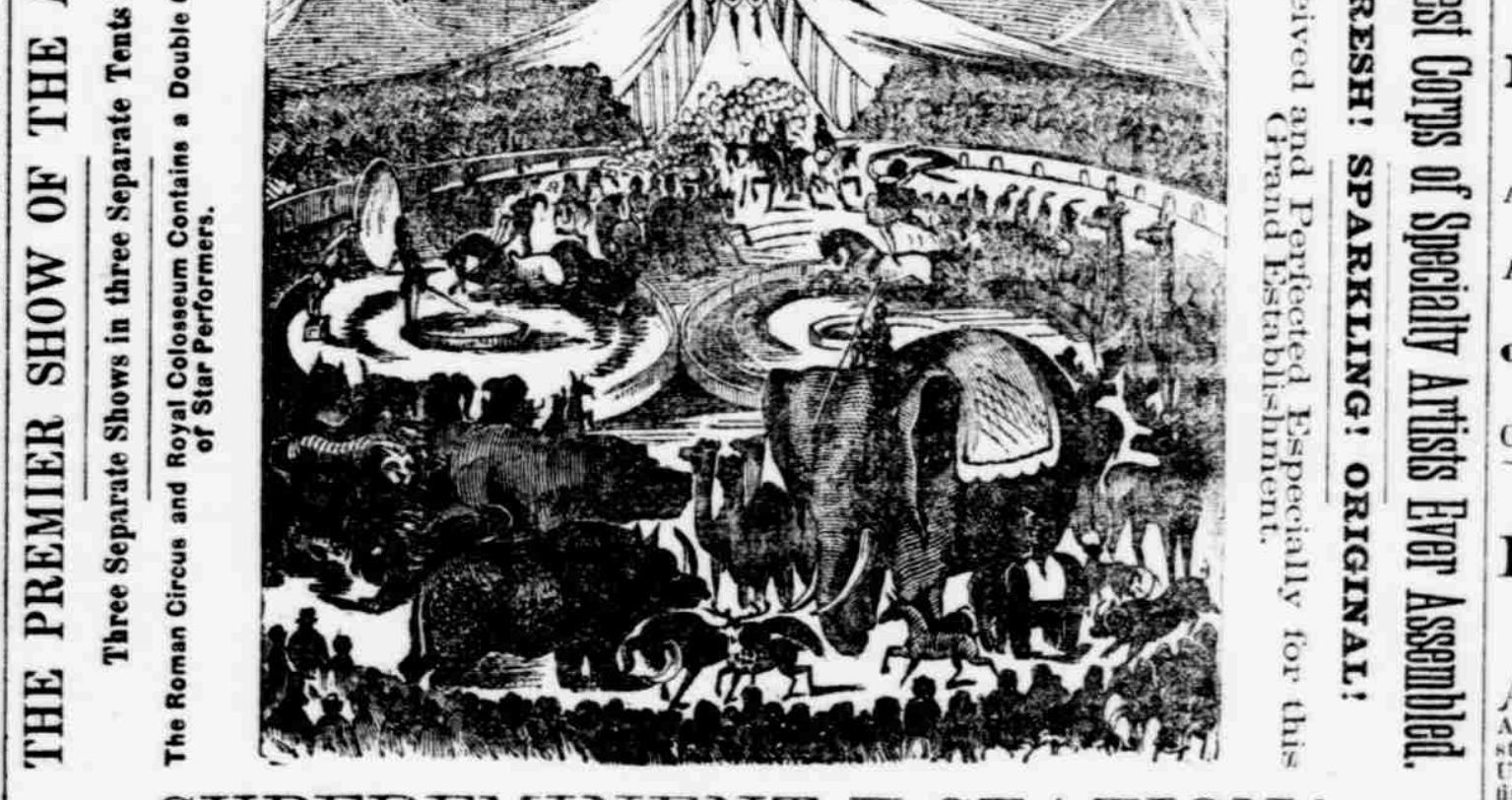
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