

IN RELIGION'S REALM.

Expressions from the Various Religious Newspapers.

The Religion Thought of the Day as Expressed in the Sectarian Press—Some Matters of Interest to Both Ministers and Laymen.

Talking of episcopacy and the constitution, the Living Church (P. E.) of Chicago says: "If the parallel between State and Church were completely valid, in the churches as in the State, everything which people, officers or others, are called upon to accept or condemn in the existing forms simply, while they may think that they please of their nature or necessity, must be open to change by a constitutional process. If episcopacy is one of these, it comes under same rule. At any rate, the promises of conformity and obedience will be no warrant for its perpetuity. That promise relates to a fact which may cease to be. This was clearly seen by one of the contributors to the Independent, a Congressional minister, on whose remarks we commented not long since. He said, in substance, that if the Episcopal Church should admit into its ministry a large number of persons from other Christian bodies, without requiring any particular belief in episcopacy as part of a divine deposit, it would be perfectly legitimate for this democracy to legislate in power, so to influence legislation as to transform the church, by taking away from the bishops the exclusive power of ordination. This, it seems to us, is the real position of things, if episcopacy and all that goes with it is to be regarded simply as an existing fact, without reference to any theory or principle. It may be said that there is no danger of radical changes; that tradition, custom, preference, and, above all, the settled conservative spirit of the church, render them impossible. True as that may be, it remains that the question of episcopacy would be a question of historicity, and not of divinity. It is a principle irrevocably settled upon inviolable principle antedating all special constitutions, all conciliar action of every kind, and therefore incapable of being affected by them."

"Apostolic succession is described and enjoined in the writings of the apostles in language so clear that there ought not to be any mistake about what it is," remarks the New York Independent. "The chief of the apostles gives an abundant illustration and description of what it is. It begins from Christ. Paul tells his Corinthian disciples, 'Ye therefore are imitators of me, even as I am of Christ.' Paul was in the true succession from Christ. He was first called by Jesus Christ on the road to Damascus. He received his doctrine, he tells the Galatians, not by man, but directly from the revelation of Christ. This which he had conveyed directly he gave to others, as he had received it. Among those that were next in the succession from him was another apostle, Timothy. What he had from the Lord he gave to Paul, and he made Timothy hand it down to others. First, he showed Timothy how to do it. He took Timothy into partnership with him in teaching and letters. Timothy and Silas wrote to the Thessalonians that the latter church 'became imitators of us and of the Lord,' so that they, in turn, 'became imitators of us and of the Lord.' Here was the succession carried on—first, Jesus; second, Paul; third, Timothy; fourth, Thessalonians; and fifth, other believers. The apostolic succession continues. It is the inheritance of the whole church. It is a privilege and a duty, and it is to be maintained. If we are, like the Thessalonians, an example to all that believe, then we are in the true succession. If, following Christ, we keep a pure heart and a good conscience, with love unfeigned, and teach it to others, we are as really in the true succession as was Timothy or Paul before him. This privilege and this honor have all His saints."

Speaking on the subject of St. Paul's catholicity, the New York Economist (Bapt.) says: "Broad as were his sympathies, glad as he was that Christ should be preached, still he was not broad in a manner to add to his already heavy weight of affliction, his catholicity did not extend to those who proclaimed another gospel than that he preached—not because it was his gospel, but because it was the gospel he had received from Christ. 'If any man,' he writes to the Galatian Church, 'preaches a gospel other than that which ye received, let him be anathema.' Yes, even though he himself, or an angel from heaven, preached another gospel, still his sentence is the same. This was not narrowness; it was simple fidelity to the truth. By all means let Christ be preached, but there is a limit to the catholicity. Paul's impregnable position. He was tolerant of methods; he could be tolerant of a perversion of the gospel. He could refuse to be a part of the truth, even from the lips of faction and insincerity; but it must be the truth, not error, that was preached. That was a safe position—it is the only safe position. It is easy to mistake milk-and-water utterance of all beliefs, true and false alike, for genuine catholicity. But that was not Paul's way. His catholicity was broad-minded, but it was not indifferent to vital distinctions."

"The greatest foe to the church is dry rot," says the Christian Register (Unit.) of Boston. "Indifference is more to be feared than opposition, skepticism or fanatic zeal. These often act as spurs to stimulate to activity, but lack of interest brings paralysis and death. Nothing is to be dreaded as this enemy to all growth and prosperity. True activity is always to be measured by the interest which we have in any given object. Where your heart is there will be your treasure also. If our religious convictions are feeble, then we will do little. Hence, in all missionary activity, the first aim should be to awaken a real interest in the individual. When the soul is alive, then will it be on fire. There is no need to go far to multiply words. The case can be put into a nutshell. We are really interested in our work for God. If we do not work for the church and what it stands for, it is because we are indifferent. What we do for a cause, and other things being equal, is the exact measure of real devotion. Hence, would we stimulate missionary spirit, we must first awaken in others more vital personal religious convictions."

"Education," says the New York Churchman (P. E.), "is many-sided. It is, of course, largely an intellectual matter. Yet it is a question whether a college which has no religious character, and which has no religious classes, is small enough for the Professor to make a personal acquaintance with every individual under his care. Colleges, as the name imports, are gatherings of men for personal intercourse and mutual acquaintance and friendship. The circle of pupils who surround the Professor is the sixth form of Dr. Arnold, the pupils of Dr. Jewett, were, at any one time, comparatively few in number. The Universities of Oxford and Cambridge, in England, are cited as the true model for American institutions. Groups of small cottages on the banks of 'Isis' and 'Cam' have sent forth the men who have been the leaders in English Church and State. The small colleges of America have a record which confirms the experience of English educational institutions. But small colleges do more than equip their sons with an intellectual preparation that makes them successful in competitive examinations. In institutions where the faculty can individualize the students, training, inspiration and discipline become real and personal. The tone of a small college is more uniform and therefore more intense."

and potent than that of an institution where opinion, conduct and aim must of necessity be so varied and inharmonious. It is, moreover, in small colleges that religion or more easily become a deep, predominant and conscientious influence. Far more important in the education of the young than either a lecture of literature and science, refined and liberal demeanor, is the cultivation of a spirit of reverence."

"Two reforms are sorely needed in the American public school system," observes the New York Outlook, "complete separation of the management of the schools from politics and a clear and definite recognition of teaching as a profession of very high rank, with provision for permanent, for advancement and increase of salary as a result of work accomplished, and some form of provision for aged or disabled teachers. Teachers in our public schools are altogether too much of the order of politicians who have no clearer ideas of education than they have of public duties and interests; they are, as a class, underpaid; their position is insecure; they lack the stimulus of steady and intelligent promotion. They must be liberated from the control of the politician, and they must be stimulated by generous recognition of their services, both in the matter of pay and of position. It is impossible to show how the country, not only regarding methods of teaching, but respecting the development of the teacher."

"The press is under exactly the same moral obligation to be completely Christian, both in motive and in aim, that the pulpit is," says the Advance (Cong.) of Chicago. "It is the duty of the one, the same as of the other, to do all in its power to get the Ten Commandments and the Sermon on the Mount enacted into life all around it. Ought the preacher in his pulpit to be in any way less a man of God? So ought the journalist. Do the men of the press strive to see and show how the world is going out, but who has right to the world's keenest concern as to how the world is really coming on, than the men of the pulpit and the press? And these are facts that cannot be too strongly insisted upon. The old-time curtain has been rent in twain; there is no longer any 'middle walls of partition' to divide men of one faith from those of another. The obligations that rest on each other to do all in his power, and within the range of opportunity, to show the way to the other, are now lightened every burden. And with what one sees to-day going on in the world, all the way between the Congress of the United States and the Congress of China, it is plain there is enough for all good people, whatever their special vocations, to be up and doing."

"Neither Mr. Sattell nor Bishop Waterson is a Prohibitionist," says the New York Freeman's Journal (R. C.). "But both are in the right. They know what loss of souls can be set down to rum, and therefore both raise their voices in condemnation of Catholics engaged in the liquor traffic who conduct the business in a way that sets defiance all law, human and divine. Both say to the saloon keeper, 'You shall not continue to sell your wares in violation of the Lord's Day.' Both say to Catholic societies, 'You owe it to yourselves as well as to the church not to place yourselves under the control of a man who is connected with the business which is the source of many of the moral evils of the church in this country.' Such is the attitude of Mr. Sattell and Bishop Waterson. It is one that has the hearty endorsement of every one who recognizes the need there is of destroying the liquor traffic in this country. It is the beginning of a crusade which, under the blessing of God, may end in mastering the demon of drink."

LEGEND OF THE SNOW PLANT—(SARCODES SANGUINEA). A fleecy cloud enamored of the sun, Who kissed her, passing on his westward way, When flaming crimson flushed the snowy wreath, As jealous night winds mooked in whispered wrath.

Deserted by the sun-god, faithless avard, Who all day long had been her adored lover true, She saw the tall pines nodding as in scorn, Heard murmuring as they whispered all her wrongs.

NOT AS I WILL. Blinded and alone I stand, The darkness deepens on each hand; Afraid to fear, afraid to hope, Yet this one thing I learn to know, Each day more surely as I go, That doors are open, unseen are made, Before us on the road, and still, Unthought purpose to fulfill.

"Not as I will!"—the sound grows sweet, The words my lips the words repeat. More safe than light when the night steals Like whispered voice to calm and bliss All unrest and all loneliness.

ADMIRAL JOUETT'S BRavery

A Most Exciting War Incident Now First Fully Told.

Cutting Out of the Rebel Schooner Royal Yacht in Galveston Harbor—Thrilling Struggle Against Not Only the Enemy, But the Cowardice of Sailors and the Mistaken Fire of Friends—Victory Won Under Terrible Odds by the Wounded Officer.

Among the papers which have been found by the officers of the navy who are preparing the records of the rebellion for publication is an account by Rear Admiral Jouett, retired, of an incident that was not fully related until after the rebellion. It was long ago, writes the Washington correspondent of the New York Times. Reasons which do not appear to be clearly stated led to the suppression of the details at the time the original report was made.

The incident of the cutting out of the rebel schooner Royal Yacht, in Galveston harbor, and the capture, by Jouett and the crew of a launch, of thirteen prisoners, furnishes one of the most exciting incidents of the war and an illustration of dogged bravery that is characteristic of the "old sea dog" that everybody knows Jouett to be. His report tells the story in sufficiently stirring language.

"I respectfully beg leave," he says in his report, "to lay before you a full and detailed account of an affair that occurred during the late war and in which I had the honor to be principally concerned. The silence of eighteen years I deem it due to myself and the truth of history that all the facts, hitherto published only in part, relating to the capture of the rebel schooner in the harbor of Galveston, November 7, 1862, should be made known."

In the month of November, 1861, when attached to the United States ship Santee, then lying off the harbor of Galveston, Texas, I volunteered to take command of a launch, for the purpose of destroying the rebel vessel General Rusk and Royal Yacht, then lying in that port. My request was granted, and the Santee's best men were placed under my command for this purpose. Lieutenant Mitchell was put in charge of the second launch, assisted by Mate Adams and four men. I and myself went in the first launch. The latter boat was provided with a twelve-pound howitzer, loaded shells with fuses, and a quantity of down the hatchways and portfires, fire balls, etc., for the purpose of burning the vessels, were also applied to the boat. "Everything being ready for the evening of the 7th, we started up the harbor to attack the rebel vessels, then lying about seven miles away from the Santee. Our plan was to surprise the General Rusk under cover of the darkness, and being the larger craft, and afterward to capture the Royal Yacht. The vessels were discovered, our orders were not to attempt to capture the General Rusk, that vessel being too strong to warrant an attack by our launch. The Santee, however, craft quickly commenced to fire upon us, and the enemy throughout the harbor and on shore were made aware of our presence. Therefore, in accordance with the promise I had made Captain Eagle, abandoned the attack on the General Rusk and made for the Royal Yacht. The second launch ran into my boat, breaking my oars and making a noise. This discovered us to the crew of the General Rusk.

"The attempt at surprise being frustrated, I deemed it unwise to attack the General Rusk, as she carried four guns and had a large crew. I therefore, craft quickly commenced to fire upon us, and the enemy throughout the harbor and on shore were made aware of our presence. Therefore, in accordance with the promise I had made Captain Eagle, abandoned the attack on the General Rusk and made for the Royal Yacht. The second launch ran into my boat, breaking my oars and making a noise. This discovered us to the crew of the General Rusk.

"I should be noted that the tide, which had been against us, was now in our favor. Not word was spoken until we were within 200 yards of the schooner Royal Yacht, when I was hailed by a man on board. I hail I gave no reply, but called to my crew, 'Give way, strong men; ready with the gun, Mr. Carter.' Again came the hail from the schooner, 'Give way, strong men; ready with the gun, Mr. Carter.' The primer being damp, the gun failed to go off. 'Try again,' I called to my crew, 'we are the next orders given.'

"I was compelled, therefore, while my four after oarsmen were pulling the boat up to the schooner, to make the rest of my men lie down in the bottom of the launch in order to pass through the fire of our friends. As our launch again neared the schooner, coming under her starboard counter, I sprang to the bow of the boat, seized the painter, leaped on board the schooner, hauled up our boat and made her fast to the main sheet cable."

"I called out to my men: 'Now is your time; come on board.' I was in despair lest Carter would be killed before we could come to his assistance. As I started, after making up the painter, and forward, I ran against a pike held by a man who was braced in the cabin hatchway. For an instant it took my breath away, and I fell back through my right arm and penetrated my side, and was then sticking in my body. I turned to go. The man holding the pike, finding that he had not done me any harm, stepped back and gave me a powerful thrust to push me overboard. Then, for the first time realizing my situation, I threw myself back with my left hand and with my right arm raised, seized the pike, the blade of which was still in my body, and sprang forward. As my enemy held on to the other end of the pike, he was unable to withdraw it from the hatchway and was broken. The man then let go. I drew the broken pike then from my side, struck him over the head with it and threw it overboard."

"It must be remembered that all this occurred under cover of darkness, and much quicker than the story can be told. This affair being over, I rushed forward to the aid of the brave Carter. He was bleeding from a wound in the arm; otherwise he had been unharmed. The schooner's crew ran below, and I seemed won, but it was only the beginning of the work. I knew that the schooner would soon sink from the effects of the shot which he had fired into her below the water line. It was therefore necessary to capture the crew and retreat as quickly as possible. "I sat down under the schooner's thirty-two-pound pivot gun and hid myself for the purpose of setting her on fire. Three times I tried unsuccessfully, and found myself going to sleep. It finally dawned upon me that I was bleeding to death, though entirely free from pain. This idea started me. I struck my head against the gun trying to wake myself up. I pushed my woolen shirt into the wound in my side and in this way stanching the blood. "And now the forts opened fire upon us, and the light-draught steamers, with blazing furnace doors, came down the bay to attack us. Not a person was secured. They were all below, and the gallant Carter stood guard over them at the hatchway, with a revolver in his hand, and called: 'Silence! The first man that opens his mouth I will blow his brains out! Make up your minds to capture that steamer if she attacks us, for I will never surrender a man of you. No rebel prison for me, and while I live we will fight or go to the bottom.'

"I then took my seat on the gunwale of the boat, between the Captain and mate of the schooner. The greatest compliment I ever received was paid me then by the rebel Captain. He remarked, with an oath: "I don't know who you are, but damn me if you ain't a brave fellow; deserted twice by your crew, and got the vessel in a bad way. "I found great difficulty in giving an order. The pike seemed to have injured my right leg. Wrapping the pike in my shirt around my finger, I stopped up the hole in my side. This made my breathing easier. Thus I sat for three long, weary hours. "I only avoided the steamers by going among the breakers. We were sorely pressed, and the launch was shipping much water. I tried to throw the gun overboard, but it was jammed that it could not be dismounted. "Before leaving the ship I had asked Captain Eagle to show bright lights at the three masts and to burn blue lights and throw rockets at intervals to show me my way out of the harbor, as I anticipated difficulty in finding my way back to the ship. Contrary to promise, not a light or signal was shown from the Santee. The Captain gave us as a reason for not showing lights that he was afraid of

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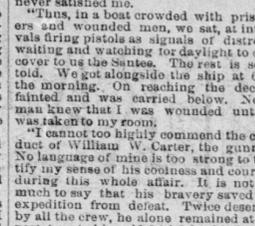
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THEY DON'T AGREE.



"I cannot too highly commend the conduct of William W. Carter, the gunner, of the schooner Royal Yacht, during the late war. No language of mine is too strong to testify my sense of his coolness and courage during a whole afternoon of daylight to discover to us the Santee. The rest is soon told. We got alongside the ship at 6 in the morning. On reaching the deck I fainted and was carried below. Not a man knew that I was wounded until I was taken to my room. "I cannot too highly commend the conduct of William W. Carter, the gunner, of the schooner Royal Yacht, during the late war. No language of mine is too strong to testify my sense of his coolness and courage during a whole afternoon of daylight to discover to us the Santee. The rest is soon told. We got alongside the ship at 6 in the morning. On reaching the deck I fainted and was carried below. Not a man knew that I was wounded until I was taken to my room. "I cannot too highly commend the conduct of William W. Carter, the gunner, of the schooner Royal Yacht, during the late war. No language of mine is too strong to testify my sense of his coolness and courage during a whole afternoon of daylight to discover to us the Santee. The rest is soon told. We got alongside the ship at 6 in the morning. On reaching the deck I fainted and was carried below. Not a man knew that I was wounded until I was taken to my room."

TO MOTHER. There is a name I whisper oft, More sweet than all I know, It cheers my spirits that weary link, It eases the happy link, That makes me glad to please think, Of childhood long ago. It is of her whose life's pure love, Of in this heart could trace, Some hidden thought, perchance of ill, With action bold or thoughts wild, And conscience whispers, follow still, The guidance of that face. There is not one that is so kind, In heart and love so free, Whose thoughts would ever picture ill In one it loves and ever will, Without compassion being still, Its counsel and its plea. More need I tell on this loved theme, Of memories dear to me, The name I heard so long ago, Has ever been in my heart I throw, Ere its acoustic need to show, Remembrance of thee, W. B. D.

The Electric Current. Electricity is to be used in the forests of Washington State to cut down trees. It is proposed to use the light electric trolley route to enable the farmer to send his produce to market. There are 1,400 telephone exchanges in the United States, employing 10,000 persons and furnishing service to nearly 25,000 subscribers. An electric log has been tried with excellent results. An electric bell is struck every twenty-four revolutions of the mill wheel or vane. By timing the interval between two strokes of the bell the speed of the ship is obtained.

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