

The Living Church.

Vol. I.]

CHICAGO, JANUARY 11, 1879.

[No. 11.]

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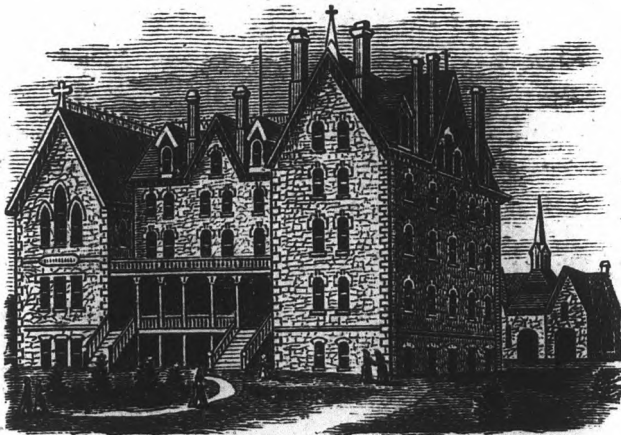
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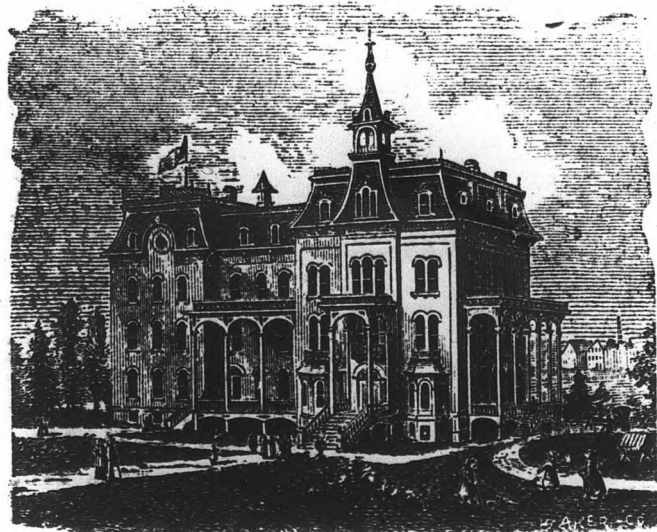
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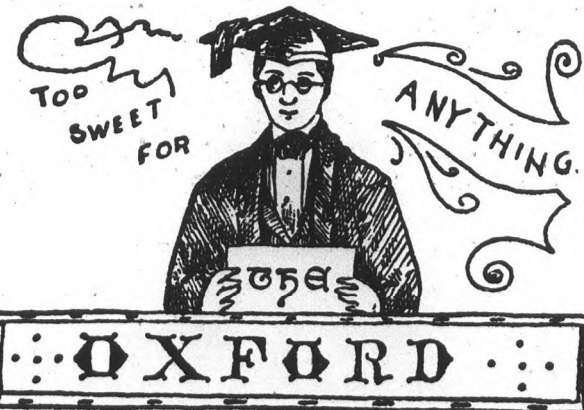
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CHICAGO, JANUARY 11, 1879.

News and Notes.

ABROAD.

THE flight of Shere Ali from his capital is now alleged to have been prompted by the conviction that his troops could not be relied on. It is further said that he avowed the purpose, in leaving Cabul, to repair to St. Petersburg, and submit his case to a European Congress. The sudden and unexpected collapse of his military power before the advance of the Anglo-Indian army has already been commented on in these columns. Later and fuller advices enable us to form a more satisfactory opinion of the causes which lie behind it. The fact was that the Ameer had a really well-equipped and formidable army at the beginning of the campaign. His forces were well armed and his artillery was brilliantly served. There were no difficulties with his commissariat; for his troops have exhibited the usual facility of Asiatics in keeping themselves supplied with the meager food which is sufficient for them. Nor has there been any lack of personal bravery. It is readily conceded by the English that not even the Sikhs are more distinguished for personal courage and *elan* than the Afghans, and it is admitted that both equal, if they do not excel, the English in these soldierly qualities. Certainly the Afghans fought with great intrepidity and won the hearty praise of their enemies at the decisive engagement of the Pass of Peiwar. The inferiority of the Afghans, however, is due to two conspicuous defects. Their forces were badly officered, and they lack the discipline and training which alone give to the Anglo-Indian troops their immense superiority. It has often been pointed out that the weakness of the Turkish army during the war with Russia was due to the incompetency of the Turkish officers of the line. The same Asiatic characteristic of official incapacity paralyzed the Afghan army before the advance of an expeditionary force which was officered almost exclusively by trained Englishmen. Among the marked disadvantages which a lack of thorough training imposed upon the Ameer's army was the extreme susceptibility to panic which they exhibited whenever their communications were threatened. Military men have long known that disciplined troops alone are able to withstand a demonstration which seems likely to surround or isolate them, and this was verified abundantly by the readiness with which the Afghan troops were demoralized by any attack on their flank or in their rear. The purpose of the

fugitive Ameer, in flying to St. Petersburg, provokes a smile of pity, while it shows how Russia "has fooled him to the top of his bent." The pride and self-importance which he cherished in Central Asia, and which Russia, for her own purposes, was willing to minister to for a time, will receive a rude shock at the hands of the "western barbarians." He will not need to read the story of the fugitive Stuarts, or of "poor Carlotta," to know how cold is the charity which even an ally in Europe extends to a prince without a throne.

ITALIAN politics is always interesting; for Italian statesmen are always distinguished for practical sagacity, and the genius of common sense. The recent downfall of the Cairoli Ministry has given occasion for some fresh studies of the policy of that most practical and political people. The decisive defeat of the late Government was due to several causes. A recent extension of the franchise had been followed by insubordination in the army, and the indorsement of such insubordination by the formation of "Barsanti clubs," among the newly-enfranchised people. The recent attempt on the life of the King was also construed as an outbreak of a destructive socialism which the Cairoli Ministry were accused of indirectly and unintentionally encouraging. But, beyond all doubt, the chief cause of discontent is to be traced to the result of the late Berlin Congress. It was felt that Italian diplomacy had, for once, gained nothing for Italy, and had, therefore, been discredited. Austria, a hated rival, had been permitted to gain Bosnia and Herzegovina, but the representative of Italy had not so much as lifted up his voice for Trieste and the Albanian shore. Too long had Italian diplomacy triumphed to brook such a "lame and impotent conclusion." Therefore, the ministry must give place. Meanwhile, the Pope has given order that the clerical party shall take part in the next election. The irreconcilables are thus won to the franchise. If the Government is wise it will appeal to the country, and make the issue with the Vatican at once. A clerical party in the Italian Parliament will not at all embarrass the Government, but will unite all the anticlericals in its active support.

THE resignation of Bishop Baring, which we have already noted, leaves the great Bishopric of Durham vacant, and speculation is already rife as to whom Lord Beaconsfield will nominate for the place. The See is a most important one in many respects. There is not in all England so great a field for episcopal energy, or one in which there is so great a need of rare skill

and judgment. If the Church of England is to win back the alienated masses of the industrious poor during the present generation, it is in a Diocese like Durham that the effort must be speedily made. In the South of England, dissent has been rapidly won to the Church by the greater earnestness and increased efficiency of the clergy; but in the North, the laboring poor are largely alienated from the Establishment. In the West Riding, it is true, Dr. Hook's sound Churchmanship, not hindered but assisted by the wise zeal of the Evangelical Bishop of Ripon, turned the tide in the Church's favor a score of years ago. But elsewhere in the North, the tendency among the masses has been to regard the Church as an instrumentality calculated to promote and foster certain social and economical ideas; but to look to dissent for religious culture. The Bishop of Durham, therefore, will have a difficult work before him. He will have to make the masses of his Diocese Churchmen and to show them, what Bishop Baring failed to show them, that the Church is the Kingdom of Christ, and, as such, entitled to the loyal support of all Christians. The appointment by Lord Beaconsfield will be looked for with great interest. The importance of the See suggests that a translation of some member of the episcopal bench may be made. If so, the choice will probably fall upon the Bishop of Truro or the Bishop of Peterborough.

THE Bishop of Oxford has made a definite reply to the objections recently urged against the administration of his Diocesan Theological College at Cuddesdon. He has very properly said that the whole matter involves a question of internal regimen, which ought not to be determined by ill-informed public clamor, but must be settled by those charged with the control of the institution. The vagueness of the charges, moreover, afforded no good ground for episcopal interference. The charge that the officers of the college are all in sympathy with the English Church Union, is obviously too indefinite to justify any action. The agitation of the subject, however, has disclosed some features of internal administration at Cuddesdon, which are of special interest. It is to be gravely doubted whether the rules of daily life which are enforced there are calculated to train a clergy, who should be morally and intellectually strong and healthy. Besides the rules of obligation in force at Cuddesdon there are suggestions and arrangements for a more perfect devotion of life, which a student must fall in with, or give some account of his not doing so. There is a short Office of Prayer every day in the College Chapel at 7:30 A. M.;

a shortened form of Morning Prayer in the Parish Church at 8; breakfast at 8:30; after breakfast, private meditation and prayer during the interval before the lectures, which are at 10, 11 and 12. The lectures over at 1, there follows a mid-day service lasting a quarter of an hour. Dinner is at 1:30. Then follows an interval mercifully allowed for exercise, for conversation, and for that real study, which requires some freedom from hourly, half-hourly and quarter-of-an-hourly interruption. There is a meal at 4:30; Evening Prayer in the Parish Church at 6:30, preceded on Friday by the Litany, spiritual instruction by the Principal, and meditation. There is "tea," at 7:15; a short service in the College Chapel at 9:30, after which every student retires to his room and must be silent and alone. Commenting on this routine, the *London Times* says: "It will be observed that here are five services a day, besides daily seasons of meditation and spiritual instruction. There may be persons who are able to learn all that they are ever likely to learn with their time cut up into fragments and their minds abstracted in this direction or that the whole day; but most students would never be able to master a subject, to enter into an argument, to arrange their thoughts and recollections, or do any real work under such harrassing circumstances." A still more serious criticism has been made, that unless the young men at Cuddesdon are unusually spiritual, such a rule is far too advanced, and prescribes much more than they can honestly attain to. Unless they have grown up to such a life, it must become a tyranny which will inevitably generate mere formalism or hypocrisy. Simplicity and reality should never be sacrificed in the training of the young; and it is questionable whether the above routine of daily life at Cuddesdon does not make a demand upon the spiritual energies such as not one young man in a thousand could honestly and really respond to day after day.

FROM Mexico there comes a story of violence and outrage, inflicted upon members of the Reformed Church by Roman Catholic fanatics, which reminds one of the history of early Christian martyrdom. Trinidad Cortez, a prominent member of the Church of Jesus was re-elected Alcalde of Azatlan, a town of Puebla. He found it necessary to disarm and imprison some disturbers of the peace on the day of his installation, whereupon a mob of Romanists, it is said, murdered the Alcalde and all his council, together with all the Protestants that they could find, and utterly demolished the house of worship of the Church of Jesus, and trampled the Bible under foot. By this time twenty-five lifeless bodies lay in the streets, and the whole Protestant population would have been massacred if they had not fled to the mountains. From the same country the news comes that the General Synod

of the Church of Jesus, which met recently at Mexico, has elected Rev. Thomas Valdespino to be Bishop of the City of Mexico; the Rev. H. C. Riley to be Bishop of the Valley of Mexico and the Rev. Prudencio Hernandez to be Bishop of Cuernavaca. The three Bishops-elect were authorized to finally settle the offices for the administration of baptism and the Holy Communion, and to take the necessary steps to secure consecration from the American Church. The Rev. Thomas Valdespino is said to be a young man of rare mental endowment and and of great oratorical power.

AT HOME.

THE missionary opportunities and corresponding responsibilities of the Protestant Episcopal Church, have been so often and so clearly pointed out, that little remains to be said on the subject. Yet, the fact is that American Churchmen do not, as a rule, realize either the one or the other. Our opportunities are quite unparalleled in all the history of Christianity. The world is coming to us. Millions of heathen are trooping to our doors, and many more millions of European Christians are settling in our midst, and placing themselves and their children within the reach of our influence. The Church in the United States is, therefore, a Missionary Church, and must continue to be such until the vast continent is filled with a Christian population, and the tide of emigration has ceased. It is impossible to exaggerate the awful responsibilities that rest upon us, and call us to greater activity and larger sacrifice. Doubtless, there has been much inexcusable apathy in the past, as there still is. Thousands of noble opportunities have been permitted to pass by unheeded, which, of course, can never be recalled. The Church has too often been a laggard, while other Christian bodies have been pressing to the front along our rapidly-expanding Western border. And all along the line, the men and the means have been entirely inadequate at all times to fulfill the Church's measure of missionary duty. Fortunately, however, enough has been done in our domestic field to make a beginning. The whole land is provided with a measure of episcopal oversight, and our Missionary Bishops are approving themselves wise leaders in the Church's great missionary work. The Church's contributions, however, are miserably inadequate. The Domestic Committee ask for only \$155,000 for the year 1879. Out of this sum they must support ten Missionary Bishops in the domestic field, who receive their entire salaries and traveling expenses from the Board, and two hundred and twenty-eight other missionaries, who are laboring in all parts of the land. Small as this number is, the amount that can be allowed to each is but a bare pittance; and with this little band of almost starving missionaries this Church is undertaking to

acquit itself of responsibilities, and to improve opportunities that are bewildering and appalling because of their vastness. Of the two hundred and twenty-eight missionaries engaged in the domestic field, twenty-four are at work among the colored people of the South, and twenty are at work among the Indians. Of the latter, seven are native Chippewas, and three are native Dakotas. For the support of the missionaries the Domestic Board makes appropriations in gross to the several Dioceses and Missionary jurisdictions, notifying the several Bishops of the gross sums so appropriated. The Bishops regulate the number of Missionary stations, appoint the missionaries, and assign to them their stipends, with the approval of the Board. Of the Missionary Bishops mentioned above, nine are giving earnest and successful attention to the work of Christian education in well-established schools. Stipendiaries of the Board are at work in forty-three Dioceses and Missionary jurisdictions.

IN the last issue of THE LIVING CHURCH, a note was made of the increasing numerical strength and efficiency of our Sunday schools. It is altogether possible to turn the tide of Sunday-school enthusiasm and prosperity into missionary channels, and to make the Sunday schools of the Church double our missionary contributions in a single year. There is a Sunday school in Chicago which has adopted the plan of asking *each class* to give a penny a Sunday to Missions. This single penny from each class is called the "Missionary Penny," and as there are about fifty classes in the school, the yearly contribution from this source alone amounts to about \$25. There is another Sunday school in Chicago, one class of which supports a missionary by each member giving a small amount each Sunday. Why should not the Sunday-school Superintendents and officers throughout the Church take this matter in hand? The only difficulty in way of accumulating large sums by small, regular contributions, has been the difficulty of making collections. The Sunday school, however, provides the most admirable machinery for enforcing such collections, and the characteristic enthusiasm of the children would furnish all the motive-power needed if once their interest were aroused. Let the Superintendents of Sunday schools come to the front, then, and take this missionary matter in hand. No concert of action is needed. Let each Superintendent who reads this or hears of it, begin the work at once in his Sunday school. The help for the missionary cause will be great. The benefit to the children will be far greater.

THE *Independent* is publishing Bishop Simpson's "Yale Lectures on Preaching," and in a prefatory note to the fourth of the series, it takes occasion, after speaking of the "usual large attendance," etc., to say that it is

the Bishop's intense conviction of the importance of the minister's work which gives his words such influence, and renders his lectures so popular among the students. This sounds apologetic, and when one reads the lectures, it is very evident that the apology is not out of place. Dr. Simpson's earnestness and zeal are certainly to be commended, and they are exceedingly effective, surely, if they can continue to attract the attention of his hearers to such utterances as constitute this fourth lecture. It was not to be expected that he would equal his distinguished predecessors in the Lyman Beecher Lectureship, either in vigor of thought or suggestiveness; but one could hardly be prepared for the dreary commonplaces which are published in this lecture, under the title "Indirect Preparation for the Pulpit." The utter crudeness of some of the Reverend Doctor's theological views, as expressed in this lecture, is positively painful. His incidental but carefully-elaborated exposition of the first verse of the chapter of St. John's Gospel, will strike the clerical reader as a most remarkable bit of exegesis. The lecturer, doubtless, has been and is an attractive popular preacher; but his power is clearly personal, and better fits him to preach than to explain the method of preaching.

An important decision has just been rendered by the United States Supreme Court in a case taken up by appeal from the Courts of Utah, which involves the whole question of polygamy in the Territories, and the constitutionality of the laws passed by Congress for its suppression. A man named Reynolds was indicted for contracting a bigamous marriage. He was tried in the Third Judicial Court of Utah and found guilty. He appealed to the Supreme Court of the Territory and finally to the Supreme Court of the United States, which now affirms the judgment of the lower tribunal, and decides that Congress had power to pass laws prohibiting polygamous marriages in Utah, and that such laws are constitutional. From this decision, of course, there is no appeal, and it settles a long-vexed question. Now let the laws be wisely, firmly and justly administered. Let the law officers of the Government be careful to see to it that there shall be no laxness on the one side, nor undue oppression on the other, and this "relic of barbarism" which has been so foul a blot on our civilization will be speedily expunged. Great care should be taken, however, to avoid all appearance of persecution. It might be wise for Congress to pass laws relieving past offenders from some of the consequences of their unlawful life, not only in mercy to misguided women and innocent children, but also to take away all occasion for exciting religious fanaticism. The decision affirming the constitutionality of the laws prohibiting polygamy is a great triumph; but it should be wisely and temperately used.

There is evidently great need still for careful statesmanship in dealing with the question.

The Church at Work.

ILLINOIS.

The Standing Committee held its regular monthly meeting on the Feast of the Epiphany, and recommended Mr. John Hedman for admission as a candidate for holy orders. Mr. Hedman is a Swede and intends to labor among our rapidly-growing Scandinavian population. He is pursuing his studies at Faribault.

Christmas service, as observed at Grace Church, Galena, on Christmas morning, consisted of Morning Prayer, and the Holy Communion. The Christmas sermon by Rev. E. H. Downing, Rector, was listened to by a large congregation. The Church was beautifully decorated, the pillars and the numerous mottoes on the walls being wreathed with evergreens, the chancel adorned with appropriate mottoes, a white altar-cloth with gilt emblems, and scroll mottoes between the chancel windows. At the base of each groined arch was hung an appropriate shield adorned with evergreens, which, in the winter sunlight through the stained glass, lighted up artistically. The four mottoes on each side wall, eight in all, bore in alternate blue and red ground with gilt letters, the names of the coming Messiah foretold by the prophet Isaiah, the eighth closing the list with "The Prince of Peace." We understand that Dr. Kittoe had a prominent part in designing the work and assisting in the decorations.

SPRINGFIELD.

The children of St. Paul's Church, Springfield, and three of her four Missions, had their Christmas celebrations last week. That at the South Mission (St. Luke's) took place on Monday evening, December 23. On Tuesday, the festivals were held at St. Mark's (West Mission) in the afternoon, and at St. Paul's Church in the evening. On each occasion, the children were addressed by the Rector, and received presents.

The cathedral was beautifully decorated with evergreens and gray moss. The latter came from Texas. The chief feature of the decorations was a rood-screen of evergreen, in the chancel.

On Christmas night, Bishop Seymour, who stayed a few hours in the city, on his way from Carlinville to Beardstown, was serenaded by the parish choir.

On Thursday night, the children at St. John's Mission (North) celebrated the birth of the Saviour. Addresses were made by the Rector and the Warden of the school.

At St. Matthew's Mission (East), the Christmas celebration was held on Sunday, December 29.

Bishop Seymour arrived at Alton on December 28. A reception was given in his honor at the residence of J. W. Schweppe, Esq. During the evening a large number of members of St. Paul's Parish, and others, called to pay their respects to the Bishop on his first official visit to Alton.

Notwithstanding the inclement weather, a large congregation assembled in St. Paul's. The Bishop made the same highly favorable impression that he has produced wherever

he has gone. Three candidates were confirmed. In the afternoon, the Bishop officiated at Trinity Chapel.

TO THE LIVING CHURCH: The Mission at Mansfield and Blue Ridge, can report for the past year: Baptisms, 22; confirmations, 9; present number of communicants, 35. The services at the Bishop's visitation will not soon be forgotten. The octave of Christmas closed the year with the festival for the children. Rarely have we enjoyed such an attendance, and such happy success. The beautiful little church was appropriately decorated, and everything combined to please and instruct. In all, if these are evidences of encouragement, we should be inspirited with good hope of the future Church advancement in this section. A. B. RUSSELL.

Missionary in Charge.

TO THE LIVING CHURCH:

The Church of the Redeemer, Cairo, has had a double Christmas this year, and the hearts of the people are blessed and strengthened by the good things enjoyed during the past week. On Saturday, December 21, we welcomed among us most gladly our beloved Bishop, for whose coming we have long waited, and who fulfilled all our expectations a hundred-fold, proving not only our Right Reverend Father in God, whom we shall reverence and respect, but a beloved friend to whom the hearts of his children will go out in warmest love. Bishop Seymour was the guest of Mr. and Mrs. Charles A. Galligher; and, on Saturday evening, their beautiful home was thrown open to the members of the parish, and an elegant reception given to the Bishop, a large number of the people of the city being presented to him, and enjoying the bountiful hospitality of Mr. and Mrs. Galligher. He was also, during his stay, entertained at dinner, in company with the Rector, the Rev. Mr. Dillon-Lee, and others, by the Senior Warden and wife, Mr. and Mrs. H. H. Candee. On Sunday, the Bishop administered the rite of Confirmation to a class of twenty, among them six married persons, one being Hon. David J. Baker, Supreme Court Judge of the State. The church was crowded, and the grand sermons preached by the Bishop, both morning and evening, were listened to with the closest attention and keenest appreciation. It was with unfeigned regret that farewells were spoken upon Monday and an earnest hope that ere many months we might welcome the Bishop again for a longer stay. Christmas Day dawned bright and beautiful, with fine sleighing—an unusual thing for Cairo—and the church looked very lovely with the Christmas greens, the altar and chancel being decorated in white and gold. Owing to the illness of both soprano and alto, we missed our usually fine music, but enjoyed an excellent sermon from the Rector, who received, during the day, a pleasant surprise in the shape of a check for \$100 from the gentlemen of the congregation, while his good wife received from the ladies of the parish a token of their appreciation in the gift of an elegant cloak. The church was presented with a handsome walnut cross two feet high, carved with the sacred letters, I. H. S., and a vine of passion flowers and leaves, the handiwork of Mrs. H. H. Candee. So passed the Merry Christmastide in peace and good-will.

SHEPPARD.

December 28, 1878.

WISCONSIN.

The January and February appointments of the Bishop of the Diocese, are to be fulfilled in the following order:

January—12, First Sunday after Epiphany, Maiden Rock; 19, Second Sunday after Epiphany, Delavan; 21-23, Milwaukee Convocation, Kenosha; 24, Friday, Wilmot; 26, Third Sunday after Epiphany, morning, Elkhorn; afternoon, same day, Springfield; evening, same day, Geneva; 27, Monday, 2 o'clock, Bloomfield; 28, Tuesday, Sharon; 29, Wednesday, Beloit.

February—4, Janesville; 6, Madison Convocation; 9, Septuagesima Sunday, Neillsville; 10-14, La Crosse Convocation; 16, Sexagesima Sunday, Black River Falls; 17, Monday, Eau Claire; 18, Tuesday, Chippewa Falls; 19, Wednesday, Menomonee; 20, Thursday, Baldwin; 21, Friday, Hudson; 23, Quinquagesima, Richmond and Star Prairie; 24, Monday, River Falls; 25, Tuesday, Prescott; 26, Ash Wednesday, Trenton; 27, Thursday, Ellsworth.

MINNESOTA.

Rev. C. H. Plummer, Rector of St. Mark's, Lake City, celebrated his sixth anniversary as Rector, the First Sunday in Advent. From a report of the sermon on that occasion in a local paper, we learn that there have been 206 services held during the year. There have been also, 38 baptisms, 10 adults, 28 children; 20 confirmations; number of communicants, 103, a gain of eight; 12 funerals; 3 marriages. The aggregate attendance at church, at all services, 12,770, an increase over the previous year of 580; average attendance in the morning of 100, in the evening of 82. The seats of the church are free. The music by volunteers. The income has been sufficient to meet all expenses, and the parish is out of debt. The Christmas festival has never been more heartily observed in Minnesota than this year. The weather was good; the attendance at all the churches good; the decorations and music good; Christmas trees for the Sunday schools were provided, and the carol services on that occasion were of a high character. The Bishop with Mrs. Whipple is about leaving for Thomasville, Georgia, for rest and recuperation, and to avoid the extreme cold weather of this climate for the season.

ALABAMA.

We find the following letter in the *Mobile Register*, written by a former parishioner of our esteemed colleague:

"To the Editor of the Register:

"We have just finished the perusal of Dr. Fulton's letter to his new paper THE LIVING CHURCH, written during his short sojourn among us. It recalls the time, when it was our duty and happiness to sit under his ministrations in Christ Church. During that time he says, 'some of the hardest, many more of the happiest, days of my pastoral service were spent.' His 'hardest days' were when he led us through dark Gethsemanes of despair, by the bedside of our dying and our dead—his 'happiest days,' when he felt he was leading his people beyond those glooms, to the kindly light outside. Such acts bring the 'Life that is, close to the life to come,' and no grateful heart can ignore the bond that unites us to such memories. When we saw Dr. Fulton depart, we felt like 'sorrowing most of all, that we should see his face no more.'

"But our lives can still touch his, if we give him cordial aid in his new work by a large subscription-list to THE LIVING CHURCH. The names, of those he loves here, will prove a very 'tower of strength' to him, in his literary labors, for the brain responds so quickly to the impulses of the heart.

"Let all of us who welcomed him so cordially to our midst, one short month ago, now show how genuine was the feeling, by giving our support to his new enterprise.

"MOBILE, December 28, 1878."

VIRGINIA.

Richmond—*The Woodbridge Memorial.*

—The window erected by the congregation of the Monumental Church as a testimonial of their love and reverence for their late lamented Pastor, the Rev. George Woodbridge, D. D., has been placed in position. The window is of stained glass, painted in the Middle-Age style, and is really a group of three windows—one large and two small ones, the latter being on each side of the main glass. The center glass symbolizes the life of him in whose memory it was placed, and represents a life-size figure of the "Good Shepherd and His Flock." The inscription upon the glass is exceedingly appropriate. Before the main or center window are the words:

"To the glory of God,

And to the Memory of Rev. George Woodbridge, D. D."

On the smaller window on the left are the words:

"The Pastor of this Congregation for Over Forty-five years. Born June 25th, 1804, Died February 14th, 1878."

On the other window is the inscription:

"Feed My Lambs.

Erected by his Friends as a Token of Christian Affection."

—*Richmond Dispatch.*

NORTHERN NEW JERSEY.

Orange.—The oak reredos removed from Trinity Church New York, to make room for the costly Astor memorial, became the property of a clergyman of this Diocese, who, a few weeks since, generously presented it to the Vestry of Grace Church with a view to its being adapted to the chancel of the church. The work of fitting was finished, and the necessary color-decoration of the ceiling and walls of the chancel was completed in time for its appearance and full effect on Christmas Day. The effect of the reredos has gained rather than lost by its transfer to a smaller church and to a chancel where the light brings out better the elaborate carved work of the panels, buttresses and canopies. The four panels above the altar have been reduced to three, their former blue ground changed to vermilion, and adorned with appropriate texts of Scripture. It makes a very beautiful chancel for this parish church, and leaves little more to be desired for it in the way of interior decoration.

NEW YORK.

The Sixth Church Congress.

The sixth annual Church Congress of the Protestant Episcopal Church in the United States, will be held in the city of Albany, N. Y., on Tuesday, Wednesday, Thursday and Friday, October 21, 22, 23 and 24, 1879.

The usual invitation to preside having been extended by the executive committees to the Rt. Rev. William Crosswell Doane,

D. D., Bishop of Albany, he has cordially accepted the same.

GEORGE D. WILDES,

General Secretary.

Office of Church Congress, 2 Bible House, December 16, 1878.

ALBANY.

At noon, on St. Stephen's Day, in the cathedral, the Standing Committee of the Diocese formally received the Bishop upon his return from Europe. A large congregation filled the cathedral. The surpliced choir, the Standing Committee, the Rectors of the city parishes, with thirty other clergymen, met the Bishop at the west door, and, singing a processional hymn, escorted him to his chair. In an appropriate address the Rev. Dr. Payne, President of the Standing Committee, welcomed the Bishop home.

The Bishop responded in an address full of love and hearty appreciation of the welcome extended to him; spoke warmly and freely of his observations abroad; of his thankfulness at being once more at home, and his gratitude for the freedom and doctrinal soundness of the American Church. The Annual Convention meets on January 14, in the cathedral.

WESTERN NEW YORK.

Bishop Coxe was snow-bound in the late storms, and compelled to spend Christmas-day in the cars. He is much worn by the exposure and fatigue, but insists on continuing his visitations.

On St. John's Day, Bishop Coxe laid the corner-stone of the chapel of the Church of St. James the Greater. This Church has had an unprecedented growth which is largely owing to its faithful, wise and self-sacrificing Rector, the Rev. Mr. Dennis, but, somewhat, also, to the manner of its founding.

The building was erected, furnished and entirely paid for before any attempt was made to gather a congregation. The first church service held in the locality was the consecration service. The property was made over to the Trustees of the parochial fund, thus placing it beyond the embarrassment of debt. The present incumbent was put in charge of the work. He soon gathered a congregation around him, organized a parish, which has been self-supporting and independent of the mother Church from the first. The fact that they were independent and free to manage their own affairs, no doubt, added much to their energy and zeal in the work.

The Church (of which the nave only is erected) is built of light gray Medina sandstone, trimmed with red. It will seat between six and seven hundred when entirely completed. Though only two years old more room is already necessary. It is the intention of the Rector of this Church, as soon as this building is finished, to institute a parish school, night schools and lectures for the instruction of young people. No pains will be spared to make it thoroughly adapted for these purposes.

VERMONT.

GRACE CHURCH, SHELDON,
Christmastide.

The many friends, whose benevolence often unasked, has relieved our embarrassment and given us this great pleasure, should be informed that on Christmas Day our new church was first opened for divine service. We have permanent and beautiful windows,

from Mr. J. C. Spence, of Montreal, instead of the temporary ones once contemplated. Also, a good furnace instead of stoves; and good pews for the body of the Church. The organ will probably be set up in a few days. For other furniture we can wait until it can be supplied. The consecration must be deferred until the debts are fully paid; but we expect that these will be moderately lessened during the year ending next spring.

The Bishop most kindly consented to celebrate with us. And some former parishioners came hundreds of miles to join us. Thus, with services in every way engaging, the occasion was one of joy; I think I may add, full of gratitude for the past, and of hope for the future. A. H. BAILEY.

THE CHURCH'S MISSION TO THE INDIANS.

TO THE LIVING CHURCH:

The history of the mutual relations of the white and Indian races in America, and the effect of the contact of the religion and civilization of the former upon the latter, form an interesting and painful subject of study. Painful, because the result upon the Indians has been so disastrous, and because it has been so different from what was intended. Painful, too, because it is so different from what might have been expected, namely, that the religion and civilization of the superior race would be a priceless boon which they would confer upon the inferior. Their salvation in the world to come, and the great amelioration of their condition here, might reasonably have been expected, and was expected as the result of their coming in contact with the white race.

And this was the very idea with which the United States were settled; an idea, too, originating in our Mother Church, and fostered in the hearts and brains of the sons whom that Church has molded. Read the history of the inception of the Jamestown Colony, the beginning of the United States, and there the ruling and prominent idea is that the new enterprise was undertaken for the glory of God in the setting up of His kingdom in new lands, and in the conversion and enlightenment of the poor savages in those vast regions. Not sordid gain, nor the lust of extended dominion, but the loftiest of all motives—the glory of God and the love of man. Yes, even of the poor heathen red men, separated from them by a vast ocean, and roaming in a trackless wilderness, to whom no ties bound them but the constraining love of Christ; these were the motives that inspired the first settlement of the United States; motives which reflect undying honor upon the Church of England, where they originated; motives that illustrate Christianity in its true spirit and intent. Even now, in this boasted age of enlightenment, and with the added experience of 300 Christian years, we cannot surpass it. Nor do we begin to equal it, for it is to be feared that we settle California or Oregon with any other motive as the ruling one than the improvement of the poor savages dwelling therein, and their conversion to God. Rather, the first thing we set about, is "improving them off the face of the earth!"

We think, nowadays, that in our religion, as in all else, we are the people, and that wisdom will die with us; but here we are called upon to contemplate an idea far beyond us, than which nothing more pure and

lofty could come from the sanctified head of man, and which might almost make us like the Chinese worship our spiritual ancestors.

It is a happy omen for the future of the United States that such a purpose inspired its planting, "for if the first fruits be holy, the lump will be also holy."

An idea so wondrously pure and holy that it could have come from none but the spirit of God Himself, brooded over the cradle of our infant nation, and God will never withdraw His grace, for we know that His gifts and calling are without repentance. It is a great encouragement, too, to those who are now engaged in Indian Missions to know that they are working in the line of God's providence as long ago foreshadowed.

And that idea of the Church was, as soon as possible, put into fact. The sons of the Church, carrying out the earnest longing of their Mother, almost as soon as they landed founded a college for the training of the Indian youth in Christianity and for the sacred ministry, and, through them, for the conversion of the poor heathen to God. There the Indian youth were gathered in that early day and carefully instructed. The best that we are doing now seems only like a faint reproduction of what they did in those early days, under all the discouragements of a first settlement. And it is to the glory of our Church, and shows how the Spirit of God was in her, that she alone of all the Christian bodies in this land founded a college for the training of Indian youth and the conversion of the heathen aborigines to God.

Thus far we have seen how benign was the intention of the Church and of the first settlers of this land toward the red men, and how fair the promise of a bright day for them. Their salvation in this world as well as in the world to come, might reasonably have been expected. Yet how miserably short has the performance of the promise fallen. Those savages—where are they? Gone, and have scarcely left a trace behind. And perishing, they perished in their heathenism, as a mass. That which was intended unto life they somehow found to be unto their death. And from that day to this, things have somehow gone wrong between the white men and their red brothers. The American people have somehow found themselves, and to this day do find themselves, forced, as it were, to slay their red brothers. The best part of them do not wish to do so; they think it barbarous and cruel; they think it a reproach to their statesmanship that they can find no solution of the difficulty but by slaying one party to it; they remember that these people were a few years ago the undisputed possessors of the broad and beautiful land, the lovely rivers and the fertile plains where they have now reared their happy homes; they would gladly atone to those who remain, for what was wrongly done to their fathers in the past; they would conserve the remnant now left, if it were to be only a memory of what once had been; they would spare these, by all the means in their power, from the sword, if it were only that they might follow in the wake as captives, the more to grace the grand triumphal procession of this great nation. And, yet, like Titus, who was forced to see the beautiful temple of Jerusalem burn, which yet he had set his heart on preserving, so, every year, the American people see themselves forced, as it were, by some strange necessity, against their will, to do that which they loathe. Almost every year

brings with it new Indian wars, which seem to be increasing in frequency the more anxious in some is the desire to stop them forever. And every State, from the Atlantic to the Pacific, is stained with the blood of the original possessors, shed in battle with our race.

Now if we ask what are the causes, why the Christianity and civilization of the superior race planted in this land, from which such great things might have been reasonably expected for the lower, have been found, contrary to all expectation, to be not unto their life but unto their death, we are forced to assign two: First, the great weakness of the Church in this land in Colonial times, and especially its almost extinction after the Revolution, which compelled it to a bare struggle for existence, and until very recently left it no strength to turn its energies to any thing outside of its self; and, secondly, something in the nature of the Indians themselves.

To speak of the first of these causes first. It is well known how the Church was only one of many Christian bodies planted here, with whom she had a neck-and-neck race, as it were, for bare existence. Such a divided Christianity could never conquer the world, nor even convert the poor Indians. Christ's disciples in this land were very far from being one, and therefore, not only the world, but even the poor Indians could not believe that God had sent him. This prevented the carrying-out of the idea with which the United States were first founded at Jamestown, an idea originating when there was only one church in England, and schism had not yet paralyzed it by rending it into different and hostile bodies. What was possible, and would have been carried out, when men were of one mind, in an hour became impossible, when even man's sword was turned against his fellow. The Church, too, thus fearfully torn by schism, was in an acephalous condition in this land, the highest order of the ministry, the one from which all the others sprung, and from which they derived all their strength, was entirely wanting. It is not wonderful that in such a state of weakness from schism, and from an entirely defective organization, the Church was unable to carry out the original idea and obliged to drop it for the present. Such serious lesion in the organic body, as the cutting-off of half or two-thirds of its members by schism, and of its head by the want of the highest order in the ministry, could not but result in the paralysis of the poor, shorn trunk that remained, so far as all active outside work was concerned. Accordingly we read of no effort for the conversion of the Indians during that period, such as had appeared at the commencement. And after the Revolution, and until very recent times, the Church was, as is well-known, so very weak, that the first thing she had to do was to struggle for life before thinking of anything else. This we take to be one main cause why the Gospel was not preached to the poor Indians, why they were allowed to perish.

The second reason of the destruction of the Indians that we gave was "something in the nature of the Indians themselves."

We cannot blind our eyes to the fact that they have not always done the best they could; that they have not always accepted the light offered to them, even when that light was a very imperfect one, in a very imperfect Gospel presented to them. Better for them to have accepted a defect-

ive form of Christianity than none at all. Then, again, they have so foolishly, time and time again, come against those in battle to whom God had so evidently given this land, that we cannot fail to see in it a judicial infatuation into which they have been allowed to fall by God Himself; "For it was of the Lord to harden their hearts, that they should come against Israel in battle, that He might destroy them utterly, and that they might find no favor, but that He might destroy them." These words were spoken of the seven wicked nations, whom God cast out before the children of Israel, as the punishment of their sins; and when we read of the Sioux of to-day, and other tribes running upon the pistols and Winchester rifles of the soldiers of the plains, we cannot fail to discern in it the judicial infatuation that God has allowed them to fall into, as He has since the beginning of this nation, that may be destroyed. They have too often been foolish and perverse with their friends, have not attended to their advice as they ought to have done, nor made good use of the opportunities they had. These two causes, then—the state of Christianity in this land in former days, and something in the nature of the Indian—account, we think, for the result which we so much deplore to-day.

But though it may have been God's will that they should be destroyed, it may also be His will that "a remnant should be saved, according to the election of grace." He cast off His own ancient people and gave them up to destruction, yet saved a remnant; and such may be His will now. We would all gladly hail such a sight—of a body of this people returning to God, and saved. Such a thing we have, as we hope,

in the Ojibways or Chippewas, a people who lived all along the Great Lakes, from the extremity of Lake Superior to the mouth of the St. Lawrence—the same people whose accents first fell upon the ears of the forefathers of this nation, whether they landed at Plymouth Rock or even, as is thought by the learned, at Jamestown. The remnant of this people now number in the United States about 10,000, of whom 6,000 are in Minnesota, and the rest in Wisconsin and Michigan. Of all the Indians in the United States, they are perhaps the most interesting to us, from their history being so interwoven with the early history of the nation.

WHITE EARTH, Minn., Dec. 15, 1878.

At a recent Missionary anniversary the Rev. Mr. Parkhurst said: "In my travels round the world I saw not one single *new* heathen temple. All the pagan worship I saw was in old dilapidated temples." Not very long ago there were 100,000 idol-gods in Raratonga; but a young man from Raratonga visiting the British Museum, has since seen among the wonders there the first Raratonga idol his eyes ever beheld. He was born, and had lived nineteen years in Raratonga without ever seeing an idol, so clean a sweep had the Gospel made. In India, 77,000 persons profess the Christian faith in connection with the Church Missionary Society. Lord Lawrence said: "The Missionaries have done more to benefit India than all other agencies combined." Sir Bartle Frere said: "They are working changes more extraordinary than anything ever witnessed in modern Europe." A Missionary among 10,000 Fijians said: "I do

not know of a single house in which there is not family worship." A recent Turkish newspaper says: "Thirty years ago, there were 50,000 Mussulmans on the island of Cyprus; now there are hardly 20,000."

The missionary societies of the Methodist Church held their anniversary in New York last week. The financial statement shows that a total of \$451,365 was raised the past year—a decrease from last year of \$77,612. The disbursements for foreign and domestic missions and incidental and office expense for the year were \$511,169. Of this, \$268,790 went to foreign, and \$201,172 to domestic missions. The total liabilities of the treasury on November 1, were \$117,922.

The day school in connection with St. Stephen's (colored) Episcopal Church, Petersburg, Va., under the care of the Rev. Giles B. Cooke, is now so full that a room outside has to be rented for some of the classes. Nearly two hundred scholars are now in daily attendance. Another wing must be added to that part of the church in which the school is kept, with desks and other furniture.

Churchmen in Galveston, Texas, are building a parochial school, which is to cost \$14,000, and will be dedicated free of debt. They are raising money also for a mission building in the east end of the town.

Mr. Homer J. Broadwell, late a Congregational minister, and Mr. J. J. McNulty, late a Presbyterian minister, have been accepted as candidates for holy orders in the Diocese of Connecticut.

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The Living Church.

CHICAGO, JANUARY 11, 1879.

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

THE LIVING CHURCH.

A WEEKLY NEWSPAPER, published at Chicago, in the interest of the Protestant Episcopal Church in the United States.

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A NOTEWORTHY EVENT.

The position of Dr. Morgan Dix, as Rector of the chief parish of our Church, is one that demands the attention of the public quite independently of the personal qualifications (or the want of such) in the incumbent for the time being. The Rector of Trinity Church, whoever and whatever he may be, is necessarily a noteworthy personage in New York and throughout the country. But when the position is held by a man like Dr. Dix, it cannot but be regarded with peculiar interest. It then becomes representative not only of the greatest corporation of our Church, but also of a large, sagacious and controlling mind, which misses nothing and exaggerates nothing in the intellectual movement of our communion.

It has sometimes seemed to us—if we may permit ourselves to say so—that Dr. Dix has been seriously misunderstood, as though he were the representative of a party in the Church. His unequivocal promotion of much-needed improvements in our order of public worship, his early and devoted support of sisterhoods, and some earlier theological utterances, have very naturally created that impression; but to us the present Rector of Trinity Church, however strong his convictions, has never seemed to be small enough for a partisan; and for years past he has seemed to be too large-minded and too roundly developed to be anything less than a sagacious, ecclesiastical statesman. So considered, his official course is perfectly intelligible. No one who remembers the slovenly and perfunctory style of our public worship a quarter of a century ago can doubt the necessity or the value of the great reform which has taken place in that respect; and no one who has followed the course of the movement can fail to recognize the influence of Trinity from the time when our excellent friend, the present Bishop of Florida, was Dr. Dix's able coadjutor in the good work of musical reform. Just so in the matter of sisterhoods. That there was a need of woman's organized

work for the Church many had become convinced; and yet, the Protestant mind had such a dread of nunneries and convents, that, for a time, it seemed to be assumed that if a few women were permitted to live and labor together under a common rule, and to wear a dress of some particular shape, these ladies in black would presently hand us all over to the Romish lady in red. Dr. Dix, however, was more solicitous to do what ought to be done than fearful of calamities that were likely never to happen. He threw the whole of his large influence and the influence of Trinity into the sisterhood movement; and the Church has reason to rejoice that he did so. It is very possible that there may have been errors of judgment and of execution in both the movements to which we have adverted; but what great or good movement has the world or the Church ever seen that was free from errors? Even if the directing mind were always perfectly balanced—which it can never possibly be—there still remain a thousand and one minds which are not perfectly balanced, and which necessarily affect the development of plans and distort the execution of purposes. On the whole, and errors excepted, as book-keepers say, the account of these things shows a large balance to the credit of "Old Trinity" and its sagacious Rector.

To some of Dr. Dix's theological utterances of a dozen or so years ago, some exception might perhaps be more reasonably taken; but even in these there seemed always to be the expression of personal opinion, and never the pronouncement of a partisan. In the innumerable questions and controversies of the past twenty years, all men of thought and feeling have received impressions which were more or less transient, and have formed opinions, which were not of necessity their final and mature convictions. In a transition-period like this, it will not do to assume that the man of thirty is to agree in everything with the same man at forty-five or fifty; it would not be creditable to him if he did; and it is more than possible that in 1878, Dr. Dix may have revised or completed some of the views which he entertained in 1860 or 1865. However that may be, our point is, that whatever his views may have been at any time, they have been personal and not partisan. When he made his first appearance last year in the General Convention, those who saw most of him in committees and elsewhere, felt that they had no representative of party to deal with, but a large, wise, prudent, tolerant mind—such as belongs not at all to the partisan, but to the true ecclesiastical statesman; and his recent volume of "Sermons, Doctrinal and Practical," reveals a preacher who cares infinitely more for the nurture of holy Christian lives than for the propagation of his own peculiar "views."

What has been said, and much more that might be said, make it abundantly clear that any deliberate public and official action or utterance of Dr. Dix, must be a noteworthy event; and such emphatically was his address delivered at the two hundred and fiftieth anniversary of the "Collegiate Reformed Church," or the "Dutch Reformed," as it used to be called. Dr. Dix, as the representative of the next oldest religious corporation in New York, was invited to be present. Not many years ago, such an invitation would have been somewhat embarrassing. Its acceptance would have been supposed by many to involve some compromise of Church principles. Forgetting the traditional affection between Old Trinity and the Collegiate Church, the Rector of Trinity would have been expected to remember only that the Dutch Reformed Church has no "Apostolical Succession." In short, he would have been expected to think less of their Christianity and the claims of old affection than of the necessity of zeal for our own ecclesiastical order. It may be doubted whether even Dr. Dix would have been glad to receive this invitation a score of years ago. He would never have denied, he would always have rejoiced to recognize, the beautiful Christian character of the descendants of the old Dutch fathers; but it is very doubtful whether any High Churchman would then have felt free to speak loving words of greeting to the spiritual mother of those same Christian people. The Church has silently, but very surely, been outgrowing all such narrowness. Frank Christian courtesy involves no compromise, and Dr. Dix's address to the Consistory of the Collegiate Church marks a long step in advance. It is needless to say that what he did thus wisely, he also did right gracefully; but who would have expected, twenty years ago, to hear a Rector of Trinity use words like these in addressing a consistory of one of "the sects?" "In the name of the most high God, Whose dominion is an everlasting dominion and His kingdom from generation to generation, under Whose protection we are gathered together here, and to Whom alone we look as the giver of every good and perfect gift, I bring to you, on this two hundred and fiftieth anniversary, the message of goodwill and peace. Peace be to you in this your spiritual house; peace be to you in your homes and in your hearts; and love with faith from God the Father and the Lord Jesus Christ; and grace be with all them that love our Lord Jesus Christ in sincerity."

These are good and graceful words, such as the Churchmen of England would have spoken and did speak to the Protestant Church of Holland in the age of the Reformation; and Dr. Dix condescended to no contemptible word-juggle in calling the "Reformed" communion a "spiritual house," so

as to avoid the use of the word "church" in that connection. After a glowing tribute to the homely virtues and the religious character of the old Dutch colonists, he frankly said: "It is not only on the religious side, however, that you challenge our respect as a historic body; your CHURCH was the pioneer of education in this place." And although there is not a syllable in what he said that compromises the position or the claims of our own "historic body," there is hope for the future of American Christianity in the suggestion of practical Christian cooperation in good works which is opened by the last words of his address. He said: "I cheerfully bring greeting from our people, assuring you of our good-will, and trusting that, as years go on, we may work together, under the providence of the Lord of all, for those ends which shall best promote His glory, the salvation of souls through Christ, and the peace and order of the commonwealth."

In these days it seems impossible for a man in public station to do anything without being held to mean by it something entirely different; and one of the silliest illustrations of this unfortunate fact that we have heard of recently, is the attempt to fasten on Dr. Dix some sort of new departure, doctrinal or ecclesiastical, because of his address to the Consistory of the Collegiate Church. The truly noteworthy thing in the whole matter is just this: that, in these days, a thing of this kind can be done with no party significance whatever; and the eagerness to attach such a significance to it seems to us to show how hard it is, nowadays, to make partisan points in any direction. Nevertheless, while we agree with our New York correspondent that nothing ought to be nor can be reasonably seen in the whole transaction but an act of high-bred Christian courtesy paid by a distinguished official of our Church to a venerable body of Christians, yet we are not disposed to minimize the significance which properly attaches to it. To say the least, it is a noteworthy event. It marks a long step in advance of very recent possibilities in our Church; and no one could have done it with more grace, or with smaller appearance of undignified compromise, than Dr. Dix.

A GOOD LIFE ENDED.

As we go to press, there comes to us the sad news of the death of one who will be sorely missed in the Church, in social life, and in all the charitable works of Mobile; and, besides these, in many a household where the world never knew that the worst pains of poverty were warded off by her unseen and often unknown hand. Mrs. Henry A. Schroeder, wife of the honored and beloved President of the Southern Bank of Mobile, is no more. A private correspondent tells us that a general gloom pervades

the Church and the large circle of friends by whom she was beloved. It could not well be otherwise, for her personal influence, though she avoided and disliked to be conspicuous, was always felt. Her unobtrusive charity was always ready, and her helpful sympathy was always sure to come at the right time and in the right way to a friend in trouble. She was one who knew the golden worth of silence, and she prized it above speech; and yet, upon occasion, her clear good sense would cut the knot of difficulty with words in season that were always fitly, because always kindly, chosen. Hers was a simple, homely, hearty Christianity, manifested in her actions, seldom spoken of in words. Her piety was practical in everything. It expressed itself in daily life and action, in devout obedience to the Church, in diligent partaking of the comforts of Christ's Holy Word and Sacraments. Her churchmanship was no less simple and sincere. It was the churchmanship of loyalty, loyalty to the Church itself, loyalty to her Pastor, loyalty to her Bishop, whom she loved with all her heart. To Pastor and Bishop she was the best and most helpful, because she was the frankest and sincerest of friends. Into the sanctities of her now darkened home, with its refined, but ever home-like elegance, its quiet genial hospitalities, its gentle unobtrusive courtesies, we may not enter here. Still less dare we intrude into the sacred sphere where she was valued most of all as the true wife and as the tender mother. These things are too sacred to be spoken of; but the good example of this faithful soldier and servant of Christ is a heritage of Christ's Church; and it is still a "living epistle of Jesus Christ to be known and read" by all who knew her. Her friends, her Church, her family are sorrowing for her, and we sorrow with them. Thank God, it is not for us "to be sorry as men without hope for those who sleep in Jesus." We may grieve much for the living; but "blessed are the dead who die in the Lord!" "They rest from their labors, and their works do follow them!"

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.]

A POPULAR COMMENTARY ON THE NEW TESTAMENT. By English and American Scholars of various Evangelical Denominations. With Illustrations and Maps. Edited by PHILIP SCHAFF, D. D., LL. D., Baldwin Professor of Sacred Literature in the Union Theological Seminary, New York. In four volumes. Vol. I, containing Introduction, and the Gospels of Matthew, Mark, and Luke. 8vo. pp. 508. New York: Charles Scribner's Sons. Edinburgh: T. & T. Clark, 1879. (6).

A popular commentary on the New Testament ought *not*, like the voluminous commentary of Lange, to be devoted to the use of the professional student, and exhaustive in its exegetical, doctrinal and homiletical departments. For the use of clergymen,

divinity professors, and theological students, such commentaries are, of course, indispensable; and nothing of the kind could be better than that of Lange, as translated and recast by Dr. Schaff, in which the critical exegesis is fully as good as that of our own Bishop Wordsworth; the doctrinal discussions are full and fair, and the suggestions for sermonizing are almost perplexing from their multiplicity and variety. For the household and the Bible class, something different is needed. There we want results, rather than the processes by which they are reached; and instruction rather than critical discussion. The object is to form the well-instructed and devout Christian; not to manufacture the disputatious theologian. A popular commentary ought to give a satisfactory account of the following things:

(a). It should contain information of the authorship, and of the occasion of the writing of the several Books which are combined in the volume known as the New Testament.

(b). It should explain their organic and chronological arrangement, so as to exhibit and explain the development of Christian doctrine which appears in the sacred pages.

(c). It should give some adequate idea of the reasons for believing that the genuine Text has come down to us, and of the principal Manuscripts in which it has been preserved.

(d). In the treatment of the Gospels, it should exhibit their substantial "Harmony" while it shows the evidence of individual independence in apparent "discrepancies."

(e). It should take particular pains in elucidating the chronology of the sacred story of our Lord's life.

(f). It ought then to give an accurate reprint of the Authorized Version, arranged in topical paragraphs, with footnotes, showing the critical emendations on which the most competent authorities are agreed.

(g). The commentary proper, ought to contain a clear and fair explanation of all ordinary difficulties, and suggestions of the main thoughts which are intended to be conveyed by the Text.

(h). That the Text may be rightly understood there ought to be a liberal supply of maps and other illustrations.

(i). At the end of the work, there ought to be a copious index, so that the Bible-student may be able to tell at once whether his Popular Commentary contains, or does not contain, the information of which he is in search.

Dr. Schaff's commentary, so far as this volume goes, does each and all of these things, except the last, which, of course, could only be done in the last volume. We could give the work no higher praise than to say this; unless we should add that the volume before us is creditable even to a man so distinguished as Dr. Schaff, and that the elegant typography, the beautifully executed engravings, the correct map, and the whole mechanical execution are creditable even to Messrs. Scribners.

The value of a popular commentary will always depend very much upon the art of lucid condensation; and as an illustration of the present work in that respect we give the following extract on *Parables* (p. 117):

"The Parable has been variously defined. Alford: 'A serious narration within the limits of probability, of a course of action pointing to some moral or spiritual truth.' In the widest sense it differs from a mere

simile or *metaphor*, which is not a narration; from a *fable* * * * which is not within the limits of probability, nor designed to teach spiritual truth; from a *myth* which is told as the truth, while the design of the parable is evident; from a *proverb* which is briefer and which may not contain a figure; from an *allegory* which is self-interpreting, the imaginary persons receiving names and performing actions which declare the meaning, so that allegory is less natural than parable. * * *

"The purpose of our Lord in teaching by parables was twofold: to *reveal* and to *conceal* the truth. To *reveal* to those who really sought the truth; to *conceal* from those who did not desire such knowledge; thus rewarding the former and punishing the latter. The purpose of concealing is plainly stated by our Lord Himself, and may have been in mercy, since it prevented a greater perverting of the truth to their condemnation. * * *

"Parables may be pressed too far; the general truth is always the central one; others are usually involved, but only *as related* to it. Resemblances which we discover at every point, although founded on analogies which God has created, are not to be placed on a level with what our Lord distinctly teaches. The uninspired lessons from the parables exceed in number the inspired lessons of the parables. The former include *possible* meanings, the latter necessary ones. The former may be used to enforce truth revealed elsewhere, the latter are revelations of truth."

The present volume is the joint work of Professor Schaff and Professor Riddle; the Introduction and the first Gospel being mainly by Dr. Schaff, and the second and third Gospels being mainly by Dr. Riddle. The second volume will contain the *Gospel of John*, by Professor Milligan of the University of Aberdeen, and Professor Moulton of De Lee's College, Cambridge, and *The Acts of the Apostles*, by Dean Howson and Canon Spence. We shall look with interest for the appearance of Vol. II, and, until the Gospel of John shall be before us, we reserve certain observations on the general treatment of the Evangelists which are suggested by Vol. I. Meantime, we give this commentary hearty welcome. In our opinion it deserves, and will secure, a very large success.

THE YOUNG FOLKS' HISTORY OF GERMANY. By CHARLOTTE M. YONGE, Author of "The Heir of Redclyffe," "Book of Golden Deeds," "Young Folk's History of Greece," etc. Square 16mo pp. 474. Boston: D. Lothrop & Co.

When one remembers that until the present century, some three hundred separate sovereignties, great and small, were comprehended under the common name of Germany, and that the same name still includes so many different States, the difficulty of writing any history of Germany is obvious enough. To write an elementary history of Germany for "young folks" is hardest of all; for, in the nature of things, such a history can give only a sketch of the great sovereigns and important persons and events of which the "young folks" are to learn more in more voluminous works. To this task no one could be found more competent than Miss Yonge; and the publishers have liberally seconded her efforts with no fewer than *eighty-two* very excellent engravings, which will do more than a little to impress the story on the

mind of the young reader. Here and there we find a few inaccuracies in the printer's work. For example, it is *rather* funny to read on page 69, that Pope Leo X came to Paderborn to meet Charlemagne! One begins to wonder whether Pius IX may not have gone to Edinburg to meet King Robert the Bruce on the anniversary of Bannockburn! And why is it necessary for Miss Yonge to translate the English names of historical characters into their German equivalent, Charlemagne, for instance into Karl, Frederick into Friedrich, Henry into Heinrich? This is certainly a very pretty sort of pedantry. In a child's book it is entirely out of place. To carry out the idea the author ought to change the names of places in like manner. Then Prussia would be Preussen, Austria would be Oestreich, Bavaria would be Baiern, Cologne would be Koeln, and so forth. This pitiable fashion is having its day just now. Let us hope it will have but a day. Apart from this blemish the book is a very good one, growing better and better from the first chapter to the last.

MRS. BURNETT'S EARLIER STORIES. 1. LINDSAY'S LUCK. 2. KATHLEEN. 3. PRETTY POLLY PEMBERTON. By FRANCES HODGSON BURNETT; New York. Charles Scribner's Sons.

These early productions of the author of "That Lass o' Lowrie's," were originally printed in *Peterson's Magazine*. Some of them have lately been republished in book-form without the author's consent, and have been misrepresented as her latest productions. In self-defense she has revised them, and had them re-issued in an attractive and cheap form by her own publishers.

OUR NEW YORK LETTER.

NEW YORK, December, 1878.

It has been a week of storms, most unfavorable to the collection of news, even if there were any to collect, as there is not, and a letter from New York must necessarily be made up mostly of talk; its few facts must be evolved from the inner consciousness. Some comment was made in our columns on the millennial gathering, which met in Dr. Tyng, Jr.'s Church. It was unique, and was a good illustration of union without unity. Men, who could not, by their rules, join in the breaking of bread, who could not recognize each other as baptized Christians, were fain to agree, or at any rate to seem to agree, about the second coming of our Lord, and the Rector of Holy Trinity lent them such countenance as he could. If the Church was narrow and exclusive, and belonged to the order of the invertebrates, he could rebuke her by showing his own flexibility of spine. Not very long after the Dutch Reformed celebrated their two hundred and fiftieth anniversary, and invited the Rector of Trinity to attend, and to make an address to them. He accepted the invitation, and gave an eloquent resume of the historical connection between the two oldest religious corporations of New York. New York was settled by the Dutch; for many years the Dutch Reformed was the established church of the city. During that period the English, who had gone thither, found the Dutch liberal and tolerant, and they were allowed the use of the church within the fort—St. Nicholas—but at a different hour from the regular congregation. In process of time, New York passed into the possession of the English, and the Episcopal Church became

the established church. Very much the same state of things continued as before; there was the same spirit of toleration. When the first Rector of Trinity Church, Rev. William Vesey, was inducted into his office in 1697, the ceremony took place in the stone church in Garden street, belonging to the Dutch Reformed, and some of their dignitaries were witnesses of the ceremony. For three months still the Church was used jointly by the two congregations. The two corporations, the oldest in the city, both of them largely endowed with wealth, have ministers and people, for near two hundred and fifty years, lived side by side, sharing the courtesies of life. Dominie and Rector have often been Trustees of the same charities, and socially and historically Trinity and the Collegiate Church have been as one, and, if there have been differences of faith, they have been no let to mutual respect and love. When the Rector of Trinity was invited to be present and take part in the two hundred and fiftieth anniversary of the Collegiate Church, as a gentleman, and as holding the position he does, he could do no less than accept. He never has had a predecessor, who would not and ought not to have done the same. It was eminently a historical occasion. It would have been churlishness to refuse. It in no way compromised his principles or committed the Church. It was an act of courtesy; it was a natural outgrowth of the relations of the two corporations; it was this and nothing more. It neither had nor was meant to have any other significance. Had it been a banquet, instead of an occasion for historical addresses, the invitation would have been accepted all the same, and would have had the same meaning. When the press undertakes to make capital out of it, and to speak of it as an important step toward unification, a sort of harbinger of the millennium, when our Lord's prayer that they all may be one, shall receive its answer, they are putting a wrong construction on the act of Dr. Dix, and giving it a meaning which it does not possess.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, Jan. 2, 1879.

We have been having quite a lively battle of pamphlets, if not of books, in our City of Brotherly Love, and all growing out of the vexed subject of Ritualism. A learned layman, Mr. George W. Hunter, led the way in a pamphlet which was designed as an answer to a speech which the Rev. Mr. Matlack intended to make in the last Convention of the Diocese, and which, being ruled out of order, was afterward printed. To Mr. Hunter, the Rev. Dr. Currie, of St. Luke's Church, made answer. It will be remembered that Dr. Currie was voted for by some of his friends in the Quincy election for Bishop. Mr. Henry Flanders, Warden of St. Clement's Church, rejoined to Dr. Currie in a pamphlet. The fourth pamphlet was a rejoinder from the pulpit to the bar. Then, to vary the skirmish a little, the Rev. J. A. Harris, of St. Paul's, Chestnut Hill, came out with a pamphlet in which he calls in question the wisdom of the Pennsylvania Convention in faulting the Vestry of St. Clement's, for the nature of the services there, instead of proceeding against the clergy, who are the responsible parties. Of the five pamphlets, three bear the imprint of James McCauley, 1309

Chestnut street, and all of them can be obtained of him. They will interest all who wish to be informed of the present state of the ritualistic controversy.

There has been recently published, the first volume of the life of the Rev. Dr. William Smith, who, a century ago, was President of the College of Philadelphia, now the University of Pennsylvania. Dr. Smith was the author of the preface to our Prayer-Book, and he preached the sermon at the opening of St. Peter's Church. He was at one time elected Bishop of Maryland. The first volume of his memoirs come down to the Revolutionary war. The second volume will be especially interesting to all Churchmen, as it will give an account of the changes in the formation of our liturgy, at the close of the war, and its appearance will be anxiously looked for. We hear of another work nearly ready. It is "The Epitaphs and Inscriptions of the Monuments in St. Peter's Churchyard," with historical notices by the Rev. Mr. Bronson, who is a grandson of Bishop White. St. Peter's Church was opened in 1761, and, except Christ Church, of which it is an off-shoot, is the oldest parish in the city. In the 118 years of its existence, it has had but eight Rectors, as follows: Robert Jenney, LL.D., 1762; Richard Peters, D. D., 1762 to 1772; Jacob Duché, A. M., 1772 to 1779; William White, D. D., 1779 to 1836; William H. De Lancey, D. D., 1836 to 1839; William H. Odenheimer, D. D., 1839 to 1859; George Leeds, D. D., 1860 to 1867; Thomas F. Davies, D. D., 1868. Rev. Jacob Duché acted as Chaplain to the Continental Congress. Bishop Odenheimer begins daily service at St. Peter's, the first instance in our country, and it has ever since been kept up. The first four Rectors presided over the united parishes of Christ and St. Peter's, but after the death of Bishop White, St. Peter's became an independent parish. The church edifice is a curious and quaint structure, with its old-fashioned, high pews and wide galleries. There is one peculiarity about it, to which we believe one of the rubrics in the Prayer-Book owes its existence. The pulpit and reading-desk are at one end of the church, and the chancel at the other; and Bishop White, who had so much to do with the formation of our Prayer-Book, was Rector. When there was no sermon or communion, it was inconvenient to traverse the whole length of the church, and so a proviso was put in, allowing the Ante-Communion service to be said where Morning Prayer was offered. As a matter of fact, Bishop White, three times in four, officiated at the reading-desk, where he said the Ante-Communion office. We wonder that writers upon the Prayer-Book have never called attention to the structure of St. Peter's, as throwing light upon the meaning of the rubric. It was inserted, not as having any bearing upon the question of reverence in the Communion office, but as a matter of personal convenience to the Rectors of any churches which might be constructed after the model of St. Peter's, if there were any such, or, if not, for the convenience of Bishop White.

OUR WASHINGTON LETTER.

TO THE LIVING CHURCH:

We, of Washington, live in what is, in many respects, the central city of the land. Not first in commerce, or in wealth, or in

size, but second to none in regard to what is (I think) an important principle of Church action and a valuable element of Church growth and prosperity. I do not mean so much, in any local sense, as in relation to the Church at large, throughout the country, the Church in her land-wide interests and extent.

In this city assemble men and women from every section of the land, and from almost, in fact, every quarter of the globe. We find here almost every variety of taste, habit, manner and speech. One may see here the blue eye and flaxen hair that bespeak our Saxon ancestry, and, by its side, the brown skin and raven locks that indicate a summer sky; the pronounced accent of the North, and the less careful enunciation of the South, and, in fact, every token of our mixed descent as a people. Every peculiarity of idiom, we hear; localisms from the East; provincialisms from the West; fashions in fashion and out of fashion; styles just brought out and styles long since gone out; social customs from near and from far; and every phase and extreme of opinion, moral and immoral, religious and irreligious. California sends her sons and daughters, and Florida hers; and Maine and Oregon, and one may say nearly every township in the broad, broad land.

Motives, doubtless, as divergent as the poles, and whose bare recital would form an interesting volume and a good commentary upon the age and our social and domestic and political life, unite to bring together this strange and heterogeneous mass.

Now for the important principle of Church action of which I spoke a paragraph back. It is this: Build up the Church in great cities.

Where the greatest population to be reached is, there let the Church be deeply zealous and untiringly active. Let not rural openings be neglected, but, by all means, let the golden opportunities afforded by large city populations be wisely and thankfully embraced.

Our city has now a population bordering on 200,000. Of late years, a greater missionary activity has been manifested, and the Church's cords have been lengthened and her stakes strengthened; but, for all this, not yet do her beautiful tents cover the land as they should and might. Beautiful St. Paul's, Churchly Incarnation, and modest St. Mark's have sprung up on spots until then unoccupied. St. Mary's walls have reached almost to the cornice—a home for the colored children of the church. The Epiphany has been enlarged, and the Ascension rebuilt upon a new and distant site. The Holy Cross, St. Andrew's and St. James', and a few other efforts toward Church extension have been among the results of missionary zeal during the few years lately passed. Uniontown, a suburb of Washington, has now its modest parish church, and St. Albans—little St. Albans, where a few "like the conies, a feeble folk," assemble Lord's Day and week day—has its Chapel of the Holy Comforter out on the very border-land of the district. Other churches have been in one way or another improved in appearance and increased in membership. And, under the leadership of as devoted and faithful, and I may add, as talented a priesthood, as any other local Church can boast, the Church in the District has gone bravely on, lived down many prejudices, and increased much in feeling of

Christian brotherhood and a sense of Catholic unity.

But, for all this, there are among us—as everywhere—openings to be seized; a harvest white for the reaping, and waiting for the sickle.

I meant, in this my first letter, to be at once general and brief; and to keep my intention unbroken, must abruptly close.

CURRENTE CALAMO.

The Fireside.

ORDERED BY THY GOVERNANCE.

Who will remember, when day is done,
Whether he's toiled in the storm or the sun,
Whether uncheered in the race he has run,
Or whether the battle be lost or won,
If the Father hath ordered it all?

The rest that remaineth is long and sweet;
The hand of the Master will wash the feet;
The ear will be soothed with the welcome greet;
"The labor unfinished is Mine to complete,
My love hath ordered it all!"

So fold we the arms on the quieting breast;
Blessed the pillow His head hath pressed;
And whisper we, waiting the final behest;
"Welcome, thrice welcome, that heavenly rest;
His love hath ordered it all."
SOUTH GROVE, Ill., January, 1879.

THE YOUNG BREADWINNER.

BY THE AUTHOR OF "EPISODES IN AN OBSCURE LIFE."

Bessie Hinton's father was laid up with rheumatism. When hot with mowing he had thrown himself down on some damp grass in the shade, and now he was limb-tied, could do no work, not even in his own garden. He moped all day, either in bed, or when his wife had helped him to dress after a fashion, and he had bumped down the steep little ladder-like staircase, sitting, a step at a time, over the empty brick hearth on which a fire would have been very acceptable to him, though it was summer, since a succession of cold rains had set in; but fuel was too precious to be used for anything but cooking, and there was very little of that now in George Hinton's cottage. The parish allowed him a trifle; his master's wife and the clergyman now and then sent him some little thing to eat and drink, but they were chiefly things selected for him as an invalid; and how were his wife and his children to live if he earned no wages? His children were young, and his wife was always ailing—too weak to do anything beyond looking after her home, and even that she was often forced to do in a very slovenly manner. George had hardly been out of work a week before he was obliged to sell his pig, not half fat, to a higgler, at a sacrifice. Nine shillings a week and three bushels of wheat was what he had been getting before his illness—wages that did not allow much margin for extravagance when spent on a man and his wife and a large little family; but when the nine shillings came to be divided by a divisor so large that there was not very much difference between the numerator and the denominator of the fraction; when no "grist" was forthcoming, even though only of pinched corn, but all the bread had to be bought at the village shop, things did not look very bright for the Hinton household.

"If I'd only got an allotment," George murmured, "the things would have been comin' up,—carrots an' cauliflowers an' pota-

toes an' lettuces, an' wife could have took them into town, an' that would have kept us gooin' for a bit, let alone the run o' our own mouths. What's the good of a skimpin' bit o' garden like we've got? There aint much more than feed for half-a-dozen grubs. Some has luck, and some hasn't. Why there's Ned Tarrant pays his rent out o' his bees."

And shivering in his thin smock frock, as if the rain falling outside had been running down his back, poor George cringed and crouched and shrunk, so to speak, into himself over the pitted uneven bricks on which no logs sputtered or flamed, no embers glowed golden red in the midst of feathery white ash.

His cottage was not a place likely to foster domesticity. If he had been able to stand upright, he could not have done so in the room in which he sat, and the room above in which he and his wife and some of his children slept together at night was even lower. The house was damp, draughty, and yet "close." If it had not been for the sweet country scents that came in with them like pitying missionaries of mercy, it would have been almost impossible to endure the effluvium of the rubbish heaped outside the door—to say nothing of house-bred malodors. It is no wonder that the house was dirty. If "Missus" Hinton wanted pure water, she, weak and sometimes spitting blood, had to toil with hoop and buckets to the farm-pump nearly half a mile away. Under such circumstances what is often contemptuously called poor people's "love of dirt" is not to be marveled at.

There were eight little Hintons; the eldest, a boy of ten, who looked after sheep, and had gone bird keeping before he was seven. His shilling or two a week was now an important item in the family revenue, but more than his month's wages had recently been needed merely for his boot-leather. At their best of times, the Hintons were a long way off purple and fine linen and faring sumptuously every day. "Butcher's meat" was the "poetry" of their dull lives, a thing long looked forward to half hopelessly, long talked about when it had been tasted in portions appetite-provoking rather than satisfying—tasted, perhaps, on the average, about twice a year, unless their master happened to kill a sheep to prevent it from dying a natural death. They had "pig-meat" now and then, when George could afford to kill his pig for home consumption. Bread, occasionally supplemented with cheese and butter, cabbages and potatoes, oleaginated at times with a "bit o' fat," and weak milkless tea, made from coarse, originally half-washed-out leaves, or warehouse-sweepings, constituted their staple fare. I am an Englishman, with the full ordinary amount of English prejudices, but I heartily wish that my poorer countrymen could be brought to relish Scotch oatmeal, and that they could get it easily in quantity and of good quality, with milk enough to increase its palatability and nutriment. "Parritch" may be monotonous fare. Scotch servants, in English service, I have noticed, soon abjure it; but if our southern counties' agricultural laborers could take to and get a sufficiency of the wholesome food, it would be all the better for their health and bone and brawn.

Changes of raiment were scarce among the Hintons. When the father and his eldest son came in drenched from their work, either—if fuel could be spared just then—a

fire had to be kept up all night to dry their clothes, or else they had to put them on again still clammy sodden in the morning. Sometimes they slept in their soaked boots to avoid the trouble and loss of time that would have been necessary to force their feet into them next day. Besides his "grist" and his wages, George got some cider, but, as I once heard a Dorsetshire woman say, "Cider ain't got no heart in it." The "spiciest" ordinary meal the Hintons shared was peppered and salted bread, with hot water poured on it.

Two girls, who sometimes between them managed to earn eighteen pence or two shillings a week by "gloving," followed the little shepherd on the Hinton family roll, and then came Bessie, a chubby little tot of six, chubby in spite of her hard living. Country air and mother's self-sacrifice must work wonders, or else we should not see so many chubby youngsters as we do, squatting and jumping like frogs, staring with wide-opened blue eyes, flax flowers to their shocks of flaxen hair, about farmers' men's cottages in our southern counties.

Bessie wanted to "do something." For a year or so she had nursed the baby, but baby could trot about now, and the sister next to Bessie was competent to supervise its toddlings. Bessie wanted to earn money to help daddy and mammy; so she trudged on her bare little feet up to the farm, and going round to the kitchen, asked whether she could see the farmer's wife.

"What is it, Bessie?" called the good woman from the dairy. "Here I am. Come in."

"Oh, please, mum," said the little girl, "Daddy's so bad, an' mammy aint well agin, an' so I wants to work for wages."

"That's right," answered the farmer's wife, "but what can a little thing like you do? Do you think you could manage a day's washing?"

"I'll try, mum," said Bessie.

"Why, you little goose," replied the friendly soul, "we should have to perch you on a chair with a big pair of pattens on before you could reach the tub. No, we won't set you to washing yet; you must eat a few more puddings first. Let's see; but you look as if you were hungry. You eat this while I'm thinking."

And the farmer's wife gave Bessie a clump of bread thickly spread with clotted cream. When she had eaten it her friend said—

"I've thought of something, and when you've done with that perhaps we can find something else to bring you in a shilling or two a week to take home to your daddy. You drive those geese there down to the Five Acres—you know—the pasture down by the river. Let 'em take their time as they go along the lanes, an' don't you get yourself wetter than you can help. I'll lend you an old umbrella in case it comes on to rain again. You keep 'em down there till you hear the church clock strike 5, and then bring 'em home, and you can have your supper here. Here's something for you to eat meanwhile." And the farmer's wife buttered another great hunk of bread for Bessie.

Proudly she collected her hissing flock, and departed with her huge umbrella, which, when the rain came on, she could just manage to spread and hold above her like a locomotive tent. Stretching out their necks as stiff as pokers, plucking up grass with side-long wrenches, the geese stalked and wad-

dled along the lanes. The sun came out again and sparkled in the rain, trembling on the traveler's joy in the hedges, the yellow meadow rue in the ditches, the poppies in the cornfields, the crowfoot scattered everywhere.

At last she reached the Five Acres, and crouched snug beneath her tent, upon which rain once more pattered. It pitted the little stream in which her charge were soon afloat, gliding about, with a grace in strange contrast to their gait on land, between the white water-lilies, which closed beneath the rain, but opened again as soon as they felt once more the sun's warm kiss. She watched the dragon-flies, and the kingfisher, and the swallows zigzagging across the water, the meadow-browns, and the ringlets and the fritillaries that were fluttering over the pasture. She ate her bread and butter; she listened to the church clock as it slowly told off the hours of her day's darg, to the great deep-toned bell ringing at the Squire's, to the dogs barking, the cows lowing, the cocks crowing at the farms round about. She took good care not to lose sight of her own charge, but that was not much trouble, and she thoroughly enjoyed herself, free from the repinings which she had heard at home, and doing "work," which seemed to her very much like play, and yet was to bring her in a sum of money, which, to Bessie, who never previously possessed more than a halfpenny at a time, and that very rarely, appeared an inexhaustible fortune.

At last the water-lilies began to close and sink. The ivy-clad tower rising above the trees in the distance drowsily hummed out five, and Bessie collected her flock and leisurely drove them back to the farm-yard. When she had had her supper in the farmhouse kitchen, she ran home as fast as her little bare feet could patter.

"Why, wherever have you been, Bessie?" asked her mother, peevish from the day's cares.

"Up at the farm, mammy."

"An' now you'll be wantin' somethin' to eat—why can't you come home when other folks are havin' their food?"

"I don't want none, mammy. Missus Green give me plenty."

"Um—an' she set ye to work, I s'pose. She ain't the one to give ye food for nothin'."

"Yes, an' I'm to go again to-morrer, an' day arter that, an' as long as ever I likes."

Bessie, however, said nothing about her wages. They were to be a surprise.

On the following Saturday Mrs. Green said to her,

"You can bring the geese home at three o'clock to-day, Bessie, and then I'll pay you your wages."

When Bessie raced home that afternoon with her silver shilling in one hand and her silver threepence in the other, and saw the gleam of startled pleasure in her father and mother's eyes when she put them down on table, there was not a happier little girl for a hundred miles around.

THE PRISONER OF GLATZ.

In a cleft of a mountain range in Upper Silesia, through which the wild and raging River Neisse forces its passage down to the Oder, stands the Prussian fortress of Glatz, a natural fastness, begirt by mountain peaks like walls, and fortified yet more by human skill. The valley itself is shut out from the rest of the world, and inclosed by the mass-

ive walls and gratings of the castle. Woe to the man imprisoned in Glatz! Everything calls out to him, "No hope remains for thee! no hope!"

Here, in the early part of this century, lay the Count M——, hopelessly shut in behind bolts and bars. By treason against the realm, and especially by personal violence offered to Frederick William III of Prussia, he had drawn the anger of that monarch on his head, and was condemned to solitary imprisonment for life. For a whole year he lay in his frightful, lonely cell, without one ray of hope, either as to this world or the next, for he was a skeptic. They had left him only one book—a Bible; and this for a long time he would not read; or, if forced to take it up to relieve his weariness, it was only read with a feeling of hatred toward the God it reveals.

But sore affliction, that has brought back to the Good Shepherd many a wandering sheep, had a good effect upon the Count M——. The more he read his Bible, the more he felt its influence on his forlorn and hopeless heart.

On a rough and stormy November night, when the mountain-gales howled round the fortress, the rain fell in torrents, and the swollen and foaming Neisse rushed roaring down the valley, the Count lay sleepless on his cot. The tempest in his breast was as fearful as that without. His whole past life rose before him; he was convicted of his manifold short-comings and sins; he felt that the source of all his misery lay in his forsaking God. For the first time in his life his heart was soft, and his eyes wept with tears of genuine repentance. He rose from his cot, opened his Bible, and his eye fell on the words: "Call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me." This word of God reached the depths of his soul; he fell upon his knees for the first time since he was a child, and cried to God for mercy; and that gracious and compassionate God, who turns not away from the first movement of faith toward Him, heard the cry of this sufferer in the dungeon, and gave him a twofold deliverance.

The same night, in his castle at Berlin, King Frederick William III lay sleepless in bed. Severe bodily pains tormented him, and in his utter exhaustion he begged of God to grant him a single hour of refreshing sleep. The favor was granted; and, when he woke again, he said to his wife, the good-hearted Louise, "God has looked upon me very graciously, and I may well be thankful to Him. Who in my kingdom has wronged me most? I will forgive him."

"The Count of M——," replied Louise, "who is imprisoned in Glatz."

"You are right," said the sick King; "let him be pardoned."

Day had not dawned over Berlin ere a courier was dispatched to Silesia, bearing to the prisoner in Glatz pardon and release.

SPEAK FOR YOUR CHURCH.

From all sides, from all denominations of Christians, people are turning their thoughts to the Church's claims, and worship, and history. Almost every month the writer of this meets some new worshiper who is just learning the Church's ways. Every year some other body of Christian people takes a step in search of the "old paths." People who used to denounce the Prayer-Book most bitterly are quietly appropriating many of

its beauties. Holy days are winning their way to the approval of all. Christmas and Easter need no apologies now. Good Friday is remembered more and more widely. The *Te Deum*, *Gloria in Excelsis* and *Gloria Patri* are sung often in congregations where they were once shut out as Romish. The patience, the firmness, the strong conservative fidelity which have held fast the old apostolic truths and worship, however for the time unpopular, are finding their reward.

But the Church and Churchmen must remember that they need to do something more than "hold fast." They must "SPEAK OUT."

"Why don't you let people know what your Church is?" is the question often asked in wonder by those just learning to love it. "This worship," said one lately, "is what I have been longing for for years. It had been described to me as a mere formality. I find it full of life and earnestness." Said another: "I had long joined in the popular cry that your Church was so exclusive. Now I know for myself that no other body of Christians has such liberal terms of communion. Why don't you take pains to show that fact to all?" And yet another recently asked of the writer, "Why are you Churchmen so close-mouthed? You go about your own business and don't seem to care much for what others think. If you would only speak out for your Church as others do for theirs you would do better."

And so, good friends who read this article, I beg you to speak out for your Church. Some may say you are "proselyting"—another ugly word. Ugly words are the favorite weapons of ignorance and prejudice. Set against them our Saviour's command to "make disciples, to compel them to come in." If you believe that in the Church you enjoy very great privileges and blessings, it is a duty of Christian charity to convince others of that fact, and to invite them to share with you.

Speak out, then, for your Church. Do not keep all your enthusiasm for conversation with Church people. Let others hear of your love of the Church's ways. They will want to see for themselves what you praise. They will learn from your words some of its peculiarities. They will think more favorably of a Church that can so kindle its members' love.

What we wish is that those who are strangers to the Church, or prejudiced against it, should know it as it really is. Once awaken some interest by your words, and a book or tract, or a visit with you to the church, will give light. A fair understanding of our claims, our history, our principles, our worship, is what we desire. And to promote this, speak for your Church, lovingly and fearlessly, and circulate its books and tracts.—*Earnest Worker.*

A church without children in its pews, at its services, and at the Lord's table, is practically a contradiction in terms. The best, strongest, most growing and most useful churches are those which are constantly nurturing children in the fear and knowledge of the Lord, receiving them into their fellowship, and training them up as good Christians to pious living and holy activity. In this process the public worship of God has its essential functions. No church can prosper which neglects its children and youth.

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‡Cairo & 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
‡Peoria, 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
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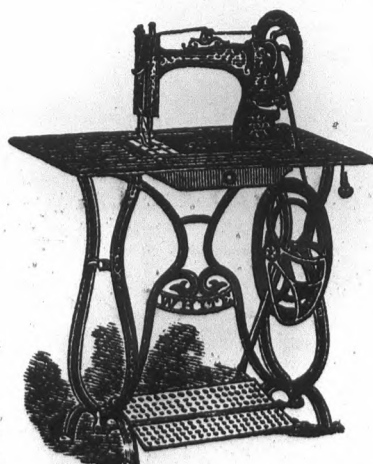
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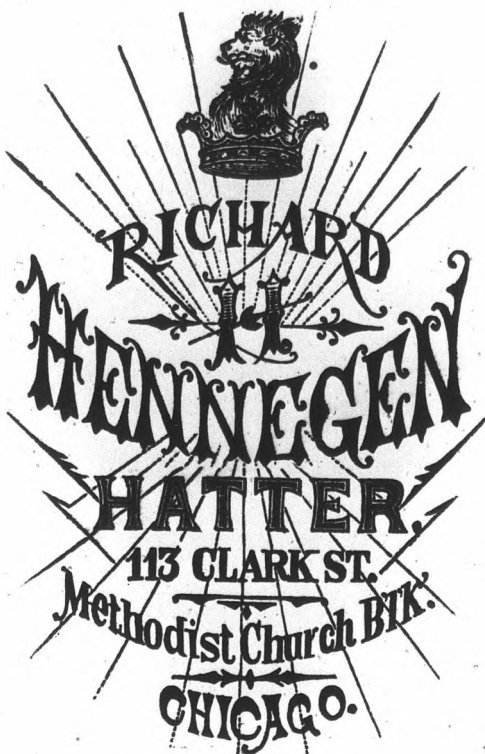
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