

The Living Church.

Vol. I.]

CHICAGO, MARCH 15, 1879.

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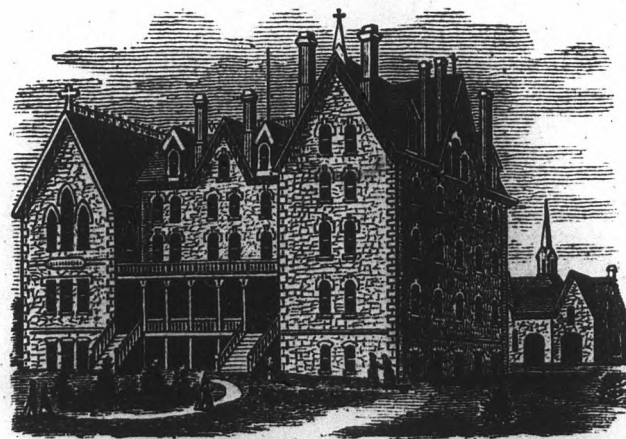
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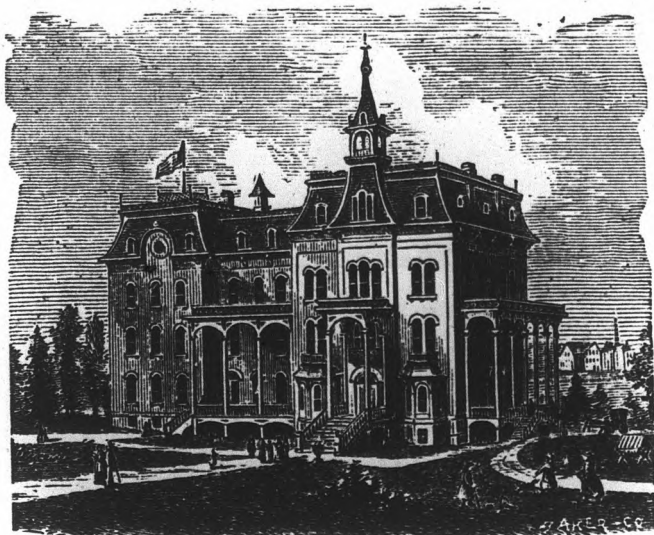
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The Living Church.

CHICAGO, MARCH 15, 1879.

News and Notes.

ABROAD.

THE revolution which was accomplished so speedily and quietly a little more than a month ago at Versailles, has developed a political situation of grave danger. The conservative element has been practically eliminated from French politics, and now the old issue between the Gironde and the Mountain, which Bonapartist imperialism suspended once and again, has been revived, and will be fought out to the bitter end unless another despotism shall sooner interfere and relegate the controversy to the next revolution. Just now, the extreme Republicans are in the ascendant, and, with characteristic speed, they are preparing to terrorize France by the vindictive proscription of all who oppose them. Some important steps in their programme have already been taken. The last move is an attempt to impeach the De Broglie Ministry, a resolution in favor of impeachment having been reported to the Chamber of Deputies for adoption. The debate upon the report is in progress while we write. Another step prepared by the Left is the removal of the Government from Versailles to Paris, a measure which is believed to look to the complete ascendancy of Red Republicanism in France. Underneath the discussion of these measures, is the burning question of unconditional and universal amnesty to the exiled Communists, who were banished under President Thiers to New Caledonia. Already, the advocates of this measure have succeeded in securing an amnesty on condition of a pardon to be issued at his discretion by the President, whom public opinion and the logic of events, it is thought, will force to liberate the great majority of the Communists of 1871. Victor Hugo's new poem, "La Pitie Supreme," is a thoroughly-characteristic plea in favor of general amnesty, and the enthusiasm which it is creating is likely to be thoroughly effective in forming a public opinion that will demand the recall of the exiled *petroleurs* and other miscreants who disgraced humanity during their brief orgy at Paris, eight years ago. As a move in the same direction, the decree of 1795 is revived declaring "La Marseilles" to be the national anthem.

—SOME one has said that the roll of English drums follows the morning sunlight daily around the world. Whether the statement is as geographically accurate as it has been thought to be oratorically effective, we do not undertake to say; but certain it is

that the English "war-drum throbs" just now in several widely separated quarters of the globe. The Eastern Question with its various complications keeps the land and naval force of England in a state of constant preparation for active service; and in addition to the armed truce which she maintains in the Levant, she has two and probably three very pretty quarrels on her hands in more distant parts of the world. In Afghanistan some rather ominous reverses have been reported, though the rumors of them have not been fully confirmed. We have already noted the fact that Gen. Biddulph was moving on Herat. It now appears that the Home Government, accepting Russian assurances that the Czar's forces did not intend to occupy that point, telegraphed orders from London that Gen. Biddulph should return to Candahar. The Afghans, construing his retrograde movement as a sign of weakness, at once attacked his rear, and made such effective demonstrations as to greatly imperil his entire force. Military critics severely blame the Government for this withdrawal and its consequences, insisting that the only safe course is to advance boldly on Herat. The very urgent reasons for such a movement have already been noted in these columns. Yakooob Khan has succeeded in suppressing internal disorders, and in establishing himself upon his father's throne. It is still said that he is friendly to the English; but the best guarantee of his friendship would be the establishment of a strong force at Herat on his northwestern frontier.

—BY this time, the re-enforcements dispatched from England are arriving out and being pushed rapidly to the front in South Africa. The greatest discontent is felt and expressed at Lord Chelmsford's conduct of the first campaign against the Zulus, and it is believed that another officer will be assigned to the chief command. Meantime, the English forces in the field have more than held their own, a very brilliant engagement having been fought which resulted in a complete victory for the English commander. The most discouraging feature developed by this war is the fact that the Zulus are a people of the most desperate valor. Though their commanders are ignorant of military tactics, they are able to hurl their forces against an enemy with such reckless impetuosity that no weapons of destruction can kill them fast enough to prevent them from overwhelming their foes. In operating against such an enemy, it is evident, one would say, that the attenuated lines of modern warfare must be abandoned, and commanders must return to the heavy formations and solid squares with which Napoleon used to break the furious

charges of the Austrian and Russian cavalry.

—A SPECK of war is also arising in Farther India. Not long ago, the King of Burmah killed the heir to his throne and all his relations in one day. Rangoon, the scene of the massacre, is the capital of British Burmah, where a Commissioner has resided since 1853. It is now said that the King's inhuman conduct was prompted by his hostility to the British, under whose protection his relatives sought to place themselves, and his action is construed as extremely offensive to the British authority. Under these circumstances, orders have been telegraphed to the Viceroy, approving vigorous measures should the King show open hostility. This, doubtless, means that the King of Burmah must acknowledge British supremacy or fight. In any event, his territory is pretty sure to be absorbed as rapidly as British interests shall demand. It is a comfort to know that in this case British interests and the interests of humanity are identical.

—IMPORTANT sessions of the Southern and of the Northern Convocations have recently been held in England. In the Upper House of the Convocation of Canterbury, the Archbishop read a petition from the Rev. Edward L. Cutts, asking that sympathy and aid be extended to a remarkable body of Christians who live "under the Presidency of the patriarch Mar Shimoon in Turkey and Persia." In 1876, Mr. Cutts was sent on a mission of inquiry to said people, and the facts set forth in his petition are of great interest. The Christians in whose behalf he speaks, are the descendants, he says, and representatives of the Church of Persia and the farther East, whose Catholics was recognized at the Council of Nicæa as ranking next after the three great patriarchs of the Church. Declining to accept the definition of the Council of Ephesus, though repudiating the Nestorian and other errors condemned by that Council, they have since been separated from the rest of the Church. The organization continued to flourish greatly, however, extending its branches from Tartary to Ceylon, and from the Euphrates to the interior of China, until Mohammedan conquests checked its prosperity, and the persecution of Tamerlane drove its survivors to the mountain fastnesses of Koordistan. Nevertheless, it has adhered to the Christian faith, and preserved the essentials of a Christian Church to this day; and now, through its patriarch, bishops and clergy, it asks sympathy, instruction and counsel of the Church of England. A more detailed statement was then made by the Archbishop, setting forth

the great importance of this matter, and, after a most interesting debate, in which the opportunities afforded to the Church of England in the East by recent events were pointed out, a committee was appointed to consider and report what steps should be taken to best meet the needs and wishes of the applicants. At a later session of the Upper House, the question of the validity of orders in the so-called "Reformed Episcopal Church of England" came up, and was disposed of in short order. The Archbishop stated that he had received a letter from a gentleman who asked this question: "I have been ordained a clergyman to the Reformed Episcopal Church, and I wish to know whether I may officiate in any of the churches in your Lordship's or any other Diocese?" To that he (the Archbishop) answered, "As a clergyman of the Reformed Episcopal Church you are not entitled to officiate in any Church in our Dioceses, and if you do, the law has provided that legal proceedings be taken against you for the penalties prescribed in the act of Parliament."

—THE Pope has offered a Cardinal's hat to Dr. Newman. All the English papers which announce the offer state also that the dignity was "gratefully declined," though upon what authority this last statement was based does not appear. In a postscript, the *Spectator* mentions a rumor that the declination was formal merely, and was not to be persisted in, though this statement is also without assigned authority. The offer is commented on very favorably, and in a tone thoroughly complimentary to the distinguished divine of the Oratory at Birmingham, this tardy recognition of his great abilities and his no less eminent claims upon the gratitude of the Roman See, recalling the singular and almost contemptuous neglect with which he has been treated since his submission in 1845. "It is strange, indeed," says the *Saturday Review*, "that not only the greatest convert but the greatest mind the Roman Catholic Church can boast for many generations should have been so persistently and conspicuously ignored. Again and again for years past has the question been asked, both by Roman Catholics and Protestants, 'Why is not Dr. Newman made a Cardinal?' Why indeed? To those who were at all behind the scenes, the answer was familiar enough, but it was not one the adherents of the Curia could conveniently put into words. * * *

It was notorious that those who were most entirely in the confidence of the Curia habitually whispered, though they dared not openly proclaim, that Dr. Newman was 'only half a Catholic.' In a thoughtful article, the *Spectator* discusses the reasons of this neglect, and the meaning of the attempt to make amends for it; and it concludes by pointing out the immense difference between

"Newmanism" and Romanism, a difference which it behooves Anglicans of certain tendencies to study. Dr. Newman has, indeed, been "only half a Catholic" in the Romish sense of the term, for the simple reason that he has continued to be just enough of an Anglican to refuse unconditional and unquestioning submission to mere authority. Were he a younger man, it might still be hoped that he would return to the freedom of his English Mother's home before he dies.

—A PUBLIC meeting was held recently in the Egyptian Hall at the Mansion-House, under the auspices of the London Society for the Extension of University Teaching, the object of which was to promote the establishment in London of popular lectureships, to be served by the most distinguished teachers of the great universities, in the interest of a higher education for the people. The meeting was presided over by the Lord Mayor, and the first resolution was moved by Mr. Gladstone, who supported it by a speech of characteristic thoroughness and ability. The most interesting feature of the meeting, however, was the speech of Prince Leopold, who moved the second resolution. It is well known that the Prince has long entertained the wish to take holy orders, and it is a matter of great interest to note how he acquitted himself on the occasion of his first public address. It is not too much to say that he displayed abilities both as a thinker and speaker of the very highest order. Nothing could be more admirable than the way in which he stated his case and vindicated its claims to the hearty interest of all Englishmen. Speaking of the worthy aim which men of learning and culture are beginning to cherish, of carrying high thoughts and elevating knowledge to the homes of the working-class, he said: "Of such aims, we in Oxford have had a great, an inspiring example. We have seen a man in whom all the gifts of refinement and of genius meet, and who yet has not grudged to give his best to all—who has made it his main effort, by gifts, by teaching, by sympathy, to spread among the artisans of Sheffield and the laborers of our English fields the power of drawing the full measure of instruction and happiness from this wonderful world, on which rich and poor can gaze alike. Such a man we have seen in Prof. Ruskin. And among all the lessons which those who have had the privilege of his teaching and of his friendship must have gained to carry with them through life, none, I think, can have sunk deeper than the lesson that the highest wisdom and the highest pleasure need not be costly or exclusive, but may be almost as cheap and as free as air, and that the greatness of a nation must be measured not by her wealth or her apparent power, but by the degree in which all her people have learnt to

gather from the world of books, of art, of nature, a pure and an ennobling joy." And speaking of the peculiar opportunities, notwithstanding some apparent obstacles, which were afforded to such work in London, he concluded by saying: "A link between teachers and learners is wanted, and this is what we are trying to supply to-day. We hope that our society will be a potent agency in organizing the relation between intellectual demand and supply, and in covering this London—whose confused strength and half-conscious greatness seem sometimes more than she herself can wield or understand—with a net-work of well-ordered knowledge and elevated thought. We are citizens of no mean city, and there is no one in the world to whom we ought to yield in the earnestness of our efforts for her welfare and her honor, which are our own."

AT HOME.

IN commenting on the exceedingly unsatisfactory character of the reasons which the President assigned, in his message, for disapproving of the anti-Chinese bill, THE LIVING CHURCH pointed out that the measure was merely scotched, not killed. Ingenious as the attempt was believed to be to defeat such obnoxious legislation without committing the Administration to any principle whatever, it is already apparent that the attempt was something worse than a blunder. It is now stated that Senator Jones is elaborating another measure which shall be equally efficacious in preventing Chinese immigration, and, therefore, equally violative of our treaty with China, but which will carefully avoid all the technical objections urged by the veto message. It is claimed that the President has, in that message, virtually committed his Administration to a recognition of the right and duty of Congress to do all that the friends of the measure desire, provided the objectionable features of the first bill be removed; and the new legislation is inaugurated in the belief that, if passed, it will receive the approval of the Executive. The bill will probably be passed soon after the opening of the extra session; and so, for the lack of an effectual killing when it first came before him, it will re-appear at the White House to vex His Excellency, and fright the souls of his counselors. It is not the first time that temporizing has been found to be bad policy.

—THERE is something very odd about the ready and violent antagonism which always springs up between the Americans and the red Indians whenever and wherever they come in contact with one another. The English can live in perfect peace with them, and the most harmonious relations exist between her Britannic Majesty's Government and all the aboriginal races of North America. The Russians, likewise, have always maintained friendly relations with the same peoples. But the moment the

inoffensive American tries to live in the neighborhood of the savages, hostilities are sure to break out. The latest instance of this striking incompatibility comes all the way from Alaska. When that remote region was purchased, a dozen years ago, one of the causes of our national rejoicing over the event was the fact that the Indians who lived there were a docile, harmless and inoffensive people. The Russians never had had any trouble with them, and the Hudson Bay Company had been closely associated with them for many years without hostility on either side. Everybody thought that "the good Indians" had been discovered at last, and so the Government at Washington gradually withdrew all precaution against danger, and Congress refused to make appropriations for the protection of the traders who went to settle in Alaska. The remarkable antipathy of which we have spoken, however, soon exhibited itself even there. Indian reservations, too, are tempting to the American trader, perhaps, or there is something particularly enticing or aggravating about an American scalp-lock. At all events, hostilities broke out, and Sitka, the capital, was in a state of siege. There being no land or naval forces of the United States in that part of the world, the inhabitants applied for protection to a vessel of the British navy, which was in North Pacific waters looking after British interests; and at last accounts, H. M. S. Osprey was lying in Sitka harbor, trying to keep the peace. We venture to suggest a better and more honorable method, both in Alaska and nearer home. Instead of employing British ships, it might be better to try British honesty and good faith for awhile. Possibly, by such means, we might come to have as little trouble with the red men as the British do.

—THE revelation of reckless and culpable mismanagement which the investigation of Archbishop Purcell's affairs is making in Cincinnati is sufficient to startle and shock the moral sense of the entire country. It is beginning to dawn upon men's minds that a great crime against religion and against society has been committed, no matter how amiable the Archbishop's character is, nor how little obnoxious he is to the charge of personal dishonesty. The truth is, that theft and embezzlement are not the only crimes against property. The unfortunate prelate and his advisers may be, and doubtless are, quite guiltless of any intention to appropriate other people's money to their own personal use; but all the same, they may be chargeable with a most serious offense against public and private morals. The *New York Evening Post* does not overstate the gravity of the case when looked at from the standpoint of an intelligent and upright business man. It says: "While Archbishop Purcell and his brother are acquitted of any dishonest purpose in the

mismanagement of the trust funds committed to their care, it is by no means clear just where the criminal line is to be drawn in such a case. Other custodians of money—some of them members of churches—have taken other persons' property and put it, say into Wall street, not by any means with intent to steal it, but with intent to pay it back. When they failed to pay it back, the righteousness of the original intent has not saved them from prosecution. If these Cincinnati clergymen took the savings of poor persons and put them into a new church-building, say, intending to return the money, when they were unable to return it, how did their case differ from the other? No business experience was needed; common sense would have served to show them that if they took a deposit they could not return it unless they safely kept it; that they could not pay interest on it unless it was earning interest. They neglected both precautions, and went on with incredible recklessness for many years in the full light of startling secular experience in respect to misappropriation. It is bad to run in debt for churches. To build them with trust funds is worse."

The Church at Work.

ILLINOIS.

At St. James' Church, Chicago, last Sunday, a communication from the Vestry to the congregation was read by the Rector, in which it was stated that the parish was in a better financial condition than it had been for many years. The Easter offerings will be devoted to the further reduction of the bonded debt. What is true of the parish financially is more conspicuously true in other respects. In devotional zeal, in works of piety and charity, in its benevolent organizations, the parish was never more efficient than it is to-day. The Sunday schools, both at the mother church and at the mission, are in a high state of efficiency. There was on Sunday last, in the afternoon, an interesting service for the Sunday school, and the Rector baptized twenty-six of the children.

On the second Sunday in Lent, Rev. Mr. Arvedson visited the Church of the Redeemer, Elgin, and administered the Holy Communion, and there were thirty-five recipients. Elgin is a thriving manufacturing town, and the Church ought to be placed on a better footing there than it ever has been. Mr. Arvedson has monthly service at St. Ansgarius, Chicago, the Swede Church. Besides these two points, Mr. Arvedson officiates at Dundee, Algonquin, Blair's Mills and Crystal Lake, at the latter place both in Swedish and English, and also finds time to visit, at regular intervals, Wilmot, Wis. One would suppose that his headquarters must be in the saddle.

The Rev. W. H. Knowlton, of Grand Rapids, Mich., entered upon his duties as Rector of St. Andrew's Church, Chicago, on the second Sunday in Lent. He was received with warm and hearty welcome by a large congregation. He preached an eloquent sermon on the "Subordination of

Opinion to Faith." Mr. Knowlton promises to prove a valuable accession to the Diocese of Illinois. St. Andrew's has joined the ranks of the free churches, and is to be supported by the offertory.

SPRINGFIELD.

A regular monthly service is held at Sadorus by Rev. Mr. Hopkins. There is a regularly organized mission there, with Dr. I. G. Chambers and J. G. Wright, Wardens; H. S. Nichols, Treasurer, and A. Allbright, Secretary. It is called St. John's Mission. The congregations are large and attentive.

Mr. J. G. Wright has made application for admission as a candidate for holy orders.

Bishop Seymour has appointed Rev. E. A. Larrabee Precentor of the Cathedral at Springfield, and he has entered upon the duties of his office. Mr. Larrabee was a prize-man at the General Seminary, and has, since his graduation, served most acceptably in St. John's Cathedral, in the Diocese of Quincy. He made many friends there, and it was with reluctance that they gave him up. A wide field of usefulness is open before him in the metropolis of the State, and he will fill it with honor and credit. He is the son of the respected Treasurer of the Diocese of Illinois, whose autograph has been aforesaid so acceptable to all the missionaries of the undivided Diocese of Illinois.

WISCONSIN.

The *Calendar* seems to have a right idea of a diocesan paper, and it is a record of the Church at work in the jurisdiction. We shall be indebted to it for many items of news.

Rev. Mr. Eldred holds regular services at Columbus, Beaver Dam, Fox Lake, Doylestown, Juneau and Rio, a field large enough for a Deanery.

The Rev. S. Y. Yundt, Rector of Zion Church, Chippewa Falls, has taken charge of the Mission at Eau Claire, and gives them alternate Sundays.

Rev. Mr. Toen Broeck gives regular services at Maiden Rock, Plum City, Esdaile and Ellsworth.

Christ Church, Green Bay, is the mother of churches in Wisconsin, and is now celebrating its jubilee year in an effort to pay off its debt. Rev. Mr. Harrod has divided the debt into shares of \$5 each, and is selling them, a hint to other debt-laden parishes.

Trinity Church, Waupun, is spoken of as the banner parish of the Diocese in its contributions to diocesan and benevolent objects, if regard be had to numbers and means. On Quinquagesima Sunday the Bishop visited it and confirmed four.

February 18, at Hobart Church, Oneida, an Indian Mission, ten were confirmed, five men and five women, and more than a hundred partook of the Holy Communion. Poor as these Indians are, there is no stint to their offerings, which should shame many of our white parishes. A high official in the army is credited with saying that the only good Indian is a dead Indian. We should, before he puts a q. e. d. to that problem, be glad to have him visit Oneida.

NORTHERN CALIFORNIA.

The press on the Pacific Coast is discussing the effect of Bishop Wingfield's acceptance of the Bishopric of Louisiana in case he does accept. It seems to think it would

be disastrous to the schools at Benicia, in which Bishop Wingfield has a considerable pecuniary interest. At the same time they heartily indorse the eminent fitness of Bishop Wingfield for the position to which he has been chosen.

MICHIGAN.

At Detroit, Rev. J. J. Morton has become assistant to the Rev. Dr. W. J. Harris, and will have special charge of St. Stephen's and the Messiah Mission.

OHIO.

The Church of the Holy Spirit at Gambier is like to have a chime of bells and a clock. More than half the money has been raised.

Bishop Bedell has been spending some time in New York, detained by the illness of his wife and of other friends.

The Rev. Samuel Moran has accepted a call to be an assistant in Grace Church, Toledo.

NORTHERN TEXAS.

The two Cathedral schools at Dallas for boys and girls have so increased in attendance that there is not room for the pupils. A property can now be purchased for a very reasonable sum, and Bishop Garrett asks for contributions from the Church. It will be a better investment than savings banks, and they who give quickly, give twice.

SOUTH CAROLINA.

Rev. John Kershaw, of Abbeville, has succeeded to the charge of St. Helena, Beaufort, which the venerable Dr. Walker recently vacated, and who now resides in Baltimore.

Rev. G. W. Stickney, Missionary at Mt. Pleasant, Barnwell Court House and Paragadoo, has been transferred from the two latter places to Cain Hoy, parish of St. Thomas and Dennis, and visits them monthly.

The clergy in Charleston are holding united services in St. Paul's Church, Rev. W. H. Campbell, Rector.

Rev. Dr. Porter is about to visit England, at the instance of Bishop Howe, in behalf of the institution for the education of young men connected with his parish, which is greatly in need of help.

MARYLAND.

A devout thankfulness pervades the Diocese, that the venerable Bishop Whitingham has been again spared, after a painful and dangerous illness. He would be a great loss, not only to the Diocese, but to the Church at large. No Bishop has ever exercised a greater influence over the legislative affairs of the American Church, and none has made a more marked and lasting impression upon his individual Diocese. May he long be spared to the militant Church.

Rev. Dr. F. Forrest has become Associate Rector of Trinity Church, Washington, the health of Dr. Addison having been somewhat impaired by twelve years' labor in this large and influential parish. Mr. Forrest comes with a good reputation for culture, ability and Christian activity.

Rev. Dr. J. V. Lewis has gone abroad for a sea voyage, for the second time within six or eight months. Few have been harder workers than this distinguished presbyter, and daily he has devoted some fourteen or sixteen hours to his parochial and other labors. An easy and graceful writer, clear

and fluent, vigorous and terse, he has filled with masterly ability one of the most prominent pulpits in Washington, a pulpit made the more difficult to occupy by the great merit, in many ways, of the late Rev. Dr. Pyne. Dr. Lewis, it is said, will stop some time in the West Indies. The Rev. Edward Kenny, of Havana, Cuba, is a protege of St. John's Church, of which the Doctor is Rector. Some eight years ago, he entered upon the Cuban Mission, and he will be greatly encouraged by Dr. Lewis' visit. Like Bishop Whipple, Dr. Lewis is busy in vacation, and on duty when off duty.

A printed pamphlet, signed by a number of the clergy, has been distributed in some of the churches in Baltimore, making grave complaints about the Mission at Mt. Calvary Church, which has been conducted by Rev. Messrs. Maturin and Torbet, who call themselves fathers of the Order of St. John the Evangelist, under vows of celibacy, poverty and obedience. It is alleged that they teach Romish doctrines and practices; that they maintain the doctrines of transubstantiation, absolution, auricular confession, and prayers for the dead, three of which doctrines are expressly disclaimed by our Articles. It is said that the Rev. Mr. Maturin has expressly declared that private confession and absolution are a condition of grace and eternal salvation. The subject is to be brought before the Bishop, and an effort is to be made to ascertain whether such teaching is in keeping with the vow "to minister doctrine only as this Church has received the same," and whether such a travesty of Romanism comes within that liberty with which the Son makes free.

NEW JERSEY.

One of the oldest parishes, if not the oldest parish, in the Diocese, is that of St. Mary's, Burlington. It goes back to the old Colonial times. The present Rector, the Rev. Dr. Hills, has, with much painstaking, finished a history of it, comprising facts and incidents of near two hundred years. It is replete with touching memories of the past, and, as it is our purpose in the "Church at Work," to bring out things new and old, we shall probably often refer to it. The parish has been illustrated by many distinguished names, and not the least among them is that of the great-hearted Bishop of New Jersey, Bishop Doane. We have been accustomed to look back to Bishops Seabury and White as our fathers and founders, but it seems that in New Jersey and at Burlington, long before the Revolution, John Talbot resided and was the first Bishop in America. Dr. Hills has brought out all the facts in reference to Bishop Talbot, and has given us a fac-simile of his episcopal seal.

NORTHERN NEW JERSEY.

Bishop Seymour, at the House of Prayer, Newark, on the 22d of February, advanced to the priesthood Rev. A. L. Wood, Assistant Minister of the parish. The candidate was presented by the Rev. N. J. Stansbury, and the sermon was preached by Rev. Mr. Shackelford.

One of the Vestrymen of Trinity Church, Bergen Point, Mr. J. R. Schuyler, has, at his own cost, greatly enlarged and improved the church. The ladies of the parish and the Society of Young Helpers have also aided in the good work. A carved lectern of black walnut was given by Mr. and Mrs. Cook as a memorial of their daughter, and

is inscribed, "To the glory of God, and in loving memory of A. C. C., June 1, A. D. 1878." The church was re-opened for service on the 16th of February, and in response to an appeal by the Rector, Rev. Dr. G. H. Walsh, \$4,400 was raised toward paying a debt of \$5,000.

CENTRAL PENNSYLVANIA.

A pamphlet by the Rev. Dr. Hopkins gives some interesting statistics in regard to the proposed new Diocese to be erected in the ten counties, which are embraced in the Convocation of Williamsport. He shows that it would be stronger than many of the Dioceses which have been erected in other parts of the country, and that it can make a more liberal provision for the support of a Bishop. The figures and data he gives make out a very strong case.

The missionary offerings of Grace Church, Great Bend, Rev. Mr. Baker, Rector, have more than doubled in the last three years, and the Church has been greatly improved.

NEW YORK.

Miss Emma Strecker, a member of the Church of the Transfiguration, New York, left by her will to the Church of the Transfiguration \$10,000, to St. Luke's Hospital, \$10,000, to St. Johnsland, \$10,000, to the Orphan's Home, \$2,000, to St. Luke's Home for Indigent Christian Females, \$2,000, and to the Sheltering Arms, \$2,000. After the payment of certain special legacies, among the residuary legatees are the House of Rest for Consumptives, the Church Mission for Deaf Mutes, St. Barnabas Home and the Sheltering Arms. The estate is valued at \$400,000, and one-half of it is devoted to religious and charitable uses.

The committee appointed to draft resolutions on the occasion of the death of the Rev. Dr. Haight, consisting of Rev. Drs. Morgan, Washburn, Dyer, John Cotton Smith and Potter reported the resolutions below, and they make a beautiful tribute to the memory of a noble son of the Church.

In the death of the Rev. Benjamin I. Haight, D. D., LL. D., we recognize the departure of a good man and an honored minister of Christ to the rest of paradise; and while these solemnities and expressions of fraternal sorrow in which we have engaged tend, doubtless, to assuage our grief, the event demands a more distinct and formal recognition, as it renews to every heart the warning of Divine Providence, and recalls afresh the admirable and most useful career of our beloved associate. Separated for some years by painful illness from fellowship with his brethren, Dr. Haight had, in a manner, passed from the observation and ordinary thought of the Church. It required, however, only the announcement of his death to bring him at once before us as one whose high character and pre-eminent devotion to the Church entitled him to unlimited respect and honor. He was a true soldier and servant of the Lord Jesus Christ, and in the reminiscences of this hour we are oppressed with an unusual sense of bereavement and loss; therefore,

Resolved, That while accepting meekly the Divine ordering which has dismissed our brother from the toils and burdens of life, we hasten to record our high estimation of his gifts and useful labors and abounding influence. From the period of his academic days, as a member of Columbia College, he was more or less devoted to the interests of the Church in this Diocese; and possessing in a remarkable degree the cultivation and geniality of manner which attract, he became quite early a favorite of its most eminent men. Entering the ministry, he consecrated his best powers to humble and unambitious work; and it was only by gradual advances that he attained those positions where his scholarship

and eloquence and versatility and rare aptitudes for business attracted the notice of the Church at large. As an Assistant Minister of Trinity parish, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, his varied powers found adequate incentives and full employment; and yet, with an energy which no amount of labor could exhaust, he accepted and discharged important diocesan trusts and offices, and became a leading spirit in most of the great enterprises of the Church. We cannot fail to remember his ever ready devotion to the cause of missions, to the religious education of the freedmen of the South, to the interests of the American Colonization Society, and other extended movements of religion and humanity, to each and all of which he gave not only his formal assent, but his most painstaking and laborious co-operation.

Resolved, That in this passing review of Dr. Haight's eminent services to the Church we cannot overlook his commanding ability as an executive officer, and in all posts of administration which required prompt and rapid action. His learning as a canonist, and thorough acquaintance with parliamentary rules, and perfect self-possession, enabled him to preside over and guide public assemblies, while his accurate knowledge of the constitution and by-laws of the Church and the details of diocesan administration rendered him a most helpful and efficient counselor in every crisis of doubt or difficulty. Even to our beloved Bishop, pressed by a multitude of cares and engagements, Dr. Haight was a wise and trusty fellow-helper, on all occasions, public and private, uniformly rendering such service in a filial spirit and in meekness of wisdom.

Resolved, That in our high estimate of the intellectual and administrative endowments of our lamented brother we have yet to record the essential quality, which gave to his character its chief beauty, and to his life its symmetry and real power—namely, his quiet, unobtrusive piety. Strong and sincere in his religious convictions, he was conservative and forbearing in their expression; and, although continually forced into the arena of ecclesiastical controversy, he maintained to the end of his active life the simplicity and kindness and charity of an humble disciple. It may be questioned if any one during recent years has passed from our ranks leaving behind so few animosities, or holding so firmly, and to the very last, such universal and unqualified regard. His smile, and generous consideration of others, and courteous bearing, and unmistakable honesty, combined with an unblamable walk, commended him to all men.

Resolved, That we extend to the afflicted family of our brother such assurances of our sympathy as their profound sorrow would suggest and our own hearts prompt, as we remember the days past and the brightness of a true Christian home henceforth desolate. May the God of all consolation comfort the widow and the children of His servant now entered into rest.

MASSACHUSETTS.

St. Ann's Church, Lowell, has always been noted for its zeal and good works under the care of the Rev. Dr. Edson, who has been its Rector for more than thirty years. Even now in his old age there is no falling-off in labor, and with the help of his assistant, Rev. A. E. Johnson, the temple of God is scarcely shut night or day. Lenten Mornings, from the Old Testament story, The Penitential Psalms, and Our Lord's Childhood a Pattern for Christian Children, are some of the topics of instruction during the holy season.

JEWISH MISSIONS.

The Board of Managers of the Church Society for Promoting Christianity amongst the Jews, met at No. 25 Bible House, New York, February 21, the Bishop of New York in the chair.

Reports were presented of missionary and colportage work in New York and vicinity, and at several points in the West; showing

704 house-to-house visits made since the last meeting of the Board; visitation of hospitals and public institutions, conversations in the street, delivery of lectures, and distribution of Bibles, Testaments, Prayer-Books and Messianic tracts in several languages.

An interesting report was presented from the Society's school in New York, showing it to be in a flourishing condition. The Rev. C. Ellis Stevens, Secretary of the Society, stated that early in the winter, excitement was roused in the Jewish community over the progress of this department of the Society's work, commendatory notices of which had appeared in several religious journals outside the Church and also in the secular press. A systematic effort was made to draw pupils away from the school, and influence adversely their parents, some of whom had become Christians. A plan was also set on foot for the establishment of opposition schools, one actually being opened in the neighborhood, and collections made in its behalf in several synagogues of the city. The *Jewish Messenger*, one of the leading papers, declared editorially that "this was the only method of defeating the conversionists. They must be foiled with their own weapons." And again: "A single effort of this kind is almost powerless to defeat the designs of the conversionists. There must be united action." The Society's work, however, received no check, and not a child was lost. A strong and loyal *esprit de corps* resulted, and promise is held out of an increase of pupils in the spring. The Secretary also reported that some of the clergy, in widely separated parts of the country, were, with the Society's aid, working among the Jews resident in their own parishes, giving ground for a hope that parochial missions to the Jews, which were beginning in England to demonstrate their practicability, would extend themselves in America. Only so could the entire body of the Jews be reached. These people were more easily influenced, especially in country districts, than was usually supposed; and a goodly harvest might be gathered into the Church from at least the rising generation, as a result of wise effort on the part of local clergy aided by the means at the Society's disposal.

On motion of the Rev. Joshua Kimber, local Secretaries were appointed in several Dioceses. After routine business the Board adjourned.

MISCELLANY.

Meneely & Kimberly, of Troy, N. Y., the noted bell-founders, have just cast a bell with the inscription,

"Presented by Miss Abby Coe.
Praise God from Whom all blessings flow."

They have also made a bell for a Mission church among the Sioux Indians with the very expressive legend,

Exanpaha,
Tuwe nah' on kinhan kuwa eye kta.

We notice by the *Southern Churchman* that, in Virginia, ladies are led to the hymeneal altar. A clerical friend, who can not speak from experience, says the "h" in other Dioceses would be transposed, and in many cases it would read, the menial halter.

The towns in the State of Illinois are generally voting against the license system. It is a sign of the growing temperance sentiment in the community, for we cannot think it is wholly owing to the myriad of

petitions that are flooding the Legislature, all praying that woman may have a vote on this question that so nearly concerns them.

The California papers urge as a proof of the want of Christian civilization on the part of the Japanese, that they have a very heathenish way of attending strictly to their own business and letting other people's alone. If not heathenish, it is very un-American.

Public Opinion.

[THE LIVING CHURCH desires to give the greatest possible scope for the expression of opinion. In this department any Christian man who desires to present his views of any subject, with reasonable brevity, over his own signature, and without offensive personality, is at liberty to do so, whether his opinions agree with those of the Editors or not.]

THE TENDENCY IN THE CHURCH TO CENTRALIZATION, AND ITS DANGER.

TO THE LIVING CHURCH:

At the risk of encountering the impatience of many earnest and devout enthusiasts, we feel constrained to express our fears as to the ultimate results of the present tendency of the Church to *Centralization*. We ask a candid consideration of the following review of the subject.

In apostolic days, the disciples were content with one Headship, even Christ. The Apostles and Chief Shepherds, and they who immediately succeeded them, suffered no Lordship in the Apostolic College. They were all brethren; they recognized no master but Christ. But history shows that in process of time, and with the growth and wide extension of the Church, important changes took place in this respect. With a view to more thorough organization and greater efficiency, Dioceses were united into Provinces under Archbishops or Metropolitans. This was one departure from equality in the Episcopate. These provinces were gathered into Patriarchates, under a Princely Patriarch. Each step in this change secured a concentration of energies, greater unity of action, and an ability to direct all the working elements of the Church, with a more telling effect. The advantages accruing from this departure from Apostolic equality were sufficiently apparent. But lurking perils also followed in the train of these benefits. The "logic" of the changes already instituted forbade rest. If the union of Dioceses into Provinces was a gain in force, and the gathering of Provinces into Patriarchates a still greater advantage in this respect, then, logically, the centralization of Patriarchates in a Popedom, under one Head, would promote the most perfect unity and the highest efficiency. Such seems to have been the "logic" of that "early experiment," and is the real origin of the Papacy. A *Primacy* conferred at first, with a view to more thorough and efficient organization, upon the Bishop of the Imperial City, became, in the end, a Papacy claiming to hold its powers by a right divine. The supremacy of St. Peter in the college of the Apostles, the choice of Rome by St. Peter as the peculiar seat of his authority, and the supremacy of the Bishops of Rome as the successors of St. Peter, these fictions were all "after-

thoughts." They were late inventions, brought forward to defend and sustain a usurped sovereignty. The first three centuries of our era, as history shows, knew nothing of them. St. Peter had been dead more than two hundred years before his assumed successors made any such claim.

The apparently wise experiment of the early Church ("Centralization" with a view to a greater efficiency in the activities of the Church) thus proved very unfortunate in its ultimate developments. It has been shown by such experiment that the trust of great and almost irresponsible power in the hands of a frail mortal tends to corruption, to corruption both in faith and morals. It becomes the occasion of a stupendous system of abuses, having in view the defense of a spiritual absolutism, and the support of its princely establishment.

Now, in view of such results from an apparently wise experiment, it is natural to inquire, wherein was the aforesaid "logic" of the early Church defective? "In union there is strength." Therefore, strength will be gained by the gathering of Dioceses into Provinces. Therefore, additional efficiency will be secured by the incorporation of Provinces into Patriarchates. And, finally, the most perfect unity, and the most absolute effectiveness, will be achieved by the centralization of the Patriarchates into an undivided Papacy. One hand would then wield all the forces of this mighty empire, and every blow be delivered, with all the power of Christendom, in a single arm. There is no defect to be found in this logic, unless it be sought for, outside of the main purposes for which the "Primacy" was established. If increase in power and efficiency were alone important, then the

"Primacy" was a success, for these it secured abundantly. The departure from brotherly equality in the Apostolic College, the continuance of which was apparently the counsel of the Saviour, was not followed by deficient power in the Church, but by the loss of purity of purpose, and holiness of aim, and the self-consecration to the true work of our Master, which had distinguished the early Episcopate. It was from this unguarded quarter that perils reached and wrought grievous injury to the Church, through "Centralization." The establishment and confirmation of an immense sovereignty which should over-ride all other kingdoms, and make the Bishop of Rome the absolute monarch of the world, this becomes the great ambition of the Papacy. The Saviour said: "My kingdom is not of this world." The Pope maintained that his kingdom was of this world, and superior to every other; and Christendom, for a time, nearly submitted.

Now, all this usurpation was reached, as we have seen, by early gradations; and the question arises are not we taking the first step, the initiation in the same experiment? Where can we logically stop, if we get under headway? Shall we rest when organized into Provinces? Patriarchates would be tempting, and the same logic leads to them that suggests the adoption of the Provincial system. Shall we be satisfied even when we have reached the dignity and effectiveness of Patriarchates? Shall we be able then to resist the temptation which the perfect ideal unity of a single Head would offer? The added power and effectiveness which such a system would promise would, we fear, soon again carry the Church captive. A few centuries since, we, as a Church, broke away

from the corruptions of the Papacy, and returned to the Apostolic model of an independent Episcopate and brotherly equality in the chief shepherds of the Church. Are we now about to take the first step in our return line of march, and having completed the circle, shall we, in time, find ourselves back again in the old quarters? All the various sects, through the better portion of their membership, are facing around toward the Church, and the future promises to her the harvest of them all, if she will but maintain her steadfastness. But there are movements in the Church which, if not carefully watched and thoughtfully studied, promise anything but stability. There are shrewd thinkers in the world who profess the opinion that the Church is on her return march to Rome again, and will, to a large extent, carry the sects with her, and that the mother of abominations will thus be once more triumphant—a spiritual absolutism, with the world under her heel. That such a prophecy finds some support, in more than one movement now obtaining headway in the Church, is very much to be feared. May God shield the Church from the injudicious enthusiasm of some of her devoted friends.

WM. ALLEN FISKE,
Rector St. John's
Naperville, Ill.

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The Living Church.

CHICAGO, MARCH 15, 1879.

SAMUEL S. HARRIS, D. D., } - - Editors.
JOHN FULTON, D. D., }
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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THE LOGIC OF SCIENCE AND RELIGION.

The editors of THE LIVING CHURCH are, by no means, of the numerous class of Christian people who think it their bounden duty to rail at "Science," which those same people are fond of telling the world, is only "falsely so called." There is, undoubtedly, a false science as well as a true; and it may be added that there is a good deal of false religion among Christian people as well as of the "pure religion and undefiled" of which St. James has given us a tolerably clear and practical account in the twenty-seventh verse of his first chapter. But, using the charity which hopeth all things, and, perhaps the common sense which does not look through the wrong end of the telescope, it may be assumed that neither the expositors of science nor the expounders of religion fall willingly into error. There is nothing that the scientific mind revolts from as it does from a blunder; and, surely, there is nothing which the pious soul ought to reject so summarily as a voluntary error in the apprehension or discussion of divine truth. In the name of reason, and with any reasonable allowance of possible exceptions, let us admit that scientists and theologians are, on the whole, equally veracious, and therefore, in this respect, worthy of equal consideration.

And, to the editors of this journal, it certainly does seem that theologians ought, by all means, to avoid the appearance of an unwise jealousy of the advancing influence of science. Let it be admitted and asserted with all earnestness and vehemence, that no knowledge of material facts, and no scientific theories derived therefrom, can make a single human creature wise unto salvation; and it nevertheless remains true, that it is to science that we owe it, much more than to theoretical systems of theology, that Christ's corporal works of mercy are being, day by day, extended among suffering mankind. If it is not for science to decry the nobler sister who directs its conquests into the fulfillment

of the most sacred purposes, assuredly it is not for religion to antagonize the science which is her noblest co-worker for God and man; and if we regard them both merely as subjects of investigation, their several domains are not so far apart—for what is science, after all, but the study of the universal wisdom or reason which the Greeks called *Logos*, and St. John calls the eternal Word of God? Whether in the making of innumerable worlds, or in the redemption of a single world, the subject-matter of the student's investigation is equally the eternal Wisdom, Reason, *Logos*, Mind of the Creator. Between truthful scientists and reasonable theologians there ought to be no great gulf fixed. Rather, they ought to work together with one heart, as servants of one great and glorious cause. Why is it otherwise? One reason we believe we can assign.

The truth is that while the self-constituted defenders of religion are commonly quite innocent of scientific learning, scientific writers are quite as commonly innocent of the most elementary knowledge of the laws of reasoning; and just as the ignorant theologian is loudest in his assaults on science "falsely so called," so is the logically untrained "scientist" most vociferous in his attack upon the assumed unreason of theology. In these particulars, the average scientist contemptuously affects an immense superiority over the theologian:

1. He assumes that his own method is exclusively inductive, while the theological is exclusively deductive.

2. He professes to affirm no propositions which he cannot verify by actual experiment.

3. He pretends to reject all faculties except the empirical and logical; and yet, in no one of these assumptions, professions or pretensions are men of science really consistent, nor do they, in fact, differ practically from students of theology.

1. The distinction between deductive and inductive reasoning is simply silly; for there is no such thing as inductive reasoning without an application of deductive logic. The inductive process of investigation includes certainly, the following five steps:

First. The observation of phenomena;

Second. The comparison and contrast of phenomena, and the observation of their apparent connections or relations;

Third. The exercise of imagination in inventing hypotheses for the explanation of phenomena observed (and the *imagination*, let it be remembered, is a faculty which scientists long refused to acknowledge as belonging to their processes);

Fourth. DEDUCTIVE REASONING upon the hypotheses invented and the phenomena observed; and

Fifth. The verification of logical conclusions by actual experiment.

For a *soi-disant* man of science to sneer at deductive reasoning, is simply to confess himself an ignoramus in the most elementary processes of scientific investigation, or else in the elementary language of the logic which he professes to understand and apply.

2. The fifth step of inductive investigation, that is to say, the verification of rational hypotheses by actual experiment in crucial instances is declared to be necessary to the integrity of the whole process. Thus, when Newton argued that his hypothetical law of gravity, if it were real, ought to make the moon fall toward the earth (which it apparently does not do), the hypothesis must have been abandoned if he had not been enabled to prove by strict mathematical reasoning that the force of gravity, postulated by his hypothesis, must have precisely the effect of causing the moon's revolution round the earth. When he went on to test the same hypothesis elsewhere, and found that it explained the revolutions of the planets, and accounted satisfactorily for the peculiarities of the tides, his hypothesis was further verified in many particulars. But when the singular orbits of the comets came to be considered, and it appeared that while Descartes' theory of vortices was overthrown (by the passage of comets through the supposed vortices of planets), the motions of all the comets observed sustained the Newtonian hypothesis of gravity, this was justly regarded as a complete verification of Newton's theory. Some such verification is supposed to be postulated as decisive of the merits of every pretended scientific theory; but is it so in fact? The theory of evolution, as it is called, which scientific men have generally accepted, has it, in any single case, been verified? Has anything like an *experimentum crucis* been applied to it? Has a single instance of the evolution of one genus from another genus ever been observed? No one will pretend it. The whole theory is simply an unverified hypothesis, reached by deductive reasoning from inadequately observed phenomena; and, if it includes the idea of an evolution of organic life from inorganic matter, then he who believes that theory of evolution escapes from a belief in the God Whom all nature suggests, by believing in a process of which nature gives us no example. In view of the very general and unqualified reception of the evolution theory by men of science, it will hardly do for them to twit the theologians with an exclusive use of unverified or unverifiable arguments from probability alone.

3. The higher the topics with which our minds are exercised, the higher are the faculties brought into play. The uneducated mind is content to observe the appearance and sequence of facts, and to make rude guesses at their connection as cause and effect. When analogies come to be observed, philosophy has begun to exist; and no phil-

osophy can make a single step of progress in its higher speculations till the grand power of imagination comes to its assistance. But when we leave the region of the physical which can be tested by visible or tangible experiment, and rise above the region of the purely intellectual, where logic is the arbiter of false and true, into another sphere—call it the spiritual, or the moral, or what else you will—we find ourselves in a world where the tests of ordinary logic are as little applicable as the litmus paper of the laboratory. Nobody denies the existence of this loftiest sphere of human consciousness; and scientific men admit that it is outside and beyond the canons of logical reason. "In whichever way we look at the matter," says Prof. Huxley (David Hume, pp. 205, 206), "morality is based on feeling, not on reason; though reason alone is competent to trace out the effects of our actions, and thereby dictate conduct. . . . The moral law, like the laws of physical nature, rests, in the long run, upon instinctive intuitions. Some people cannot by any means be got to understand the first book of Euclid; but the truths of mathematics are no less necessary and binding upon the great mass of mankind. . . . Some there may be who . . . are incapable of a sense of duty; but . . . such pathological deviations from true manhood are merely the halt, the lame and the blind of the world of consciousness, and the anatomist of the mind leaves them aside as the anatomist of the body would ignore abnormal specimens." It is interesting to observe that when he discourses of the sphere of moral being, the great professor of materialism becomes almost theologically dogmatic. He does not pretend to demonstrate. He makes no pretense of logical proof. He asserts what seem to him to be facts of his own moral consciousness, and he expects the truth which he asserts to be at once received and recognized as true by every self-observant moral nature. On the whole, it will hardly do for men of science to upbraid the teachers of religion with a want of logic in their lucubrations. When the scientists themselves come to treat of matters that are "spiritually discerned," they also send their logic to the winds, and trust to that diviner somewhat in our nature which recognizes and discerns spiritual truth when simply uttered, without the intellectual compulsion of logical demonstration.

We believe it to be true that theologians in general would be better theologians and better Christians if they would devote a year or two to scientific study. Men like Charles Kingsley, who live near to God in nature, seem to draw nearer to Him in grace, too. But, on the other hand, we hold it to be no less true that scientific men are precisely the men to whose intellectual and moral nature the influences of religion are

most needful. Would that the two classes might be somehow drawn together! Two results, at least, would follow from a better mutual knowledge. Theologians would probably cease their jealous objurgations against science; and all really scientific men would be ashamed of the contemptible twaddle about lack of logic in religion.

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.]

LIFE OF A SCOTCH NATURALIST: Thomas Edward, Associate of the Linnæan Society. By SAMUEL SMILES, author of "Lives of the Engineers," "Self-Help," "Character," "Thrift," etc. Portrait and Illustrations by GEORGE REID, A. R. S. A., 12mo, pp. 390. New York: Harper & Brothers, 1877. Chicago: Jansen, McClurg & Co., Booksellers.

ROBERT DICK, BAKER OF THURSO, GEOLOGIST AND BOTANIST. By SAMUEL SMILES, LL. D., author of "Life of a Scotch Naturalist," "Self-Help," "Thrift," "Character," etc. With a Portrait and numerous Illustrations. 12mo, pp. 436. New York: Harper & Brothers, 1879. Chicago: Jansen, McClurg & Co., Booksellers.

On an uncommonly "Blue Monday," fifteen or twenty months ago, the former of these two books was put into the hands of a certain friend of ours. Whether he was physically indisposed, or whether his sermons of the previous day had fallen flatter than usual, or whether he had come to the conclusion that the Church must be going to the dogs, because it did not seem to be going the way of his own particular 'doxy, is a matter of no consequence. Certain, at least, it is that the Monday and the man were both uncommonly blue when that book was (providentially, we doubt not) sent to him. Books were at a discount in his study that day, but pictures were endurable; and the frontispiece of this book was a strangely interesting study by itself alone. It is a portrait of the hero of the work exquisitely etched by Rajon. What a face it is! Not a line of beauty about it except the deep-set, keen, wide-opened, cheery, penetrating eye, and the suggestion of a smile about the lips. All the rest seems to tell of hardness manfully endured, and to reveal a brave soul, not far from the end of a toilsome journey on a rough road, wherein it may have been many a time "oppressed but not forsaken, cast down but not destroyed." There is something better here than ordinary lines of beauty. Here we seem to see that intellectual and spiritual beauty which is slowly limned by time in a long life of poetry in action. Who is this man? asks our Mondayish parson, and then glances at the other pictures of the book. They are all good, too; not so perfect, perhaps, from the artist's point of view as the portrait of the frontispiece, but all excellent in their fidelity to the scenes which they profess to represent. They are familiar to our parson—scenes of school days long gone by. Here are the banks and braes o' bonnie *Don* spanned by the Brig o' Balgownie, where the lame lad, George Gordon, Lord Byron, used to stand muttering the old prophecy of its downfall. Here, the spires of old St. Machar, the Cathedral Church of Old Aberdeen, in sight of which our parson had spent many a "Sabbath" afternoon, when his spiritual

pastors and masters of that day fancied he was inside of the sacred walls. Here, the Aulten Links, where shins used to be badly used with "shinty" sticks on Saturdays. Here, the ruins of Dunottar Castle, scene of many a day's delight. At the sight of these things, loving memory rouses dormant sympathy, and again our parson asks, "Who is this man whose life was passed in these old scenes?" But for the pictures, it is possible he might not have read the book. Having begun to read it, it was hard to lay it down again, unless to laugh outright at something irresistibly amusing, or because the eyes grew dim from a far different cause; and, when our parson finished that book, he was heartily ashamed of his Blue Monday morning. He had been taught a lesson which it would be well if he could nevermore forget.

Laugh at predestination as we may (and, if we can), there can be no doubt that Thomas Edward was a manifestly predestinated naturalist. His love of living creatures began with the dawn of infant consciousness. "When only about four months old, he leaped from his mother's arms, in the vain endeavor "to catch some flies buzzing in the window." As soon as he could walk, he tried to cultivate the acquaintance of the cocks and hens and ducks in the village street; but they were unfortunately too nimble for the little toddler. There was another more dangerous creature with whom he strove to scrape acquaintance—a ferocious old sow with a litter of young pigs. In vain he was warned to keep away from the pig-sty. When his mother asked, "Where's Tom?" the answer invariably was, "Oh, he's awa' wi' the pigs." One day, the child was missing, and all search failed to find him. The neighborhood was scoured in vain. All night long—a weary wretched night—his poor mother sat by her desolate fireside, and the morning brought no tidings till the owner of the pigs rushed in crying, "There, woman, there's your bairn." He had slept all night cuddled among the pigs! Removing, while still an infant, to Aberdeen, his daily life was passed at the Inches, and the Denburn, and by the Dee-side; and his father's house was in daily tribulation on account of the "beasts" he was forever bringing home. Nothing came amiss to him—eels, crabs, worms, horse-leeches, beetles, rats, sparrows, all manner of flies, tadpoles, frogs, snails, stickle-backs, mice, hedgehogs, moles, birds, birds'-nests. No wonder his father and mother rebelled at his messes, particularly when he brought home a wasp's-nest wrapped up in his shirt! But it was useless to beat the boy. He could not help it. Words and blows were alike unavailing. At four years old, he was sent to school. Of course he played truant; and when he did not, he took some of his "beasties" with him, and was punished accordingly. One day, he hid a *kae* (crow) in his breeches, but the irreverent creature betrayed him by vociferous cries of *cre-waw* just as the schoolmistress was engaged in prayers. Tom was dismissed. A bottle of horse-leeches let loose in the class-room led to his dismissal from his second school. A brutal flogging at a third for a similar offense, which he had not committed, ended his school-life; and at six (!) years old the poor child was put to work with a tobacconist at weekly wages of fourteen pence. His master was a bird-fancier, so the boy was happy. At eight years, he went to work at a factory

just beyond the "Auld Brig o' Balgownie," and thereafter followed days, or rather nights, of pure delight. His working hours—think of it! were from six in the morning till eight at night; but the two miles' walk every morning, and the nightly return which he often stretched through long hours in hunting all manner of beasts, were unspeakable joy to the predestinated child. They ended, all too soon, with his apprenticeship to a brutal shoemaker, from whom he ran away. Returning to his humble trade under another master, he grew from childhood into youth, and when quite a lad, he joined a militia company, but soon fell into disgrace. One day, when engaged in drill, a butterfly with which he was not familiar flew across the links. In a moment, Edward was gone from the ranks after the butterfly, and, just as he had succeeded in capturing it, he found himself arrested by the corporal's guard. His military career soon came to an end. At twenty, he removed to Banff, and at twenty-three, he married a good, discreet woman, who had the good sense to value her husband's worth and put up with his peculiarities. His days were spent in honest labor, and his evenings, nights, and mornings, in his pursuit of natural history. Thus far, it was altogether unscientific. He could read but little; he could not write at all. He had no friends, no instructors, no books. Yet, he set resolutely about the work of self-education. He learned to write, and one way or another, he gathered scientific learning until a catalogue of his classified specimens collected by himself would have filled a volume larger than that in which Dr. Smiles has written his biography. Many a time a little help would have set him on his feet in a more hopeful way for a naturalist; but, though priests and Levites enough came and looked at him, they "passed by on the other side." "As a last and only resource," he said in June 18, 1875, when he was sixty-four years of age, "I betook myself to my old and time-honored friend, a friend of fifty years' standing, who has never yet forsaken me, nor refused help to my body when weary, nor rest to my limbs when tired, my well-worn cobbler's stool. AND HERE I AM STILL; doing what little I can to maintain myself and family; with the certainty that instead of my getting the better of the lapstone and leather, they will very soon get the better of me. And although I am now like a beast tethered to his pasturage, with a portion of my faculties somewhat impaired, I can still appreciate and admire as much as ever the beauties and wonders of nature, as exhibited in the incomparable works of our adorable Creator."

Here, verily, and in almost every page of this excellent book, is a lesson to be known and read of all Blue-Mondayish parsons, and of many others besides. In the cheery old fellow, worn-out as he is, but chirping from his cobbler's stool, "HERE I AM STILL," without a word of moan for himself or of envy at the thousands of his inferiors who have won, through favor or fortune, the prizes that he has justly earned, Plato would have recognized a man after the very heart of Socrates. Not what we have or gain, but what we are and what we become, is the great question of life. Without a word of formal preaching, Dr. Smiles has contrived to make this moral fairly shine from every part of this delightful book—to our mind, one of the most delightful, for young or old, that can be found even on the well-

filled shelves of Messrs. Harper, or of Messrs. Jansen, McClurg & Co.

The limits of THE LIVING CHURCH are rather narrow for the review of good books. We should like to quote largely from both of the books before us, but the want of space forbids. "Robert Dick, Baker of Thurso," is almost as entertaining, and, in some respects, is even more instructive than its predecessor. No one who has read the one will fail to read the other; and no one who reads either will fail to thank the author for his unusually happy blending of genuine pleasure with solid profit.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, March 3, 1879.
TO THE LIVING CHURCH:

The Mayor of this city has lately been waging war against disreputable places of amusement, in one case summoning before him almost an entire audience, as well as performers and proprietors. A defective law, while holding the Mayor responsible for public offenses, compels him to license any and every place of entertainment that pays the small fee. He is naturally anxious to obtain power to prevent, as well as to correct such nuisances; and in this he is warmly seconded by respectable public opinion.

A description of the aforesaid captured audience is fitted to awaken pity and alarm, as is the sight of the multitudes pouring out of other like resorts, which one can witness on fine Saturday afternoons. Sudden, vacant, and prematurely old countenances predominate; and faces that somehow recall those two gaunt figures which old Scrooge saw clinging to the skirts of the Christmas ghost—"a boy and a girl; yellow, scowling, wolfish. This boy is Ignorance; this girl is Want. Beware of them both; but, most of all, beware this boy."

It does not seem to be the office of the Christian Church to provide amusements for the people; but it does seem to be her duty to do something more than censure the indiscriminating attempt of the masses to find recreation and change from the monotony of toiling lives. Neither "ritualistic" attractions, nor the high pressure of "special" services, quite supply nature's demand for something out of the ordinary. Our chief hope must be in the spiritual education of the Church, and in the secular education of the school, to raise moral and mental taste above baseness; but never above either innocent hilarity or true dramatic art.

Some of our parishes have, with varying success, made the usual supplemental efforts of reading-rooms, workingmen's societies and clubs and the like. These are most praiseworthy, if only as witnesses of the Church's interest in man's temporal wants and welfare. In a large city, however, such institutions must always compete with long-established and manifold rivals.

Let me tell you of one unique instance of success in this direction which I have witnessed this winter. In an old church, in an out-of-the-way part of the city, the Rector's wife holds, on Sunday evenings, a Bible class, which is dignified by the title of "The Men's Bible Study of — Church." To this regularly repair the men of the neighborhood, young and old, to the number of eighty or ninety. Now, once a month, under the "auspices" of this association, an entertainment is given, to which there is

free admission, by ticket; but only for men. And they come from wharves, and shops, and homes—hundreds of them. And they applaud till they make the hall shake; and they laugh until they cry; and they go away feeling that the old Church is their friend, and that religion is not such a dreary and unreal thing as some people think it to be. The lecture, or concert, or reading, as the case may be, is always well worth the hearing. Although free, it is by no means a "cheap" entertainment.

My friend, the Rev. Mr. Cloudland, says: "It is all wrong; it is buying these men; it is paying them to come to church." But surely, it is a good thing to have them come to church; and if, in buying them, the price paid, itself, does them good, and cheers their lives, and give them, on Monday after-just what their natures crave, and that harmlessly, there is so much the greater gain.

"Bible study" is something which all need apart from social surroundings, and from social problems—rich and poor alike. Right in the heart of the city, Chestnut street just below it, and the Mercantile Library exactly opposite, stands St. Stephen's Church. Here the Rev. Dr. Rudder, on Monday afternoons, spends an hour with "whomsoever will," in a scholarly, consecutive study of the Gospel narratives. The opportunity is embraced by not a few, unknown to the Rev. Doctor, who are more indebted to him than he will ever know in this world, for light and truth. St. Stephen's is an exception to the law of cities. It defies change and time. According to the course of things, the present building ought to have been a deserted temple long ago. On the contrary, there is none better filled; there is none more elegant in its appointment; there is none to which greater numbers flock, in expectation of superiority in both services and sermon; there is none in which such expectations are more truly realized. As your correspondent is personally unknown to the Reverend Rector of St. Stephen's, his judgment has, at least, the merit of impartiality.

VIATOR.

OUR BOSTON LETTER.

TO THE LIVING CHURCH:

Many of your readers doubtless know of the Church of the Advent here as being the center of ritualism, at least for New England. There has been a new movement in connection with it recently, in the shape of a "Mission," which was "preached" from Sexagesima to Ash Wednesday. "A mission," reads the advertisement, "is God's call to the unconverted, and to strengthen the faithful." In common phrase, it was a pronounced "revival," with many of the good effects and some of the faults which generally pertain to such efforts. Besides daily noon and evening sermons, there were various "instructions," "meditations," etc., and "mission priests" in attendance throughout the day. The leading "missioner" was the Rev. J. Knox-Little, a member of the much-discussed Confraternity of the Blessed Sacrament in England. I fear that the majority of our Churchmen, I think I may say High, Low or Broad, would scarcely recognize our simple office for Holy Communion, should they chance to be present at its celebration in the Church of the Advent. The "celebrant" wears a bright blue robe, with a large black cross on his back. The Nicene Creed is recited partly in a kneeling

posture. The wafer is usually given, not "into their hands," as the rubric commands, but after the Roman fashion, and is "elevated" with the wine. These and other variations would make any old-fashioned Churchman feel sadly out of place.

To return to the Mission. Mr. Knox-Little himself is, without doubt, an unusual preacher. Such earnest exhortations to repentance, to complete consecration and better lives, I have seldom heard. His power of description is extraordinary. His words make one fairly see Stephen before the Council, with his face "like the face of an angel." The dawn of the resurrection morning becomes, under his treatment, a real, visible thing. He, however, has the key to all successful preaching, the strong, devout presentation of our Lord Himself as the center and life of Christianity. The sermons were preceded only by a few familiar hymns from the little mission-book, such as "Jesus of Nazareth Passeth By," "Son of My Soul," or "Safe in the Arms of Jesus," followed by two or three collects. The sermon usually extended an hour in length, during which the crowded audience sat as if spell-bound. Although we have no objection to the sermon, we can protest against the means offered, and not only offered but enforced, by which this better life can be obtained, such as regular confession to priests, being present at the weekly "sacrifice," and other practices of a similar nature. The clergy announce themselves to be encouraged by the results of their work, which will be definitely shown at the next confirmation.

I have but one question to ask in connection with the whole movement. In the matter of ritual and conformity to rubrics, do we bear as great a variation in the opposite direction as we do in this?

The hush of the Lenten season is upon us. All our Churches here are beginning their special services, which are more frequent, I think, than in preceding years. Let us pray that this Lent may be one of special blessing and growth in a deeper consecration to the Master. SPES.

Communications.

"FATHER OF HEAVEN."

This address at the beginning of the Litany in the Book of Common Prayer is frequently misunderstood.

Many persons, we presume, suppose the phrase to be the same in meaning as "Maker of heaven," words occurring both in the Apostles' and Nicene Creeds.

This supposition is, however, no doubt incorrect.

The Litany, like many other parts of the Prayer-Book, was originally written in the Latin language. Would we, then, fully understand the beginning of the Litany, we must consult the original Latin.

In our Litany, "Father of Heaven" is for *Pater de Cœlis*, in the Latin Litany, *Father from heaven*. "Father of Heaven," then, means *Father from heaven*.

At the time the Book of Common Prayer was compiled, three centuries since, of was often used in the sense of *from*.

Our English Bible furnishes many instances of this usage. "Of these stones," *de lapidibus istis*; Vulgate, *from these stones*. Matt., iii, 9, is one instance out of the many.

The second part of the Nicene Creed will greatly mislead us, till we perceive the sense to be, "God *from* God, Light *from* Light, very God *from* very God."

"MEANING OF FATHER FROM HEAVEN."

The reason for addressing, in the Litany, God as "Father *from* heaven," we discover in our Lord's own words, when He thus assures us, "The Father Who is *from* heaven" (so both the Greek and Latin) "shall give the Holy Spirit to them that *ask* Him."—Luke, xi, 13.

This promise of our Lord *includes* an answer. "Asking" *expects* an answer.

"The Father *from* heaven" is, then, the Father who *answers* prayer. He is the *answering* Father. "He is always more ready to *hear* than we to pray." The *answering* Father, our Lord portrays in His own prayer at the tomb of Lazarus. "Father, I know that Thou *hearest* me *always*."—John, xi, 41, 42.

Most appropriately, therefore, does the Litany begin its deprecations, supplications and prayers by, first of all, recognizing and addressing God as our Father, who will ever hear and answer our petitions. In calling God "The Father *from* heaven," we perform these acts of obedience, faith and devotion.

We give God the very appellation our Lord Himself gives Him, "The Father Who is *from* heaven."—Luke xi, 13.

We plead our Lord's promise that our Father will answer our prayers.

We expect, in effect, the prayer God has given His Church Universal in this petition of King Solomon: "Hear Thou *from* heaven and *forgive* the sin of Thy servants, even of Thy people Israel.—2 Chron., vi, 27. SUPPLIANT.

TO THE LIVING CHURCH:

During Lent, why may not smokers—clerical and lay—cease to smoke, as a means of parochial economy? Ten cents per diem would be four dollars per Lent. Four dollars per capitum would be many thousands of dollars per ecclesiam. As I am not a smoker, chewer or snuffer, I can cheerfully recommend this saving of waste pennies. I have often thought of how vigorously the wheel of parish work might be driven by means of *condensed smoke*. Bishops, Priests, Deacons and laymen, try it one Lent, anyhow. Yours, NON-SMOKER.

March 1.

TO THE LIVING CHURCH:

Can you tell me in your columns, whether Congressional Legislation on the Lord's Day is or is not *legal*? If a document executed, a debt contracted on Sunday is not legal, an ignorant person, like myself, is inclined to conclude that a law passed on that day is illegal. It is said, that the British Parliament can do anything except enact a man into a woman or a woman into a man. It may be that the American Congress can also. But, will some of your readers learned in the law, or yourself, enlighten me in the matter. Is Sunday legislation legal? Truly, LEX.

March 4, 1879.

TO THE LIVING CHURCH:

I see that a parish, East, has elected an "Associate Rector"; a parish in Minnesota also once enjoyed an Associate Rector. I write to ask you what an Associate Rector is—

whether Church law, or civil law, recognizes this title and office; and wherein he differs from a Rector. If a Rector be a Rector, is he *not* the Rector? And, if a Rector be not a Rector, is he the Rector? How many husbands can a wife have? How many Rectors can a parish have?

Yours, CIVIS.

March 8.

The Fireside.

LAUDS AT SUNRISING.

"What greater happiness can there be than this on earth, to imitate the angels, every morning to honor and worship Him that made us."—*St. Basil*.

"Who blusheth not to hear the birds every morning, how sweetly and solemnly they sing out their praises to GOD?"—*St. Ambrose*.

The constant sun each morn
Doth joyful rise:
And we, dear LORD, to make
Our sacrifice.
His voice to Thee uplifts
High laud and praise;
And we, with hearts aflame,
Will sing all days.
From the far-girdling bounds
Of "All the earth,"
We hear the joyful chant—
Life's choral mirth.
The angel hosts, bright train,
"Continual cry,"
Thrice Holy! Great Triune!
All majesty.
And we, with lifted voice,
Before Thy throne,
With all "Thy Holy Church"
Hymn Thee, alone.
In Thee we "live and move!"
From Thee, our breath,
Health, strength and joy do come;
And life in death.
To Thee, our all, we give,
Poor, poor return!
Our bodies cleansed from sin,
And hearts that burn.
Keep us from open harm
And secret ill!
Our souls with peace divine,
And love fulfill.
We meet each rosy dawn
With hymns of praise;
And thus we chase along
Our winged days,
And hope, among Thy saints
In realms of rest;
To kneel around Thy throne
And hymn Thee blest.
As throned in clouds, the sun,
From eastern skies,
O'er the wide realms of earth
Doth glorious rise;
So, LORD, Thou wilt appear,
And earth shall shine
With clouds of angels; Thou,
Our Judge divine.
LORD, as we daily rise
From daily death;
Remind us still that life
Is only breath;
That soon the morn shall rise,
When we shall be
Waked from the sleep of Death
Eternally.
To Thee, Great Father, Son,
And Spirit blest,
All glory, praise, forever
Be addressed:
By all Thy Church *below*,
Be glory given;
By saints and angels in
The court of Heaven.

NEW YORK.

G.

A STORY FOR LENT.

(Continued.)

Mrs. Andrews proposed to Fanny and Ada to accompany her to the home of these people for whom they had been working,

and carry the garments they had already finished to the needy children.

They soon arrived at the abode of these suffering people, which was on the second floor, over a "grocery." Four children under six years of age, were on the stairs. One had just rolled to the bottom and was howling in his misery. Dirty and unkempt, Fanny plucked her skirts from their contaminating touch. Ada caught up the crying child, wiped his grimy tears, and smoothed his tangled hair, winning him to smile by dropping an unexpected peppermint into his open mouth.

"Here are some ladies," said the oldest, finding her way up stairs and opening the door of the sitting room, taking her finger out of her mouth long enough to make this speech, and returning it to its accustomed place.

Mrs. Badge came out of the bedroom with her baby in her arms, and greeted the Rector's wife as a kind friend. The blue-eyed baby, attracted by the bright ribbons on Fanny's hat, began to coo and extend her arms to be taken, and she who had stood aloof from the older ones, was attracted by this one, and offered to relieve the tired mother.

"It's almost the first time she's been out of my arms all day, Miss, thank you. My back is fit to break with waiting on Jack, my husband, ma'am, and lugging this heavy child." And taking the underclothing they had brought, she thanked them heartily, saying, "I never thought, young ladies, as I would have to receive charity; but God brings us all low. I was that proud, I would not believe I should not always be able to take care of myself; but now I am very grateful for your kindness."

Mrs. Andrews bade her keep up good courage; kind friends had been raised for her, and they would continue to help her as long as she needed it. Putting a roll of coin into her hand, a gift from a few gentlemen of the parish, she called the young girls to take their leave.

This they did reluctantly, for both of them were enjoying the novel experience of playing nurse. Fanny had introduced the baby to the game of hide the handkerchief, and peek-a-boo, and was enjoying the frolic exceedingly, and Ada had employed the time washing the faces and combing the hair of the older ones, telling them the time-honored tales of Mother Goose, the old woman who lost a silver sixpence, and many others. The children were as unwilling to have them leave as the young girls were to go, but they were comforted with promises of another visit if they were very good, and tried to help their mother, and be very quiet and not disturb their father.

All the way home, the afflicted family afforded a subject of conversation. And Ada, who was fond of spending her leisure in reading, determined to sacrifice a part of it at least to these children.

And the girls went to their respective homes with earnest hearts and high resolves.

CHAPTER II.

"Lord, in this Thy mercy's day,
Ere the time shall pass away,
On our knees we fall and pray."

Susy Whiting enjoyed the first afternoon at the rectory, but declared to her friends, as they walked home, "that she didn't believe there was any good in denying one's

self, and she shouldn't try it; she wasn't going to wear peas in her shoes."

She liked to meet the girls, and, as has been said before, her mother approved of her association with Mrs. Andrews, and she should contribute toward the necessities of the family for which they were working.

"Nelly Harris is going to have a party next Wednesday, and I am going, Lent or no Lent."

This remark was made as the girls were on their way to the rectory, on the second Saturday in Lent, to sew for the Badge family. Most of the girls disapproved of her bold disregard of Mrs. Andrews' wishes, and unhesitatingly expressed their feeling.

"I wouldn't go for anything," said Bessie Franklin, as spokesman of the party, "after all that has been said to us about giving up."

"Mother says," answered Susy, "it is not best for young people to be too religious, and I am going to obey my mother. What does the Bible say about that? I have you there," said she, laughing, and ran up the steps.

The Rector himself stood at the door to welcome them, and showed them into the cozy sitting-room, cheerful with blossoming plants and streaks of sunshine.

After they were seated, Mr. Andrews told them he wished to have a little talk with them. Some of them did not attend the regular Wednesday and Friday services; whether they could or not, he would not ask; their own consciences must settle that matter. But, in this matter of fasting, he wished them distinctly to remember there was no merit in the act itself. The motive which impelled a person to deny himself, was all-important. If the motive was self-glorification in any way, the result would be evil; if, on the contrary, it was undertaken with the sole desire to gain fuller control over himself; if he could better restrain the hasty word, better perform his daily duty, the result would be a blessing. If they were trying in earnest to spend the season suitably, the Collect for the following week would be a great help to them.

"Almighty God, who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul, through Jesus Christ our Lord."

"Mrs. Badge tells me, Ada," said Mrs. Andrews, after her husband had left them, "that you have been to see her again, and that you have taken Tom home several times, which is a great relief to her."

"Yes," answered Ada; "mamma gave me leave, and Tom is a nice boy; he is very bright and full of mischief, but we have no little folks, so we don't mind."

"Do you like children?" asked Susy. "I don't see why you need take care of this woman's children. I always thought you had your nose in a book, and couldn't bear to be interrupted."

Ada colored, but said nothing, and glancing at Mrs. Andrews met a sympathizing and approving look.

Fanny Ellis, who had gone home on the previous Saturday with such high resolves regarding her Lenten sacrifices, avoided close contact with the Rector's wife to-day, being careful to keep Alice by her side, in order to escape confidential talk.

She had boldly passed the confectioner's at the end of the bridge several times without patronizing her; but, yesterday, Friday, as the procession filed past the door, the woman came out with some most tempting caramels, fresh, and filling the air with delicious odors. Some of the girls declared Fanny Ellis was too mean for anything. She hadn't treated for a week; she was the richest girl in school, and did not hesitate to accept favors from the others.

This taunt touched her in a very weak spot. That she, the generous, large-hearted girl, she prided herself upon being, should be accused of putting herself under an obligation which she did not repay, was too much for her good resolutions. All idea of self-denial, and, especially, that of one of the best sort—patient endurance of false accusation—fled. She at once purchased a large amount of the tempting viand, and distributed it lavishly among the pupils.

Had Alice been present this might not have happened, for she shared Fanny's confidence in this matter, and a gentle reminder of the resolve she had made might have restrained the impulsive girl.

No sooner was it done than she regretted her weakness; "we have no power of ourselves to help ourselves," she thought.

And on this afternoon, when the collection was made for the Badge family, she had nothing to contribute but a paltry dime; she colored with mortification as she dropped it in, but said nothing. Susy Whiting placed a five-dollar bill in the box in rather a consequential way, remarking, that "mother doesn't care about my going to see these people, but she is glad to give them something to keep them out of the poor-house."

"Then Alice, I shall ask you to go, if you think Miss Simpson will not object," said Mrs. Andrews, turning to Alice.

"Oh yes, she is always willing for me to do anything you like," answered she. "She told me to offer on her account, to take one of the children at the Hall, until Mr. Badge should be able to work again."

"How good she is!" responded the clergyman's wife. "I suppose it is as much assistance to the poor woman to relieve her of the care of one her children as to give her money."

"Do you really think so?" asked Alice. "Miss Simpson said she would receive the child gladly, if I would look after it at night and out of school hours; and I thought" said she, lowering her tone so to be heard by no one but Mrs. Andrews, "I could make it my Lenten work. I have no money and I looked in vain for something to do, until this was proposed to me." Mrs. Andrews stooped to kiss her, and having dismissed the little group, went down to see the Badges.

This time the woman was expecting them, and both her house and children looked tidy. She expressed her thanks for all the kindness shown her, and when the Rector's wife proposed that she spare one of the children for Alice to look after until the prospect was brighter, she was quite overwhelmed with a sense of their goodness to her.

"The children worry me so," she added, "I get them settled in one place, and try to tidy up a bit, and first thing I know they're in a quarrel or hurt themselves or something."

"I hope I can take my choice," remarked Alice in an undertone to Mrs. Andrews.

"Which one will you take?" asked Mrs. Badge, as if she had heard Alice's question. "Tom goes to Mrs. Robinson every day, and he is learning to read and to count. Here Tom, spell cat for the ladies."

Tom evidently didn't care to exhibit his proficiency in English, but stood in the doorway swinging back and forth, with his finger in his mouth, ready to dart down the stairs if he should be urged too much.

"What is the name of this one?" asked Alice, pointing to a little three-year-old girl with golden curls and gray eyes. "Maud," replied the mother proudly; she is the best of the lot."

"Will you go home with me, Maud?" asked Alice, turning to the child. "I have a beautiful white kitty at home; don't you want it?"

Maud's eyes glistened with interest. "Can I have it all for my own, and Tom can't pull her tail?" Alice promised. "Let's go now, I want my kitty," said the child, moving toward the door.

"We had better take her while she is willing," remarked Mrs. Andrews. "She may change her mind."

Mrs. Badge brought a shabby little cloak and hood and dressed the child tearfully, for she realized the separation, if the little one did not; but it was the best thing for both, and she resolutely proceeded with the task.

Maud kissed them all around gleefully, and went out on the street. Everything was strange; and, forgetting about the promised kitten, she set up a succession of piercing shrieks for mamma.

Seeing an empty coach, Mrs. Andrews called it, and hastily put the screaming child inside, herself and Alice following. Pleased with the motion of the carriage, Maud soon dried her tears, and prattled about the objects they passed and the kitty she was to have. "What a great house!" cried she, as they drove up the broad avenue to the porch. "Is it the horsepittle?"

Maud was frightened by the wide halls and broad stair-cases and strange faces which met her on all sides, and clung to Alice for protection. Miss Simpson advised her not bringing the little girl down-stairs that night, but to keep her quiet up-stairs. Alice gave her a bath and some supper, curled her hair and dressed her in a clean night-gown, and began to rock her to sleep as she had seen mothers do; but the gray eyes would not shut. Daylight faded, the stars came out one by one; it grew dark and darker. She sang "Jesus, Tender Shepherd," "Those Eternal Bowers," "Rock-a-By Baby," and all the sleepy tunes she knew, but, whenever deceived by her quietness, she tried to put her down, the eyes were wide open, and she would say, "Please sing me to sleep;" and then Alice would begin again. "Where's my kitty you promised me?" asked the child rousing.

You shall have her in the morning, if you are a good child and go to sleep now," answered Alice.

Down-stairs she heard the sound of music, laughing and talking, and began to feel lonely and deserted. Her arms ached and she was hungry. She began to feel that her sacrifice was too great. "If the child was my own little sister, it would be a very different thing; and as the selfish thought passed through her mind, her eyes fell on those of the child, looking, as she imagined, reproachfully at her, and reminding her of

the ever-watchful eye fixed upon her now. And the collect Mr. Andrews had asked them especially to bear in mind through the coming week, flashed across her. "Keep us both outwardly in our bodies and inwardly in our souls, that we may be defended . . . from all evil thoughts which may assault and hurt the soul."

E. M. T.

(To be continued.)

LITTLE THINGS.—Springs are little things but they are sources of large streams; a helm is a little thing, but it governs the course of the ship; a bridle-bit is a little thing, but we know its use and power; nails and pegs are little things, but they hold the parts of a large building together; a word, a look, a smile, a frown, are little things, but powerful for good or evil. Think of this, and mind the little things. Pay that little debt; if it is a promise, redeem it; if it is a dollar, hand it over. You know not what important events may hang upon it. Keep your word sacred; keep it to the children—they will mark it sooner than any one else, and the effect will probably be as lasting as life. Mind little things.

DIED.

In Aurora, Ill., March 3, 1879, ALICE ADRIANCE, infant daughter of Rév. WALTER H. and JULIE L. MOORE. Funeral services were held at Decatur, March 6th. Blessed are the dead who die in the Lord.

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bPeoria, Burlington & Keokuk	‡ 9:10 p m	‡ 6:30 a m
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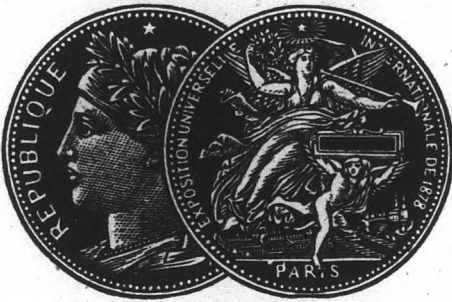
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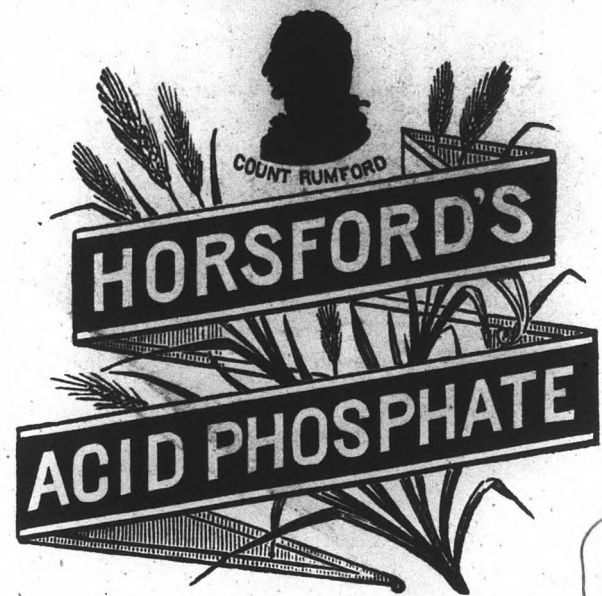
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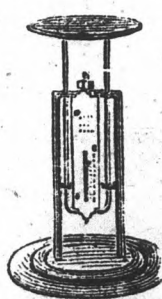
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