

The Living Church.

Vol. I.]

CHICAGO, MARCH 8, 1879.

[No. 19.]

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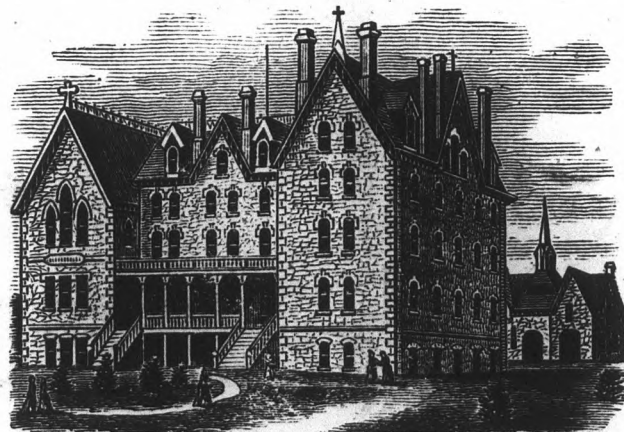
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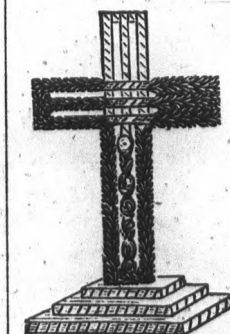
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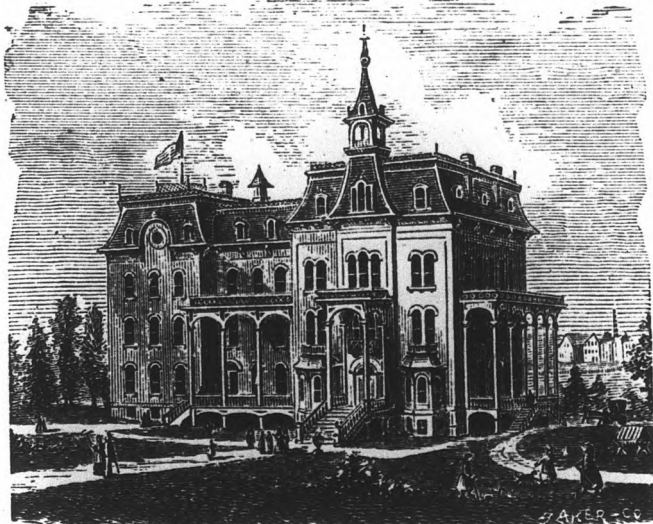
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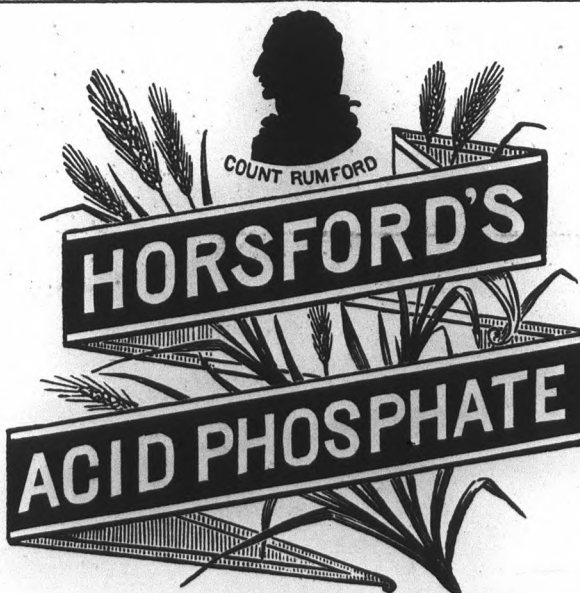
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CHICAGO, MARCH 8, 1879.

News and Notes.

ABROAD.

THE news of Shere Ali's death, which was anticipated in our last issue, has been confirmed by a dispatch from Yakoob Khan addressed to the Viceroy of India. The language which the son of the deceased Ameer employed in communicating such intelligence deserves to be preserved among the curiosities of diplomatic correspondence. He says: "News has been received here of the death of my father on the 21st of February. As my father was an old friend of the British Government, I send the information out of friendship." Less Pickwickian, but equally diplomatic is the language of the Indian Viceroy in reply, which assures Yakoob Khan that England's quarrel was with her "old friend" the late Ameer, and that it is quite in the power of the son of the lamented "friend" aforesaid, to establish better relations for himself. It is probable that the death of Shere Ali will fall out greatly to the advantage of England. It is alleged that Yakoob Khan will be placed on the vacant throne, his pretensions being sustained by the British forces, on conditions which will give England that portion of his territory already conquered, and which will further make him little else than a British vassal, with a British Resident at his court to dictate the policy of his Government. Such a programme would probably fulfill the present purpose of the British Cabinet. The annexation of the territory already conquered would certainly give to India the desiderated "scientific frontier," placing in British hands the only passes through the mountains on its northwestern border. The "neutral zone," moreover, between the Russian and British boundaries, would, in that event, be occupied by a vassal of the British crown, for such Yakoob Khan would virtually be. It may be doubted, however, whether such an arrangement would long postpone the inevitable conflict between England and Russia. As has already been pointed out at length in these columns, Russia must inevitably extend her conquests in Central Asia until she comes in contact with British territory. The necessities of her expanding dominion require her to conquer and annex in order to protect her people against the incursions of irritated and savage neighbors. The moment she ceases to conquer and expand, she will begin to contract and decay. More than this, she must have access to unfrozen seas. Her productions demand a free and unimpeded

outlet. England has been jealous and powerful enough to deny the outlet to her in Europe. The law of her national life impels her, therefore, to seek it in Asia. And in Asia she must continue to seek it even at the point of the sword, until she shall win her way to it on the Persian Gulf or the Arabian Sea, unless the Turk shall sooner be compelled to grant her a free passage through the Bosphorus. If England, therefore, is determined to persist in her present policy of repressing the Muscovite, she should never consent to stop where she now is, be her frontier never so scientific. At the very least, she should seize Herat and hold it as the key to both Afghanistan and Persia, and as the only position from which she can successfully defend the Euphrates Valley, which is soon to be the most important highway to the East.

—A GRAVE ministerial scandal is vexing the peace and threatening the stability of the government recently inaugurated by the Republicans at Versailles. There have been many indications that the revolution which expelled Marshal MacMahon and elected President Grevy, would speedily issue in the anarchy which has hitherto resulted from similar movements in France; but no one expected that the movement in that direction would be so rapid as it now appears to be. Probably, nothing could have been devised by the enemies of Republicanism in France, which would have been more disastrous to it than the misconduct which is now charged against the present Minister of Finance. The Republic has hitherto been warmly supported by the thrifty and well-to-do *bourgeoisie* and small proprietors, who have invested their savings in Government securities. Now it is alleged that the Republican Finance Minister has been using his power to affect the market value of such securities, and to enrich himself and his friends through fraudulent speculation. The story as it comes by telegraph, is, that the Minister of Finance, M. Leon Say, who was formerly a clerk of the Rothschilds, caused the report to be circulated that the outstanding five-per-cent rentes were soon to be exchanged by the Government for four-percents. The result was an immediate depreciation of those securities, during which period of depression the Rothschilds purchased immense quantities of them. The Finance Minister then induced the Cabinet to declare that such conversion of the five-percents would be impossible, whereupon the depressed securities advanced immediately to their former value, thus securing large profits to the Minister and his friends. Furious attacks have been made on the

Government in the National Assembly, demanding the impeachment of the Cabinet on these and other charges. Meanwhile, the public confidence in the strength and integrity of the Government is profoundly shaken.

—THE recent correspondence between Pere Hyacinthe and the Cardinal Archbishop of Paris, on the occasion of the opening of the new church in that city, is exceedingly suggestive. A better device could not have been hit upon for attracting attention to the new movement, and, at the same time, for demonstrating to all liberal Frenchmen how entirely the French Church is delivered over to the most re-actionary type of Ultramontanism, than the publication of this correspondence. Pere Hyacinthe's letter is a model of respectful deference to the prelate in whose See he was about to inaugurate his new work. After briefly explaining the circumstances under which his work was to be begun, and saying that the mission of supervision generously exercised over it by the Scotch Primate is but temporary, he goes on to say "that as soon as the successor of St. Denis shall demand no more of the churches of Paris than the fulfillment of the doctrine of St. Denis, he will have no more devoted and docile priest than me." The reply of the Cardinal is so coarse and vituperative as to be positively indecent. Not only does it betray the hopelessly despotic and uncompromising spirit of that tyranny against which M. Loyson's movement is a protest, but it exhibits a degree of narrow and bigoted malice inconsistent both with Christianity and a generous nature. M. Loyson did not fail to use his opportunity by sending an admirable rejoinder; and so with the last word and the best word he began his great Mission. Immense crowds gathered to hear him. His church, which seats about 1,500, was completely filled, and the adjoining streets were thronged with an eager multitude. The service was simple and devout, and the sermon thrilled the large audience with an eloquence unknown in Paris since the same preacher assembled the intellect of the French capital to listen to his "conferences" at Notre Dame. Immediately after the service, 500 persons took pews for the coming year.

KING CETEWAYO has developed diplomatic as well as military abilities of no mean order in his contest with the English in South Africa. He has been intriguing, it is said, not only with the native allies of England, and with neighboring savage tribes, but he has been in active communication with the Dutch Boers of the Transvaal, inciting them to rebel against the recently acknowl-

edged British authority, and to re-establish the Transvaal Republic. A dispatch from the Zulu King to Gen. Kruger former President of Transvaal, has been intercepted. One of the Dutch officials in the dependency has seized and sent back to Cetewayo certain cattle which had been captured from him. The Republicans, it is reported, intend to reconvene their legislative assembly which the British dissolved, and to elect a President; and there are other indications of a dangerous reactionary temper among the Transvaal people. Meantime, the English troops are holding their own with the most determined valor. Their splendid conduct in the face of such tremendous odds has discouraged the Zulus, it is said, and done much to retrieve the signal disaster with which the campaign opened. On the arrival of reinforcements there is no doubt that summary vengeance will be taken on the savages, and their country annexed to the British possessions. Since the cause of England is so closely identified in South Africa with the propagation of Christianity, it is greatly to be regretted that she sees fit to extend her power by such a war as this which Sir Bartle Frere has levied against King Cetewayo. It is said that one of the Zulu King's dispatches previous to the opening of hostilities set forth his grievances in this pithy fashion: "First came the missionary; then the ambassador; then the army."

—SOME Protestant missionaries in Greece are complaining that there is less religious liberty in that kingdom now than in the period of Turkish rule. The facts which are given to justify this opinion indicate, at all events, that said missionaries are not willing to allow religious liberty to the Greeks if they can help it. Three years ago, the wife of a Baptist missionary opened a school at Athens. The Government was of opinion that the Greek catechism as well as the Baptist, ought to be taught in the institution. Such "religious liberty" was denied, however, by the Baptist missionary, and the school was closed. Lately, the Minister of Education offered the Baptist people permission to re-open their school on condition that either a picture of the Virgin should be hung up in it, or a Greek priest be permitted to teach the catechism of his Church there occasionally. Such "religious liberty," however, was not consistent with the views of the Baptist missionary, who was determined that nothing but Baptist, or at least, Protestant doctrine, should be taught to such Greek children as he could get to attend his school; and we are told that "the proposal was, of course, declined." So far as "religious liberty" is concerned, it seems to us that the orthodox Church is more liberal than the Baptist missionary. All that the former asks is toleration in the Baptist School.

—FEW persons properly estimate the success achieved by the foreign missions which have been established within the present century. Statistics and reports sent from missionary stations often seem to show disappointingly small results; and the men most actively engaged in the work are sometimes profoundly discouraged by the apparently insignificant fruits of their labors. Time, however, is beginning to reveal the silent but mighty influence which Christian devotion has been exercising among the heathen. The strongholds of heathen religious philosophy have been quietly undermined; the principalities and powers, which have so long opposed the Gospel, have been gradually discredited by the presence of Christianity; and the final result is being witnessed in the sudden collapse of heathen systems, and the conversion of whole peoples almost in a day. We have already noted the remarkable spread of the Gospel in India and Australasia. It is now announced that the King of Siam, who, when a boy, was a pupil of a Christian English woman, has proclaimed religious liberty in his dominions, and granted privileges to Christians which will lead to numerous conversions. In China, too, where the exhibition of Christian charity to the sufferers by the famine has conciliated a measure of good-will never enjoyed by the missionaries hitherto, the progress of Christianity bids fair to be equally rapid. In some districts, we are told, "whole villages and communities are ready to profess themselves Christians. Hundreds have been baptized, and thousands are on the roll of applicants for baptism." Well may it be said, in the language which the *Spirit of Missions* quotes from the account of an English traveler, who has been visiting the principal mission stations in the Mohammedan and heathen world, "that, when everything is taken into account, the extension of the kingdom of God has been greater in this century than during the age of the apostles, or any other of the distinguished and brilliant epochs of church growth."

—ONE of the noblest and most beneficent works of charity ever undertaken is that which has been successfully carried on by Miss Leigh, an English woman, at Paris. It was begun by her when she was finishing her education in that city. She asked a shop-girl in the Rue St. Honore to read the Bible with her on Sundays, and soon she had a class of fourteen or fifteen English girls, whose homeless and forlorn condition greatly moved and interested her. On revisiting Paris a few years later, she made an effort to gather as many English girls as possible about her, and soon her room was full of visitors every evening. As she found that many of those who did not work on Sunday were compelled to wander about all day without food, she provided food for

them, and at the same time opened a Bible class. The gift of one franc from a poor Scotch girl was her first installment toward the foundation of a permanent home. The next gift was one hundred pounds. After much reflection, she took an apartment with twelve beds, and the mission of her first "English Home in Paris" was begun. Gradually the number of beds increased to thirty-six, when it was found that she must purchase a building and enlarge her accommodations or give up the work. She resolved to purchase, and in less than a year, from August 11, 1874, when the resolution was made, the necessary building was bought and paid for. This Home is now divided into various departments for governesses, servants, and shop-girls. On the fourth floor is a sanatorium, and on the ground-floor is a mission-room, which is also used as a sitting-room. In another part is a *creche*, or nursery, to which sixty little children from the poorest families in Paris are brought daily to be cared for while their mothers are at work. In another building is a soup kitchen, where men's classes and a night school are held. Near by, five ladies live who devote themselves to visiting English girls; and, in another street, there is the Children's Home. The good work is still expanding in usefulness, and is exciting increasing interest both in England and on the continent. Miss Leigh's enterprise has been a quiet, unpretending work of faith, the way opening before her as she went on, and leading her from small beginnings to grand results. Her example of unfaltering trust and faithful devotion deserves to be pondered by Christian women everywhere.

"A QUIET day" at St. Paul's Cathedral was observed recently, beginning with a celebration of the Holy Communion by the Bishop of London, at 8 o'clock in the morning, a large number of the clergy being present. At 10 o'clock there was a very large congregation at Morning Prayer, at the conclusion of which the Bishop remained kneeling in one of the stalls, while the laity withdrew, leaving the clergy. At half past 11, the Bishop entered the pulpit and delivered an earnest, practical instruction upon the difficulties, the advantages, the dangers and the duties of the clerical life, concluding with advice as to preaching, teaching and visiting the sick, and with an earnest appeal for greater zeal and harmony in carrying on the Church's work in the great metropolis. In the afternoon, the Bishop of Rochester gave an eloquent address, which was listened to by a large congregation. The usual evensong at 4 o'clock closed the services of the day.

AT HOME.

PRESIDENT HAYES has vetoed the "Anti-Chinese Bill;" but in doing so he has done a good thing in almost the worst possible way. We gave an outline last week of the argu-

ment which had been suggested to justify a veto without seeming to commit the Administration to opposition to the object of the measure; and we further expressed the hope that such consideration would not control the President's action. We are glad, for the sake of the national honor and the cause of Christian civilization, that the measure has been killed by the President's refusal to approve it; but we are something more than sorry that the reasons which are given for the veto are neither legally sound nor morally satisfactory. The verbose obscurity of certain parts of the message, suggests that it may have been the production of the Secretary of State; and it is hard to tell how much importance is intended to be attached to the fact which is more or less remotely hinted at that we are or ought to be constrained by our traditional "hospitality to immigration," and "our equal and comprehensive justice to all," as well as by "more general considerations of interest and duty which sacredly guard the faith of the nation in whatever form of obligation it may have been given." Such "general considerations" are not insisted on, but the bill is returned without the Presidential sanction, for the reasons, substantially, that were given in our last issue. We have already pointed out the fallacy and insufficiency of such considerations. We regret that the President should have been so badly advised; for he has merely scotched a measure which he might have killed with twenty simple and earnest words. We are also sorry, for his own sake, that he did not improve a noble opportunity by appealing to the great principles which, doubtless, prompted his action, and would have justified it in the estimation of the vast majority of broad-minded, large-hearted men.

—CHURCH people are hardly aware how very different the standard of pulpit propriety and good taste which controls our clergy is from that which regulates the pulpit utterances of the various religious bodies around us. By way of illustration, we quote the following from the report of a sermon printed within a week in one of our secular papers. Imagine the surprise of one of our congregations if the Rector were to hold forth in this fashion. An eminent Methodist divine was discussing the Chinese question on last Sunday in one of the principal churches of that denomination in Chicago, when he is reported to have said: "But did not the Rev. Henry Cox, D. D., of the Methodist Episcopal Church, speak at the anti-Chinese mass-meeting last week? Yes; but who is he? A played-out man, who has not been stationed pastor of a church for a dozen years; not wishing to cut him off entirely, the church has given him a nominal appointment to some place in connection with the Y. M. C. A. work, I think, as librarian; and, if rumor is true, he knows

more about the Mining Stock Board than the converting of the Chinese, and, so far as he is anti-Chinese, he represents nobody as a Methodist minister." We do not know "the Rev. Henry Cox, D. D., of the Methodist Episcopal Church," nor are we aware how far the fact that he is "a played-out man" may affect either his judgment on the Chinese bill, or the question of the propriety and taste of so speaking of him from the Methodist pulpit. We only say it would not be considered quite correct to speak so in one of our pulpits.

The Church at Work.

ILLINOIS.

The Lenten season has begun in Chicago, and in most of the leading Churches daily service is held, attended by large congregations. This is notably true this year, as it was last, of St. James', the mother of the Churches. Daily lectures are given by the Rector upon the practical virtues of Christianity, as specially set forth in the twelfth chapter of Romans, and there is a growing interest in them. We have received programmes of services from a number of parishes, and the clergy seem to be zealously engaged in the duties of their calling.

The name of Dr. Sullivan is prominently mentioned in connection with the vacant Bishopric of Toronto.

SPRINGFIELD.

The silver wedding of the Rev. J. W. Phillips and wife, was celebrated at the Rectory of St. Paul's Church, Springfield, on the evening of February 24, and was largely attended by the members of the parish and other friends. The *State Register* contains a long list of valuable presents made the Rector and his wife, in silver, and most of them like the type in which this notice is set—"solid." Among others we note some \$200 in subsidiary coin, to say nothing of a coin necklace. St. Paul's is a parish that never makes its Rector presents, as so many parishes do, out of his own salary kept back. The whole affair was a fitting token of the high esteem in which Mr. Phillips and his wife are held by his people.

WISCONSIN.

The Rev. Joel Clark has resigned the rectorship of St. John's Church, Portage. He has received invitations to two or three important fields of labor, we understand, but has not yet decided which he will accept.

MINNESOTA.

The Eastern Convocation met at Lake City, February 17 and 18. The opening sermon was by Rev. C. W. Ward, upon "Indifference." On Tuesday, Rev. Dr. Watson celebrated the Holy Communion, and Rev. Mr. Coes delivered an address. At the evening service, the Rev. Mr. Johnson preached, his subject being "Emmanuel, God with us." The meetings of the Convocation grow in interest, and the attendance of the people upon the services is very gratifying.

NEBRASKA.

The *Church Guardian* has an interesting letter from Elder Himes, the well-known Millerite preacher, who was not long since received into the Church. He is now a candidate for the diaconate.

The subscription for the cathedral at Omaha wants but \$3,000 of the required sum. It has reached \$22,000.

Dr. Peck, a converted Jew, and a communicant of the Church, is lecturing in this Diocese on the present condition of the Jews throughout the world. There are in the Protestant Episcopal Church 228 clergymen and missionaries, who are converts from Judaism. The veil is being removed from the eyes of Israel.

The Northern Convocation met at Decatur on the 11th and 12th of February. On the 11th, Dr. Peck read a paper on "The Peculiarity of the Form Chosen by the Holy Spirit for Holy Scripture," and Dr. McNamara delivered a lecture on "The Best Means of Meeting the Religious Indifference and Unbelief of the Age." On the 12th, Rev. F. R. Millsbaugh, the Dean, preached a sermon on "We Have Found the Messias," and Dr. McNamara celebrated the Holy Communion. Later in the day, the subject of "Church Architecture" came up for discussion, opened by Dr. McNamara, who condemned open-roof churches in a climate so extreme. "The Duty of Rectors to Outlying Stations" also called out widely-different opinions. The laity seemed to think the rector's duty done when he cared for his own parish. A children's service was held in the afternoon, and Dean Millsbaugh, Dr. McNamara and Mr. Himes addressed the little ones. At night, at the missionary meeting, Rev. Mr. Paterson, Dr. McNamara and Messrs. Peck and Himes were the speakers. The Convocation was a great success, and Decatur wants the members to come again.

IOWA.

Many of the people of Burr Oak are English or Canadians, and, some weeks since, the Congregationalists offered their house of worship for services twice a month. They have been held with encouraging prospects by Rev. H. S. Hele, of Hesper.

In our last issue, we gave some account of the benefactions of Mrs. Clarissa C. Cooke, of Davenport, and have since received a fuller account. It would seem that out of an estate of \$300,000, she devised the sum of \$100,000 for Church purposes in Iowa, and an equal sum is left for the establishment of a Home for the Friendless, which will be substantially under the control and direction of the Church, while its benefits will be dispensed freely to the needy of every faith and race. Of the diocesan bequests, upward of \$10,000 fall to Trinity Church, Davenport, which she built in her life-time. Of the \$10,000, the sum of \$7,200 is to be invested for the support of the services, \$1,000 go to the Sunday school, and provision is made for a chime of bells; \$3,000 are given to Christ Church, Davenport, for the support of services, \$2,000 for a rectory and \$1,000 to extinguish the parish debt. To Trustees of Funds and Donations, \$10,000 are given for diocesan missions, \$10,000 for the relief of destitute parishes and \$5,000 to Bishop Perry, to be used at his discretion for the same purpose. There is devised \$10,000, with half of the undevoted residue of the estate, which will be about \$50,000, for the support of the aged and infirm clergy, and for the widows and orphans of the clergy. For the poor Churches in Nebraska, \$5,000 are given, and the same amount to the Society for the Increase of the Ministry. A year must elapse before

these bequests can be made available, and, when received, they can only be used for the purposes specified. No provision is made for Griswold College in any of its departments, nor for the Bishop's School for Girls at Davenport, nor for the support of candidates and postulants, of whom the Diocese now has seven. These wants must be supplied if these great gifts are to be turned to the best account. The Church has done much for Iowa, and, in this single bequest, she is repaid a hundred-fold.

Brooklyn has a new and handsome church, St. Mark's, built at a cost of \$3,500, and no aid has been sought from abroad except for the chancel and its furniture, which is a memorial of Bishop Lee, who held the first Church service in Brooklyn.

MICHIGAN.

St. Mark's Church, Detroit, like Christ Church, Chicago, and Emmanuel Church, Louisville, Ky., has made an effort by its Vestry to transfer its property to the Cheney schism.

The Rev. Mr. Bishop, of St. Paul's, Marquette, he is also Rector of St. John's, Negaunee, is making an earnest appeal to his people to remove the church debt.

INDIANA.

Rev. J. S. Reed has preached two sermons in the cathedral at Indianapolis, on the question, "Is Protestantism a Failure?" and they contain an array of facts which may well confound the pessimists among us, who think the Church has fallen upon evil times. There are still seven thousand in Israel who have not bowed their knees unto Baal.

The Rev. S. J. French has resigned the rectorship of Trinity Church, Michigan City, and Rev. C. J. Wood, of the Diocese of New York, succeeds him.

OHIO.

A very handsome church, brick with stone trimmings, has been opened for service at Lima, the Rev. Dr. Coleman, of Toledo, officiating. There is still a debt of some \$800 upon it, and the parish is well entitled to assistance from abroad. The existence of the church is due to the Senior Warden, Mr. W. B. Gorton, who has worked for it in season and out of season.

The Rev. Mr. Kemp, of Grace Church, Toledo, has resigned the parish, and goes to Baltimore, Md.

At Defiance, the net gain of a recent fair was \$1,600, which was doing much better than a parish not a hundred miles from Chicago, which gave a dancing party, and netted \$2.00, to say nothing of the reproach brought upon its good name by such a method of raising funds.

A Baptist clergyman, Rev. W. T. Whitmarsh, of Warren, one of the leading ministers in the denomination in Ohio, has become a communicant, and will soon take orders in the Church; it is another instance of the "drift." In the time of the Second Charles a noble lady surprised all her friends by going over to the Church of Rome. When asked the reason, she replied that she wished to avoid a crowd, she saw the tendency in that direction. We fear our friends without are too late to avoid a crowd, but they should come nevertheless, that there may be one Shepherd and one flock.

SOUTHERN OHIO.

On the 9th of February, Bishop Jaggard advanced to the priesthood, in Hamilton,

Rev. C. D. Barbour. It was a glad time for the little church, which is as thriving as any church can be under a burden of debt.

On the 23d of February, Rev. I. H. Logie was ordained in St. Phillip's Church, Circleville, of which he is to have charge.

MISSOURI.

The "Little Harry Cot," in St. Luke's Hospital, has an endowment of \$5,000.

The *Church News* suggests that rectors should have an evening at home each week, to receive calls from their parishioners. Too much visiting is required of the pastors.

Six deaf-mutes were confirmed in Christ Church, St. Louis, on the 12th of February, the candidates being presented by the Rev. A. W. Mann. St. Louis is one of Mr. Mann's regular stations. The still-silence of the congregation seems to have attracted attention; but what else could be expected in a congregation of that character?

The Rev. Mr. Dunn has resigned Calvary Church, Sedalia, on account of ill-health.

Mr. Charles E. Cummings, of Columbia (colored), has been admitted as a candidate for holy orders.

There is heard in the western part of the Diocese, some talk of the division of the Dioceses. It contains more square miles than any one Bishop can travel.

The *Church News* is one of the newsiest of our diocesan exchanges. Many often come to us without an item relating to their own Diocese. They are papers, but not newspapers.

TEXAS.

Bishop Garrett preached an unusually fine sermon on the "Destiny of the Soul," in Christ Church, Houston, on the last day of January. He was going to Western Texas to take Bishop Elliott's duties, who is in Europe, on account of ill-health.

The *Texas Churchman* gives a gloomy account of the Diocesan Missions in the Diocese.

ALABAMA.

The Standing Committee gave their consent to the election of Bishop Wingfield as Bishop of Louisiana, at a meeting held in Mobile, February 15.

VIRGINIA.

Bishop Whittle has published a pastoral discouraging the use of altar-cloths and other vestments for pulpit and desk, and of flowers in the churches. He regards them as novelties that disturb the peace. He also advises an adherence to the formularies of the Church in conducting her services, adding nothing and omitting nothing. The Seminary at Alexandria has forty-five students.

EASTON.

The Southern Convocation had a three-days session at Berlin, beginning with February 11. Tuesday evening, after service, Rev. Messrs. Fitzhugh, Milnor, Meade, and Rev. Drs. Barber and Barton, made addresses. Wednesday morning, after Morning Prayer and sermon by Rev. H. M. Barbour, the Holy Communion was administered. That evening, missionary addresses were made by Rev. Drs. Barton and Barber, and Rev. Mr. Hilliard. Thursday morning, Rev. D. H. Allen preached, and at night, Rev. Messrs. Hilliard, Allen, Brooks, and Meade of Delaware, and Rev. Dr. Barton addressed the people.

PITTSBURGH.

Bradford, a town of 10,000 inhabitants, has but four ministers, and neither of them is a clergyman of the Church. Rev. Mr. Bonham has been holding a Mission there, and arrangements have been made for regular services.

NEW JERSEY.

The old ante-Revolution church at Freehold has been greatly improved at a cost of \$4,000, and 100 sittings have been added. It still preserves its shingled sides and other quaintnesses. A hundred and one years ago it was used as a hospital after the battle of Monmouth.

The Convocation of Burlington met in St. Stephen's Church, Florence, February 18, and the opening sermon was by Rev. W. M. Reilly. In the evening, missionary addresses were delivered by Rev. Messrs. Hartley, Burk and the Dean.

A lot 100 feet square has been given to the Bishop and his successors for a clergy house at Asbury Park, so that they may have for their summer sojourn a house by the sea. Mr. Bradley is the donor.

The Convocation of New Brunswick, met at Princeton, February 18 and 19. Tuesday evening, a missionary meeting was held, the Bishop presiding, and addresses were made by Rev. Messrs. Cullen and Langford and the Bishop. The next day, Holy Communion was administered, and the Rev. H. M. Barbour preached the Convocation sermon.

NEW YORK.

The Church has been called to mourn the loss of one of her most gifted sons, in the death of the Rev. Dr. Haight, an assistant minister of Trinity Church, in New York. He was buried from the church on the 24th of February, Bishop Potter and the Rev. Dr. Dix officiating. There was a large attendance upon the part of clergy and people, and among others, Bishops Bedell and Seymour were present. After the services, there was a clergy meeting, and addresses were made by Bishops Bedell and Seymour, and Rev. Drs. Morgan, Mulchahey, Cornwall and Osgood, and the Rev. Mr. Crapsey, and a committee was appointed to draft appropriate resolutions. Dr. Haight was one of the foremost men in the Church, and had held many responsible positions in the Diocese of New York. As a canonist and debater, he had few if any superiors in the General Convention.

Dr. Potter of Grace Church, New York, reports, that in the last ten years, his parish has contributed for purely missionary purposes, \$1,082,468. We doubt, if any parish in the whole Church can produce a better record.

A clergyman in Tarrytown has received, by the will of one of his parishioners, \$5,000. We have heard of another, who takes by will, \$100,000. Bishop Clark has recently received in the same way \$5,000, and Rev. Messrs. Lawrence and Walker, New York, \$10,000 each. Examples like these are worthy to be followed.

LONG ISLAND.

No Diocese takes a more active and intelligent interest in Sunday schools than Long Island, and the meetings of its Sunday-School Convocations are always largely attended by both clergymen and laymen. The last one was held in St. Mark's Church, Brooklyn, February 17. A paper was read

by Rev. Dr. Middleton, on "The True Place Which the Children of the Church Have in the Worship of the Church." It was followed by a discussion in which the Rev. Mr. Beers and Messrs. Matthews, Low and Butler took part. It was closed by some remarks of the Bishop, in which he dwelt upon the training of the children for the Church, as being the great object of the Sunday school.

On the 23d of February, the Bishop confirmed fifteen in Grace Church, Brooklyn, E. D., of which the Rev. Joseph Beers is Rector.

What is elsewhere a Convocation, is in this Diocese a Clericus, and, at a meeting, February 19, at Garden City, the Bishop and ten clergymen were present. The Rev. W. H. Moore, D. D., read a paper on the "Adaptation of the Services of the Church to the Needs of the Age." The subject was further discussed by the Bishop and several of the clergy.

The twenty-seventh anniversary of the Church Charity Foundation was celebrated on the 23d of February, at Holy Trinity, Brooklyn, Bishop Littlejohn presiding. There are, on this Foundation, the Orphan's Home, the Home for the Aged, St. John's Hospital and the Dispensary. The Foundation has fifty-nine lots, and on them necessary buildings for present use, but it is hoped to enlarge the work of the Foundation. The Annual Report showed a very careful management and a high degree of prosperity. The annual sermon was by the Rev. S. H. Tyng, Jr., D. D. Every seat in the large Church was filled, and a deep and general interest is felt in this noble diocesan institution.

ALBANY.

It is the era of Convocations, and they are doing a good work in the Church, bringing clergy and laity together, and calling out discussions upon the great questions that most concern a living Church. At the Convocation of Ogdensburg, there were eight of the clergy present, and some lay delegates. It met in two parishes, St. Peter's, Brushton, and St. Mark's, West Bangor, February 18 and 19. Interesting addresses on "Salvation through Christ" were made by Rev. Messrs. Olmsted Finley and Rev. Dr. Howard, who is Archdeacon. On the 19th, Holy Communion was celebrated, and the Rev. J. D. Morrison preached the Convocation sermon. The Rev. Mr. Phillips read an essay on "Temperance," and a general discussion of the subject followed. At night, a Missionary meeting was held, and addresses were made upon "Working, Praying and Giving"—the parts of a true Christian service.

Bishop Doane, for the last ten years has been abundant in labors. He has confirmed 10,490; held 98 ordinations; consecrated 37 churches; laid 22 corner-stones; organized 26 missions; admitted 96 candidates, and his clergy have increased from 60 to 120. These statistics were brought out at the celebration of the tenth anniversary of his consecration.

CENTRAL NEW YORK.

The Seventh Annual Conference of this Diocese assembled in St. Peter's Church, Auburn, on the 18th of February, and continued in session three days. After service, an address of welcome was made by Rev. Dr. Brainard, the Rector of the parish, and

Bishop Huntington declared the Conference duly opened. The first evening, the speakers were Rev. Drs. Beach, Van Dusen and McKnight, and the subjects were the "Reform Movement in Mexico," "Foreign Missions" and "The Duty of Giving."

On the morning of the 19th, after Holy Communion, Bishop Huntington made an address to the clergy, taking for his subject, "Preaching, or the Place of the Sermon in the System of the Church; or the Pulpit of the Apostolic Age." He was followed by the Rev. Mr. Egbert, who read a paper on "Pastoral Visiting." In the afternoon, a discussion of the subject of "Pastoral Visiting" was entered upon, and the Rev. Dr. McKnight, Rev. Messrs. Baily and Hoskins, Rev. Dr. Gates, Rev. Mr. Dean and Rev. Drs. Van Dusen and Beach took part in it. Dr. Beach quoted the saying of John Wesley that "The house-going parson makes a church-going people," and Rev. Mr. Dean called attention to the fact that Spurgeon never made pastoral visits. The Rev. Dr. Cross read a very able paper on "The Second Coming of Christ," and a discussion upon it followed, in which the speakers were the Rev. Dr. McKnight, Schouler, Cathell and Granberry. At night, a missionary meeting was held and addresses were made by Bishop Neely and Dr. Twing.

On the third day, a paper was read by Rev. Mr. Hayward, on "The Spiritual Status of the Parish Whose Contributions to Religious Uses Begin and End with Itself." The subject of a paper by Rev. Dr. Wilson was "Modern Materialism." This was followed by a lecture on the "Pyramids," by Dr. Smith, of Hobart College. Rev. Mr. Wallace read a paper on "Short Rectorships," and gave as the chief reason the want of support. In the afternoon, papers were read on "Antinomianism," and "Training and Cultivation for the Sunday-school Teacher," by the Rev. Messrs. Shrimpton and Nicholson, and so the exercises of a Conference which might well be called a Congress closed.

There were present three Bishops and some sixty clergymen, and they enjoyed a generous hospitality on the part of the people. As the members of the Conference came from the church after the close of the sessions, they found some twenty-odd sleighs at the door, waiting to take them to the Auburn State Prison, to which they had been invited. The Auburn *Daily Advertiser* had full and able reports of the Conference, but we should have been the more indebted to it if its report had not closed with the entrance of the right reverend and reverend brethren into the prison without even so much as an intimation that they were allowed to come out as freely as they went in.

WESTERN NEW YORK.

A new parish has been formed in Rochester, which is to be known as St. Andrew's.

Bishop Coxe has written a letter deprecating any attempt on the part of the American Bible Society to publish the new version of the Scriptures as made by the revision committees in this country and England. He thinks it should be put on its trial for a hundred years before it can be decided whether it should displace the version of King James. Dr. Schaff, one of the committee, replies, that without a change in the constitution, the Bible Society could

not publish the new version, and that it will issue from the press of the great English Universities.

St. James' Church, formed three years ago in Rochester, is in a healthy condition. It is now erecting a Sunday-school building, which will accommodate 600 scholars.

OREGON.

Rev. Mr. Wells is meeting with good success in his labors in Southern Oregon. At Eugene, much improvement is manifest in larger congregations and offerings, and the Church has been greatly improved. At Junction City, there are some communicants, and the congregations are large, and Roseburg and Oakland exhibit hopeful signs.

The first baptism in St. Paul's Church, Canema, was administered by the Rev. Mr. Sellwood, the recipient being an infant; the second candidate was a crippled boy of fifteen.

MISCELLANY.

The Bishop of Haiti, has received application from three Anabaptist congregations to be received into the Church.

The United States Congress is supposed to be made up of the picked men of the nation. They represent the best wisdom of the country. In the late talk about an extra session, it is a curious fact that all political parties deprecated it as a public calamity. How is it that wisdom is at such a discount?

It is reported that the Rev. John Henry Newman, D. D., who went over to the Church of Rome some thirty years ago, is to be made a Cardinal. He is nearly fourscore now, and has led a busy life. He is a voluminous author, and writes in a most fascinating style.

Our Canadian brethren at Toronto have been undergoing a contested episcopal election. On the 2d of March some eighty county parishes were without ministers, they having stayed over to vote early and often for the man of their choice.

Bishop Fallows, of the Reformed Episcopal Church, has refused to the seceding Bishop Gregg a letter dimissory. Ever since the days of Æsop it has always made a very great difference in a man's judgment of things when it is his own ox that is gored.

Among the late pamphlets received, we note Dingee & Conard's New Guide to Rose Culture, The Almanac of the Episcopal Register, Philadelphia, elegant with its decorated cover; Reason and Revelation, A Letter to Robert G. Ingersoll, by Charles R. Hodge, from Mitchell & Hatheway; The Church as a Theatrical Manager, a capital satire from A. Williams & Co., Boston; Is Fairness in Religious Controversy Impossible? by Rev. O. S. Prescott, Philadelphia; and catalogues of Kemper Hall, Kenosha, Wis., and of the Episcopal High School, Alexandria, Va. Harper's Magazine and Sunday Afternoon for March, are also at hand, and both full of good things.

A correspondent in *The Appeal* seems to be in great trouble because one of the Bishops of the Reformed Church in England, who has seceded, will not turn over the trust funds in his hands, but takes them with him to help build up his newer sect. We trust the communication will receive attention by the Reformed in Illinois, and it may lead to a quickened conscience. It is

difficult not to share the indignant eloquence of the writer against such shameless breach of trust in any who profess and call themselves Christians.

OUR CINCINNATI LETTER.

CINCINNATI, February 27, 1879.

The Lenten season was fully inaugurated on Ash Wednesday by the usual services in all of the Episcopal Churches in the city. For the season, a programme of union services has been agreed upon by the three principal churches in the heart of the city, at 9 o'clock, A. M., and 4 o'clock, P. M.; alternating daily, at Christ Church, and St. John's Church; and daily at St. Paul's, at 11½ o'clock, A. M. On Thursday evenings at 7½ o'clock, sermons will be preached as follows: At St. John's Church, February 27, by Bishop Jaggar, "The Obligations of Church-Members to their own Church."

March 6, by Rev. Samuel Benedict, D. D., "Conversion."

March 13, by Rev. I. N. Stanger, "The Dying Thief."

March 20, by Rev. Edward Rowland.

March 27, by Rev. G. H. Kinsolving, "The Christian's Separation from the World."

April 3, by Rev. W. M. Pettis, "Temptation."

The unfortunate financial difficulties of Archbishop Purcell, of the Roman Catholic Church, continue to attract attention, and grows in interest, as the apparent amount of the indebtedness increases. The Trustees, who are endeavoring to ascertain the true condition of affairs by enrolling the notes as presented (no record or account-books ever having been kept), have not yet completed their labors; but it is now understood that the aggregate indebtedness will amount to four millions of dollars or more. This is really ten times the amount first estimated. For years, it has been known that the Archbishop always had plenty of money to pick up bargains in eligible pieces of property; or a Protestant Church, if it had to be sold. It was generally supposed by Protestants that his fund was the result of well-devised, systematic contributions by the poor as well as rich members. It appears, now, to have been by *loans*. If all drew interest, and it was compounded, it may yet be very uncertain to what number of millions the debt will finally foot up. The situation is regarded as very serious; and what the final result may be to the creditors, and to the church, cannot now be foretold. The venerable Archbishop, who, from the time of his installation as Bishop here, in 1833, has always been esteemed, has now the earnest sympathy of all our citizens. No one imputes to him either fraud, or improper, or even personal use of the money. Creditors, however, are importunate and clamorous; and with many, their hard earnings are gone when age and widowhood make the money particularly necessary.

Last week a conference of priests was held at the Cathedral, to consider the situation, and devise means for relief. Besides solicitations of contributions, it was determined to have a lottery on a large scale, and a committee was appointed to obtain necessary legislation, and to make required arrangements. As the constitution and laws of Ohio prohibit lotteries, it may be questioned if this settled policy of the State will be set aside, even for a church which has so large a membership, and wields so powerful

an influence in the metropolitan city of the State.

It is said that the German Roman Catholics of the city are disposed to stand off from the Archbishop (who is an Irishman,) in his financial troubles. He has, however, publicly denied all want of sympathy by them. Their priests also deny the charge, but say, that the Germans, having paid for their churches, are not willing to have them sacrificed for other's debts, and want to know the exact situation before they contribute money.

Excuse this long statement of this unfortunate affair. While we may pity the R. C. Church and its creditors, Protestants may learn a lesson, and be thankful that our system does not encourage such banking and indebtedness, even if some of our churches are loaded with debts for building, etc.

By the way, speaking of lotteries and other means of raising money for Church purposes, reminds me that this week an operetta of "H. M. S. Pinafore," was profitably performed by an amateur company, in one of the theaters, for a Unitarian Church. And last week, a tableaux and chess tournament was exhibited in the same theater, for benefit of the young Reformed Episcopal Church; but the evening being unpropitious it did not pay expenses.

CINCINNATUS.

February 21, 1879.

TO THE LIVING CHURCH:

I cannot admit the suggestion made in his recent work on "The English Church," by a celebrated Oxford man, that St. Paul went toward the West, only so far as Spain.

Clement, Bishop of Rome, about 70 A. D., says that St. Paul preached to the *utmost* bounds of the West.

Again, classic usage interprets "extreme parts of the West," "Western Islands," etc., to mean Britain.

1. Plutarch says (*v. Cæsar*) that Cæsar went as far as the Western Ocean, *i. e.*, that between Gaul and Britain.

2. Tacitus, when he would speak of the Britons, says "they of the utmost bounds of the West."

3. Greek geographers speak of the Britons in the same way.

4. Horace calls the Britons "the remotest people of the world."

5. Arnobius, describing the Britons, calls them "those of the Western parts."

It may be indifferent whether St. Paul, St. Peter, St. Philip, or Joseph of Arimathea, carried the Gospel and the Church to Britain. So it may be whether Columbus or Vespuccius, or Cabot, discovered America, but, for all that, one can't help thinking that there was only one first person to do so, and I, for one, vote for St. Paul. Yours,

LECTOR.

ONLY PRAYERS.

Such was the response of a sexton standing at the door of a church to a passer-by, who asked what was going on within. It was on a week-day, and probably there was not much demand for the official's presence about the door, as strangers could easily seat themselves in any of the pews likely to be vacant. One wonders why he should have been there instead of taking rest for body and soul within, while uniting in the service. It is to be feared that, like his superiors in office, he had felt too much the

force of the tendency in poor human nature to be satisfied with being an assistant to the religion and devotion of others.

"Only Prayers!" Like the sexton, there are very many who show that they have a very moderate appreciation of the duty and privilege of meeting together for this purpose. The exposition of the word and earnest exhortation to duty is a most important part of public service; but there are occasions when the minister finds it expedient and even necessary to dispense with these. Besides the warm season, there are other times when, for some cause, he feels that he cannot speak to the people to their edification. Why should he or the congregation look with little interest upon the use of the morning or evening prayer exclusively? "Only prayers!" indeed. Why, in what a condition are we spiritually, if we do not find it good to join even with a few in listening to God's word read; in repeating the Psalms of David, and in offering up our thanksgivings and our prayers for ourselves and for all the world, in those consecrated forms. We ought not to dispense the worship, which in Christian assemblies and elsewhere, is offering to God in other ways; but Churchmen have reason to reflect with satisfaction on the amount of intelligent and earnest piety, which in our own and other lands, has been sustained and nurtured by the habitual use of the Book of Common Prayer, and it is unworthy of them to neglect the open door of the sanctuary, whether at the seaside or the mountain resort, or at their own homes, "it is only prayers."—*Southern Churchman*.

At any rate never let us be ashamed of that word which is so often urged against us as a very watchword of disunion; never let us shrink from speaking of our Church as *Protestant*. Catholic it is in its faith and principles—Protestant in its attitude to false teaching and doctrinal error. Are we to be told that it is merely a negative word? Is this to be a reproach to us? Is not one of the holiest titles of the universal Church a negative title? Is not the whole Church of Christ a militant Church? Militant against sin, the world and the devil, even as our own branch of that Church is Protestant—Protestant against perversion and corruption. God forbid that we should ever be tempted to disown the attitude which jealousy for the honor of our dear Lord compelled us to assume. God forbid that our Church should ever merge her honorable and distinctive title in the dangerous and disloyal acquiescences of doctrinal compromise!—*Bishop Ellicott*.

FAITH.—The confiding public goes to sleep in a railroad-car as quietly as at home. This quietness involves a faith immeasurably greater than is required to accept the Redeemer. It requires confidence in the engineer, whom we never saw, and of whom we only know that he belongs to a class many of whom are given to drinking. It requires confidence in every other engineer and conductor that may be running any freight or gravel train at the time. It requires confidence that these men, who must support a family out of a small salary, have money to secure a perfect time-piece. It requires faith in every old watch on the road. No saint was ever taxed to meet such demands. Why will not men believe God?—*Christian Advocate*.

The Living Church.

CHICAGO, MARCH 8, 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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SOMETHING ABOUT CHURCH PROPERTY.

The insecurity of the Church's tenure of her own property is a matter of profound interest in all, or nearly all, of our Dioceses. The recent decision in the case of Christ Church, Chicago, has shown the danger of our system, when the Church is rent by schism. The enormous mortgage-debts with which churches have been incumbered, show a double danger in another direction. Reckless sales and removals of churches, without regard to their true purpose in the salvation of souls, have shown how the church may be spiritually despoiled while the grandeur of her temples is increased. It is well known that in many places, permanent endowments for church purposes (some of them derived from ante-Revolutionary times) have been shamefully alienated and their proceeds squandered in extravagant current expenses. And (let it be confessed) instances of positive criminality in the administration of church funds, rare as they are, are nevertheless by no means unknown among us, though such instances are generally, and very wisely, kept from public view. It is natural enough that when such dangers are not only possible, but actual, the minds of our people should be exercised upon a subject of such vast importance, and that the whole question of the tenure of church property should be under the present consideration of committees of many of our Dioceses. The uneasiness is widespread, and it is entirely reasonable; for the tenure of much of our Church property is very far from having the security it ought to have. We desire to assist in the consideration of this weighty matter. We are conscious of the existing evil; we sincerely desire to see it remedied; but the remedies hitherto proposed (so far as they have come to our knowledge) seem to us to involve dangers of other evils hardly, if at all, less than the present; so that, until mature deliberation shall devise some better thing

than any yet suggested, it might be safer and wiser if we should

"—rather bear the ills we have
Than fly to others that we know not of."

1. It seems to us, at the outset, to be a suspicious circumstance that nearly all the discussions of this subject that have come before us—even the temperate and instructive article of the Rev. Mr. Hodge, in the January number of *The Church Review*—are largely directed to a setting-forth of the iniquities and deficiencies of our Parochial Vestry System, and of that alone. Everything else is assumed to be all right. Now, we are perfectly ready to concede that our Parochial Vestry System is not ideally perfect, and that, as far as control of Church property is concerned, it unquestionably needs restraint. But, at the same time, it is simply the fact that all the Church property we have, whether parochial or extra-parochial, has been acquired under the free working of the only system that could possibly have prevailed in our Church in this country; that is to say, of the Parochial Vestry System. If it has faults, it cannot be denied that, in the matter of property, it has, on the whole, worked well; and in our zeal to prevent evil, we must be careful how we cut off the agencies of good. There is always a possibility of killing the goose that lays the golden egg; and the members of the Church who are interested in this matter would do well to make sure that in the adoption of measures for the security of Church property, they are not made to play into the hands of the faction in our Church which is working incessantly *per fas et nefas* for the destruction—not at all for the amendment, but for the utter destruction—of our entire parochial system, for the abolition of Vestry corporations, and for the elimination of the laity from active operation in the affairs of the Church. Necessary as additional security of our Church property undoubtedly is, it would be dearly bought at the expense of furthering such a revolution.

2. The remedies hitherto proposed for the undoubted evil seem to us to be crude and dangerous. In some Dioceses, we learn that the plan is for the Bishop alone to hold the title to all Church property; and to this plan we should certainly object for the sake both of the Church and of the Bishop; for the Church's sake, assuredly. With the example of Christ Church, Chicago, before us, how much of the Church property in Kentucky does any one imagine would have been safe, if Bishop Cummins had held the title to it all? With the well-known fact before us that Bishop Ives continued to draw his salary as Bishop of North Carolina for months after he had become a member of the Church of Rome, how much of the Church property in that Diocese does any one fancy would have been safe after he had fallen into the hands of the Jesuits? Apart

from all suggestions of dishonesty, moreover, we desire not to be too clear when we intimate that our actual experience affords us—let us say—one actual instance of a deceased Bishop who handled large sums of Church funds, and held large Church properties, and whose Church accounts were found in an uncommonly queer condition by his ecclesiastical executors. And to leave the examples of our own Church altogether, who would desiderate for our Bishops the possibility of such entanglements as those of the amiable Roman Catholic Archbishop Purcell, of Cincinnati? Neither for the Church nor for the Bishop is such a thing desirable; and yet, if funds and property to the amount of millions (or even less) should concentrate in their hands, the episcopal office would become in our Church, as it is in several Dioceses of the Roman Church in this country, the virtual and autocratic presidency of an Ecclesiastical Banking-House! From such a state of things, and from things that tend to such, good Lord deliver us?

In other Dioceses it is proposed that all Church property shall be held, not by the Bishop, but by Diocesan Trustees. Beyond question, this plan is better than the former; but it is not free from very serious grounds of objection. It is liable to all the objections which might be alleged against the gradual formation of Diocesan Banking-Houses controlled by the Bishop, except the secularization of the Bishop himself. It would create an *imperium in imperio*. Indeed, one of its broadest advantages is precisely that it would do so, by "strengthening the central power of the Diocese." Such a Board of Trustees would soon become formidable, indeed. It would virtually control every subordinate body of the Church; like the mediæval Cathedral Chapter, it would soon be too strong for the Synod; and, with the funded endowments of the entire Diocese under its control, it would practically hold the Bishop in the hollow of its hand. Moreover, it would be altogether likely to become demoralized. Where the carcass is, the eagles gather; and, if a Church Board of Trustees ever comes to have a large amount of funds at its disposal, places on that Board will be sought and gained by men whose object is not service to the Church, but money service to themselves. Until their trust funds should accumulate in considerable amounts, and even afterward, it is conceivable that the affairs of the Board might be conducted with exemplary looseness. We know of one Board of Trustees of Church funds which allowed thousands of dollars to be entirely alienated from the expressed purpose of the donor. We know another which allowed large sums to lie for years in the hands of a Treasurer who was known to be bankrupt. We know a third case in which an institu-

tion of the Church, largely endowed, has been brought to actual bankruptcy by wild mismanagement. We have known of cases in which it has been seriously proposed to lend the accumulated endowment of a Church fund to a Church institution which had inevitable bankruptcy written all over it. It may be very well that we should have some security against maladministration of vestries; but might it not become equally necessary and much more difficult to get security for our property against the maladministration of more pretentious bodies?

3. THE LIVING CHURCH has no pet scheme of its own to propound. Its object is to have this grave matter duly considered in all its aspects, and not from one point of view only. In steering away from Scylla it would not have the Church drive against Charybdis. And there is a Charybdis in the case as well as a Scylla. Let us get back to first principles, and this will speedily become clear. Suppose a case. A. B. is a devout communicant of the Church, who, in dying, loans, say, \$100,000 for the building of a hospital to be maintained under the charge of our Church. Evidently there are two things from which it would be an iniquity that the property so left should be alienated. The one is the care of the sick; the other is the control of the Church. Just so, if say, one thousand persons unite in building a parish church for the worship of Almighty God under the discipline of our Communion, it is equally evident that there are two parties from whom that property can only be alienated by manifest iniquity. The one is the parish, and the other is the Protestant Episcopal Church. It has become clear to us that the latter has been, and, therefore, can again be, unblushingly robbed. But would it, therefore, be wise to ignore the rights of the former? And this, too, while we have a faction among us to whom the very existence of our parishes is an offense, and by whom the extinction of parochial property would be regarded as the first grand step to the extinction of the "hideous" Parochial Vestry System of our Church? Evidently, in all the properties of the Church there are two interests to be protected. Under a right law, no subordinate organization would be able to defraud the Church of her property, and just as little would any representatives of the Church be enabled to defraud the parish or any other party for whose special and peculiar benefit the property has been acquired. Our eyes have been opened to the former danger. Let us see to it that they may not be rudely opened to an equal, or, perhaps, much greater danger in the other.

Griswold College, at Davenport, has a library of 6,000 volumes. It has recently received from Rev. R. C. Mattock, the fifty-five volumes of the Parker Society publications.

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.]

ENGLISH MEN OF LETTERS; Edited by JOHN MORLEY. Hume, by PROFESSOR HUXLEY. 12mo, pp. 206. New York: Harper & Brothers, Publishers. Chicago: For sale by Jansen, McClurg & Co.

This volume of Morley's Series might have been better and more appropriately named. There is very little of Hume in it, hardly anything, indeed, but what the modest author finds he can use as a brief text for a voluminous exposition of the views of Huxley. So, he gives us a good deal of Huxley. Now, with all respect for Huxley, one does not buy a book on Hume for the purpose of learning anything about Huxley at all; and certainly, in a book of 200 pages professedly devoted to Hume, it is somewhat curious to find not Hume but Huxley "writ large" all over, perhaps, three fourths of them. It is not likely to happen, but it would be a curious thing, if a century hence some one should avenge the shade of Hume by publishing a book about Huxley, in which, after the title page, Huxley should be named no more! It would be hardly less amusing if some enterprising John Morley of the future were to issue a series of handy volumes, in 1879, on "The English Scientists of the Nineteenth Century," and if, in a volume entitled "Professor Huxley," the purchaser of the book were to discover that it contained nothing whatever about Professor Huxley as a scientist, but only the pretense of a discussion of his metaphysical philosophy; that is very much the fashion in which our Professor has treated Hume. The new series of Mr. Morley is entitled "English Men of Letters," and it is natural to expect that the several characters chosen will be treated from a literary point of view; the interest centering on their literary life-work, and not on their opinions on matters of religion, science, or technical philosophy. Moreover, it is as a literary man only that the world now cares so much as one straw for David Hume. With the single exception of his famous discussion of miracles, his philosophical writings are almost utterly forgotten. But his History of England still lives; it is by his History alone that he is generally known; and, besides being by far the largest, his History is the most distinctly "literary" of all his works. Will it, then, be credited that of 200 pages, professedly devoted to Hume as an "English Man of Letters," Professor Huxley has given less than one page to Hume's great History, and that most of that small space is a quotation from a letter of Hume himself? "Hume's Life" (plus a good deal of the opinions of Huxley) is pretty badly "done" in about 40 pages. The rest of the book might be called "The Opinions of Professor Huxley on Mental, Moral, and Metaphysical Philosophy, compared in some particulars with those of David Hume—to the great disadvantage of the latter." As a specimen of literary bumpiousness nothing can excel the philosophical critique of the self-complacent Professor. "I am Sir Oracle," runs through the whole of it. To his mind, every opinion he entertains is "obvious," "evident," "cannot be doubted." An opinion which he dislikes, is dismissed with a calm sneer as "rather unsatisfactory." Those whose

opinions he rejects are "rhetorical sciolists," with whom it is absurd to contend. The only men whose opinions of metaphysical truth are worth anything, are, not logicians or philosophers, but—Hear, O Shade of Aristotle!—chemists, and probably apothecaries. "The laboratory is the fore-court of the temple of philosophy; and whoso has not offered sacrifices and undergone purification there, has little chance of admission to the sanctuary." That is to say, a Plato, or an Aristotle, or a David Hume, who has not "offered sacrifices and undergone purification" (whatever that may mean) in the smoky baptism of Huxley's newly consecrated temple is for the future to have no right, and very little chance, to be heard on the subject of philosophy. This is one of the things which the bumpious Professor assumes to be "obvious." It follows, as a matter of course, that when a man does come forth from the laboratorically consecrated temple, having presumably "offered sacrifices, and undergone purification" therein, he is to be considered a competent expositor of metaphysical philosophy, whether he knows anything about it or not. It must be conceded that Professor Huxley's bumpiousness has a dash of self-satisfied impudence about it which is by no means destitute of a certain charm; but sure it is that in the "forecourt of the temple of philosophy," he has not learned modesty. If any student desires to study David Hume as an "English man of letters," he will find absolutely nothing on that subject in this book. But, if he wishes to know what Professor Huxley thinks about the science of things in general, the book will be valuable for that purpose. Occasionally, he will hear that Hume was wrong. How could it be otherwise, poor man? He had never "sacrificed and undergone purification" in the forecourt of Huxley's temple!

THE REIGN OF GOD, NOT "THE REIGN OF LAW." A new Way (and yet very old) to decide the Debate between "Science" and Religious Faith. By THOMAS SCOTT BACON. 16mo, pp. 400. Baltimore: Turnbull Brothers.

We should be more than glad if the work before us seemed likely to realize the expectation of the author. It is written in the most pious spirit, with the very best of purposes, and it gives evidence of ample study and research which are far too seldom found in writers on such subjects. But it abounds with assumptions which, in a controversial work, must, in all fairness, be regarded as begging the questions at issue. The distinction (suggested in the title, and maintained throughout the discussion) of a necessary contrariety between a reign of God and a reign of law, is quite unsound. The reign of God must be a reign of law. It cannot be shown, as the author thinks, that the conception of a reign of law, either involves or tends to an admission of pantheism; and, if it were so, the suggestion of such a consequence would not disprove the fact of the reign of law, if that fact were otherwise satisfactorily established. To the scientific mind, however, the idea of pantheism has but slight terrors, and there are many good Christians, who remember that there was a very noble Christian pantheism preached by an apostle many centuries before the days of Spinoza. Just so, too, when the author bases an argument on the verbal inspiration of Scripture, he evidently forgets that such an argument is absolutely worthless when addressed to the unbeliever,

who denies all inspiration except that of the *Zeit Geist*. And just so, again, it is folly to rail at metaphysics as applied to religion. Religion is connected, one way or another, with everything that can occupy the human mind in science, history or philosophy. To attempt, arbitrarily, to disconnect religion from metaphysics is to attempt the impossible. We should be glad to think otherwise; but we conceive that Mr. Bacon's book will make no scientist a Christian, and will deliver no Christian mind from the perplexities of scientific difficulty. Still, this book will be found to be well worth reading for the facts to which it incidentally refers, and for the thoroughly religious spirit in which it is written.

LENTEN MOSAICS. Square 12mo. Buffalo: Peter Paul & Bro., Publishers and Booksellers. Chicago: For sale by Jansen, McClurg & Co.

Give me a case, says the attorney, and I will tell you the law; give me a brief, says the barrister, and I will plead your cause; give me a text, cries the preacher, and I will make a sermon; *give me a simple subject to think about*, says many a devout soul in Lent, and I will try to meditate upon it. The art of meditative reflection is not easy of acquisition, and nothing is more helpful to one who would acquire it than the suggestion of simple and appropriate themes for exercise. We have here what purports to be a series of such suggestions for the forty-eight days, beginning on Shrove Tuesday and ending on Easter. Each consists of one or more brief texts of Scripture and a stanza of poetry, suggesting some connected spiritual thought which the reader is left to work out for himself. The eight and forty themes for meditation are beautifully printed with rubricated borders, and initial letters on as many cards, and are elegantly bound together with a silken knot in illuminated boards. The mechanical *tout ensemble* is very elegant. As a sample of the contents, we give the Mosaic on page 24:

Who knoweth what is good for man in this life? Eccles., vi, 12.

I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there. Acts, xx, 22.

"So I go on, not knowing;
I would not if I might;
I would rather walk in the dark with God,
Than go alone in the light.
I would rather walk with Him by faith,
Than walk alone by sight."

THE SUNDAY-SCHOOL HYMNAL AND SERVICE BOOK. Edited by CHARLES L. HUTCHINS, Rector of Grace Church, Medford, Mass. Twenty-fourth thousand. Published by the editor, Medford, Mass.

Mr. Hutchins' S. S. Hymnal needs no praise of ours to recommend it. In Sunday schools known to us, it has been in acceptable use for years; and throughout the United States, it has been so extensively adopted that the announcement of a few thousands, more or less, of copies sold has ceased to cause remark. Nevertheless, the present edition is more remarkable than its predecessors in this respect that it has been prepared for use, *not* in this country, but in England and Canada, the canticles being arranged according to the English Prayer-Book, and the pointing of chants being that of "The Cathedral Psalter." It is no slight compliment to Mr. Hutchins that such an edition of his Hymnal should have been called for by Bishops and clergymen of the Canadian Church, and it cannot fail to enhance the

already high appreciation of his work at home. And, by the by, we should like to know when we are to expect Mr. Hutchins' new edition of the Church Hymnal. From all we have heard of it, we incline to think that it will deservedly take the place of all the others now in use.

OUR PHILADELPHIA LETTER.

PHILADELPHIA, Feb. 22, 1879.

Through the kindness of a clerical friend, I have had the opportunity of reading the memoir of the late Dr. Cummins, written by his wife. It is, on the whole, a very painful record, while teeming with proofs of the life-long devotion of the widow, who has sketched his career.

He was a tender-hearted husband and father; a warm friend, an earnest worker, having a certain order of popular talent, and hence, was run after and admired by such as are captivated by what is popularly called oratory.

His entrance into the Church strikes me unfavorably. We read of no careful examination of her claims, of no solemn convictions of duty, as the result of such examination, viz.: that he must abandon a human sect for the Church which is Christ's body. No! he admired the Prayer-book, for which we are much obliged; but he was longing for a "settled home," a thing which must be denied him so long as he patronized Methodism, with its itinerant system.

To quote the memoir: "Love for a settled home, and a high admiration for her Liturgy, led him, a year later, to unite with the Protestant Episcopal Church."

Of course there is the usual talk about sacrifices, the rending of old ties, etc. But, dislike of itinerancy, the having no "local habitation," seems to have settled him in his purpose to abandon Methodism. Place his words side by side with those of good old Dr. Johnson, "the father of Episcopacy" in Connecticut, and mark well the difference. "I had hoped," he says in his diary, "that I had sufficiently satisfied myself of the validity of Presbyterian ordination, under my circumstances. But, alas! I have ever since had growing suspicions that it is not right, and that I am an intruder in the house of God, which, sometimes, I must confess, fills my mind with a great deal of perplexity, and I know not what to do; my case is very unhappy. Oh! that I could either gain satisfaction that I may lawfully proceed in the execution of the ministerial function, or that Providence would make my way plain for the obtaining of Episcopal orders. What course I shall take, I know not. Do Thou, O God, direct my steps; lead and guide me and my friends in Thy way everlasting." And again, "It is with great sorrow of heart that I am forced thus, *by the uneasiness of my conscience*, to be an occasion of so much uneasiness to my dear friends, to my poor people, and, indeed, to the whole colony."—*Dr. Beardley's History, Vol. i, p. 36.*

The pressure upon Dr. Cummins was of a different character, the want of a "local habitation," a "settled home."

After filling several important positions with great credit, he was, in an evil hour, called to be the assistant to our venerable Presiding Bishop. We date, from that hour, the declining career which culminated in a shameful schism.

He found the Church in Kentucky very weak. Apart from certain cities, the entire

Diocese was missionary ground, and not of the most inviting character. He says:

"Outside of Louisville, Lexington and two or three towns on the Ohio River, the Church scarcely exists."

Then, too, Bishop Smith was at the helm, and did not contemplate abandoning the ship. There have been cases, doubtless, where a subordinate position has been accepted with the prospect that, ere long, death might lay the superior low; or, if surviving, that he might be retired—be shelved. If any such dream was indulged in in this case, it was to be a dream only. The Diocese looked to Bishop Smith as its head and ruler. A little before the General Convention of 1868, there seems to have been a general disposition to put Dr. Cummins forward as the leader of the party who should assault the Prayer-book, and demand certain changes. He was given to understand by some, that he would have a large following, not only in the projected assault, but, if defeated, in the establishment of a Reformed Church. They were signally defeated. To use his own words, "the Convention shut the door in their face." They fared no better in 1871.

Very soon after this, we see two influences at work. Some, and they mostly of the "junior order," goaded their leader on, even to desperate lengths; others, such as Bishop Smith, McIlvaine, Lee and Bedell, apparently shocked at the indiscretion shown, were seeking to apply the check-rein, much to the annoyance of the impulsive.

Let us turn once more, for a moment, to Kentucky, where, as Dr. Cummins constantly deplored, "he had no judicial authority."

In 1872, the Diocesan Convention gave permission to Bishop Smith to reside at the Eastward, the better to enable him to fulfill his duties as presiding Bishop. But they refused to allow that the administration of the Diocese should be committed to Dr. Cummins. The condition on which Bishop Smith was granted a removal was "that he should retain ALL authority." On which Mrs. Cummins comments thus;

"Bishop Cummins, while doing all the work of the Diocese, had no authority to forbid, or even to remonstrate against practices to which his whole soul was conscientiously opposed."

His eyes were now opened to the fact that, in addition to the weakness of the Diocese, his course in the General Convention and in reference to some other matters, had started a very powerful opposition, which he encountered painfully, and at every turn.

But all this while he was plied with the most fawning letters. "Renown awaited him if he would only take the lead of the malcontents; he would prove 'another Moses;' be the noted founder of a new and pure Church."

Mightier intellects than his have yielded under such a pressure; and here, we think, is to be found the secret of that rash act which shall send down his name to posterity as a disturber of the Church's peace, who went out from us, because never really of us.

That he was sadly deceived in regard to many who stayed behind, and coolly threw the declaration of their severance from him in his face, is probably only too true. He is not the only one who has been duped by loud boastings. For such treatment he may deserve our pity.

That Dr. Cummins was no theologian is painfully apparent from his weak attempts to

treat on the doctrine of the two great Sacraments. The book will do great good if only taken by our masters in Israel, as a sad commentary upon two apostolic injunctions.

"Lay hands suddenly on no man."

"Not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. NEMO.

Communications.

PROFESSOR LIGHTFOOT'S CONGREGATIONALISM.

TO THE LIVING CHURCH:

Professor J. B. Lightfoot, of Cambridge, England, appends to his Commentary on St. Paul's Epistle to the Philippians a dissertation on the Christian Ministry.

From this dissertation we copy a few sentences.

The sacerdotal system of the Old Testament possessed one important characteristic, which deserves especial notice. The priestly tribe held their peculiar relation to God only as the *representatives* of the whole nation. As *delegates* of the people, they offered sacrifice and made atonement. The whole community is regarded as "a kingdom of priests," "a holy nation." When the sons of Levi are set apart, their consecration is distinctly stated to be due under the divine guidance, not to any inherent sanctity, or to any caste privilege, but to an act of delegation on the part of the entire people. The Levites are, so to speak, ordained by the whole congregation. "The children of Israel," it is said, "shall put their hands upon the Levites." The nation thus deputed to a single tribe the priestly functions which belong properly to itself as a whole.

The Christian idea, therefore, was the restitution of this immediate and direct relation with God, which was partly suspended but not abolished by the appointment of a sacerdotal tribe. (Num., viii, 10.)

The Levitical priesthood, like the Mosaic Law, had served its temporary purpose. The period of childhood had passed, and the Church of God was now arrived at mature age. The covenant people resumed their sacerdotal functions. But the privileges of the covenant were no longer confined to the limits of a single nation. Every member of the human family was *potentially* a member of the Church, and, as such, a priest of God (pp. 180, 181).

There must be vital mistakes in these strong assertions of Prof. Lightfoot.

He affirms that the priesthood among the Israelites was *human* in its origin. On the contrary, St. Paul insists, that the Aaronic priesthood was the *sole* appointment of Jehovah Himself. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."*

In direct opposition to St. Paul does Prof. Lightfoot thus place himself. Are we able to discover the exegetical and argumentative process by which he reaches this antagonistic position?

The process is manifold. We will attempt to unfold it.

I. First of all, Prof. Lightfoot *assumes* that "the whole community is 'a kingdom of priests,' 'a holy nation.'" (Heb., v, 4.)

What is the Bible fact? "The whole community" of the children of Israel was *never, literally*, "a holy nation," much less "a kingdom of priests." Even in a *figurative* sense the holiness of the Israelites and their sacerdotal character were never *actual*, but only *conditional*, and in the *intention* of God.

As proof of this, nothing can be clearer and more positive than His own words: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure

unto me; ye shall be unto me a kingdom of priests, and a holy nation."*

In this passage, the *figurative* word "treasure" proves that the expressions, "kingdom of priests," and "holy nation," are also *figurative*. In these words of Jehovah, there is no description of *realities*.

But even these *figurative* and *conditional* relations to Him never became *actualities*. The subsequent history of the twelve tribes furnishes the irrefutable and mournful evidence.

Moses is one witness: "Ye have been rebellious against the Lord from the day that I knew you."†

God Himself is another witness: "Ye have robbed Me, even this *whole nation*."‡

Farther demonstration is unnecessary that Prof. Lightfoot's assumption of the national holiness and priestly office of all the Israelitish tribes is absolutely without the slightest foundation.

II. In the second place, Prof. Lightfoot misunderstands and misrepresents this command of the Lord, "The children of Israel shall put their hands upon the Levites."

"Put hands upon" *sounds*, indeed, to our Christian ears like ordination. But we must not permit ourselves to be deceived by mere sound.

For five insuperable reasons, the laying of their hands by the children of Israel upon the Levites could not have been an ordination.

1. The whole community of the Israelites were not priests. This we have just proved. Not possessing priestly power, they could not confer this power upon the Levites.

2. The Levites themselves were never priests. Moses, in his rebuke of Korah, himself a Levite, distinguishes very broadly between the *Levitical service* and the *Aaronic priesthood*. "Ye sons of Levi, separated from the congregation of Israel to do the service of the tabernacle of the Lord, seek ye the *priesthood* also?"†

3. The Aaronic priests were not appointed either by the people or by the Levites, but solely by *God Himself*. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."‡

4. Nowhere in the Old Testament does the laying-on of hands appoint to the priestly office.

Only in five places in the Old Testament does the expression connected with *persons* occur. In three of them (Lev., xxiv, 14; Neh., xiii, 21; Esther, iii, 3), personal violence is intended. The other two places are Lev., xvi, 21, and Num., viii, 10; the text Prof. Lightfoot adduces (1) Num., viii, 10; (2) Num., xvi, 9, 10; (3) Heb., v, 4, to prove lay ordination.

Thus, the only place remaining which can determine the meaning of Prof. Lightfoot's text, Num., viii, 10, is Lev., xvi, 21. The meaning of laying-on of hands in Lev., xvi, 21, must, then, be the meaning of the expression in Num., viii, 10. If Lev., xvi, 21, does not decide the meaning of Num., viii, 10, the place has no meaning.

We copy the decisive words of Lev., xvi, 21: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat."

In Lev., xvi, 21, the act of laying-on of

hands is the *transference of the guilt of the children of Israel to the scape-goat*.

The fifth insuperable reason may now be added why Prof. Lightfoot's text, Num., viii, 10, cannot prove ordination.

5. Num., viii, 10, does itself describe *transference of guilt*. Lev., xvi, 21, *compels* Num., viii, 10, to give this exclusive sense.

In the sacrificial system appointed by God, transference of guilt is threefold: (a) Of the people to the Levites, Num., viii, 10, xviii, 23. "The Levites bear the iniquities of the children of Israel."

(b) Of the Levites to the animal sacrifices, Num., viii, 12: "The Levites shall lay their hands upon the heads of the bullocks, to make an atonement for the Levites."

(c) Of the animal sacrifices to "the Lamb slain from the foundation of the world" (Rev., xiii, 8).

III. Prof. Lightfoot's attempt to create lay priesthood and lay ordination in the Christian Church is equally unsuccessful with his abortive efforts in the Mosaic dispensation.

According to him, "every member of the Church is a priest of God."

His statements and allusions do not establish this assertion.

1. Lay priesthood in the Christian Church cannot be proved by lay priesthood in the Israelitish Church, since the children of Israel, as a body, *never* were priests.

2. The *figurative* language of St. Peter* and of St. John†, to which Prof. Lightfoot refers‡, to prove lay priesthood, is in the same degree impotent and worthless. If all Christians are *literally* "priests," then are all Christians *literally* "kings." (§). This impossibility no one will maintain.

When Prof. Lightfoot revises his dissertation on the Christian Ministry, we hope he will *distinguish between facts and figures*.

HOPKINTON, R. I., Feb. 20, 1879.

TO THE LIVING CHURCH:

The *Christian Union*, in its issue of February 12, has invited its readers to laugh at Bishop Vail for his attempt to draw the children of the Great Shepherd into one fold, in unity and in love; and this by a simple contrast of numbers, intended to show how few are the followers of the Protestant Episcopal Church in comparison to the countless sects in the world. As if that had anything to do with the merits of the great question, and then I quote, "If Dr. Vail will read John, x, 16, in the English version, he will see this idea of Church unity set forth by the translators of a King in a narrow age; and then if he will read the same passage in his Greek Testament, he will find the idea of Church unity set forth by the King himself, in the age in which the Church began."

Will the editors of THE LIVING CHURCH please take up this subject, and give its readers an exact translation of this passage from the Greek Testament, and tell us how far the English version has wandered from the true meaning of the Greek text.

If we are in the wilderness, help to lead us out.

Yours respectfully,

A LAYMAN.

[It is somewhat curious that a religious paper, professedly published in the interest of "Christian Union," should invite its readers to laugh at any honest effort to promote *Christian unity*; and it is, certainly,

(*) Exodus, xix, 5, 6.

(*) Exodus, xix, 5, 6.

(†) Mal., iii, 9.

(†) Deut., ix, 24

(*) 1 Peter, ii, 9.

(†) Rev., 1, 6.

(‡) p. 183.

(§) Rev. 1, 6.

in bad taste to attempt to ridicule such an effort when made by a venerable man, eminent for learning and piety, as well as for his office in the Church of God. Is it, perhaps, just possible that the Christian union of our able cotemporary is something radically different from the Christian unity desired by Bishop Vail? However that may be, the reference of the *Christian Union* to the original Greek of John, x, 16, is certainly ill-advised if the purpose is to make light either of the corporate unity of Christ's Church, or of the visible union of Christ's people.

The translation called for by our correspondent, differs in but one word from that of the authorized version. The latter says, "There shall be one *fold*, one Shepherd. It should be "one *flock*, one Shepherd." Now, having made this correction, let us see what is to be learned from the whole saying about which the *Christian Union* makes such a mystery. Our Saviour says:

"Other sheep I have which are not of this fold." Is this separation of the sheep according to His will? That is the question to be answered, and the next words answer it very plainly: "Them also I must bring."

The Greek word used for "must" is fully as strong as its English equivalent. It implies obligation, duty, necessity. If, therefore, the sheep of Christ are separated from each other, so far is their separation from pleasing Him that it imposes on Him a divine necessity of gathering them together. And the true sheep of Christ are not unmindful of His call to unity, for "they shall hear My voice," He says; and then when they are gathered all together to Himself and to each other, then "there shall be one flock, one Shepherd." On the whole, we fancy that the writer in the *Christian Union* is neither the profound Greek scholar nor the broad-minded man that his mysterious reference to the Greek infirmities of a narrow age are evidently intended to suggest to his readers

Our correspondent may be easy. Bishop Vail is likely to be able to survive several such attacks.—EDITORS.]

The Fireside.

INTO THE WILDERNESS.

With bare and empty hands and naked feet,
And ashes falling from my loosened hair,
And trailing robes of sackcloth, I retreat
Into the wilderness, to hide me there.

But solitude eludes my eager chase;
That unseen, fearful Thing is with me still;
The tireless feet with mine keep even pace,
The false, seductive words my senses thrill.

The leprosy of sin is on my soul,
"Unclean, unclean," is all my voice can cry.
Sweet Jordan waters, have ye ceased to roll?
A viler than the Syrian draweth nigh.

Thou who didst walk the desert long ago,
Point out the path Thy blessed feet have trod;
Help me all other helping to forego,
Sustain me with the "every word of God,"

A manna sweeter than the angels' food,
More purifying than refiner's fire.
A hyssop dipped in Thy atoning blood,
A life of faith, a death to vain desire.

SOUTH GROVE, Ill.

S. C.

A STORY FOR LENT.

CHAPTER I.

"Once more the solemn season calls
A holy fast to keep."

"What do you suppose Mrs. Andrews wants me to come to her house Saturday

afternoon for?" asked Ada Robinson, as she, with a group of girls, was walking home from church, the Sunday before Lent.

"I haven't the least idea," said Fannie Ellis.

"Shall you go to church Wednesday?" inquired Alice Dunning.

"No, I can't for one," replied Susy Whitney. "My mother is willing I should go to the Episcopal Sunday school, for we get such nice books and papers, and they have the best Christmas-trees in town, to say nothing of the Easter celebration, which the other churches don't have at all; but she doesn't want me to go to church too much or keep fasts. She thinks it makes a young girl too sober, and school is the best place for me until I shall be old enough to go into society; but I shall go to Mrs. Andrews', for mother likes me to visit at the rectory; she says she is so refined, it is a benefit to be under her influence, and then, there is no school on Saturday. Shall you go, Alice?"

"O yes," replied she; "I belong to St. Catharine's, you know, and Miss Simpson would report me to the Bishop if I stayed away from church service or church work, whenever or wherever it might be. I must confess I rather dread Lent, for it is kept so very strictly at the Hall."

"How do you mean?" asked Fanny, who, being a late comer to the Church boarding-school for girls, already mentioned, knew nothing of its routine. "We have Irish servants at home who won't touch meat on Friday, so we have fish instead, and we all look forward to the Friday dinner with a good deal of interest, for we like fish so much. But mamma says it isn't real fasting to go without one kind of food and make it up from another. And in Lent, I know the price of eggs goes up, because the Irish people use them instead of meat. Is that the way they do at St. Catharines?"

"Not by any means," replied Alice, who was an old resident at the Hall; "you will see for yourself, in a few days, that there is no sham about fasting there."

"I mean to go to church every time there is service," said Ada; "for I want to know more about the Episcopal Church. I have an aunt and two cousins in Connecticut—Sally and Katy Williams—you know them, Susy; they were here last summer, and they are just the loveliest people; and they were confirmed last spring, and I want to learn all I can so as to be as nice as they are."

They now separated, each to her own home. St. Catharine's Hall was a flourishing day and boarding school, situated on a hill overlooking the broad river which separated the town in two parts. "Over the bridge" were the stores, church and railroad station, and on this side were the Arsenal and many fine residences. Alice had been at the Hall five years, having been placed there by her guardian when only ten years of age, and was much more like a child than a pupil to the excellent Principal, Miss Simpson, and, being a truthful, straightforward girl, was allowed more freedom than was accorded the average scholar.

The parish was considered a difficult one, and had suffered much from frequent changes of pastors, and long intervals of no pastor at all, until the arrival, at Christmas, of Mr. Andrews, with his sweet, pretty wife and baby. They had taken possession of the commodious rectory, in the same inclosure with the church and church-yard,

"wherein the folk of dreamland lie," with the full purpose of making the desert blossom as the rose. But the way was thorny, and they soon found that they must wait with patience for the fruit of their sowing. First the blade, then the ear, and then perhaps for them there might be no full corn.

Mrs. Andrews had undertaken, as her Lenten work, the instruction of her Sunday-school class in the real use and meaning of this solemn season, and, as an aid thereto, appointed the Saturday afternoons, for stated meetings at her house.

Mr. Andrews had urged the congregation to give up their business and pleasure, and be present at the Ash-Wednesday services, that they might lose nothing of the blessing which would be given to all who sought it. But the bells of St. Mark's called but a scanty congregation within its doors, and it was mostly made up of faithful women. Very few of the sterner sex could take time from their secular affairs to confess their sins and turn unto the Lord their God.

The seats reserved for the *kittens*, as the members of the school were sometimes called, were filled, and conspicuous among the pupils were our friends, Alice Dunning and Fanny Ellis. Breakfast at the school had been very light, and this fact had put Fanny into a bad humor. She was not fond of being crossed in any way, and being the only child of wealthy parents, was accustomed to have every whim consulted.

Miss Simpson had explained to the young ladies at breakfast, that during Lent the table would be provided with nutritious food bountifully, but that luxuries would be dispensed with, and she hoped each and all would concur heartily in the arrangements and be willing to make the sacrifice.

"I don't see how going without beefsteak for breakfast is going to make everybody better," grumbled Fanny. "I know I feel much more amicable when I have something good to eat. I didn't know anybody really *fasted* nowadays. Fast-day at home is a regular holiday. The theaters are all open, the stores closed and all sorts of entertainments are going on."

"I think myself it's rather dull," returned Alice; "but then, I'm used to it, we do it every year, and I say to myself, 'it's only six weeks, and I can stand that.'"

Ada Robinson was there, too, anxious and thoughtful. The solemn service touched her sensibilities, and she joined heart and soul in it, especially in the petition, "Turn Thou us," etc. Mr. Andrews made an earnest appeal to the little flock to put away all worldly amusements and thoughts as far as possible consistent with fulfilling their duties, during this solemn season, that at the end of it they might find themselves on a higher spiritual plane than at the beginning; to turn to the Lord in weeping, fasting and praying, that by thorough self-examination and worthy lamentation for sin, they might obtain perfect remission and forgiveness. And, following our Saviour's example, who was our pattern in all things, in keeping the forty days' fast, and using such abstinence that our flesh being subdued to the Spirit, we might obey His godly motions in righteousness and true holiness to His honor and glory. He wished each, none were too young, to give up some special pleasure, and give the product, thus saved, as an Easter offering, if it resulted in money. If it was added time, give it to prayer and devotion. "Render to Cæsar the things that

are Cæsar's, and to God the things which are His."

The solemnity of the service, the wail of the Dies Iræ:

"Seeking me Thy worn feet hasted,
On the cross Thy sore death tasted;
Let such travail not be wasted."

The old Litany hymn, sung by the congregation on bended knee; the earnest exhortation of the clergyman, all made a deep impression upon the young people—and the old saying, "he that came to scoff, remained to pray," was almost literally fulfilled. Fanny Ellis, who came to the service in so unfitting a frame of mind, returned to school with the conviction that, if one only did it aright, there must be unending good in fasting.

"I don't see how I am going to fast," she said to Alice in the afternoon; "I mean in the way of denying myself. Miss Simpson does it all for us. She makes us go without luxuries, and forbids our going to any place of amusement, and compels us to go to church. Papa will give me money, if I ask him, but that won't carry out Mr. Andrews' idea of making the offering of the product of self-denial. Miss Simpson must have a large offering, for the term-bills are no smaller at this time."

"Let's ask Mrs. Andrews," said Alice. "She will know all about it."

Saturday afternoon found the girls composing Mrs. Andrews' class, promptly presenting themselves at the rectory, curious to know for what they were assembled.

The lady brought out a quantity of red flannel already cut into garments for young children, and distributed it among them. Telling them she had calculated on their assistance without consulting them beforehand, and asking them to take what she proposed as their Lenten work.

"A deserving man in the parish has been severely injured, so he can't work for several weeks. His wife has been ill for some time, and she has five small children, one a babe in her arms. In general, they are not objects of charity; but, just now, the woman has to spend all her time in caring for her husband, and the little ones have not necessary clothing, and there are no wages coming in to buy material with. I thought you perhaps would like to take this family under your care for the present."

The girls all assented eagerly to her plan, and soon were busily engaged in manufacturing the underclothing put in their hands, talking as fast as their fingers were sewing.

Mrs. Andrews' noticed the thoughtful look on Fanny's face, and knowing she was a stranger, engaged her in conversation about her home. Fanny, coloring suddenly, said, as if afraid of losing her courage, "May I ask you a question? I was at church Ash Wednesday, and for the first time heard what your Church has to say about fasting, and I would like to know what I can do. Miss Simpson does it all for the girls, and I don't know how I can deny myself in anything."

"Don't you have any spending money?" inquired Mrs. Andrews.

"O yes," replied the girl; "papa gives me a dollar a week to spend as I please, and I wish to give part of it for this family you spoke of to-day."

"What do you do with the rest?" pursued the lady.

"Most of it goes to the old woman who lives at the end of the bridge. We have

to pass by every time we come to town, and all the girls patronize her."

"It seems to me," said the Rector's wife, "You have found a way of denying yourself very speedily."

"I expected you would tell me some great way to do it, and this seems very simple," answered Fanny; "but of course I will do it."

"I've no doubt you will find it hard," said the lady; "but remember denying yourself in lawful things will make you stronger to deny yourself in unlawful."

At 5 o'clock, they put away their work, and, after singing some of the Lenten hymns, separated to meet on the succeeding Saturdays during the season. E. M. T.

(To be continued.)

DAILY CONSECRATION.

It is not that the act of consecration has to be made over and over again, but that we are to regard it as of unceasing and binding obligation—and of unending and glad-some privilege as well—all our lives. It is but the work of a moment to unite a man and woman in the covenant of marriage, but in the force of that vow they walk together until death separates them. If there are moments of estrangement followed by reconciliation, they do not find it necessary to have the marriage ceremony again performed, but, recognizing the fact that the obligations assumed on the wedding-day have never ceased for a moment, they forgive each other their mutual lapses, and never regard themselves as anything but husband and wife. In the covenant relations entered into with our Heavenly Father at consecration, we assume like obligations. If any lapses occur, they are all on our side. Let us at once confess them and seek forgiveness, and never allow ourselves to imagine that our vows have ceased to be binding, or that all is lost because by some fault of our own a temporary cloud has come between us and the face of our Beloved. Sink into self-nothingness and self-abnegation, and continually say, "Not as I will, but as Thou wilt." As ye have received Christ Jesus the Lord in entire surrender, so walk ye in Him.—*Christian Worker.*

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Yours respectfully,

FRANCIS H. ATKINS,

A. A. Surgeon.

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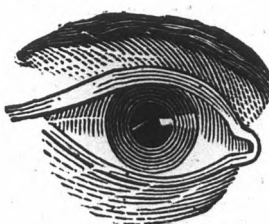
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