

# The Living Church.

Vol. I.]

CHICAGO, APRIL 5, 1879.

[No. 23.]

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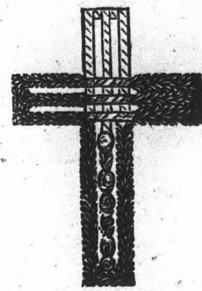
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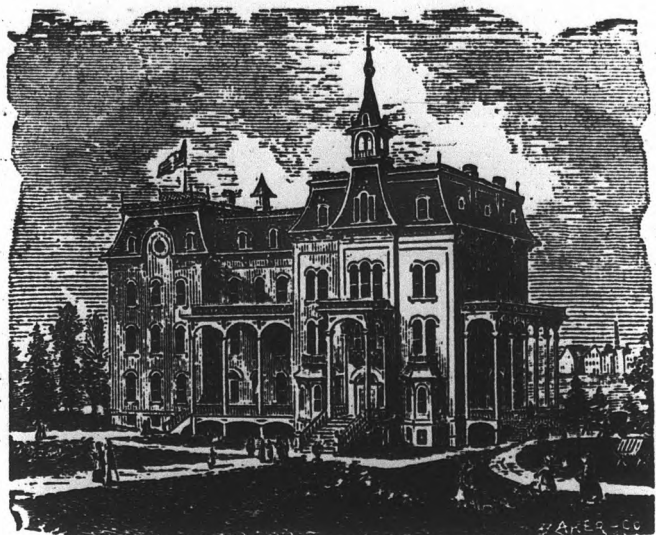
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# The Living Church.

CHICAGO, APRIL 5, 1879.

## News and Notes.

### ABROAD.

Grave complications have arisen in Eastern Roumelia, which may justify the continued occupation of that Province by the Russians after all. As the next move in the irrepressible conflict between the Muscovite and the Turk will depend upon the questions which are thus raised, it will be of interest to briefly summarize the actual condition of affairs. The Treaty of Berlin provided that all that portion of Bulgaria which lies north of the Balkans should be erected into an independent principality to be governed by a Prince chosen by an assembly of notables convened for that purpose. That portion of Bulgaria south of the Balkans, however, was not to be erected into a principality, nor to share the independence of the first-named Province, but was merely to be re-organized as a dependency of the Ottoman Empire under the supervision of a Commission representing the principal powers, who were to secure certain reforms of internal administration without annulling or neutralizing the sovereign authority of the Porte. According to Article 19 of the Berlin Treaty, a part of the Russian army of occupation was permitted to remain in the Province until the 2d of May proximo, and was in the mean time to preserve order while the Roumelian Commission should be engaged in the work of organizing and pacifying the country. This attempt to separate the Bulgarians of this Province from their fellow Bulgarians north of the Balkans, excited deep discontent, which Russia did not fail to keep alive. Russia also resented it bitterly, since it was obviously designed to rob her of the best fruits of her victory, and to make the Balkans the northern wall of the Turkish Empire. Consequently, the Roumelian Bulgars have been agitating, incessantly, for union with Bulgaria, and sent representatives to the assembly of notables at Tirnova, demanding that the question of the annexation of Roumelia should be determined before a Prince should be elected. So great has the excitement been that a state of siege has virtually existed in the Province for weeks. The Turks have occupied every position abandoned by the Russians, in force, and the Bulgars have been drilling incessantly, it being said that there are now seventy thousand of them ready at a moment's notice to fly to arms. Apparently nothing but the presence of the Russians has kept the hostile parties from armed conflict. Last week, Count Schouvaloff repaired

to Berlin to represent the gravity of the situation, and to ask the support of Germany for a new Congress to settle the issues that have arisen in this way. Prince Bismarck is said to have replied that the Berlin Treaty must first be carried out. Now the Roumelian Commission represents that the execution of Article 19 of the Berlin Treaty will be impossible; and that unless the Russians are allowed to remain to keep the peace, there must be a joint-occupation of the disturbed territory by the other powers. Such joint-occupation, it seems, has already been agreed upon, but the question as to what powers shall furnish contingents for this purpose is an embarrassing one. Germany and France both positively decline, having quite enough to do to watch one another across the Rhine, and along the borders of the Low Countries. England and Austria are jointly agreed that Russian interest must be excluded from the south of the Balkans; but England has her hands full just now in other quarters of the world, and hardly has more troops to spare for police-duty in Turkey. She dare not trust it all to Austria, however, lest the House of Hapsburg should be unduly aggrandized; and Italy has certain susceptibilities which would be wounded by an exclusive Austrian occupation. In a word, the situation is exceedingly critical, and will doubtless continue so until the unappeasable antagonisms which lie beneath it are fought out on the field of battle. Such an arbitrament may be postponed for a little while, but it cannot be averted.

—ANOTHER unappeasable antagonism to be fought out is that between the Greek race and the "malignant and turbaned Turk," who has so long and so wantonly oppressed them. No doubt, very much of the romantic sympathy which is easily extended to the Greeks is modified if not actually withdrawn upon a closer acquaintance with their real character. Before the Turks crossed the Hellespont, the Greeks were a corrupt and demoralized people; and centuries of oppression by the Moslem have still further degraded them. But since the achievement of their independence by a small portion of the Greek people and the erection of a part of their ancient country into an independent kingdom, their progress has been steady and rapid, until at last they deserve the respect as well as the sympathy of the civilized world. Now that they are so far emancipated and trained for independence, their ethnical hopes and affinities have asserted themselves, and the dreams and aspirations of Panhellenism have become an important factor in the problems which

make up the Eastern Question. North of the present boundary of Greece there is a large and fertile country which is inhabited for the most part by a pure Greek race. Macedonia and Epirus belong to Greece by a bond which cannot be severed except in the obliteration of all traditions and the destruction of the Greek inhabitants. Unfortunately, however, the question of the rectification of the northern boundary of Greece was left open by the Berlin Treaty, and ever since it has been the source of dangerous agitation. Naturally enough, the Porte and the Government at Athens can come to no agreement, since the Greeks must demand what, if conceded, would well-nigh extinguish all Turkish power in Europe; and, hardly less necessarily, England was compelled to modify her traditional advocacy of Greek claims, since events have made it incompatible with her alliance with the Porte. It seems now that France is about to take up the romantic part that England has thus laid down. M. Waddington is already actively engaged in rehearsing his *role*, and the French Republic will doubtless soon begin to attitudinize as the patron of Panhellenism. It is to be hoped, however, that the Greeks of Macedonia and Epirus will not postpone their plans till foreign interference shall step in and release them. "Who dares be free, himself must strike the blow."

—THE pessimistic views of the political future of France which have been set forth from time to time in these columns are justified by the course of events in that country. The revolution does not go backward. The proposition to remove the Government to Paris has been defeated by the opposition of the Senate. Thereupon, the Republican majority of the House of Deputies have begun to agitate for the abolition of the Upper House. This result is sure to follow unless the Senate shall abandon its Conservatism; and thus the last obstacle to the revolutionary purposes of the Red Republicans will be swept away. Meantime, the various Conservative minorities are attempting to form a coalition. The Imperialists and Monarchists find a common cause of alarm in the programme of the majority, and the Roman Catholic clergy are likely to lend them all possible assistance. One of the most revolutionary measures proposed by the Republicans is what is known as the Higher Education Bill, which will exclude members of religious communities from all educational employment. It is said that President Grevy and a majority of his Ministers favor the measure. Should it become a law, it will sweep away twenty-

seven colleges belonging to the Jesuits, containing eight hundred and fifty teachers, and over sixty other seminaries and colleges, with about eleven hundred teachers. Christian education being abolished, the next step in order will be to abolish the Christian religion and close the churches.

—THE Imperial House of Romanoff is beset by grave dangers just now. We have already called attention to the wide-spread disaffection of all classes of the Russian people, the Nihilist movement having many adherents among the nobility and gentry. Blow after blow has been aimed at the most prominent officials of the Empire, and the latest advices indicate that the prevailing disaffection has penetrated into the Imperial household. Within a few days, forty-five persons have been arrested within the precincts of the palace at St. Petersburg, including Court Chamberlains, officers of the guard, and the daughters of a prominent Minister. It is even reported that the Czarowitz, the heir apparent of the Russian crown, is under grave suspicion as a supposed accomplice of the Nihilists. The story is that the Czar and the Crown Prince recently had an interview which terminated in a violent quarrel, immediately after which the Czar summoned the Council of Ministers and informed them that for the safety of the State, he deemed it necessary that the Prince should be kept in custody, charging him with being in connivance with the most dangerous foes of Russia. The Ministers had the utmost difficulty in calming the agitation of the Czar, and in inducing him to take milder measures. He finally agreed to send instructions to the Czarowitz not to leave the palace, where he must consider himself a prisoner. Somebody has described the Russian Government as "a despotism tempered by assassination." The unusual hardships imposed upon the Empire by the Czar's policy of territorial aggrandizement have made all classes desire a change; and the change which, in other countries would be effected by a ministerial crisis, is likely to be brought about in Russia by the murder of the objectionable Czar and the accession of his successor. Unfortunately the traditions of the House of Romanoff make it all too likely that the son and heir of the reigning Czar might favor and actually take part in such a programme.

—WE have already pointed out that England is a good place for Colonial Bishops to go to when they resign. Restored health and speedy preferment signalize their return to their native air. Following the resignation and subsequent appointment to an English benefice of the late Metropolitan of Canada, comes the news that the Bishop of Kingston, Jamaica, intends to resign his See immediately after the meeting of the Synod, which is to assemble on the 17th of April, on the ground of ill-health. In his

announcement of the fact, however, his lordship does not conceal the hope which he entertains of finding a snug benefice at home, even after the manner of other prelates who have retired from the Colonial service. He says: "I do not intend to be idle; and of employment—at all events, of remunerated employment—in the Lord's vineyard, I have a better prospect if I can offer myself as an aged but not wholly broken-down laborer."

—IN our last issue we noted the appearance of the Bishop of Oxford before the Court of Queen's Bench to argue his own case in an application for a *mandamus* to compel him to proceed against the Rector of Clewer under the Church discipline act of 1840. The judgment of the Court was pronounced by the Lord Chief Justice, Sir Alexander Cockburn, whose opinion is given at length in the last English papers. The defense of the Bishop was based on the claim that the institution of proceedings under the act was left discretionary with the ordinary. He took the ground that the words, "it shall be lawful," were not mandatory, but left the Bishop to decide whether he would proceed or not. The Court held, however, that the words were mandatory, the implied discretion being limited to a choice between proceeding by a commission of inquiry, and the alternative of sending the cause at once to the Court of Arches. We have read the opinion with care, and, certainly, without predilection in favor of the promoter of these proceedings; and we cannot see how a different conclusion could have been reached. However objectionable the law may be, the ground taken by the Bishop was clearly untenable under the law.

—THE Greek Church has not been distinguished for zeal in the cause of foreign missions in modern times. It is very gratifying, therefore, to note the revival of an earnest missionary spirit in Russia. The Orthodox Church has undertaken the evangelization of Japan, and the Russian Synod is now preparing to send a large party of missionaries to Yeddo. Permission has been obtained of the Mikado for the erection of a Missionary College at the capital, for the training of native missionaries, eighty of whom are waiting to begin the course of study. Father Vladimir, of Moscow, a brilliant Japanese scholar, has thrown himself heartily into the work, and will probably be appointed first Bishop of the Orthodox Church in Japan. The Russian people are thoroughly aroused to the importance of the Mission, and are making liberal contributions for its support.

—THE number of heathen who are seeking Christian instruction preparatory to baptism, in the districts of Tinnevely and Rumnad, India, is set down at more than thirty thousand, and is constantly increasing. The accounts that come from China are

hardly less encouraging. The inhabitants of a locality within the famine district have presented a large and magnificent heathen temple to the Christians to be used as a church; and in the same district, 300 persons were baptized, recently, at one time by two Christian missionaries. The same clergymen report 1,000 catechumens receiving Christian instruction. Bishop Schereschewsky is also meeting with great encouragement in his work, having confirmed seventy-two persons at Shanghai recently. When one remembers the meager and disheartening results realized by missionary effort in China formerly, the bare statement of these facts indicates that the "great door and effectual" is opened at last.

#### AT HOME.

THE *Spirit of Missions* for April contains an admirable paper on the duty which the parochial clergy owe to their people and to the Church in relation to the support of foreign and domestic missions. We wish we had the space to republish the article entire. We hope the author will follow it up by setting forth such a plan for missionary work in a parish as is suggested. Doubtless many a rector would gladly adopt any reasonable plan to enlist the hearty interest of his people in the great work of Church extension. Till such a plan is put forth, we venture to urge the admirable suggestion with which the paper closes. Speaking of the aid which all may render to the awakening of greater interest in Missionary work, it concludes thus: "And lastly, a word from Bishops will do much. They have the special burden of Diocesan extension, not to speak of the care of colleges and schools and various works. Yet cannot they, too, find time to remind the clergy that theirs is a threefold duty? Each is care-taker of his own special flock—each is member of the family over which one Right Reverend Father in God is overseer; but each is also Presbyter of the Church at large, and owes true allegiance to the whole. It is not for us to suggest a Bishop's duties, but assuredly it would strengthen much the hands of parochial clergy, who fain would do, but hardly know how, could they go to their flocks with the word and counsel of a Bishop behind them. It is for the Bishops to say when and how this shall be done; we hope it is not too much for us to ask that, if it seem right and good to them, it may be done."

—THE brutal and cold-blooded murder of Judge Elliott, at Frankfort, Ky., by a man who was well born, and who was, in some sort, the representative of a certain type of character among the better classes where he lived, deserves to be seriously pondered. It was not the eccentric freak of a madman. It was not the result of an affray or "chance medley." It was the natural outcome of certain social and moral forces

which have long been at work, and which merely broke forth at last in this deed of extraordinary but phenomenal violence. The man Buford, who did the killing, was himself the product of his age. He was trained to believe that implacable revenge was not only allowable but praiseworthy. To avenge a wrong or an insult with brutal violence, to be remorseless and unrelenting in the pursuit of an adversary, to suffer no principle of moral obligation or feeling of pity to interpose between his hate and its object, have been held up before him all his life long as characteristic of true manliness. To do these things, or to be thought capable of doing them, has been to be a hero in the eyes of admiring men and women at fairs and on race-courses. The gentlemanly desperado has been as much the ideal hero of certain people as the bold brigand was in Italy twenty-five years ago; and it will be quite as impossible to repress lawless violence in our own land as it was to repress brigandage in Italy, until men and women have ceased secretly to admire as well as openly to praise the exercise of the worst passions of degraded humanity. The reform should begin with the press. The need of it is great in all parts of the land. We have before us, as we write, a long article copied from the *Cincinnati Commercial*, purporting to give an account of the life and deeds of the ruffian who killed Judge Elliott, but which is, in fact, a glorification of them. The writer cannot conceal his unbounded admiration for the "clear grit" of the desperado; and it is with infinite gusto that he describes the "undoubted game" of "Tom Buford," the "calmest, coolest, man alive, slow to anger, but utterly implacable when injured." A century hence, civilized people will look back with horror upon a state of society in which such deeds were possible, and one of the most melancholy and saddening things connected with the whole affair is that a newspaper like the *Cincinnati Commercial*, which professes to be on the side of "God and morality," could publish such a paper on Buford's life and character as that which lies before us.

### The Church at Work.

ILLINOIS.

Bishop McLaren visited Trinity Church, Chicago, last Sunday Morning, preached, and confirmed twenty-three. We hear the service spoken of as being unusually interesting. The day was fine and the people turned out in large numbers.

On the evening of March 31, Bishop McLaren preached at St. Stephen's Church, Chicago, and confirmed four. A large congregation was present. This parish is without a rector, but it is hoped the vacancy will be filled at an early day.

In our last issue, we had space merely to allude to the service in memory of Dr. De

Koven, held in Grace Church, on the evening of March 24. There was an imposing congregation drawn from all parts of the city. There were present, besides Bishop McLaren, who presided, the Rev. Dr. Ashley, of Wisconsin; Dr. Richey, of Baltimore; Dr. Leffingwell, Knoxville; Drs. Harris, Sullivan and Locke, of Chicago; Rev. Mr. Osborn, of Kansas; Rev. Mr. Stout, of Kalamazoo, Mich.; and Rev. Messrs. Knowles, T. N. Morrison, Jr., Ritchie, Fleetwood, Knowlton and Pardee, of Chicago.

The services were very impressive. The music was by the Cathedral Choir, Canon Knowles acting as precentor. The sermon was preached by Dr. Locke, a life-long friend of Dr. De Koven; and he took for his text the first verse of the First Psalm: His theme was the upright man. It was one of the most eloquent tributes to Dr. De Koven out of the many which we have had the pleasure of seeing.

One of our city clergy last Sunday evening paid his respects to Col. Ingersoll and his diatribe upon the great lawgivers of Israel. We incline to think it was lifting Mr. Ingersoll up upon a plane higher than he will ever reach if left to himself. As the French say, the game was hardly worth the candle.

WISCONSIN.

At the request of the Alumni of Racine College, we publish the following minute passed by them upon the occasion of the death of Dr. De Koven:

The Alumni of Racine College wish to record their deep sense of the irreparable loss they have sustained in the death of the Rev. James De Koven, D. D., Warden of their old school. They mourn a wise adviser, a ready helper, a loving friend. Everything that was beautiful and noble in a pastor and teacher they saw in him; they owe to him more than they can express.

Though words are inadequate to tell their sorrow, they desire so cast this feeble tribute upon the memory of a spotless life.

GEORGE VERNOR,  
ARTHUR PIPER,  
G. S. MEAD,  
For the Alumni.

We also publish the following minute prepared by a committee of the clergy present at the obsequies of Dr. De Koven, whose appointment was noted in our last issue:

At a meeting of the clergy in attendance at the funeral of the Rev. James De Koven, D. D., held in the Library of Racine College on the 22d day of March, the Rev. W. Bliss Ashley, D. D., Chaplain of Kemper Hall, Kenosha, in the chair, the Rev. S. S. Harris, D. D., Rector of St. James', Chicago, Secretary, the following clergy were appointed a committee to draft a proper minute expressive of the feelings of the assemblage and to publish the same: The Rev. A. D. Cole, D. D., President of Nashotah House; the Rev. C. W. Leffingwell, D. D., Rector of St. Mary's School, Knoxville; the Rev. J. P. T. Ingraham, S. T. D., Rector of St. John's, St. Louis; the Rev. J. H. Knowles, Canon of SS. Peter and Paul, Chicago; and the Rev. W. E. Wright, Rector of Grace Church, Oakfield, and Missionary at Waupun. The Committee thus appointed publish the following:

The clergy of the Northwest can neither adequately express their sense of loss nor describe the worth of the departed. Though he was our neighbor, yet he belonged not wholly to us. He belonged to the Anglican Communion. His life, his work, his example were close to us. Custom devolves upon us to place on record some estimate of him, and thus give token of our mourning with all in England, in America and in the colonies of the Motherland.

Rev. James De Koven, D. D., around whose grave we gathered on Saturday, March 22, was born in Middletown, Conn., on Sept. 19,

1831, and passed away on March 19, 1879. His life, forty-seven and one-half years, was one-half of it spent in Wisconsin, whither after graduating from Columbia College in 1851, and from the General Theological Seminary three years after, he came a deacon from the Diocese of Connecticut in the summer of 1854. The guiding hand of his Heavenly Father opened the way for his becoming the same year Tutor of Ecclesiastical History in Nashotah House, and Rector elect of the Church of St. John Chrysostom, Delafield. In this Church he was ordained Priest by Bishop Kemper. He continued Rector of this parish until September, 1859. These five years were full of labor in the parish and in Nashotah House. The Rev. Dr. Hodges, now of St. Paul's Church, Baltimore, was also a tutor in Nashotah House, and associate Rector of the parish. In 1857, the Preparatory Department of Nashotah House was re-organized as St. John's Hall, where Dr. De Koven was Warden and Dr. Hodges sub-Warden. In 1859, St. John's Hall was transferred to Racine College, and Dr. De Koven became Warden of Racine College. The twentieth year of his work was broken on the 19th of March, when in a moment he passed away.

Though his place for work was in the Diocese of Wisconsin, his influence extended over the whole Northwest, or rather over the whole United States. In 1868, he was sent to the General Convention, and soon became known to the whole Anglican Communion. His death is named sudden in the language of conversation, but it was not a death unprepared for. He always lived near to God, and every year seemed nearer to God the Judge of all, and to Jesus the Mediator of the New Covenant.

His holy life gave to his learning and to all his endowments both the attractions that drew hearts to him, and also the effective power of achieving great results. Some of these results are built up in substantial form for the use of future generations. The very limited and inadequate appliances for education which he found at Racine have been multiplied to the great extent which now challenges the admiration of all. These are mere shadows to the results in the hearts and souls of men throughout the land.

His holy life gave to his eloquence an irresistible power which will not cease to be felt in the impulse given to the Church. His holy life made him the support of thousands who leaned upon him as upon a brother.

His holy life the clergy of the Northwest commend to one another, and to all baptized in Christ as the lesson especially connected with our great bereavement. We bow in sorrow over our great loss, and in the certainty of our hope for him say, "Thy will be done."

A. D. COLE.  
C. W. LEFFINGWELL.  
J. P. T. INGRAHAM.  
J. H. KNOWLES.  
W. E. WRIGHT.

March 25, 1879.

We have received the minute below from the Trustees of Kemper Hall, Kenosha:

At a meeting of the Trustees of Kemper Hall, held at Taylor Hall, Racine College, immediately after the funeral of the late James De Koven, D. D., the following minute was adopted unanimously, and ordered to be sent to the family of the deceased, and published in the Church papers:

"The Trustees of Kemper Hall, over the grave of James De Koven, D. D., much beloved, would here record in feeble terms that which can never be duly expressed—their sense of the loss which the institution and each member of the Board has sustained in the removal to the higher ministries of this great and good man.

"Since the organization of the school, Dr. De Koven has been a member of this Board, a regular and constant visitor of the institution, and the wise counselor of those to whom its interests were committed.

"We would, with thanksgiving to the Great Head of the Church, acknowledge the blessing that has come to Kemper Hall from the presence and influence, the loving counsel, the active aid, the steady courage and unfaltering faith and hope of our dear departed brother.

"By following him, as he followed the Great Master, may we, the surviving members of the Board, be enabled to realize for the school that which Dr. De Koven so much desired and prayed

and worked for, viz.: the permanent establishment of this seminary, as one of the Church's appointments for the education of her daughters, and unto this end, over the fresh grave of the saintly priest, whose fellowship on earth we have so long enjoyed, whose fellowship, now that he has passed into Paradise, is our consolation we renew our vows, relying upon the grace of God the Father, the Son, and the Holy Ghost. Amen.

JOHN H. VERMILYE,  
"Secretary of the Board."

"RACINE, March 22, 1879."

#### MINNESOTA.

A new church is in course of erection at Appleton, on the extreme southwestern frontier of the State, which it is thought will be ready for consecration this spring. A parish has been organized called Gethsemane. The town has had an earnest and intelligent layman, who has alone maintained a Sunday school and lay services for years. The result is this church and parish. Twenty-five miles beyond is Ortonville on Big Stone Lake, where are many Church people and where another chapel is needed, and will soon be built. There should be a missionary at these two points.

Bishop Whipple will return from the South soon, and, with health much improved, will be at home at Easter. He will thereafter begin a visitation of the Diocese, and will be in Minneapolis on the Third Sunday after Easter.

The Theological Library for circulation among the clergy, which we mentioned some months ago as being at Whitaker's in New York is now doing duty, and is highly appreciated by the clergy, to many of whom a new book, or what is next to it, THE LIVING CHURCH, is almost "beyond the beyond." It was a thoughtful act and wise in the friends who furnished Bishop Whipple with this instrumentality of good.

The Brotherhood of Gethsemane, Minneapolis, have one of their largest chapels located in the midst of a working population. During the past winter, they have devoted one evening every week in providing literary and amusing entertainment for the men and their families, and with large success. The Brotherhood are about to enlarge their Cottage Hospital, and have recently raised \$1,000 for the purchase of an additional lot.

The Rev. T. M. Riley has recently published a collection of morning and evening prayers and other devotions, which is spoken of as an admirable collection and deserving a wide circulation.

The parishes in Minneapolis will show a well-kept Lent. A special mission began in Grace Chapel, Rev. Dr. Knickerbacker Rector, Sunday evening, March 30, and will continue until Sunday evening April 6. Rev. T. M. Riley is the mission preacher.

#### IOWA.

Rev. Mr. Helle continues his ministrations at Burr Oak, with growing congregations, which have shown a churchly and hearty interest in the part they bear in the service. During the summer, Mr. Helle will go to England, thus vacating an important mission.

#### WESTERN MICHIGAN.

Bishop Gillespie visited St. John's Church, Kalamazoo, Sunday, March 23, preaching morning and evening, and at the second service confirmed 21, presented by the Rector, Rev. Charles T. Stout. An unusual degree of interest has been shown in the Lenten services during the week as well as on Sunday. The baptisms have been 13, of which 5 were adults.

#### MISSISSIPPI.

Bishop Green has so far recovered his health as to enter upon his spring visitation, but with some misgivings as to how far his strength will carry him. At his great age, recovery is slow.

There are at the Associate Mission School at Dry Grove, four theological students and about twenty-five orphans. For the latter, the County Treasury allows \$160, and \$500 is allowed by the Domestic Committee for missionary work in the adjacent country. For the other necessary funds the mission looks to the charities of individuals. Tuition and books are free and in some cases board and clothing are furnished. The Warden, the Rev. W. K. Douglas, keeps up good heart, but we fear the mission Lent is not confined to the six weeks before Easter.

#### FLORIDA.

Bishop Young, a year ago, organized a mission at San Mateo, and he consecrated St. Matthew's Church, on the 9th of March, the Rev. Mr. Welles, of Jacksonville, preaching the sermon. In the afternoon, Rev. Dr. Roche, of Palatka, preached, an adult and an infant were baptized, and four persons were confirmed.

#### GEORGIA.

There is a deep and growing interest in the Church in Macon. Bishop Beckwith visited the parishes on the 23d of March, and, as a first-fruits of the harvest, 93 persons were confirmed. Of these, 43 were confirmed at Christ Church, Rev. O. A. Glazebrook, Rector, in the morning. The Church was crowded to overflowing, and many were obliged to go away not being able to find even standing-room. The theme of the Bishop's sermon was, "Without God in the World." At the missions of Christ Church, there were 39 confirmed, 29 at St. John's, which has only been in existence a year, and 10 at St. Barnabas. At night, the Bishop preached at St. Paul's Church, on the words, "Almost persuadest thou me to be a Christian," and confirmed 12. Rev. R. F. Jackson is Rector of St. Paul's. Bishop Beckwith's visits to the parishes in Macon are always welcomed by large congregations, who delight to listen to his fine oratory.

#### NORTH CAROLINA.

We have received from an Englishman high testimony to the work done for the Freedmen in this Diocese and others, in providing them instruction, and in teaching them the rudiments of religion. He urges more zealous efforts in behalf of the children, and pleads that they be not left to the wiles of Rome, or to the imperfect teaching of Geneva. The impoverished people of the South are able to do but little for them, not as much as they did under the former system, and if the negroes are to be educated and preserved from religious barbarism, liberal means must be sent from other parts of the country. It might be thought questionable wisdom to have delivered them from Egypt, if we are to leave them in the wilderness. Nearly half the forty years which were needed for the preparation of Israel to enter the promised land have expired, and the negroes are still scarcely out of sight of the Red Sea.

#### MARYLAND.

On Sunday, March 23, Bishop Pinkney made an official visit to the Church of the Holy Comforter, Baltimore, Rev. Mr. Hip-

kins in charge, and confirmed a class of thirty.

On St. Patrick's Day, Rev. Dr. Campbell Fair, who is an Irishman, delivered in the chapel of his church a lecture on the life of St. Patrick, and he demonstrated that St. Patrick was a true Catholic, and no Romanist. He did not believe in the papal supremacy, extreme unction, purgatory, holy water, invocation of the Blessed Virgin, worship of images, celibacy of the clergy, indulgencies, the Tridentine decrees, the immaculate conception, papal infallibility, masses for the dead and transubstantiation. All these were invented long after St. Patrick was dead and buried. He was the son of a Deacon and the grandson of a Bishop. Dr. Fair had received two letters from the Romanists, protesting against his celebration of St. Patrick's Day.

A heavy mortgage, which has long sapped the vital energies of St. Bartholomew's, Baltimore, has at length been lifted. On the third Sunday in Lent, Bishop Pinkney confirmed seven. The present building is but a chapel, built of white Maryland marble, at a cost of \$16,000. The Rev. J. Y. Gholson became its Rector in 1872. It is a free church, and has never sought aid from without the parish, its own alms and offerings having supplied all its needs.

Some months since, we made mention of the work going on among the colored people in Washington, and the fine stone church that was in process of erection for them, under the direction of Rev. Alex. Crummell, D. D., colored, a graduate of Oxford. It is to cost \$16,000, and \$11,000 have been expended. Easter Monday, a bazaar will be opened in aid of the people, and there will be no lotteries, raffling or sale of chances.

#### PENNSYLVANIA.

The Prince of Peace Mission, established in Philadelphia three years ago, and whose name was afterward changed to St. David's, has been organized as a parish with the name of St. Ambrose. It will be a free church, and an effort will soon be made to erect a chapel. It now has services in an upper room, but they are well attended, and there are about one hundred children in the Sunday school. As a rule, one strong parish is better than two weak ones, but the Church is aggressive in its nature, and must sometimes make ventures of faith.

Bishop Stevens on the 19th of March visited the Church of the Atonement, Rev. Benjamin Watson, Rector, and confirmed eight, and on Sunday evening the 23d, in the Church of the Messiah, he preached and confirmed thirteen.

Mr. Henry J. Williams, lately deceased, bequeathed the ground at Chestnut Hill, with the building upon it as a home for destitute children. It will be known as the "Children's Christian Home, of Chestnut Hill," and he has also given \$30,000 as an endowment for the same.

Bishop Stevens, on the 15th of March, consecrated St. Stephen's Church, Clifton, a neat Gothic Church of brick and stone, with tower and ornamental spire. It cost about \$4,000, and it will seat 200 people. Services were begun in the village some six years ago by the Rev. Messrs. Brooks and Burton, the latter being now minister in charge. Rev. Mr. Maison has also officiated at Clifton. The Church has found many friends, but is perhaps mostly indebted to Mr. and Mrs. Fred Close, members of St.

Stephen's Church, Philadelphia, who removed to the village several years ago.

## CENTRAL PENNSYLVANIA.

Bishop Howe visited St. Paul's Church, Harrisburg, on the 23d of February, consecrated the church and confirmed two. It is built of blue limestone, trimmed with white and red sandstone, and consists of nave 70x36 feet, and a transept 27x15 feet.

He also visited, some two weeks since, St. Paul's, White Haven, and confirmed five persons. It is but little more than a year since the Rev. Mr. Karcher became the Rector, and the parish has developed a high degree of efficiency, and has everything in working order.

## NEW YORK.

The Parochial Mission of St. Clement's Church, in its sixth annual report acknowledges as the receipts for the year \$3,620.40, beside other sums and supplies for special objects. The Mission is in the nature of a Guild, and labors efficiently to promote the interest of the parish and the Church, and especially looks after the poor. Last year it had a seaside cottage in the summer, and gave the benefits of sea air and bathing to fifty-six inmates.

The managers of the Domestic and Foreign Missionary Society have appointed missionary meetings for Providence, R. I., May 7 and 8, Columbus, Ohio, May 15 and 16, and Baltimore, June 3 and 4.

## LONG ISLAND.

Rev. Mr. Faulkner, a Congregational minister of Brooklyn, has given notice of his intention to enter into the Church, and will become a candidate for orders.

March 19, at Grace Church Chapel, Bishop Littlejohn confirmed thirty-eight candidates.

The fourth session of the Sunday-school Convocation of Long Island met in Christ Church, Brooklyn, E. D. The Rev. S. S. Roche, of St. Mark's Church, read an essay on the reading for the young: How far can the Sunday school be instrumental in keeping out the bad and bringing in the good? The question was fully discussed. If correctly reported, one brother advised putting into the libraries books like the Pilgrim's Progress and Uncle Tom's Cabin, and, at the same time, excluding whatever was sensational. We fear one of his two models would hardly find admission under his rule. The Queens County Missionary Conference met at Astoria March 20. At the missionary meeting in the evening the congregation was a throng. Addresses were made by Rev. Mr. Smith, of Jamaica, the Rev. Mr. Hyland, a missionary from Oregon, and by Commander Matthews, of the Navy. The latter gave the result of his observations of the missionary work in China.

On the 9th of March Bishop Littlejohn confirmed sixteen at St. John's Church, Hunter's Point, Rev. T. T. Cartwright, Rector. The parish is in a highly prosperous state.

## WESTERN NEW YORK.

We call attention of our Western readers to the following appeal from President Hinsdale, of Hobart College, and hope it will meet with a successful response. The triennial catalogues of our colleges are the history of the educated men of the country, and should be full and accurate.

Information is desired concerning the following gentlemen who have received honorary degrees from Hobart College:

Rev. Ezekiel G. Gear, S. T. D., 1862; Rev. William Nesbitt, M. A., Hon., 1827; Rev. Lewis P. Bayard, D. D., 1837; Rev. Orange Clarke, D. D., 1838; Rev. Stephen McHugh, M. A., Hon., 1838; Rev. Henry Richardson, M. A., Hon., 1838; Rev. Edward Bourns, LL. D. (date of death?); Rev. Tapping R. Chapman, M. A., Hon., 1839; Rev. William H. P. Paddock, M. A., Hon., 1843; Rev. Charles H. Halsey, M. A., Hon., 1844; Rev. Edward D. Kennicott, M. A., Hon., 1844; Rev. David M. Fackler, M. A., Hon., 1846; Rev. Charles Jones, M. A., Hon., 1849; Rev. Daniel McCarty, M. A., Hon., 1849; Rev. Julius L. Townsend (date of death?); Rev. James A. Robinson, M. A., Hon., 1851; G. W. Simpson, M. A., Hon., 1866.

I especially desire to know: 1, date of death (if dead); 2, middle name *in full*; 3, academic position, professorship, titles or degrees (if any).

The above information is wanted for the forthcoming triennial catalogue. Will any friend of the college *supply facts* to President Hinsdale without delay? Address Hobart College, Geneva.

## VERMONT.

The Rev. J. M. C. Fulton, late a Methodist minister, was ordained Deacon by Bishop Bissell, on the Second Sunday in Advent, and the following Sunday began his labors in the parish of Brandon, Vt. This parish had been without a rector from the preceding May, and had suffered as all parishes do with such an interregnum. There are now many indications of a healthful and growing interest in the parish. The congregations are increasing, and especially so during the Lenten services, of which there are four a week. The Rev. Mr. Fulton went to the adjoining parish of Middlebury and assisted the Rev. J. T. Franklin in an eight-days mission, which was attended with very gratifying results. Last week a similar mission was held in Brandon, the Rev. Mr. Franklin assisting, and it is hoped that lasting good may follow the faithful work performed.

One difficulty under which the Brandon parish labors is the want of a suitable room for week-day services, Sunday-school sessions, etc. The people have determined to retrench all that is possible during Lent, so that as an Easter offering they may present enough to fit up a suitable chapel in the basement of their beautiful church, where they have ample room, and everything favorable to such an enterprise. A church without such appointments may be expected to do its work about as well as a carpenter without tools, or a clergyman without books. The Sunday school has been organized into a working corps for this purpose, as also the ladies of the congregation, and thus through these two factors the whole parish are interested. The Rev. Mr. Fulton is another augment to the Church from Nova Scotia, from which Province the sainted J. Newton Fairbanks, for eleven years previous to his death Rector of this same parish, came. Mr. Fairbanks and Mr. Fulton both prepared for College at the same Wesleyan Academy in Sackville, N. B.

## NEW HAMPSHIRE.

We have received from the Rev. Hall Harrison, of St. Paul's School, Concord, a pamphlet, in which he discusses very ably

the validity of the action of the last Diocesan Convention in adopting a new constitution. He makes a very strong case, indeed, and is supported by some of the ablest jurists, and among others by the Hon. Albert Hatch, of Portsmouth. The point raised is not so much as to the merits of the new constitution, as whether the necessary forms of law were observed in its adoption. He does not hesitate to take the ground that the whole proceedings were absolutely null and void for informality; and, he points out the danger from acting under a constitution which has no legal existence. So cogent are the reasoning and facts of the pamphlet, that our friends of the Granite State may well pause lest they find that change is not progress.

## MAINE.

The late Mrs. Bradbury, of Augusta, gave by her will to St. Mark's Home, in that city, the interest of \$3,000 for ten years, and the principal when such an endowment is secured as will make the home a permanence. She also left \$50 annually for ten years to St. Mark's Guild, and to the Howard Benevolent Society, and with \$5,000 endowed a free bed in the Maine General Hospital.

## COLORADO AND WYOMING.

Bishop Spalding sends forth an urgent appeal for help in his immense jurisdiction. Before the summer is over, Leadville will have 20,000 inhabitants, and the rest of the country is rapidly filling up with gold-seekers. To point these people, our own kindred according to the flesh, to a better treasure, the Bishop must have both men and means. The present force is doing all it can do, and they are all that can be supported with present means. The educational work of the jurisdiction must be placed on a better basis. Wolfe Hall is overcrowded with pupils, and requires to be enlarged. Miss Wolfe, of New York, has given \$3,000 toward it, and with as much more a part of the needed improvements can be made. To complete them will require \$12,000. Jarvis' school for boys, destroyed by fire, needs to be rebuilt. A site has been offered, and with \$5,000 in addition to building funds on hand, a suitable edifice could be built at once. Any persons, ready to give and glad to distribute, can send their offerings to Bishop Spalding at Denver, or to Dr. Twing, 22 Bible House, New York.

## MISCELLANY.

In the last *Churchman* we find an editorial on the Chinese question, which is a striking illustration of what is sometimes called undesigned literary coincidence. Change "I" to the modest editorial "we," and remove the signature, and the editorial is "the counterfeit presentment" of the communication of Commander Matthews in this issue of THE LIVING CHURCH. It proves that men not only think the same thoughts, but in the same identical words, and is one of those "Curiosities of Literature" that Disraeli would have delighted to record. Commander Matthews was stationed for a long time in the China seas, and can speak advisedly on the subject of his communication, but we were not aware that the editor of *The Churchman* had enjoyed the same advantage.

A recent number of *The Literary Churchman*, published by Whittaker, has a life-like portrait of the late Bishop Wilmer, with a

sketch of his life. The portrait is a wood engraving, but is accurate to a degree.

There are now twenty applicants for appointments to foreign missions. It would seem as though the time had come for the Church to go in and possess the land, and it needs but the means, those alms and oblations, which should be the accompaniment of our prayers.

#### TO THE LIVING CHURCH:

At its last session Congress passed a bill for the restriction of Chinese immigration, and but for the wisdom of our forefathers in giving the President a veto power, it would at this day have been the law of the land—though in direct violation of a most solemn treaty with a heathen nation—for which nation the Church has but lately consecrated a Bishop, and is now endeavoring to raise money for the establishment of a theological college, and the sending out of the requisite staff of assistants. Suppose the requisite aid should be sent, the college erected and opened with impressive ceremonies, whilst the Chinese outside were preparing this notice:

#### TO ALL AMERICAN MISSIONARIES:

*"Do not unto others as ye would not they should do unto you. Confucius teaches us this. But one of your Bishops has petitioned your President to sign an act which was to have abrogated part of a most solemn treaty with us. If this be the teachings of your Christianity we wish none of it. Go! We abrogate the remainder of the treaty, and you have no longer a right to remain in our country."*

But for the veto alluded to, this might very properly have taken place. May I not ask what is the Church's duty under the circumstances when the nation's integrity is at stake? This is not a question of party, not a question of politics, but simply shall we as a nation keep our plighted faith. The wording of our treaties with China is very explicit.

Article V of the treaty of 1868 (Burlingame treaty) says that the contracting powers "cordially recognize the inherent and inalienable right of man to change his home and allegiance, and also the mutual advantage of the free migration and emigration of their citizens and subjects respectively from the one country to the other for the purposes of curiosity, trade, or as permanent residents."

And Article VI, same treaty, guarantees to citizens of the United States in China, and citizens of China visiting or residing in the United States, the same "privileges, immunities and exemptions in respect to travel or residence as may there be enjoyed by the citizens or subjects of the most favored nation." That appears to be sound American doctrine very plainly stated; and it seems to me to be an insult to us as Americans and as Christians to propose that we shall consider the question of policy. Would not our country be better off with less policy and more Christianity? What does the Church of Christ teach on this subject—"Lord, who shall dwell in Thy tabernacle, or who shall rest upon Thy holy hill? He that sweareth unto his neighbor and disappointeth him not, though it were to his own hindrance."

Is it not the plain duty of each minister of the Gospel to teach the people what is their duty to their country and their God? "Cry aloud; spare not; lift up thy voice

like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways as a nation that did righteousness, and forsook not the ordinance of their God." God speaks of the sins of His people and of the nation as if they are one. And so they are. The sins of the nation are but the natural sequence of the sins of the people; and have not our people sinned? Do they not sin against the nation and against God when they stay at their homes, and allow the elections to be carried by corrupt men without their having done their utmost to prevent them? And is it not the duty of the ministers as ambassadors of Christ to warn the people of the consequences of their neglect?

Though not a theologian or politician, I venture to say that it is more strictly their duty to do this than it is for a Bishop of the Church to head a petition in favor of a violation of a most solemn treaty. And this is, as far as I know, the only part taken (at least publicly) by the Protestant Episcopal Church.

The country is now given to understand that the Chinese bill is to be introduced into Congress again under variously modified forms. Do not be deceived; "the trail of the serpent is over them all."

There is but one honorable way for a nation to modify her treaties, and that is by negotiation. But even this method would, in the present case, involve the necessity of throwing overboard all our beautiful and truly American theories of the inherent and inalienable rights of man.

E. O. MATTHEWS,

Commander U. S. Navy.

BROOKLYN, N. Y.

#### ANCIENT CITIES.

Three thousand years ago, Nineveh contained 216 square miles; its walls 100 feet high, with towers of twice that height, took 140,000 men eight years to build. Babylon was yet larger. This city, founded by Nimrod, 2233 B. C., had its hanging gardens, a series of terraces raised one above the other, on piers about forty feet high, till they overtopped the walls of the city. Each terrace comprised about three acres and a half, planted with trees and shrubs. The government was despotic, but tempered by a curious check. The King had absolute power, but could not rescind his decrees. Eagles were trained to accompany the warriors in their battles, to pluck out the eyes of the enemy, or to feast upon the conquered. Very many cruelties were practiced upon the captives. In one of the rural scenes, the King, who quaffs the goblet in an arbor, is gratified by the sight of the head of an enemy hanging upon one of the trees. The royal quarry was the lion. Parks were kept for the King to enjoy the lion-hunt.

**EARLY IN THE MORNING.**—A little child once said: "The people whom God sent with his messages always got up early." Of Abraham, Joshua, Job, and many others in the Bible, it is written: "He rose up early in the morning;" and of the holy Jesus himself we read, "In the morning, rising up a great while before day, He went out, and departed into a solitary place, and there prayed." Better for us if we copied His example in this as in all else. The morning freshness of our thoughts are best given to Him who is Himself the "Bright and Morning Star."

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CHICAGO, APRIL 5, 1879.

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JOHN FULTON, D. D., } - - Editors.  
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### "LIBERAL THEOLOGY," AS REPRESENTED BY DEAN STANLEY.\*

Having been asked by friends in America to leave with them a record of his various utterances during his recent brief visit to this country, the Dean of Westminster has, with gratifying alacrity, complied with the polite request.

In one slight volume we have now before us all the public speeches, sermons and addresses delivered by Dean Stanley in the United States and Canada; and, as he himself says, it is abundantly "evident that the speeches delivered on the social occasions which led to them were sometimes entirely unpremeditated, and always deficient in preparation." Off-hand as they were, however, they would, naturally enough, appear more brilliant to the English speaker than to an American listener; for off-hand speaking, which Americans regard as one of the most commonplace accomplishments, is considered by our slower cousins beyond seas as a veritable gift of genius. While, therefore, we believe the Dean's book would be a better book if it were even one-third shorter, we are not surprised that he should have made it as long as it is. Page after page which, to an American is perfectly commonplace, would very naturally strike its author as a marvel of spontaneous felicity. Perhaps there may be reason, nevertheless, to doubt whether the parties addressed were on all occasions equally struck with the felicity of the spontaneous orator. On other soils, Dean Stanley has been noted as a master of the art of *snubbing*. The world has not forgotten, and is little likely to forget, the polished insolence with which he shut the doors of Westminster Abbey in the faces of the Bishops of England and America at the Lambeth Conference of 1868; nor has it forgotten the tremendously appropriate castigation he received therefor from the gloved

hand of our own presiding Bishop Hopkins, and not to compare a small matter with a much larger one, it would be satisfactory to know just how the Baptist clergy of New York and Brooklyn, when they rushed with one accord to pay their homage to the mitred Abbot of St. Peter's, Westminster, relished the prelatial and polished but most unmistakable snub conveyed in the following exquisitely turned sentences:

"You have alluded to me as an ecclesiastical historian, and have referred to the undoubted antiquity of your principal ceremony, that of immersion. I feel that here, also, we ought to be grateful to you for having, almost alone in the Western Church, preserved intact this singular and interesting relic of primitive and apostolic times, which we—you will pardon me for saying so—which we, at least in our practice, have wisely discarded."

A more complete belittling of a subject could hardly be conceived than this in which the Dean courteously reduces the entire cause of the existence of the Baptist denomination to a question of antiquated etiquette touching a "singular and interesting relic" of ancient ceremony, which he politely rules out of serious consideration! So far as the record of this book goes, however, Dean Stanley seems to have desired to win the good opinion of his American auditors, though few of his speeches are without a certain dash of sly and dry satirical humor, amply sufficient to suggest something that the speaker could have said more broadly, if he would. But it was at a clerical "reception" in Boston, and at another in New York, that the Dean of Westminster made the speeches which concern us most. On those occasions, he was understood to speak, and did speak, as an acknowledged and eminent representative of so-called "Liberal Theology" in the Church of England. He defined his cause; he declared its triumph; he essayed (but failed) to prophesy its future; and it is significant that in two of our chief cities, "receptions" given by the clergy to the Dean of Westminster, should have had as their motive the object of hearing him speak distinctively as the apostle of "Liberal Theology."

I. What, then, is "Liberal Theology," according to Dean Stanley? "By Liberal Theology," says the Dean, "I mean a theology which, whilst comprehending all the wholesome elements of thought at work in the world, yet holds that the Christian belief is large enough to contain them; which insists not on the ceremonial, the dogmatic or the portentous, but on the moral side of religion; which insists on the spirit, not the letter—on the meaning, not the words—on the progressive, not on the stationary character of Christianity." Whereupon we venture to suggest that if Christianity has an element of stability *as well as*

progress, if it has words *to tell* its meanings, if its spirit *is revealed* by "written documents," and if its "city lies four-square," as Dr. DeKoven used to say, having not only its moral side, but its sides of worship, and of truth, and of divine power (whether exercised in nature, miracle or sacrament), then we should like to know by what right Liberal Theology presumes to set aside more than three-fourths of Christianity!

II. What progress has Liberal Theology been making of late? Dean Stanley tells us.

(1.) As regards the Bible. The crude notions which prevailed twenty years ago on the subject of inspiration, he thinks, have been completely abandoned. Questions of the authorship of particular books of Scripture are now freely discussed. The composite character of the Pentateuch is practically assumed as certain. "The complexity of the mutual relations of the four Gospels, though still agitated without arriving, as perhaps we never shall arrive, at any fixed solution, is yet so deeply impressed on the theological mind that no scholar can, for the future, avoid considering it." To which it may be added that Biblical criticism in general is "full of promise for the future." Such are the notes of progress marked by the Dean of Westminster in one department. It may be freely granted that they represent a genuine deliverance from the bibliolatry with which all Protestantism has been infected. But just so far as this deliverance is real, it marks no triumph of a pseudo-liberalism, but rather the first necessary step in our return to that primitive simplicity of Catholicity which was once content to testify that the Holy Ghost "spoke by the prophets," leaving questions of criticism and authorship and the like to be settled, "each after its own order."

(2.) As regards "dogmatical expositions," Dean Stanley marks the following notes of progress. The doctrine of the Atonement, he rightly thinks, will never again appear in the crude form once common both in Roman Catholic and Protestant Churches. A more merciful view of future punishment, and the hope of a universal restitution have been gradually advancing. The doctrine of the Trinity has been more and more resolved into its biblical character. The Athanasian Creed, disused in our Church, and condemned by half the English clergy, has been silenced by the Church of Ireland. Quarrels about Predestination and Justification have come to an end. "The question of miracles has at least reached this point—that no one would now make them the chief or sole basis of the evidence for religious truth." In all of this, again, we seem to see no triumph of a novel liberalism, but rather an unconscious and erratic tendency to shuffle off the intellectual shackles of scholasticism, and to return to Catholic simplicity of faith.

\* ADDRESSES AND SERMONS, delivered during a visit to the United States and Canada in 1878. By Arthur Penrhyn Stanley, D.D., Dean of Westminster. 12mo, pp. 256. New York: Macmillan & Co., 1879.

Dean Stanley ought to know, and does know, if he would but think, that the horrible doctrine of the Atonement to which he refers never had any place in the authorized documents of primitive Christian doctrine. The same, precisely, may be said of the abominable doctrines of death, hell, and eternal judgment which we used to hear. Of these things, the primitive Catholic Church said not one syllable except to bid us "look for the resurrection of the dead and the life of the world to come." The Athanasian Creed, again, is no part of our Catholic inheritance; and the doctrine of the Trinity could not by any possibility be more thoroughly "resolved into its biblical character" than in the terms of our baptismal creed, or the Apostle's Creed, as it is not untruly called. As to the scholastic word-juggles about predestination and justification, surely every infant knows that they were never heard of in the days of primitive Catholicity. And even in the primitive Church it may be cheerfully conceded that no human soul was ever won to Christ by the *mere* testimony of His miracles. It seems, then, that our liberal theologians have done very little damage to the cause of primitive and truly Catholic theology.

III. What, in the judgment of Dean Stanley, is the prospect of the liberal school of the Church of England? Verily, he cannot tell, but very evidently the outlook is not entirely pleasing. Through all, he says, there runs a certain vein of sadness and dissatisfaction; and even his photographic likeness (which he has prefixed to this volume) seems to represent the countenance of one whose spiritual vision has begun to fail, and to whom the many things that he has seen have, for the most part, proved to be but "vanity and vexation of spirit." Boast as he may, the past has not been all it might have been; the present is unsatisfactory; and on the tower there stands no prophet of the coming night. For his own school and for all schools in all Churches, he sees cause to dread a "deficit," not of money but of men. What wonder? Why should men sacrifice their prospects in this world to preach a gospel of negations? Thus far, the "Liberal Theology," on the showing of its own apostle Stanley, has been purely negative in its evangel; and its purpose has been utterly destructive. That its leaders should begin to apprehend a "deficit" of men is just what one might expect.

But, so far as Dean Stanley's showing goes, the Liberal Theology has manifestly done the Church but little injury. We may go further and declare that it has done enormous good by helping to sweep off all the cumbrous rubbish which has overlaid her primitive and Catholic simplicity. "Liberal Theology," so-called, is part of an inevitable re-action; and, like all re-actions, it is necessarily an exaggeration. Carried out to its

legitimate results, it can have no logical end but mere agnosticism in its most despicable form of atheistic sentimentalism. Indeed, some of the sermons of Dean Stanley seem to be illustrations of the art of using Christian names and phraseologies without at all believing them, of course, but only for the purpose of illustrating some *moral* purpose of the preacher—an intellectual and spiritual piece of attitudinizing which (however Matthew Arnold may commend it) cannot but in time destroy all true notions of morals in the preacher himself. Assuredly, it is not by men who have in heart renounced their Christianity, or who are on the way to do so in the name of "Liberal Theology," that Christianity is to be saved. Nothing can save it but itself. Against the counterfeits which have been substituted for it, and the tawdry, dressed-up lay figures that have assumed to represent it, let the simple form of primitive Catholicity be once again presented to the world, and once again the world will be subdued to its obedience.

But what is this much vaunted primitive Catholicity? Thereof THE LIVING CHURCH will speak hereafter.

### 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.]

THE ENGLISH REFORMATION: HOW IT CAME ABOUT, AND WHY WE SHOULD UPHOLD IT. By CUNNINGHAM GEIKIE, D. D., author of "The Life and Words of Christ," etc. 12mo, pp. 512. New York: D. Appleton & Co. Chicago: Jansen, McClurg & Co., Booksellers.

We have never taken up a book in a more thorough Protestant spirit than that in which we took up this book of Dr. Geikie. We had had sundry reasons practically exhibited before us which constrained us to believe that some of the light which stout Hugh Latimer believed would "never be put out," is getting rather dim in certain regions of the P. E. C. We were just in the humor to refresh our memories with a reperusal of the facts of the English Reformation, to consider the gigantic difficulties through which, and in spite of which, it was achieved; and to be edified with all good reasons for upholding its results. To persons in such a frame of mind, Dr. Geikie's title-page is a very taking one, and we were greatly taken with it—not for long, however. We supposed we had a book of history before us; and, behold, we had five hundred mortal pages of partisan Protestant declaration which is sometimes of amazing virulence. In his "preface to the American edition," the author very frankly avows his own extreme Protestant position; he proclaims the purpose of his book as a controversial tractate; and he very naively betrays his ignorance of the "Episcopal Communion in America." In the text, he exhibits everywhere the unscrupulous haste, and the biased judgment of the ecclesiastical partisan. His foot-notes betray the narrow range of his reading, and the paucity of his resources. What, for example, shall be said of an historian who innocently tells us that

he has translated his authorities (at second hand, of course), from the voluminous foot-notes of Gieseler? The man who does so, and at the same time avows his virulent partisanship confesses that, as a history, his book is worthless; that no reader can afford to form his judgments on the credit of its statements; and that no one can even afford to quote it as an authority on any point whatever. As an illustration of the author's style the following extracts from the preface to the American edition will suffice.

"To stop Ritualism the one sure step is to challenge this gross conception of Apostolic Succession. No one can hold it and be, logically, a Protestant. He is in open schism, if not under the Head of that Succession—the Pope. The true apostolic succession is that of an apostolic life. Ordination, I take it, is alike expedient and becoming; but while I thankfully accept my orders from the chief officer of the Church appointed to confer them, I look for my graces as a clergyman to the direct bestowment of the Holy Ghost, promised to true and faithful ministers, and shrink from the idea that He should descend to me through Episcopal fingers."

"The Episcopal Communion in America, if it would prosper, and if it would be true to liberty, must free itself from the clerical usurpation which threatens it. The Bishops of the various Dioceses may check the evil at once, if they see fit, by ordaining only Protestants to the ministry. As to the congregations, they have the power, in the United States and in Canada, as voluntary societies, of insisting that their clergymen shall be New Testament Christians, not Judaizers nor Romanists!"

CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE. A History, Critical and Biographical, of British and American Authors, with Specimens of their Writings. Originally edited by ROBERT CHALMERS, LL. D. Third Edition, revised by ROBERT CARRUTHERS, LL. D. In eight volumes. Vol. II. Square 16mo, pp. 412. New York: American Book Exchange, 55 Beekman street. 1879.

On the 15th of February, we gave a clear account of Chambers' great Cyclopaedia of English Literature, and of the special advantages of the cheap, but handsome and handy eight-volume edition, issued by the American Book Exchange. The second volume, which has been for some time before us, is fully up to the first, both in its contents and in its mechanical execution. The list of authors whose lives are sketched and whose works are described in this dainty volume is rich indeed. Here are some of them: Hooker, Bacon, Raleigh, Burton, John Knox, George Buchanan, James I., George Herbert, Quarles, Sir John Suckling, Crashaw, Herrick, Cowley, Vaughan, Waller, Milton, Marvell, Samuel Butler, Dryden, Otway, Hobbes, Boyle, Herbert of Cheshire, Chillingworth, Cudworth, Fuller, Bishops Hall, Burnet, Andrews and Taylor; Archbishops Usher, Leighton and Tillotson; Drs. Barrow, South, Sherlock and Pearson. As we have read the volume *entirely through*, we are able with intelligence to say that it is a feast of "fat things full of marrow," with "wine on the lees, well refined."

MAGAZINES.—*Scribner's Monthly* for April opens with a capital article on the "Actors and Actresses of New York," after which the reader enters on the usual excellent intellectual bill of fare. To our liking,

"Henry Bergh and His Work," by C. C. Buel, is the best thing in the number; but a sweeter or truer sketch than "Fraulein" by Adeline Trafton, could not be imagined. On "The Tendency of Modern Thought as seen in Romanism and Ritualism," C. C. Tiffany writes at once like a scholar and like a master.

*St. Nicholas* has for its big piece "Beating the Bounds," by Thomas Hughes, author of "School Days at Rugby." We have been for years devoted admirers of Mr. Hughes, and we do not mean to disparage his present contribution to *St. Nicholas* when we say that, in our opinion, it is not one jot above the average excellence of that incomparable magazine for youth. The present number is hardly, perhaps, up to the average brightness of the jolly saint, but, even so, it remains, by long odds, the best and brightest periodical for young folks that has ever been published in Europe or America.

#### OUR PHILADELPHIA LETTER.

TO THE LIVING CHURCH:

PHILADELPHIA, March 28, 1879.

A friend has placed in my hands the "Annual Report of the Work of St. Peter's House," adding the suggestion that it is worthy of mention in your Philadelphia correspondence. I agree with him, for I entertain the notion that Churchmen are never more churchly than when their hearts and hands are engaged in the patient work which makes a busy hive of this adjunct of the venerable parish of St. Peter's. The "House" seems, as is usually the case, to have done a great deal with comparatively very little outlay of money. Its entire expenditures were \$1,637—not half the salary of "eligible" city parishes.

The Church and the city have received, I should say, the full value of this expenditure. The "Men and Women's Bible Classes" have kept up their usual numbers. The "Mutual Aid Society" has been self-supporting, and has a balance of \$250 in the treasury. The "Guild for Workingmen" gives its members the privilege of buying clothing on installments, and the use of the game room. The "Beneficial Club" is flourishing. The "Fuel-Saving Society," the "Sewing School" and the "Mother's Sociable" are all vigorous. There is mention, too, of "dinners" and "festivals," presumably numerous, for, the report goes on to say, with something of a tremor, "Festivals occupy, perhaps, a more important place in the work of St. Peter's House than might by some be thought desirable;" and then it takes refuge from Puritanic objections in the "divine appointment" of the Jewish Church.

This *caveat* of the noble Christian workers of St. Peter's reminds me of the language in which an esteemed parishioner once described her first ride in the horse-cars on Sunday. It was the month of July—*vulnus immedicabile*, in Philadelphia. Within doors was suffocation; without was seven-fold heat. In physical desperation, she determined upon a visit to a congenial Christian friend in the suburban regions west of the Schuylkill. "With a prayer for forgiveness, if I were doing wrong," said she, "I took a seat in the car. But I was not half way across Chestnut street bridge before I felt like another being, and could praise God with all my heart."

The Rev. Francis Mansfield entered upon his duties as Rector of Trinity Church, Southwark, several weeks ago. They who are well acquainted with the ups and downs of that old parish are of the opinion that it has now found a Rector who is emphatically the right man in the right place. Mr. Mansfield has called to his aid the services of an "evangelist" for a "mission" of a week's duration. But his own "mission," I feel assured, will be durable in fact and in results.

Your correspondent "Nemo" has kept you posted in the pamphlet literature of the Ritualistic controversy. I have been interested by several anonymous publications which have taken a nibble or two at the momentous question. One of these brings up the Rev. Albert Barnes, of the Presbyterian Church, and with him a dead-and-gone controversy of ever so many years ago, in which it is asserted by Mr. B. that the position of the "evangelical" party in the Episcopal Church is utterly untenable. The writer adds certain recent utterances of one of the leaders of that party which corroborate Mr. Barnes's assertion. But it seems to your correspondent (who, by the way, is not well versed in controversial writing) that both Mr. Barnes and the evangelical Doctor who, after so many years, corroborates him, and the anonymous writer of the pamphlet, beside, make a great mistake in ignoring history as they do, and in treating the "evangelical," or any other "party" of our roomy Church as if it were a thing only of to-day, and as if they were the infallible interpreters of the standards of this branch of the Catholic Church, which, to unsophisticated minds, seem quite as flexible as Scripture itself.

But, having ventured thus far, I will go no farther. Tremulous at the audacity of the above remarks, I close. VIATOR.

### Public Opinion.

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

#### EXTREMES.

TO THE LIVING CHURCH:

One unfortunate feature in all movements of a moral or a religious character is the tendency to extremes, particularly among the young. A young man starting out in any of these directions, whether of temperance, "ritualism," so-called, or any other similar movement, expects to change the whole aspect of affairs in a day, unmindful of the fact that men move slowly, and that reforms take time. This tendency to extremes is particularly noticeable in the Anglican Communion in our own time, and in connection with it we wish to say a few words of warning.

We think that there are few in our Church who will differ from us, when we say that within her fold great diversities of ritual may and should exist, and that the Church is broad enough to contain those who favor the ornate "functions," and others who rejoice in the greatest simplicity. We are glad that this is so, and so long as men are of different temperaments the Church, unless she ceases to be a Church, and sinks to the level of a sect, must recognize its

necessity. Some, from their early education, from the prejudices inherited from dissenting ancestors, consider a choral service to be Popish, and candles and crucifixes to be the very outward and visible signs of the "Scarlet Woman," while others feel themselves brought nearer to God by the use of these very things. This fact, then, that some, because of their prejudices, cannot endure that which others of a more æsthetic temperament cannot get along without, must be recognized. But this is exactly what our young friends refuse to do. The Rev. Zwingli Jones, of Zion's Church, is not satisfied with the simplicity of his own worship, but must needs thrust it upon the worshipers at St. Scholastica, the Virgin's, calls their priest a disguised Jesuit, and demands that he be driven from the Church, and then, to show his stalwart Protestantism, sets up a four-legged wooden table in his chancel, administers the Lord's Supper three times a year, sings Sankey's hymns, and joins the "Rev." Mr. Stiggins in a revival at the Ebenezer Chapel. On the other hand, the Rev. Father Chasuble calls Mr. Jones a heretic, celebrates the "mass" five times every day, sets up a confessional-box in the nave of St. Scholastica, and carefully obeys every rubric in the Roman Missal; while both unite in abusing the Rev. Dr. Sensible, of Trinity, the one calling him an "old fossil," and his church a "religious clubhouse," while the other stigmatizes him as a mere formalist, destitute of religion, and a truckler to the "mother of abominations."

We are satisfied that the Church has never had in any age more pious, self-denying, devoted sons than the adherents of the Catholic school, men more filled with love to souls and to their Divine Master. But we fear that in some cases their enthusiasm has led them into practices which are not Catholic, but Roman, and against these we warn them.

We firmly believe that an ornate and beautiful ritual is a great help in the religious life, and that the desire to assimilate our earthly worship to that which is continually being offered to God in heaven, and to give our most precious and beautiful possessions to His service, is to be commended; but in every ritual observance care should be taken that the ornament or ceremony be calculated to convey some truth to the mind of the worshiper, or to increase his devotion, and, above all, it should be really *Catholic* and not Roman. The Anglican Church possesses in her ancient uses, particularly in the use of Sarum, a heritage which far excels the modern Roman use; and from these all ceremonies over and above those of the "Prayer-Book" should be taken. But, I repeat that no form or ceremony should be used which is not in entire accord with the teachings of the Church in the first and purest ages, or simply because it is Roman. No man of learning will assert that an ornate and beautiful ritual is Romish, nor do we believe that it has the slightest tendency toward Romanism.

But we are sorry to say that a few enthusiasts, lacking that very desirable quality, common sense, have brought discredit upon the cause of truly Catholic ritualism by their persistent use of a Roman nomenclature and of Romish ceremonies. Such rites as the "Benediction of the Blessed Sacrament," the "Quarant Ore," the "Mass of the Presanctified," etc., are

contrary to the spirit of our Church, and in the case of the first two, at least, are in no sense Catholic, but Romish, and as such should not be permitted.

We also warn our youthful "ritualists" against the disrespectful terms in which some of them have permitted themselves to speak of their brethren and of the authorities of the Church when they chanced to differ with them. Abuse of opponents has ruined many a cause, but we have yet to hear of one which it has benefited.

Again, may there not be some truth in a few cases in the sneer that this movement is a "mere question of man-millinery"? We are sorry to say that we formerly knew a young man who took more time in explaining the meaning of albs, chasubles, etc., to his congregation than he took in preaching the saving verities of the Christian faith. Very apposite to some is one of the last utterances, as a priest of the Anglican Church, of Frederick William Faber. We commend these weighty words to those youths who are more eager to put on a long soutane and a short surplice than to be brought under the power of a practical and experimental religion: "Children are fond of *playing at funerals*, . . . whereas to see grown-up children, book in hand, *playing at mass*, putting ornament before truth, suffocating the inward by the outward, bewildering the poor instead of leading them, reveling in Catholic sentiment instead of offering the acceptable sacrifice of hardship and austerity—this is a fearful, indeed, a sickening, development of the peculiar iniquity of the times; a masterpiece of Satan's craft. This is not the way to become Catholic again; it is only a profaner kind of Protestantism than any we have seen hitherto."

One of the great objects of this ornate ritual is to do good to the people of the parish where it prevails; yet, surely, no one can assert that good is done by a ritual to which a congregation is opposed or which is disapproved of on good grounds by the Bishop of a Diocese. Can any one, even the most enthusiastic advocate of a beautiful ritual, say that anything but harm could come from such a disgraceful state of affairs as lately existed at St. James', Hatcham? I hardly think that any one will assert that any vestment or ornament, however beautiful and instructive should be retained when they create strife and ill-feeling in a congregation. Let me quote here the words of Dr. Pusey, referring to lights on the altar, in his address before the E. C. U., in the year 1869: "True that light is a beautiful symbol, because God is uncreated Light, and God the Son is 'Light from Light,' and Christ in His humanity is the 'Light of the world.' Created light is the most beautiful image of the uncreated; but as a symbol, it was not an especial symbol of our dear Lord's presence, for the appointed lights shone when He was not yet there. True, that the faith may be taught through the eye, but the lowly priest who, like the author of the *Christian Year*, did, in his reverent simplicity, bow to the unseen presence of his Redeemer, was himself a more speaking ritual, a more burning light than any lights. For it was the Living Body, Soul and Spirit, the Living Temple of God, the worshiper, who bore silent witness to his faith and to the presence of his God by his much-adoring love.

Even opponents may be won by lowly reverence which worships in the very way in which our forefathers worshipped, in-

clining in humility toward Him who, through His own words in the consecration, is invisibly present before us."

Now, in conclusion, let me beg all Churchmen to exercise that "most excellent gift of charity," and to treat each other with mutual love and forbearance; the "Catholic" to see that he is *Catholic*; the "High Churchman" not to fault the outward symbols by which the "ritualist" teaches the faith, so long as they are in accord with it; and the "Low Churchman" (if any such there be) to obey the injunction to "hear the Church," and not to derive all his doctrines from, nor allow all his sympathies to go out to, "our brethren of other denominations." And let me again warn our youthful clerics, that while great diversities in ritual are permitted so long as the faith be held entire, there is no room in this Church either for fanatical Puritanism on the one hand, or puerile imitations of modern Rome on the other. R. N. AVERY.

TISKILWA, Ill.

#### TO THE LIVING CHURCH:

Dr. Fiske, of Naperville, Ill., in a paper "on the tendency in the Church to centralization and its dangers," asks a candid consideration of his article.

With a desire to be candid, above all things, I submit the following exceptions. Dr. F. says: "The Apostles, and they who immediately succeeded them, suffered no Lordship in the Apostolic College." I do not know what is meant by Lordship in the above, but if by "suffering no Lordship" is meant an assertion of perfect equality, I submit that the statement is not true, so far as regards "THEY WHO IMMEDIATELY SUCCEEDED THEM," since in delegated authority there is a natural presumption of subordination, which must be met by positive evidence to the contrary.

Dr. Fiske says: "With a view to more thorough organization and greater efficiency, Dioceses were united into Provinces under Archbishops or Metropolitans. This was one departure from equality in the Episcopate." Here, again, while it is true that Dioceses were united into Provinces, Mr. Fiske has no foundation for his statement as to the object in the fact; therefore, as he gives us no proof, I submit that the statement is not true.

Again, he says: "If the union of dioceses into Provinces was a gain in force, and the gathering of Provinces into Patriarchates a still greater advantage in this respect, then logically the centralization of Patriarchs in a Poppedom under one head would promote the most perfect unity and the highest efficiency. Such seems to have been the logic of that early experiment, and is the real origin of the Papacy."

This may indeed seem logical to Dr. Fiske, but, questioning his premises, I also deny his fact—"The centralization of Patriarchs in a Poppedom under one head, etc., is the real origin of the Papacy." Will Dr. Fiske tell your readers when and where and how all this took place, the date, the name of the Pope and his subordinate Patriarchs?

Then we shall be able to appreciate his inferences, and doubtless indorse them as heartily as we do his concluding words—"May God shield the Church from the injudicious enthusiasm of some of her devoted friends."

G. H. HIGGINS,

Priest of the Diocese of Quincy.

## Communications.

### CEPHAS NOT A ROCK.

This is the decision of the Vulgate, the Bible of the Roman Catholic Church.

We wish every member of this great Church could see that Cephias is not a rock. The fact destroys the Papacy. Since Cephias is not a rock, he cannot be the sole foundation of the Christian Church. Because not a rock, Cephias possesses over the other Apostles not even primacy, much less supremacy. The Papacy is an edifice without foundation. Built on the sand, the Poppedom will certainly crumble and fall. Only Truth has a deathless life.

Cephias is the name our Lord gave Simon, the brother of Andrew. "Andrew brought Simon to Jesus; Jesus said, Thou art Simon, the son of Jonah; thou shalt be called *Cephias*."\*

St. John the Evangelist adds this explanation of the name Cephias, "Which (name) is interpreted (by the Greek) *Petros*."\* Cephias is *Petros* in Greek. The Greek *Petros* the English version translates "a stone." This translation is correct. In Homer, *Petros* is often seized and thrown by a single warrior. No warrior could seize and throw a rock large enough for a foundation.

Writing his Gospel in Greek, St. John explains Cephias by *Petros*, a stone. What in itself does *Cephias* mean?

When St. Paul defended himself against the evidence of the Jews, "he spake to them in the Hebrew tongue."† When our Lord said to Simon, "Thou shalt be called *Cephias*," our Lord gave Simon a Hebrew name. Whatever, then, *Cephias* means in Hebrew, *Petros*, as Simon's name, means in Greek, as Simon's name—*Petros*—cannot mean more than Cephias. Whatever size of stone is Cephias, the same size of stone is *Petros*. Thus, as a definition and explanation of *Petros*, *Cephias* is a very important and decisive word.

Can we find *Cephias* in the Hebrew Bible? We find in Job, xxx, 6 *Ceph*, the same word as *Ceph-as*. How does the Vulgate translate *Ceph* in Job, xxx, 6? The translating word is *Glarea*. What is the meaning of the Latin word *Glarea*? The Douay version of the Latin Vulgate into English, A. D. 1582, translates *Glarea*, Job, xxx, 6, *Gravel*.

On the authority, then, of the Latin Vulgate and of the Douay English version, we are able to define *Petros*, as Simon's new name. *Petros* is not a rock; *Petros* is not even a great stone. *Petros* is only a small stone, a gravel-stone.

This is the decision of the Roman Catholic Bible itself. When the Roman Catholics assert that Peter is a rock, they contradict and disregard their own Bible, both in Latin and in English. By her own Bible, Latin and English, the Church of Rome annihilates her persistent claim to the supremacy of the Pope.

In construction and meaning, *Cephias* is the same as the Greek *Psaphos*, a precious stone: Rev., ii, 17. These words of God disclose the reason why, as we may suppose, our Lord named Simon "A PRECIOUS STONE." "I will make thee as a signet; for I have chosen thee:" Hag., ii, 23. "Jesus having loved His own, loved them unto the end:" John, xiii, 1.

\* John, i, 42.

† John, ii, 42.

‡ Acts, xxii, 2.

## The Fireside.

### THE SIXTH HOUR—12 O'CLOCK TO 3.

[Holy Daniel and all religious Jews and St. Peter, with the other apostles, kept this hour of prayer, and also devout Christians of the early Church.]

The shadow on the dial cast,  
Proclaims that half the day hath passed  
Since we our lauds began.  
Life wanes, and we grow old apace;  
Grant, blessed Lord, Thy saving grace;  
Thou art the Son of Man.

On the rough road Thy stainless hands,  
Stretched in vast mercy o'er all lands,  
Baptized the world in blood;  
At this "great hour," beneath Thy cross,  
We kneel; do Thou repair our loss;  
Thou art the Son of God.

With Daniel, at this holy tide,  
With blessed Peter would we 'bide;  
'Tis good to be with Thee;  
With all Thy saints of old, alway  
At morning, noon and closing day,  
May our communion be.

Fainting beneath the noontide heat,  
With languid heart and weary feet,  
We seek awhile for rest.  
As once a-thirsting at the well,  
Fold round us Thy entrancing spell,  
And make us ever blest.

As with us to the evening hour,  
We cannot live without Thy power,  
Nor sing Thy noon-tide praise;  
Fill us, dear Saviour, with Thy love,  
And fit us for Thy home above,  
Where we may sing all days.

The sun now shineth in his might,  
And bathes the universe with light;  
But oh, the joy divine!  
Where heaven's eternal noontide pours,  
Where the "all-angels" host adores,  
Where *Christ* our Sun doth shine.

Give light, dear Lord! Day shines around;  
But night within and shades profound  
Stretch darkly o'er our way.  
Oh, lift the cloud and pour Thy beam!  
Kindle our souls with one bright gleam  
Of Thy celestial day.

Thy promise, Lord, to us fulfill,  
To guard us from all forms of ill  
When we are called abroad:  
Thy hosts command our souls to keep—  
The watchful guardians of Thy sheep,  
"The angel of the Lord."

To Thee, Eternal Son, we give—  
In Thee we breathe and move and live—  
All love and grateful praise;  
And to the Father, God and LORD,  
And Spirit by all saints adored,  
For everlasting days.  
NEW YORK, Lent.

### A STORY FOR LENT.

(Continued.)

#### CHAPTER V.

"Nor alms, nor deeds that I have done,  
Can for a single sin atone;  
To Calvary alone I flee,  
O God, be merciful to me!"

Again the young girls composing Mrs. Andrews' Sunday-school class met at the rectory.

"We beseech thee, Almighty God, mercifully to look upon Thy people; that, by Thy great goodness, they may be governed and preserved evermore, both in body and soul; through Jesus Christ our Lord;" was the Collect the Rector asked them especially to use during the ensuing week. "Ask our Heavenly Father to preserve you in soul as well as in body. People are much more inclined to look after their bodies than their souls, but the latter are far more important."

"I have to tell you that I have just received a letter from the Bishop, announcing the fact that he will visit this parish for con-

firmation on Easter-Monday evening; and I earnestly beg you to consider this opportunity of presenting yourselves for this solemn rite. It may seem a short notice; but through Lent you have been turning your attention to serious things, and I think you know more of the care of the body and soul intrusted to each of you than when the season began. Very likely you will feel that you are not *good enough* to receive the apostolic rite, and I hope you will think so. But, if you wait until you are, you will never come forward to receive this blessing; and, if you feel that you are, you had better stay away. Christ does not ask you how you feel, but 'What are you going to do?' Do you believe in Him? Are you sorry for having *done* wrong? Do you mean to try to do right? He does not ask for any sentimental talk about a change of heart. He demands a change of life. And, if you have the earnest intention to live the Christian life, He will pour upon you the sevenfold gifts of the Spirit in the grace of confirmation."

Mr. Andrews left the room and the work was taken out. Mr. Badge was reported as having been out for a drive upon one of the sunshiny spring days of the past week, and to be the better for it. Susy, also, sent a loving message to the little band of workers. She was with them in heart though shut up in her chamber. She had steadily improved since the visit of Mrs. Andrews, a week ago; a visit which had been repeated several times since.

Ada Robinson was the only child of a widowed mother, a lady of great refinement and of comfortable means.

They were new-comers in A——, and had but few acquaintances in the town. Mrs. Robinson was brought up a Congregationalist, but her husband's relatives in Connecticut were Church people. Ada had desired to attend the services of St. Mark's for the sake of her dearly-loved cousins, and her mother did not object.

Ada was a young girl of mature mind, and extensive reading, considering her years—of a poetic temperament and æsthetic tastes. The ritual of the Church appealed to her sensibilities, and she had learned to love it. These Lenten services had drawn her into a spiritual course of thought, which seemed to lift her above the earth. Her mother sympathized with her to a great extent, but hardly felt her youthful enthusiasm.

The one thing Ada enjoyed above all else, was uninterrupted time for reading. When the Church's idea of fasting was presented to her, she had no doubt wherein her sacrifice should lie. But the exact way to bring it about, she had not decided upon when that first visit to Mrs. Badge took place.

Tom, the restless, unruly boy, was no end of trouble to his mother. He was good-natured enough, but he could not sit still. And, if his too-trustful parent left the other children in his care, they would soon be in trouble or mischief.

Ada felt here was her work, to relieve the heavy burden of the weary woman. She lost no time, after deciding the matter, to visit Mrs. Badge, and offer to take the boy during his waking hours. From 9 in the morning until 6 at night, he was to be her charge. The evenings, she reserved for her studies, which she was pursuing with her mother.

Lent was now more than half gone. Many a time she had tired of him, and al-

most repented her sacrifice; yet, on the whole, she could see an improvement in his behavior and intelligence; and the look of gratitude on Mrs. Badge's face, when she went to the house, repaid her for her sacrifice.

Tom had had a severe cold since his visit to the church-yard, and Mrs. Robinson thought it safer to keep him in at night as well as in the day. And they had found it a very difficult matter to keep him within doors.

He had made some progress in reading, and was supplied with bright picture-books. He showed a taste for mechanics, and Ada bought him a box of tools. He enjoyed these particularly, and produced several remarkable specimens of handiwork. He had no idea of the fitness of things; and was as apt to write his letters, with a chisel, upon the polished banisters, and to pursue his drawing-lessons with a knife upon the piano legs, as in more suitable places. He did make toys for his little brother and sisters at home, which pleased them, and caused them to cultivate their imaginations to the last degree. His lawlessness was a great trial to Mrs. Robinson, but she thought it was a temporary grievance, and would try to bear it.

One day, Ada found him unusually tractable, and suggested his amusing himself with the adventures of Max and Maurice, and let her read a book Mr. Andrews had lent her, Miss Sewell's "Preparation for Confirmation." Tom promised not to go out of the room, and Ada was soon absorbed in her book.

She was roused late in the afternoon by her mother's entrance, and asking where Tom was.

"He's here," replied Ada, without looking up.

"I don't see him," answered her mother. "You had better look him up; his cap is gone, too."

"Tom, Tom, where are you?" she called. But no answer.

Out in the hall, up-stairs and down-stairs, all over the premises they searched, but no Tom.

The bright sun was shining into the room where Ada and Tom sat. The earth was nearly bare; stray patches of snow, here and there, were glistening on the hill-sides. He was tired of the book; tired of the house. He wanted a run. It was no use to ask permission, so he proposed to go without. He had not your idea of honoring the powers that be, young gentlemen of five or six summers, who read this story, or have it read to you. At home, he followed his own sweet will most of the time. He laid the book down softly, stole to the door on tiptoe, snatched his cap, and ran out into the street. Here, he picked up a friend, Ned Fleming, and together they went toward the river.

The "Star of the East" was lying at the dock. "Let's go and see the engine," said Tom; and presently were flattening their noses against the windows which surrounded the machinery. Porters and carters were going back and forth loading the boat. Staterooms and berths were being refitted for the coming trip. Ned and Tom were happy. Bustle and confusion reigned, and nobody noticed them. They lay on the sofas in the saloon, with their feet high in the air, and nobody said, "You mustn't do so."

They sat upon the marble slabs and gazed at themselves and surroundings to their

hearts' content. It was perfectly enchanting. Like fairy-land, Tom thought; and he wondered if paradise, where Maud was, was as nice. Somehow, the thought of his little sister was not a pleasant one just then and he shut it out.

"Let's play mibs," exclaimed Ned, spying a marble on the floor of the large family stateroom. "I've got lots."

Both boys emptied their pockets and brought to light a goodly assortment of alleys, and, shutting the door of the room, lay down on the carpet to "fire for keeps."

A great swish, a trembling of the boat's huge frame, and it began to move away from the pier.

"O Ned, we're going! run!" cried Tom; and suiting the action to the word, he started to the door. It would not open. It was locked. "We're locked in; what shall we do?" exclaimed the child in terror.

"I wish I never'd come," replied Ned, angrily. "You're to blame. I never should have thought of going on the steamer myself. I don't like engines as much as you do, Tom Badge."

The boat was steaming down the river by this time, and the boys were crying, and kicking the door, in the vain hope that somebody might hear them. But there was so much confusion and noise, there was little chance of that. The thumping of the machinery, the tramp of passengers and officers, the jingling of the checks, and the calling back and forth, made such a din, the boys gave up in despair. It was dark now, and the lamps in the saloon were lighted, but only a little glimmer pierced their gloom. They left backbiting and reproaches alone, and crept close together; and Ned said softly, "Tom do you think they'll ever find us; or will it be years before anybody comes and we shall be only bones, like the lady in the play?" He meant Ginevra, the bride who hid from her husband in sport, and was locked in a chest, and the ghastly spectacle of bones arrayed in bridal splendor was displayed to the following generation.

Tom had a faint recollection of hearing Mrs. Robinson read at prayers the last few mornings, "preserved evermore in body and soul," and Ada told him "preserved" meant kept.

"I say, Ned;" whispered he.

"What?" replied Ned, in the same tone.

"Suppose we say our prayers?" said Tom.

"Don't know how," was the reply.

"Well, say after me:"

"Now I lay me down to sleep,  
I pray the Lord my soul to keep;  
If I should die before I wake,  
I pray the Lord my soul to take;  
And this I ask for Jesus' sake."

"And please send somebody to take Ned and me out, and we'll be good boys, and stay in the house and read books, for Jesus' sake, Amen."

"Walk in here, sir," said a voice at the door; "this is the room reserved for you." The boat had just stopped at one of the towns on the river, and taken on fresh passengers.

"Jesus is opening the door," whispered Ned as the key grated in the lock.

A family party entered, and the boys, overjoyed to be liberated, darted out the open door.

"What does this mean; do you keep children locked up in your rooms?" asked the surprised gentlemen.

"I don't know anything about the little fellows," answered the stewardess. "They must have hidden here;" and turning to them, she advised them to run away.

They followed this advice, and scampered down to the cabin, where they were questioned, and the Captain notified of their being on board. He was a kind-hearted man and took them under his protection, giving them a hot supper, and a comfortable bed. Finding one of them was a protegee of Mrs. Robinson, whom he knew well, he took an especial interest in his welfare. And, as soon as he arrived in port, telegraphed that the children were safe in his care, and would be brought back on the boat's next trip.

It was a great relief to Mrs. Robinson to get this message. After searching the premises without avail, Ada had gone to the Rector for help in recovering Tom. She knew nothing of the other boy. The police had been notified, and they had prosecuted the search without result, except the cap that the boy was in the habit of wearing, which was found upon the river-bank.

Their worst fears were excited by finding this, and preparations were being made to drag the river on the morrow. Ada was full of remorse, that she had allowed herself to relax her vigilance in the least. "What had become of the boy! and what should she say to his mother?" was her cry.

It seemed as if the good intentions of the young people toward the Badge family were destined to fail. Maud was dead, and Tom might be, or, perhaps, he was in dreadful suffering—somewhere.

(To be Continued.)

#### GRAND OPENING

Of French millinery, bonnets, hats, ribbons, flowers, laces and ornaments at H. R. Dunn's, 178 Wabash av., on Thursday, Friday and Saturday, April 10, 11 and 12. This is the finest retail millinery house in the West, and as usual, low prices is the motto of this house—20 to 25 per cent saved to all purchasers—trimming hats, 50 to 75 cents; bonnets, 75 cents to \$1; bleaching and pressing hats and bonnets, 50 cents; ribbons as low as any dry goods or millinery house in the city. All are cordially invited.

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The fine engravings at H. J. Thompson's, 259 Wabash av., are a marvel of beauty and cheapness. He retails them at wholesale rates, and makes all lovers of art welcomed even if they do not buy. Besides fine pictures, he has frames and easels in great variety. Go and see them.

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B. W. Williams, 177 Wabash av., Palmer House Block, is ready with his spring styles of fine millinery. The ladies will find a visit to the establishment full of interest.

LADIES, do not miss the grand opening Thursday and Friday of this week at 42 & 44 Madison street. There are some fine styles to be exhibited there.

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We would advise ladies of taste to call on J. S. Bast, 270 and 272 N. Clark St., for art furniture. He manufactures from *original designs only*, and will give you something not obtainable elsewhere in Chicago.

A LARGE number of our readers will be glad to know that the Ice Cream Parlors, 179 North Clark street, are open again. See advertisement in another column.

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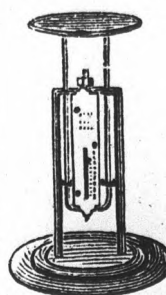
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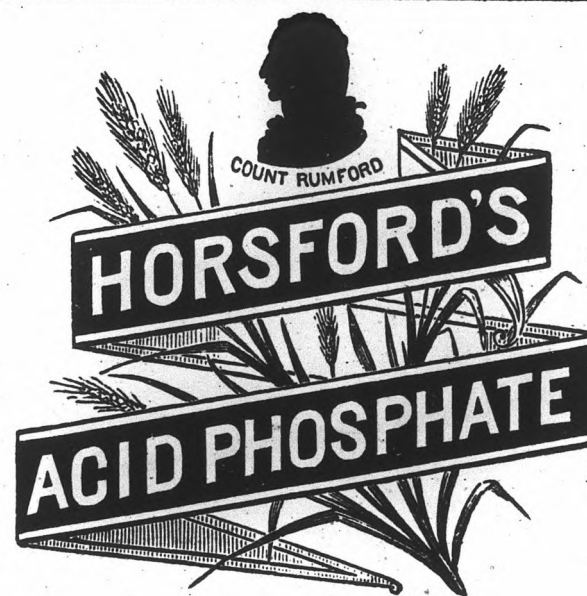
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